

ENGLISH ETYMOLOGY;
OR, A
DERIVATIVE DICTIONARY
OF THE
ENGLISH LANGUAGE:
IN TWO ALPHABETS,

Tracing the ETYMOLOGY of those ENGLISH WORDS, that are derived

- I. From the GREEK, and LATIN Languages;
- II. From the SAXON, and other *Northern* Tongues.

THE WHOLE COMPILED FROM

VOSSIUS,
MERIC CASAUBON,
SPELMAN,
SOMNER,
MINSHEW,
JUNIUS,

SKINNER,
VERSTEGAN,
RAY,
NUGENT,
UPTON,
CLELAND,

AND OTHER ETYMOLOGISTS.

By the Reverend GEORGE WILLIAM LEMON,

Rector of *Geytontborpe*, and Vicar of *East Walton*, NORFOLK.

Multa renascentur, quæ jam cecidère; cadentque,
Quæ nunc sunt in honore *vocabula*; si volet usus;
Quem penes arbitrium est, et jus, et norma loquendi. ART. POET. 70.

Etymologia continet autem in se multam eruditionem; siue illa ex *Græcis* orta tractemus, *quæ sunt plurima*, præcipueque *Æolicâ* ratione (cui est *sermo noster* simillimus) siue ex *historiarum veterum* notitiâ nomina *Hominum*, (*Rerum*) *Locorum*, *Gentium*, *Urbium* requiramus.

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A

L I S T

O F

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P R E F A C E

IN DEFENCE OF THE ENGLISH LANGUAGE;

AND THE

Use of ETYMOLOGY.

WORDS are the elementary and constituent parts of every language, made use of by every nation on the face of the globe, both barbarous and polite, to express their various ideas to each other, and give names and appellations to the different objects around them.

Nay, even in the *Vegetable* race, tho' not indued with the powers of utterance and articulation, yet even in them are to be found the wonderful powers of communicating their different affections and influences to each other; for we often find in plants and flowers a sympathy and antipathy, working by internal influence; as may be observed in that most amazing plant called *the Sensitive*, to whatever cause it may be owing; which has been placed as it were by Providence in a middle scale of existence, between plants and animals; superior indeed to the former, but inferior to the latter: some *Trees* and *Shrubs* likewise seem to declare a mutual love and affection for each other; else, why does the vine so cordially embrace her elm; and why do the ivy and the eglantine so eagerly enclasp their oak? others again, express a horror and detestation in their growth, when planted in the neighbourhood of obnoxious society; else, why does the olive-tree detest the yew; and why the pear, the pine?—is it not because the former enjoy the kind and friendly support, while the latter avoid and shun the baleful influence?

If now these reciprocal sensations are communicated and imparted by the vegetable race, and trees of statelier growth, to each other; how much more visibly are they perceived in the actions and passions of *Insects*, and *Animals*; from the provident ant, up to the half-reasoning elephant? who have not only the powers of sensation imparted to them in an eminent degree by their beneficent Creator, but the powers of reason likewise, in a limited degree; else, why do we see the ant so busily employed; or why do we find the bee so wisely industrious in her hive?—are these no marks of reason?—yes, and they are great ones too; they

shew that GOD, who at first displayed his goodness in the creation, did not confine the operations of reason, and the powers of communicating it, to any one particular tribe of creatures; but has given them all a variety of utterance, and expression, according to their various exigences;—to all, except *the numerous Inhabitants of the great Deep*:—and yet, even there, no doubt, they have some method of communicating their ideas to each other, sufficient to supply their own wants; to propagate their own species; and to provide for their own safety and defence: for we cannot but suppose, that even *the mute inhabitant in his shell*, tho' having neither eyes to see, nor ears to hear, nor tongue to give him utterance; is nevertheless indued with powerful operations to communicate his wants, his fears, his apprehensions, and his joys, to others of his own formation:—so wonderful are the ways of Providence, ruling in those dark and gloomy mansions of silence and obscurity.

From these *dumb and deaf* creatures, to whom

Non datur voc veras audire, et reddere voces,

let us turn our thoughts to *the Feathered tribe*; among whom we shall find a most exquisite and amazing modulation of voice, which certainly by far exceeds all instrumental sound; and by far surpasses all human harmony! and yet, even here we find no articulation of speech; for amidst all this variety of sound, there is a sameness of expression, given to every individual of the same species.

But to *Man* is given, not only a variety of expression, but likewise a vast variety of thought: how wonderful is that variety! no two authors whatever, tho' writing on the same subject, and in the same language, can possibly make use of the same identical manner of expression, throughout a whole work; there may be indeed a similarity of thought in some few instances, but there will scarce be a similarity of expression even in those few; no, there will be a variety in that sameness; (if it does not sound too much like contradiction to say so) according as those different authors are possessed of a greater copiousness of words, and a greater variety of phrases: this variety will be still farther increased, if we only suppose our two authors writing on the same subject in different languages; then indeed the variety is truly amazing!

The different tongues and languages that are spoken in different parts of the habitable globe, and likewise the mutual connexion we find between the antient and modern, between the living and dead languages, are subjects that will always deserve the admiration and attention of a contemplative mind.

Who shall be able to account for the origin of language; or who shall say which was the original of all? such an attempt would be a task too difficult for mortal man to accomplish, and far beyond the abilities of any human creature to perform: as well might he pretend to write a history of his own origin, and attempt to give an account of those ideas and sensations he felt operating in his own mind, during his state of infancy, and before he was able to utter a word in his own mother tongue:—who then shall be hardy enough to affirm, that any language, now at present made use of in any nation, is the very same, unaltered, and unvaried language, that has been spoken on that very spot, ever since the creation?—who shall be vain enough to say, that his language has continued pure and uncorrupt, unmixed, and uncontaminated, from the earliest ages down to the present?

On

On the contrary, who will not be candid enough to acknowledge, that his native tongue has undergone a number of changes; and has proceeded daily in improvement, till it has arrived at its present degree of perfection?—at least, this must be acknowledged with regard to all modern European languages, and particularly our own.

Let any one but read the history of our own nation, written only a century or two past, and he will presently be struck with the uncouth appearance, both in style and orthography, made use of by his good old ancestors.

Mankind, as they have advanced in the knowledge of things, and as they have made a greater progress in the arts and sciences, have been obliged to invent, or to adopt, new names, and give new terms to new ideas; and thus in time have acquired new knowledge, and a new language.

This gradual advancement in science, and this acquired improvement in language, has in a great measure arisen from that mutual connexion and communication, which commerce has introduced into the world, by opening new channels of knowledge to mankind; and thus, by importing and adopting the improved accomplishments of other nations, they have enlarged their own former stock; and have increased in knowledge, as they have increased in trade.

By travelling into foreign parts; and there observing the customs, manners, and learning of other nations, they have been able to bring away a certain portion of their wisdom, as well as a certain portion of the produce of their climate*: whereas, had they never travelled, nor removed from their native habitations, both they, and we ourselves, might have continued as ignorant, and as barbarous, as the first inhabitants of our island, or of any other place, must naturally be supposed to have been; or at least, if either they, or we, had arrived at any degree of knowledge, or made any tolerable improvements in the arts and sciences, without travel, it must have been, like that of the inhabitants of *Otaheiti*; by the mere dint of application, thro' necessity, and the acquired experience of unnumbered ages.

Such must naturally be the state of every nation and language, that pretends to originality: it must be confessed indeed, that original languages, or those which are properly so called, seem to have one advantage over their descendants, or derivatives; viz. that they are said to be the source from whence the moderns have sprung: but this is only a small and trivial advantage, to what a modern language, and the *English* in particular, is endowed with; notwithstanding both that, and all other modern languages, labour under many inconveniences, which the originals were intirely free from; I mean the superabundant use of particles, and the almost total want of declensions in their nouns, and of conjugations in their verbs: these, and some others, are the inconveniences and disadvantages which all modern languages labour under, and in which the originals have so just a title to claim the superiority; but then, these ought not to be magnified too high, nor modern languages, our own especially, be decried too

* *Ex numerata etiam non levis sepe linguarum mutatio oritur: mercatores, siquidem, non minus verba, et loquendi modos, quam alias merces ab una regione in aliam exportare et importare solent: Sheffield's Preface*—let me only observe, that notwithstanding the similarity of thought in both passages, this Preface was written long before I was favoured with all the authorities, which will hereafter be quoted from this author.

low, and held in that mighty contempt which some foreigners, nay, which even some among ourselves, have shewn for it.

The *English language*! say some foreigners (as remarkable for their vivacity, as their impertinence; and who are more fit to lead the way in the mode of a ruffle, or trip of a minuet, than to reason on the strength, the genius, and the composition of *the English language*; which, say they) is only a *botch-patch*, composed of all others*.

These are nothing more than the trifling and insignificant objections of pertness and vanity, and ought to be passed over with that scorn and contempt they so justly deserve: others however must not be intirely passed over in silence, since they are not the false opinions of foreigners, but the prejudices of even some of our own countrymen, and have stood against our language ever since the time of good old Verstegan, who wrote about two centuries ago, i. e. early in the reign of James I.; and being an author of some credit in antiquity and etymology, I shall desire leave to quote his own words, in his *Sauventb* Chapter of the ancient English Toung; (which he would have to be purely Saxon) where he says, p. 204, “ Since the tyme of Chaucer, more Latin and French hath bin mingled with our toung, then left out of it; but of late wee haue falne to such borrowing of woordes from Latin, French, and other tounge, that it had bin beyond all stay and limit; which albeit some of vs do lyke wel, and think our toung thereby much bettred, yet do strangers therefore carry the farre lesse opinion thereof; some saying, that it is of itself no language at all, but the scum (—it may now surely with greater propriety be called the cream—) of many languages †: others, that it is most barren; and that wee are dayly faine to borrow woordes for it, as though it yet lacked making, out of other languages to patche it vp withal; and that yf wee were put to repay our borrowed speeche back again to the languages that may lay claime vnto it, wee should be left little better than dumb, or scarcely able to speak any thing that should be sensible.”

So much then for the objections of foreigners; let us now hear his own:

Par myne own parte, (quoth he) I hold them deceaued that think our speeche bettered by the aboundance of our dayly borrowed woords; for they beeing of an other nature, and not originally belonging to our language, do not; neither can they, in our toung beare their natural and true deriuations: and therefore as wel may we fetch woords frō the Ethiopians, or East or West Indians, and thrust them into our language, and baptize them all by the name of English, as those which we dayly take from the Latin, or other languages thereun depending: and heer-bence it cometh, as

* *Claudius Duretus tantam lingue Anglicanæ vilitatem inesse contendit, ut ab omnibus aliis gentibus contemni, spernique soleat; (says Sheringham in his Preface) scripsit ille librum lingua Gallicâ, cui titulum fecit, Tresor de l'histoire des langues de cet univers; quo in linguam nostram acerbè et contumeliosè inuehitur: “ Cette LANGUE ANGLOISE, inquit, est si peu estimée des estrangers, qui vont en Angleterre, qu' il y en a peu qui veulent se pener de l'apprendre, et de la parler, si se ne sont les seruiteurs, ou facteurs pour l'usage des choses utiles et necessaires a la vie lesquelles dependent du menu peuple, qui ne sçait parler autre langue:”—*Nobis difficile non est paria convicia, pariaque mendacia in alias gentes excogitare:—the handsome and polite compliment, paid likewise to our nation by Janus Cæcilius Frey, medicus Parisiensis, (as mentioned by the same author, p. 16) ought not to be forgotten; *Nulli sunt in Anglia lupi; et tamen ipsi maxime lupinis sunt moribus.*

† *Unâ cum Grammaticâ disceptationem quoque emittere statui de antiquitate, progressu, et præstantiâ lingue Anglicanæ, (says Sheringham, in his Preface) ut eorum convicia diluam, qui nobis linguam nostram improperant, eamque linguarum omnium spumam vocant, quia ex aliis linguis decepti quædam vocabulâ nobis in usu sunt; et quia lingua nostra multum ab antiquâ dialecto deflexit.*

by often *experience it is found*, that *some Englishmen discoursing together, others being present, and of our own nation, and that naturally speak the English tongue, are not able to understand what the others say, notwithstanding they call it English that they speak.*"

He then proceeds to give two examples of the fantasticalness of writing and speaking in technical terms, or terms of affected quaintness and innovation; but as the same absurdity has been more elegantly exposed by Addison, I shall decline transcribing them; and only observe, that notwithstanding this good old Anglo-Saxon has thus nobly stood up in defence of what he judged to be his mother tongue, (the Saxon) yet all those words in the foregoing quotation, which have been here purposely *printed in Italics*, are neither English, nor Saxon, but undoubtedly derived from *the Greek*.

It would therefore almost make one smile, to hear him abuse the English language, for having lent him words to abuse it with; and which are now become so numerous, and consequently so powerful, that it is not the writing of a Verstegan will ever persuade the present race of Englishmen to revert back again to the antient Anglo-Saxon tongue, any more than an antient Anglo-Saxon lady could prevail on any of her modern English fair country-women at this day to adopt the manner of her garb; or, if any one, merely thro' frolic, should be hardy enough to attempt it, I believe she would not venture in that habit to walk openly in our public streets: such a dress might perhaps be admitted at a masquerade.

Our language therefore, even in the time of Verstegan, and undoubtedly long before him, had assuredly been *bettered by the abundance of our daily borrowed woordes*, and had received great strength and vigor from such firm ingraftings, as they may be called, of *Greek and Latin*, into the main stock, and strong branches of our antient Celt-English tongue: whenever, therefore, we may in future hear any one complain of the weakness and poverty of *the English language*, it may well raise a scruple, whether that complaint ought not rather to be attributed to a deficiency in the complainant, than to any deficiency in the language itself.

The *English language*, in the hands of good authors, like keenest weapons in the hands of skilful artists, is much more powerful than what those complainants are aware of; witness the immortal writings of our best authors:—your best authors; which are they?—we have many noble and sublime writers; in whose works, altho' there may be some little imperfections; and inaccuracies of expression, yet certainly there are no defects of such mighty prevalence, as either to depreciate those writings in point of stile, whatever there may be in point of thought; or give such doughty pedants any just occasion to calumniate our own tongue.

It is true indeed: *the English language* is not an original one;—but what then?—an original language ought not surely to be admired, merely on account of its originality; for the first inventors of names, and letters, must unavoidably

* Quod autem semiliterati quidam nobis ab alijs linguis desumpta vocabula, variasque linguarum nostrarum mutationes exprobrent, suam inscitiam produunt; possumusque nos vicissim aliarum gentium sermones pari ratione Hybridarum, Proteosque vocare; cum vix ulla sit totius Europae lingua insignis, quae non magis quam nostra cum alijs linguis permixta, et non aequae etiam mutata sit: Shering. Pref.

have labored under many difficulties; as may be observed from the paucity of their primitive roots *: and therefore to admire them only on account of their antiquity, (if there were no other excellence in them) would be as preposterous and absurd, as to prefer the appearance of a *naked Pict*, or *Indian chief*, with only his leathern, or his feathered cincture round him, or one of our antient British chieftains, (before the arrival of the Romans) with his skin punctured in a variety of grotesque figures, and then stained with woad to make him appear the more horrible in war, to a modern prince, or potentate, dressed in all the ensigns of royalty:—the native nakedness of the former might inspire an idea of terror; but the comely dignity, and majestic appearance of the latter, will always strike its beholders with veneration and respect.

Others then may admire the slimness of *the French*, the neatness of *the Italian*, the gravity of *the Spanish*; nay, even the native harshness and roughness of *the Saxon, High Dutch, Belgic, or Teutonic* tongues; but the purity and dignity, and all the graceful majesty, which appears at present in our *modern English language*, will certainly recommend it to our most diligent researches; and it will be found on a close examination, that *our language* is constituted chiefly on the basis of *the Greek tongue*; but not on that alone, for it has been enriched and adorned by the adoption of *the Latin*, and many other foreign words, likewise; and thus, in a manner, have we been taught at length to speak a language not our own.

This noble composition therefore ought so far from being looked on as a disgrace to our mother tongue, that those adoptions should rather be esteemed as the *Decus et tutamen*, the *Ornament and defence* of the *English language*; and are like so many graceful decorations to a noble building; they add both strength and beauty to the edifice.

In nations, cultivated and improved by letters, the works of those eminent men, the Greek writers, will always be read, and regarded with pleasure; for even now, at this distant period, when the authors themselves, have long ago ceased to instruct mankind, their writings constitute the basis, and are become the foundation of all that knowledge and learning, which can cultivate and adorn the human mind; for, what is all the knowledge and learning, which at present subsists among us? what is it all, but a knowledge of the works, and the labors, which those truly great men, have transmitted to posterity; and which have been so happily, and so successfully adopted by our best *English writers*: for the Greeks and Romans have been those happy men, I mean in the more virtuous and refined periods of their commonwealths, who spent their lives and their talents in the study of nature, and the various operations of the human heart; they devoted their hours to the sweet enjoyments of study, and employed their whole leisure, not in folly and dissipation, but in the pursuit and contemplation of what

* Thus, for instance, our Saxon ancestors had no names in their own tongue, for several things; that is, they had the things; but they had no appellations for them, and therefore were forced to express their meaning by a circumlocution, which, tho' some may admire on account of the significance of the composition, yet certainly such modes of expression betray at the same time great poverty of language: as for example, our Saxon ancestors had GRAPES; but, having no name for them, they were obliged to call them *Wine-berries*: they likewise had GLOVES; but, having no name for them, were obliged to call them *Hand-shoes*; as the High Dutch do to this day: and, to mention only one more, they had the article of BUTTER among their delicacies; but having no name for it, they positively called it *Kuofmeer*, i. e. *Cow-smeer*, or that unguent, which the cow afforded; and which they smeared on their bread.

was good, what was just, what was honest; and these delightful subjects they delivered in language so exalted, and in sentiments so truly sublime, that the study of their works is become, as it ought to be, the darling delight of our younger years, and the more serious employment of our maturer hours; and the man, who engages himself in the riper periods of his life in the contemplation of their works, will always enrich his mind, and improve his ideas, in proportion to the progress he makes in their writings; they being the standard of true eloquence, and the criterion of refined taste: the schools which the Romans undoubtedly planted among us, and the seminaries which they founded, tho' now utterly unknown, were, as I may call them, the cradles and nurseries of *our own tongue*.

Whoever then does but consider *our language*, as being thus compiled from all the elegances of the Greek and Latin poets, orators, and historians, cannot but admire and esteem it the more, for being thus beautified and embellished with every ornament of antiquity, and modern polite literature; and as *England* is the *Land of liberty*, so is her *language* the *Voice of freedom*; and she need not doubt but it will make a conspicuous figure in the province of letters, and shine with all the splendor and perspicuity of writing, and be read, and studied, so long as there are men of learning, and men of reading in the world*.

The many noble and bold compounds; the strong and impetuous flow of epithets; the sublime use of metaphors; and the constant flight of poetical figures, which *our language* so readily admits of, and seems to be so peculiarly adapted for; and above all, the infinite number of words, that have been so gloriously borrowed from the politest nations of the world, both antient and modern, in all the arts and sciences; have given it such a fluency and rapidity of expression, as may be very justly compared to a noble and majestic river, enlarged and augmented by all the numerous streams that flow into it, and render it capable of conveying and diffusing fertility and plenty, over those extensive regions thro' which it may direct its course.

So far then from complaining of *our English language*, for being thus compounded of so many others, we acknowledge it the peculiar happiness of *our mother tongue*, that it has been thus adorned and enriched with such an infinity of words; adopted and transplanted into her native soil; where they have flourished so long, and prospered so much, where they have taken such strong hold, and caught such deep root, that they are in a manner become her adopted sons, and ought not any longer to be looked on as foreigners, and as aliens.

Nay, it would not be any ostentation to affirm, that *our modern English language* by far excels the modern Greek, as it is at present spoken, and written, if indeed written at all, in its own native country; which is now inhabited by a race of men, who, tho' descended from their great progenitors, and tho' living in the very same climate, yet are now reduced to such a wretched state of ignorance and slavery, being in subjection to those more than savage barbarians to all literature, the Turks, that they are not able now to speak their own mother tongue classically, having intirely lost all conceptions of grammar.

* Ego interea loci, (says Maildunenſis, in Shering. 398.) ſtrenuè cauſam meæ patriæ defendam, et ſanam eſſeſſent modis quibus poſſim omnibus promovebè, augebo, ornabo.

Such is the mighty change which that noble language, the Greek, has undergone in its own climate ;

Tantum ævi longinqua valet mutare vetustas !

and so true is the observation, that it has fared with languages, as it has fared with all the other arts and sciences ; they have had their infancy and minority, as well as their maturity and manhood ; and then, after having endured for a certain period in their most flourishing and prosperous state, they have declined and fallen away, till at last they are become in a manner extinct, and may now with true propriety be called the dead languages ; for even those two most noble tongues, that ever yet graced the dignity of human elocution, the Greek and Latin, have been in all these different states ; as may be easily seen in the writings of their antient laws and records ; in those of a maturer date ; and in their present state of barbarism : and yet, what is still more extraordinary, both those languages are continued down to us, even to this present time, with the utmost purity and perfection, I mean in the writings of their poets, orators, and historians, notwithstanding they have so long outlived their primitive pronunciation : for the works of those eminent Greeks and Romans are totally different from those two languages, as now spoken by the present inhabitants of those countries.

Such surprising revolutions have those two tall pillars, those firm and graceful supporters of *the English language*, undergone ; not indeed as to their internal and original structure, but as to their present pronunciation in the modern dialect of their own climates : for, whoever were now to visit the shattered remains of those cities, where once they flourished in so much perfection ; whoever were now to go to *Sparta*, where *Lycurgus* wrote ; or to *Athens*, where *Demosthenes* pronounced his thundering orations ; whoever were now to visit imperial *Rome*, where *Tully*, and where *Virgil*, and where *Horace* lived ;—would be astonished at the mighty change, which has happened in those places, and to those languages, within that short space of time.

But, without going so far from home, let any one but consider what a mighty alteration has been wrought, and what a wonderful change has been produced, in the original language even of this our own island : with this only difference, that in the former instances, the change has happened for the worse ; but in the latter it has happened for the better ; and shews the improvement which has been made in *the original language of Britain* :—the original language did I say ? which was that ?—we have had so many invaders, and been oppressed by so many intruders, that it would be difficult to say, which was the first and original language spoken on this island.

Let the first however have been whatever it might, it is certain there is but very little, if any, of it remaining at this day ; and what at present pretends to that originality, is found to be so harsh, so dissonant, so rough, and so discordant, as scarce to be understood ; and that the very little of it which is intelligible, is so far altered and transformed, that was an antient Briton to rise up among us at this period, he would not be able to understand his own mother tongue ; and with respect to our *modern English*, he would be at a still greater loss, and unable to ask for any of the common and ordinary conveniences of life ; nay, he would be as utter a stranger to our present language, as we ourselves should

should be to any of the Indian dialects, were we on a sudden conveyed to one of the remotest habitations on either continent of America.

Not only the language is changed, but the dress, the food, the agriculture, the arts, the arms, the architecture, of this little spot of earth, have undergone as great an alteration; nay, the very face and appearance of the island itself has been changed as much; and our great progenitor above mentioned would be as much perplexed to find now the spot of his own habitation, as the five Indian chiefs, who lately made us a visit from the *Cberakees*, would have been to have found the way to their own lodgings without the help of their guide.

Since then *our language* has most certainly undergone this mighty alteration for the better, and this great improvement has been intirely owing to the numberless words that have been adopted into it from the Greek and Roman languages, (other adoptions are but trivial in comparison with them) as Englishmen, and as scholars, let us cultivate the study of those two languages, and we shall presently find, that by having acquired a greater degree of knowledge in them, we shall have acquired at the same time a greater degree of knowledge in our own; by observing the wonderful connexion, and the close conformity there is between all three.

Having said thus much on the general texture of the *English tongue*, it may now be proper to give an historical account of those several languages, which chiefly constitute the basis of the English in particular; an investigation that may prove the more entertaining, as it will in some measure enable us to account for that great variety of expression, which is to be found in *modern English writing*, both poetry, and history, beyond that of any other modern tongue; because it is compounded of more.

The basis then of *the English language* having been founded chiefly on the six following; viz.

- I. The *Hebrew, or Phœnician*;
- II. The *Greek*;
- III. The *Latin, or Italian*;
- IV. The *Celtic, or French*;
- V. The *Saxon, Teutonic, or German*; and,
- VI. The *Icelandic, and other Northern dialects*;

permit me to say something on the antiquity of these several languages, and shew the connexion, which the different nations and people who spoke them, have had with this our island: And,

I. Of the HEBREW, or PHOENICIAN Tongue.

The very few words in our language, that are immediately descended to us from the Hebrew or Phœnician tongues, would scarce have justified me in ranking those languages among the six that principally constitute the basis of our own; but, since the Phœnicians trafficked very early in this island, no doubt there have been a great number of their words adopted into our language, thro' the channel of other nations; but not being myself conversant enough in those or the oriental tongues, to discover all of them, let me hope, that whenever the reader may happen to meet with any, he will be satisfied with my having traced the etymology of them up to the Greek language, without taking any notice of

the *Hebrew* or *Phœnician*, any more than I do of the *Egyptian*, *Coptic*, *Arabic*, *Syriac*, or *Chaldean languages*; from every one of which, no doubt, the *Greeks* took many words, and transplanted them into their own tongue*: whatever connexions therefore we may have had with the *Hebrew*, *Phœnician*, or with any other of the *Eastern nations*, they have been derived to us thro' the channel of those traders, and the *Greek* and *Roman writers*.

Let me then only add a few reflexions on the antiquity of the *Hebrew tongue*.

Whenever we speak of the *Hebrew*, we mean the language, unconnected with writing; for undoubtedly the language itself, like that of all others, must have been many centuries prior to the invention and use of those letters, or marks, that characterise the writings of their authors; because we must naturally suppose, that the first ages of mankind could speak, before they could write †.

Now it is generally supposed, that the *Hebrew* is the most antient language; but how it can clame a priority over the *Chaldean*, *Syrian*, and *Egyptian*, would perhaps be no very easy task to shew ‡. The earliest mention made in scripture of the *Hebrews* is in *Gen. x. 21*, where *Sbem* is called the father of the children of *Eber*; i. e. the *Hebrews* were descended in the third generation from *Sbem*, who was the great-grandfather of *Eber*, who must consequently have been descended from *Noah* in the fourth generation; viz. 1. *Sbem*, being the son of that patriarch; 2. *Arphaxad*, the son of *Sbem*; 3. *Selab*, the son of *Arphaxad*;

* Meric Casaubon de Quatuor linguis, p. 19, quotes his father Isaac in these words; "Nos autem observamus, in antiquissimis quibusque Græcorum scriptoribus, multa vocabula Hebræica, quæ postea vel deserunt esse in usu, vel admodum sunt mutata: observamus etiam Asiaticos Græcos magis Ἑβραϊκῶν, quam Ευρωπαϊκῶν."—and Sheringham, in his Preface, says, "initio quidem ipsa Græca lingua rudis, inopsque fuit, sed decursu temporis, ab Hebræis, aliisque gentibus mutuatis vocabulis exulta est."

† Thus, for example, we know that the kingdom of *Egypt* was founded by *Mizraim*, so early as the year 2288 before Christ; but we do not find that the *Egyptians* had any letters among them, till they were said to have been invented by *Memnon* in 1822, i. e. 466 years after the founding of their monarchy: but can we suppose, that they were all that time without a language? certainly not:—thus likewise we find that *Greece* was colonized from *Egypt*, under *Egialeus*, in the year 2079; but letters were not brought into *Greece* by *Cadmus* from *Phœnicia*, till the year 1450, i. e. 629 years after their establishment: and lastly, with respect to the *Hebrews*, we find that *Eber* was born 2281 years before Christ; but we do not find that they had any letters till the time of *Moses*, who was born in 1571, and was 80 years old at the *Exodus*; after which, he received the two *Tables of the law* on *Mount Sinai*; i. e. from the birth of *Eber*, 790 years.—But *Sammes*, p. 428, says, "I am sure, *Scaliger*, *Vossius*, *Grotius*, and the common consent of the critics, make the present *Hebrew character* of no higher date than the days of *Esdra*:"—now *Esdra* is known to have lived in the time of *Artaxerxes*; i. e. only 457, or, according to *Rollin*, 467 years before Christ; which is no less than 1100 years after the birth of *Moses*;—then in what character and language did *Moses* write his *Pentateuch*? particularly after he himself had been brought up in all the learning of the *Egyptians*; among whom the *Israelites* had sojourned for 430 years before he conducted them out of the land of *Egypt**: nay, what is still more remarkable, *Sammes* tells us, in p. 149, that "*Saron*, the third king of the *Britains* and *Celts* in this island, reduced the laws and constitutions of his father and grandfather into one volume; and is said to have erected public places for students:"—this *Saron* he tells us died 1936 years before Christ, which is 114 years before letters are said to have been invented by *Memnon*; 365 before *Moses*; and 1469 before the times of *Esdra*; if there be any truth in *Sammes'* author, who is quoted likewise by *Selden*.

‡ Cæterum, says Casaubon, p. 413, de primævâ illâ linguâ, ut pauca quædam etiam hic dicam: minimè eorum proba mihi videtur sententia, qui *Hebræicam* hanc fuisse statuunt; à quâ illi, non modo omnes alias per totum terrarum orbem linguas, sed nostram quoque *Germanicam*, i. e. *Celticam*, derivatam arbitrantur.

* To solve this point, Casaubon, p. 163, says, "Hebræi certe in Ægypto per trecentos plus minus annos, primo hospites, deinde servi, propriam linguam, parvam, illibatamque (uno fortasse, aut altero verbo, quo linguam suam locupleterunt, excepto) conservarunt:"—and then, which is very remarkable, he immediately adds, "iidem in Babylonia non totis centum annis captivi, adeo patriam linguam dediderunt, ut interpretibus, quod ex sacra discimus historîâ, opus haberent, cum Hebræa legerent."

and,

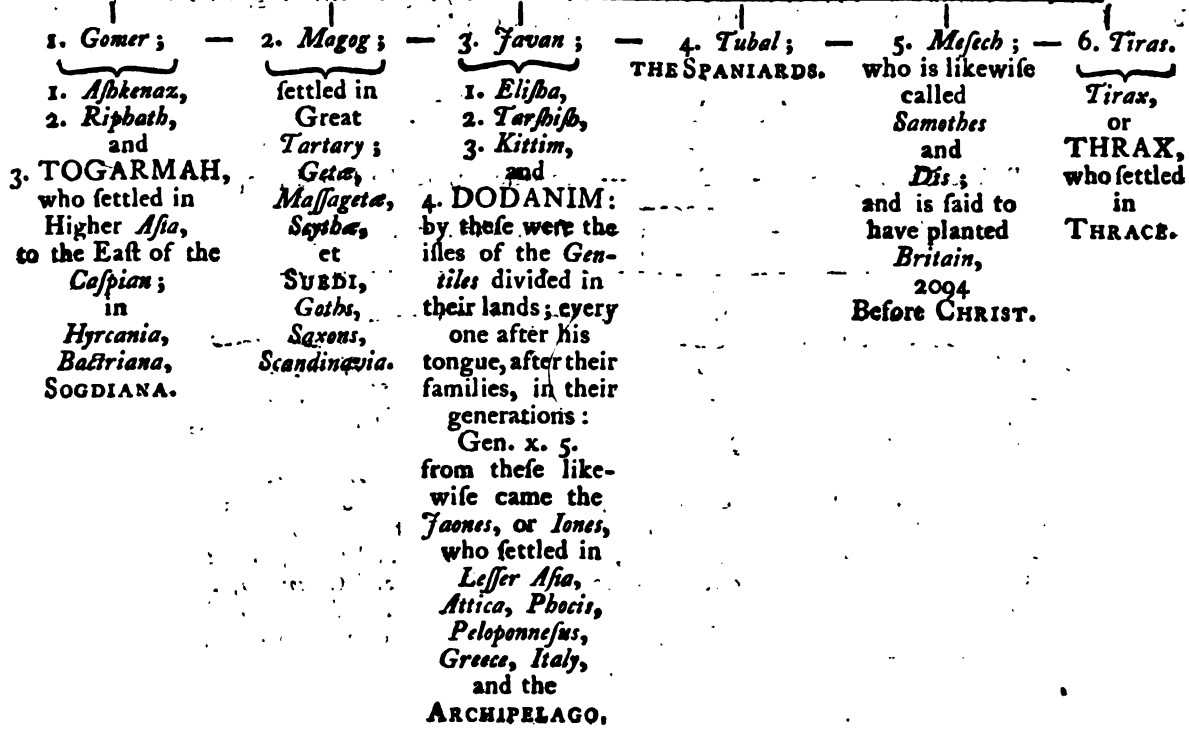
and, 4. *Eber*, the son of *Selah*:—but *Mizraim*, the founder of the Egyptian monarchy, was descended likewise from the same patriarch in only *the second generation*; viz. 1. *Ham*, being another son of *Noah*; and, 2. *Mizraim*, the son of *Ham*:—nay, even *Nimrod*, the founder of the Babylonian kingdom in *Chaldea*, was prior to *Eber*; for he was descended likewise from the same patriarch, in only *the third generation*; viz. 1. *Ham*, being the son of *Noah*; 2. *Cush*, the son of *Ham*; and, 3. *Nimrod*, the son of *Cush*: so that their generations and establishments may be more visibly deduced from the four following Tables, taken from the chronological index to the Holy Bible.

T A B L E I.

130. 105. 90. 70. 65. 162. 65. 187. 182. 600.
 Adam. 1. Seth. 2. Enos. 3. Cainan. 4. Mahalaleel. 5. Jared. 6. Enoch. 7. Methuselah. 8. Lamech. 9. Noah.

Before *Christ* 2348. — *Noah* — in whose time the Flood happened.

His first son was — 1. *Japheth* — from whom were descended



T A B L E II.

Before Christ 2348	—	^{600.} <i>Noah</i>	—	in whose time the Flood happened.
His second son was	—	<u>2. Shem;</u>	—	who two years after the Flood begat
in the year ^{Before Christ,} 2346	—	<u>Arphaxad;</u>	—	who at 35 begat
in — 2311	—	<u>Selah;</u>	—	who at 30 begat
in — 2281	—	<u>EBER;</u>	—	who at 34 begat
in — 2247	—	<u>Peleg;</u>	—	who at 30 begat
in — 2217	—	<u>Reu;</u>	—	who at 32 begat
in — 2185	—	<u>Serug;</u>	—	who at 30 begat
in — 2155	—	<u>Nahor;</u>	—	who at 29 begat
in — 2126	—	<u>Terah;</u>	—	who at 130 begat
in — 1996	—	<u>ABRAHAM;</u>	—	who at 76 goes into Egypt, about 1920 years before Christ; or 368 after <i>Mizraim</i> had founded that monarchy*.

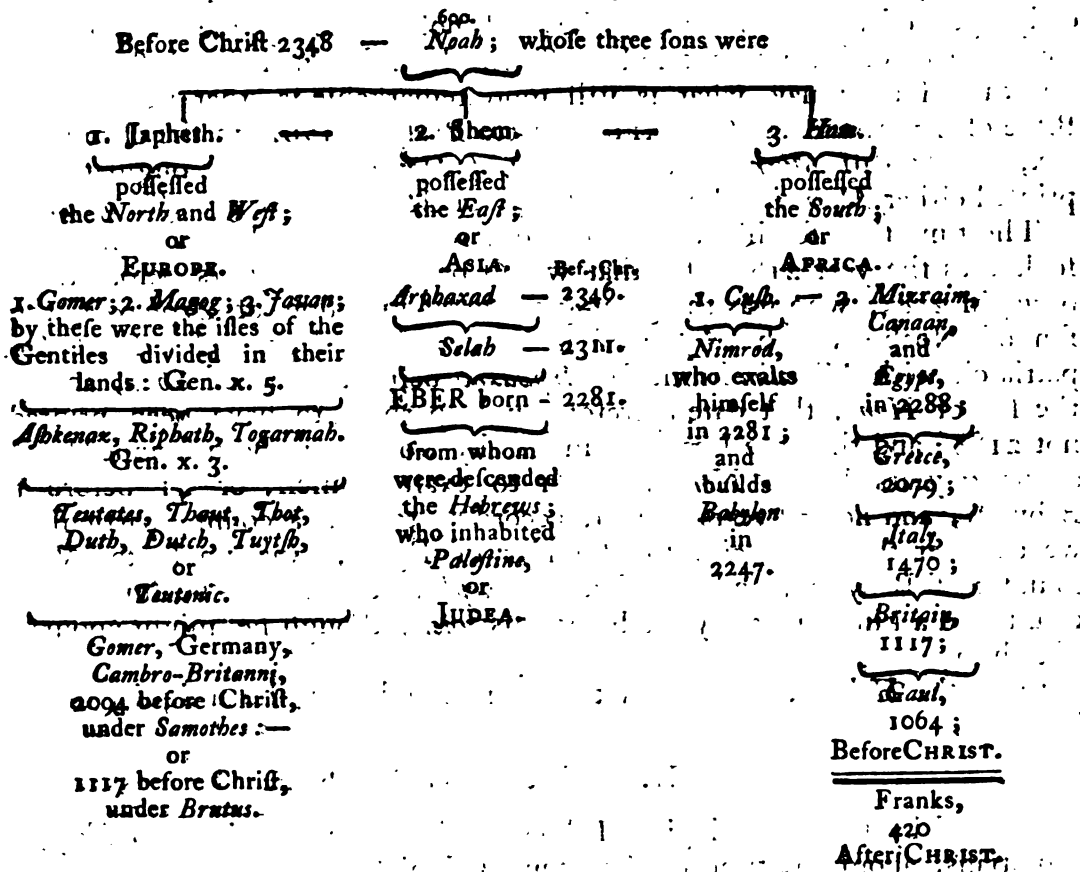
T A B L E III.

Before Christ 2348	—	^{600.} <i>Noah</i>	—	in whose time the Flood happened.
His third son was	—	<u>3. Ham;</u>	—	from whom were descended
<hr/>				
1. Gath.	—	2. Mizraim.	—	3. Phut. — and 4. Canaan.
<i>Shebah, Havilah, Raamah, and Sabteah; and Cush likewise</i>		<i>Ludim, Anamim, Lebhim, Naphtuhim, Pasrusim, Caphthorim, and Caslubim,</i>		<i>Sidon, Heth, Jebusite, Emarite, Girgashite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite;</i>
begat <i>Nimrod, who built the cities of Babylon, Erech, Accad, and Calneh in Shinar; from whence came Abur, who built Nineveh, Rehoboth, Calab, and Resen: Gen. x. 10.</i>		and out of whom came <i>Philistim: Gen. x. 13.</i>		from <i>Sidon to Gerar, and Gaza, to Sodom and Gomorrah, and Admah and Zeboim; even unto Lasbah: Gen. x. 15.</i>

* Reiskius, the commentator on Cluver, 404, says, "*Japhetum*, Noachi filium, qui primus gentium Græcarum conditor, apud Phœnices, aut *Egyptios*, ipsi Græcis innotuit, variato paulum nomine *Iawûlu*, aut mutato:"—but *Japheth* is allowed by all historians to have peopled *Europe*, not *Africa*, in which *Egypt* is situate: it seems therefore more probable, that *Mizraim*, the younger son of *Ham*, was the founder of *Egypt*, and not *Japheth*; for *Ham*, and his posterity, peopled *Africa*, of which *Egypt*, or the land of *Ham*, is a principal part; and *Japheth*, and his posterity, peopled *Europe*; notwithstanding the similarity of names.

The countries now, which these different descendants, nations, and people, are said to have inhabited, and first of all colonized, may be seen in the following Table :

T A B L E IV.



Thus have we seen that *Eber*, from whom the Hebrews are descended, is almost equal in time, tho' something inferior in descent, to *Nimrod*, the founder of the Chaldean race; and much inferior to *Mizraim*, the founder of the Egyptian monarchy: which makes it the more remarkable, that some editions of the Bible should tell us in the chronological dates, placed in their margins, that *Nimrod* began to exalt himself, *circa*, about 2218; which is only one year before the birth of *Reu*, in 2217; but this is most probably a transposition of the press; viz. 2218 instead of 2281, the very year in which *Eber*, the grandfather of *Reu*, was born; for it is scarce possible to suppose, that a person of so haughty and aspiring a disposition as *Nimrod* (the third in descent) is always represented, should not have given some earlier proofs of his ambition, than to have deferred the time of his beginning to exalt himself, till *Eber* (the fourth in descent) should have been 63 years of age.

But the misfortune is, there is but little dependence to be had in the chronology

of events so very remote *: and to convince us still farther of the truth of this assertion, we find that *Eber* was born in the year 2281 before Christ; but those authors tell us, that the kingdom of Egypt was founded by *Mizraim* in 2188, which is no less than 93 years after the birth of *Eber*: that date therefore for the foundation of Egypt is very probably wrong; though it is the same with the date given by *Monf. Rollin*: for we cannot suppose, that *Mizraim*, the second in descent, should not have been able to have established a kingdom in those early ages of the world, when he had nobody to oppose him, till *Eber*, the fourth in descent (or as the index asserts, the fifth in descent) should have been 93 years of age: nay, what is still more remarkable is, that the Oxford quarto Bible of 1712, and the Cambridge quarto Bible of 1762, in the chronological index, should call *Mizraim* the grandson of *Ham*; whereas it ought to have been printed either *Mizraim*, the son of *Ham*; or *Mizraim*, the grandson of *Noah*.

The time then for his settling a colony in Egypt, could not possibly have been so late as the year 2188; for that would be only three years before the birth of *Serug* in 2185, who was the great-great-great grandson of *Arphaxad*, the grandson of *Noah*; which *Arphaxad* is in the same degree of descent from that patriarch with *Mizraim* himself; *Arphaxad* being the son of *Sbem*, and *Mizraim* the son of *Ham*; that date therefore ought perhaps to have been printed 2288, not 2188; and then the Egyptian monarchy would have been founded by *Mizraim* about 7 years before *Nimrod* began to exalt himself, or 41 before he built *Babylon*; and not 59 years after it, according to their account; particularly when we consider that *Mizraim*, the founder of Egypt, was uncle to *Nimrod*, the founder of *Babylon*; and therefore the nephew can scarce be supposed to have established a kingdom 30 years before his uncle, though he might about 41 years after him.

From the *Hebrew*, let us now turn our thoughts on the antiquity of the *Greek* language.

II. Of the G R E E K.

We find by the chronological Tables to the *Universal Antient History*, that the Egyptians; about the time of *Abraham*, colonized *Greece*, under *Ægiæus*, who founded the kingdom of *Sicyon* so early as the year 2079 before Christ, which is about 83 before the birth of *Abraham* in 1996; or 159 before his descent into Egypt in 1920 †:—and that they sent another colony into *Greece*, under *Inachus*,

* As the studies of *Geography* and *Astronomy* ought to be conjoined; so ought those of *History* and *Chronology* to walk hand in hand; for facts without dates are at best but unedifying instruction; thus, for instance, to tell us that such a transaction was performed, or that such an event happened, without telling us at the same time the period when it was performed, and the date when it happened, is really giving us but very slender information: it is thro' the want of attending to this useful part of writing in our earliest historians, that we find so great a difference in the account of subsequent writers; thus some have affirmed, that an eminent person performed such an exploit, or invented such an art; without telling us the time when, or the place where: others tell us that such an event happened, or such a battle was fought; without ever mentioning the date of either; and if the dates are mentioned, they sometimes differ so widely, as to render the truth of those events very much suspected, or the veracity of the authors themselves very much doubted: but by fixing the chronology of any action, and telling us the precise time, when such an event happened, they give as it were a sanction to their narration, and stamp it with the authority of time.

† *Urbem ipsam Sicyonem Abrahami temporibus conditam narrat historia:—Postremo; quum variis ante affecti cladibus essent Sicyonii, ipsam urbem terræ motus ad solitudinem et vastitatem redegit.—Bunon in Cluver, 410.* This city antiently stood to the West of *Corinth*.

to *Argos*, about the year 1856.—That *Ogyges* likewise founded *Thebes* in *Bœotia*, in the year following, viz. 1855;—and that a third colony from Egypt, under *Cecrops*, established the kingdom of *Athens* in 1582, some say 1571; or rather, according to others, 1556 years before Christ.

It would be impossible to say what the Greek language was at those early periods; but, whether it was spoken (it certainly could not be written) with that elegance, purity, and perfection, which is found in the writings of their orators, poets, and historians, after the taking of Troy, may be very easily conjectured; and most probably it was not; but this we may without any controversy be assured of, that at the times of Homer, which was about 1000, or 900 years before Christ, or 277 after the siege of Troy, it was then undoubtedly spoken, and we find it undoubtedly written, or left to be written, by that great poet, with such sublimity and elegance, as have rendered his works so justly admired even to this very day.

To convince us then of the great antiquity of the Greek language, let us just take a review of this argument:—Homer is said to have lived about 1000, or 900 years before Christ; therefore it can hardly be supposed, from what has been here advanced, that the Greek language was then in its infancy; since his writings are allowed to be the standard of Greek epic poetry: that language then must have subsisted for many centuries, before it could have arrived at that perfection of style, that harmony of numbers, and that loftiness of expression, which are to be found in the writings of Homer: two or three centuries only before his own times would carry us up no higher, than the period of those transactions, which are the great subjects of his *Iliad* and *Odyssey*; the taking of Troy, and the adventures of Ulysses, after that catastrophe; which happened about 277 years before his own birth: but the kingdom of *Sicyon* had been founded in 2079 before Christ, which is 895 years before the taking of Troy, or 1172 before Homer; so that the arrangement of these numbers will appear thus:

From the founding the kingdom of <i>Sicyon</i> , to the siege of Troy	—		Bef. Christ. 895
From the siege of Troy to the times of Homer	—		277
From Homer to the birth of Alexander	—		551
From the birth of Alexander to that of Christ	—		356
		The year in which Troy was taken	— 1184
From the founding the kingdom of <i>Sicyon</i> to the birth of Christ	—		2079
From the birth of Christ to the present age	—		1783
		Total number of years from <i>Sicyon</i> to the present times	— 3862
			years.

So long a period has elapsed, since Greece was first of all colonized:—now, let any one of our antiquaries, or etymologists, point out to us a period earlier than the taking of Troy, or than even the times of Homer, in which the *Celtic*, *Gaulish*, *Welsh*, *Saxon*, *Teutonic*, or *Icelandic tongues*, were spoken, or written with greater elegance, purity, and perfection, than the *Greek* was, at either of those early periods: nay, even tho' a manuscript might at any time hereafter be found,

written in any one of those polite languages, and dated five hundred years before Homer, still would the kingdom of *Sicyon* have subsisted above six hundred years, before the date of such a manuscript.

Perhaps here it may be asked, by what channel, and at what period, can we suppose the *Greek* language should have made its way into *Britain*?—to this it may be answered, by means of the *Druids*, *Celts*, and *Gauls*; concerning whom, tho' we have no authentic history before *Cæsar**; yet, that there were a people who inhabited this island for ages prior to the coming of *Cæsar*, is a fact that is founded on truth; for the *Romans* at their landing saw it was not only inhabited, but inhabited by a people of a very warlike race; as we shall find presently in the Fourth article:—but let us first endeavour to trace out those inhabitants, and see, whether they were the first men, who ever peopled this island.

That those inhabitants of *Britain*, whom the *Romans* found here, were a race of *Celtic Gauls*, is a supposition very probable; but it is very far from being probable to suppose, that those *Celts* were the first set of men who inhabited this country, notwithstanding their proximity to it: and *Cæsar* himself acknowledges thus much †, because we do not find, nor indeed do we know enough of these ancient *Britons*, or even of those *Celtic Gauls*, to assert, that in those early ages of the world, they had any kind of shipping, or made use of any sort of vessels, to carry on the least kind of trade or traffic, by navigation, with other distant parts of the world; for we do not read that the *Britons*, *Celts*, or *Gauls*, for any long period before *Cæsar's* time, were mariners; they might have had barges, and small craft enough to cross over to each other: but the *Phœnicians*, *Greeks*, and other *Eastern nations*, are known to have been early navigators, and to have made long voyages: therefore, what *Milton* says in the beginning of his *History of England*, before the arrival of the *Romans*, is undoubtedly just; that “relations, often accounted fabulous, have been afterwards found to contain in them many footsteps and relicks of something true!”—this something therefore is the only fact required:—permit me then to proceed with his narration.

“This island,” says he, p. 8, “might have been inhabited before the Flood; at least this we are assured of from scripture, that *Gomer* and *Javan*, two sons of *Japheth*, the eldest son of *Noah*, journeyed leisurely from the East, and peopled the Western and North-western climes:”—for by their descendents were the isles of the *Gentiles* divided; as we have just now seen in Tables I. and IV.

The most early part of our fabulous history, though it does not look up so high, as to any period before the Flood, yet, according to *Sammes*, 148, we find this island peopled, very soon after the Flood, by *Mesech*, the 5th son of *Japheth*, who is surnamed *Samothès* and *Dis*: he is said to have begun his reign in this island, which from him was called *Samothèa*, about 2038 years before Christ, or 310 years after the Flood.

* De primis Britanniarum incolis, nihil certum:” says *Sheringham*, p. 7.—With regard to the name of *Britain*, see the work itself, under the article BRITAIN: Gr.

† Britanniarum pars interior ab iis incolitur, quos natos in insula memoria proditum affirmant: maritima pars ab iis, qui præter, ad belli inferendi causam, ex Belgio (Gallico) transferant. And *Sheringham* likewise observes, sub temporibus Cæsaris, coloniarum aliquot à Belgio (Gallico) migraverant, et ad loca quædam maritima habitabant; in mediterraneis, antiqui Britanni; qui se indignam gentem putabant, p. 7.

	—	—	—	Year.
<i>Samothēs</i> is supposed to have reigned	—	—	—	46
<i>Magus</i> his son	—	—	—	51
<i>Saron</i> his son	—	—	—	61
<i>Druis</i> his son	—	—	—	14
<i>Bardus</i> his son	—	—	—	75
				—
			in all	247

In the days of this *Bardus*, we are told, that the island was subdued by *Albion*, who called it *Albion* after his own name; about 674 years before the coming of *Brutus*, the Trojan, who is supposed to have arrived here in the year 1117, before Christ; as we shall see presently *.

“Hitherto,” continues Milton, pages 10, 11, “the things themselves have given us a warrantable dispatch to run them soon over; but now of *Brutus* and his line, with the whole progeny of kings from him descended, to the entrance of *Julius Cæsar*, we cannot be so easily discharged †: descents of ancestry, long continued laws, and exploits, not plainly seeming to be borrowed or devised, (are facts) which on the common belief have wrought no small impression; been defended by many, and utterly denied by few ‡:”—“nay, though *Brutus*, and the whole Trojan pretence were yielded up, yet those old and inborn names of successive kings, never any to have bin real persons, or don in their lives at least som part of what so long hath bin remembered, cannot be thought, without too strict an incredulity: *Brutus* then at length passed the straits of the Mediterranean, and landed in *Aquitain*, or *South Gaul*; which, after many adventures, he departs

* Let me here only observe, that those four last names above-mentioned, viz. *Magus*, *Saron*, *Druis*, and *Bardus*, seem all to be the names, not of persons, but of office; they being all of the same import, and signifying *the Druids*; particularly the three first, which are all *Greek*: for *Sammes* himself, p. 149, acknowledges, “that the *Saronides* (so called from *Saron*) were but another name for the *Druids*, as appeareth by the derivation of their name from *Σαρκυς*, being the same with *Δρυς*, *quercus*; an oak; as likewise by the description *Diodorus* gives of them; viz. that without the *Saronides*, no sacrifice, either public or private, could be rightly performed: which is the very same that *Cæsar* writes of the *Druids*.”—which by the way shews how early the opinion of the *Druids* was established in this island.—*Sammes*, 149, imagines “the *Druids* took their origin from the Oaks that grew in the plain of *Mamre* in Phœnicia, under which those religious men, to whom the office of priesthood was committed, lived most devoutly: and that it was a holy place, we read in *Gen. xiv. 13*; and *xviii. 1, 4*; that *Abraham* dwelt in the plain of *Mamre*, where three angels appeared unto him, and he feasted them under a tree: from these Oaks of *Mamre* sprang the original sect of the *Druids*.”—about 1936 years before Christ: after which, we may suppose, the *Greek* philosophers came and settled here; and in time, by mingling among the *Druids*, became one and the same with them.

† *Brutus* was the son of *Silvius*; he of *Ascanius*; whose father was *Æneas*, a Trojan prince: Milton, p. 12.—consequently a *Greek*.

‡ “*Sigebertus Gemblasensis*, Gallus, circiter annos centum ante *Galfridum* (*Monemuthensem*) claruit; is de adventu *Bruti*, et *Trojanorum* in *Britanniam*; deque eorum etiam transitu per *Gallias*; de urbe à *Bruto* conditâ; de ejusdem vicissim à *Galliâ* discessu; de introitu felici in insulam destinatam, prout ab oraculo fatidico vaticinium acceperat, mentionem facit; atque hæc omnia in antiquâ *Britanniæ* historiâ extitisse testatur.” *Shering. 9*:—*Geoffry* lived about the year 1150, after Christ, in the reign of king *Stephen*; and consequently *Sigebert* must have written in the time of *Edward the Confessor*, about 20 years before the *Norman Conquest*, in 1066:—with regard to the inhabitants, which *Brutus* may be supposed to have found on this island, at the time of his landing, *Shering. p. 19*, imagines they were some of the descendents of *Cham*; “pauci ex posteritate *Cham*, juxta *Britannicam* historiâ, quibus gigantes imperaverint, cum *Brutus* primùm appulit, insulam incolabant; quos ille omnes oppressit, et ab insulâ fugavit: id si verum sit, vix dubitari possit, quin Phœnices fuerint.”—*Sammes*, 148, as we have seen above, supposes they were the descendents of *Mesech*.

from, and steering still more Northward (towards *Albion*) with an easy course, arrives at a place, since called Totness, in Devonshire, p. 19:—about 1117 years before Christ; and 67 after the taking of Troy*.

“After this,” says Milton, “*Brutus*, in a chosen place, builds *New Troy*, or *Troja Nova* (contracted in after times to *Trinovant*; by Tacitus called *Londinum*, now *Landon*:—) about the time of Saul and Jonathan, or 1060 years before Christ; i. e. about 124 years after the taking of Troy †.”

“The lynage of *Brutus*,” says Stowe, p. 24, “continued to govern this realme by the space of 616 years ‡.”

There is however, another fact mentioned by Stowe, p. 21, that deserves some attention, because it belongs so immediately to our present subject; and that is the fact he relates, concerning “*Bladud* (founder of Bath, and son of Rudhudibras) who about the year 980 before Christ, builded the temple of *Apollo* in Bath §.”

“This

* “*Ipsi Cambro-Britanni se à Trojanis sotos, idque ab antiquis Bardis traditum, referunt: Brutum nimirum Enes pronepotem, in Græciâ exulasse, atque cum reliquis Trojanorum profugis, oraculi monitu, inde in Britanniam venisse tradunt:*” Shering. 8:—Sammes affirms, p. 74, “that the Greeks were later than the Phœnicians on these coasts, where,” he says, “they arrived not above 160 years, or thereabouts, before Cæsar’s time, under *Phileus Taurominites*; as Mr. Camden, out of Athenæus, seems to intimate:”—that the Phœnicians were very early traders to this country must be allowed; and that the Greeks, particularly under this leader, might have succeeded them, as merchants, may perhaps be allowed likewise: but that these were the first Greeks who ever arrived on this island, will scarce be admitted; since it is evident that there must have been some of that nation settled here, as inhabitants and as philosophers, among the Druids, long before the period here mentioned; for, what are 160 years only before Cæsar’s time? they amount to only 212 years before Christ: but we shall see, at the close of the *Sixth* article, that we had the names of Greek deities given to several temples, built here by the descendents of the Trojans, i. e. our antient British ancestors, 900 or 1000 years before Christ, or about 200 after the taking of Troy: nay, what is more extraordinary is, that Sammes should begin his history with these very words; “*Britain*, the most renowned island of the whole world, was called by the ancient Greeks ΛΑΒΙΩΝ:”—now, how antient must this name have been, when he acknowledges, as we have just now seen, that it was called *Albion*, in the days of *Bardus*, in whose time it had been conquered by one *Albion*, who called the island after his own name? this event is supposed to have happened about the year 1796 before Christ, or 679 before this arrival of *Brutus*:—if ΛΑΒΙΩΝ then be a Greek name, as all our etymologists do allow, the Greeks must have been acquainted with this island (I do not say by what means, nor at what time) for ages immemorial before the Trojan war; which will carry us up to at least 1796, i. e. very near 1800 years before Christ, instead of only 160:—the name of *Albion* will receive a different derivation in the work itself, without having recourse to giants, prodigies, or monsters, or any of the aids of superstition, or fabulous history: see ALBION, ALBIFY, or ALPS: Gr.

† Rapin, perhaps with greater probability, follows Geoffrey of Monmouth, who says, “*Brutus* landed here about sixty years after the taking of Troy, or 1118 before Christ:”—therefore 1060 seems to be rather too late a date; for that would make *Trinovant* to have been built above 70 years after the landing of *Brutus*; which is rather too much. Let me add from Shering. p. 12, “*narrationi autem huic non modo veterum testimonia, sed ipsa etiam ratio favet; non leve enim hujus rei indicium est, quod urbs Britannicæ capitalis olim Trinovantes, Cæsari Trinobantes, aliis Troi-novantum, i. e. Troja nova vocaretur:*”—and in p. 97, he adds, “*nequeunt porrò ullam idoneam causam excogitare nuperi, cur capitalis urbs Britannicæ Trinovantium, i. e. Nova-Troja, nisi in Veteris Trojæ memoriam, appellaretur: aut cur à temporibus Cæsaris, Trinovanti nomine deposito, Luddinum, sive Londinum (nunc Londinum) vocaretur, si historiæ Britannicæ fidem minuant; nam quod aiunt nomen à Saxonibus mutatum, in scitum commentum est.*”

‡ But if the lineage of *Brutus*, according to Sammes, continued to the coming of Cæsar, they must have governed this realm for the space of 1088, or rather 1164 years; which is almost double the time here mentioned by Stowe.

§ This temple is rendered remarkable for the death of its founder; for Sammes, 164, and Milton, 23, tell us, that *Bladud* was a man of great invention, and taught (or rather perhaps studied) necromancy; till, having made himself wings to fly, he fell down on the temple of *Apollo* in *Trinovant*:—

HOW

“This *Bladud*,” continues Stowe, “is affirmed to have long studied at *Athens*; (by whatever means he formed connexions with that eminent seat of learning *) and to have brought with him from thence four philosophers to keep school in Britain; for the which (in the 17th year of his reign) he builded *Stamford*, and made it a university; (about 863 years before Christ) wherein he had great numbers of scholars, studying in all the seven liberal sciences; which university *dured* to the coming of St. Austin:—in the year 600 after Christ:—nay, it must have *dured* much longer; since, according to other historians, on a secession at Oxford, in the 29th of the reign of Edward III. 1356, many of the scholars retired from thence to *Stamford*:—let this article likewise be considered by others, and treated as a fact, not altogether fabulous, and without foundation, but only wanting sufficient testimony, and confirmation of records, which it is absolutely impossible ever now to obtain; since the records of these events, if ever they were committed to writing, have been all lost and destroyed in the general devastations of war and bloodshed, which have followed those more happy times †: nevertheless there is an undeniable, and as it may be justly called, a living testimony of the truth of these facts;—a proof, more strong and prevalent, than the authority of monks, or the memoirs of any legendary writers whatever; and that is, the language of the people proves it; that language which the Greeks spoke, and that very language which we ourselves now speak, even to this day, curtailed, transformed, transfigured, and transposed, in so wonderful a manner, by the harsh, discordant, and unpolished dialects of *Celts, Gauls, Welsh, Picts, Scots, Saxons, Danes, Normans, Germans, and Dutch*, as have almost intirely effaced the primitive purity of the Greek tongue, which was undoubtedly spoken very early on this island.

The people then, who very early visited this country, having been *Phœnicians* and *Greeks*; and those philosophers who were established here by *Bladud* having been *Greeks* likewise, it is no wonder that *the Druids* (whose very name is Greek, tho’ not derived as is commonly imagined) should have understood, and spoke, and wrote that language ‡.

When it was said that *the Druids* wrote Greek, it is to be understood in a limited sense; for, as Milton from *Cæsar* observes, they did not commit the sacred mysteries of their religion to writing; (for they were the priests, as well as the

now *Westminster-abbey*:—but here these great historians seem to have been misled by *Geoffrey of Monmouth*; for it is scarce probable to suppose, that *Bladud* would have travelled from *Bath* to *Trinovan*, or *London*, merely to shew his dexterity in the art of flying; tho’ perhaps his majesty might have had vanity enough to have crossed the whole island in order to display his whimsical feats of activity: and yet no doubt he could have made, and no doubt he did make, the fatal experiment from the top of his own temple of *Apollo in Bath*:—and therefore good old *Master Stowe*, in p. 22, is rather in this point to be attended to, who saith, “that *Bladud* decked himselfe in feathers, and presumed to flie, but by falling on his own temple (of *Apollo in Bathe*) he breake his necke when he had reigned twentie yeares.”

* “Commercia certe nulla antiquis Britannis cum Græcis intervenerint, nec cum ipsis Romanis, qui multo quam Græci viciniore erant: sunt tamen; qui affirmant *Bladudum*, Britanniae regem, *Athenas* perlustrasse, atque ibi Græcis disciplinis institutum: quod, si ita factum sit, historiae utrumque Britannicæ fides inde confirmatur: Trojanorum enim aditus in Britanniam, et regum pariter omnium res gestæ à *Bruto* usque *Cæsarem*, majori, quàm *Bladudi* iter in Græciam, autoritate nituntur:” *Shering*, 97, 8:—true; but still even those authorities do not invalidate the accounts of *Bladud*.

† “Post tantos præfertim annorum cursus ambitusque, quibus antiquorum scripta bello, incendio, temporisque injuriâ, maximâ ex parte perierunt:” *Shering*, 122.

‡ “Græcas autem literas illic (in Britannia) ante *Cæsaris* adventum in usu fuisse, ipse *Cæsar* testis est:” *Shering*, 99:—as we shall see presently.

preceptors of the nation) but all their public and private transactions were written *in Greek*, as Cæsar himself acknowledges; who found these *Druids*, subsisting both in Gaul and Britain, even down to those very times, when he with his forces landed first on this island*.

These facts then most undoubtedly prove, that the Greek language was at that time, and consequently long before, known, written, and perhaps spoken, among the *Helvetii*, to the East of Gaul; at *Marseilles*, to the South; in *Spain*, more South still; and in *Britain*, among the *Druids* and *Celts*, to the North-west of Europe †.

Many arguments might have been here produced to prove, that these *Druids* were not at first natives of Britain, but really and truly Phœnicians and Greeks; such as the *articles of their religious system*, their *manners, customs, discipline*; all of which do plainly shew, that they were not the growth of this island; but brought and transplanted hither from time immemorial ‡: and if at Cæsar's arrival they entertained any religious notions and ceremonies, different from their great ancestors of Phœnicia and Greece, it must undoubtedly have been owing to the length of time, which had elapsed from their first coming hither, to that of Cæsar's invasion; or to the various mixtures of other nations, who might in after-times have incorporated with them, during so long a period, which might not have been less than 1000 years; or, if not altogether so much, they might have been brought hither by Bladud, 980 years before Christ; or perhaps they might have migrated hither from *Marseilles*, which we know was built by the *Phœceans*, a

* "In omni Gallia, eorum hominum, qui aliquo sunt numero, atque honore, genera sunt duo; alterum est *Druidam*, alterum equitum:—disciplina in Britannia reperta, atque inde in Galliam translata esse existimatur:—neque fas esse ea literis mandare; quum in reliquis fere rebus, publicis privatique rationibus, *Græcis literis utuntur*:" *Bell. Gall. lib. VI. sec. 13, 14.*—tho' Shering. p. 142, seems to be rather of opinion, that the Gauls came over to Britain, or at least sent their youth over hither, in order to be instructed; and gives this reason to support his conjecture; "atque hinc factum arbitror, quod Galli postea in Britanniam ad disciplinam quærendam se contulerunt; quia Trojanorum optimates et præcipuos duces, præcipuos etiam dicendi magistrōs, et disciplinarum, artiumque præceptores, secum Brutus in Albionem advexit."—and Cæsar, in his First Book, sec. 29, has these remarkable words, "in castris Helvetiorum (a people of Switzerland) tabulæ repertæ sunt *Græcis literis confectæ*, et ad Cæsarem perlatae:"—Vertegan, 125, asserts, "that these *Helvetii* were the *Fytes*, or *Futes*, that went and inhabited among the mountaines that deuyde Germanie from Italy; (and at last came over with the Saxons into Britain, and in time settled in the isle of *Wight*, *Vestis*, or *Vitis*;) and the German name of *S'uisers*, or *Switzers*, doth also heerunto concurre; for the *s* beeing set before the *w*, or *w*, is often in the Teutonic vsed for abreviation of the article *the*; as *s'winter*, for *the winter*;" &c.—but *Sammes*, 418, with greater probability, derives the *Suitsers* from the *Suevi*.

† "Porro autem libenter à nuperis quæsi verim, unde Græcæ literæ in Britanniam advectæ; unde Græcæ item lingvæ cum antiquâ Britannicâ ita permixta sit, nisi antiqui Britanni ex Græciâ, ubi *Brutus* cum suis coloniis diu habitasse dicitur; aut à Trojanis, quorum, ut etiam totius Asiæ minoris, lingua vernacula cum Græcâ plurimum mixta et confusa fuit, easdem in insulam secum adduxissent:" *Shering. 97.*

‡ "Nuperis insuper difficile erit explicare quomodo Græcorum disciplina, consuetudines, et ipsa etiam religio in Britanniam advecta sit, quibus per omnia fere cum Græcis convenit: *animas ab aliis in alios migrare* vetus erat Græcorum opinio; apud Britannos etiam *Druides* eadem opinione instituti, atque imbuti sunt: habuerunt Græci suos *poetas, cantores, et recitatores*, qui carminibus exequias, conjugia, illustrium virorum res gestas, et deorum laudes, publicè datâ occasione, coram populo celebrabant, et decantabant, quos *oides, iambodes, et raxodes* suâ linguâ vocabant; habuerunt etiam Britanni suos *cantores, et recitatores*, quos suâ linguâ *Bardos* vocabant; quibus mos erat eodem modo carmina ad populum referre:" *Shering. 103.*—and in p. 127, he adds, "multa *Dryades*, ut author est Cæsar, de sideribus, atque eorum motu, de mundi, atque terrarum magnitudine, de rerum naturâ, de Deorum immortalitate, vi, et potestate, disputabant, et juventuti tradebant; nam ut literas, ita disciplinas illas à Græcis comparasse videntur."

Greek people, about 600 years before Christ; or from some of the descendants of *Hercules*, who, as we shall see presently, conquered *Spain*, a few years before the taking of *Troy*; and in subsequent generations, their posterity might have come into *Britain*; even before the *Celts* and *Gauls* had any connexions with this island; and might perhaps have been the very people, who, after a long and violent struggle, had been at last subdued by these *Celts* and *Gauls*, whose posterity remained in possession of this kingdom, at the coming of the *Romans*; for, that there had been a continued series of wars, carried on between the *Britons* and *Gauls*, long before the *Romans* arrived here, is evident from history; for *Milton* tells us, p. 31, "that all *Gallia*, or *Gaul*, or *France*, was overrun by *Brennus*, a British king, the turbulent younger brother of *Belinus*, who built *Beline's-gate*, now *Billing's-gate*, in *London*, about the year 400 before Christ:"—and then, after mentioning a few more short reigns, he concludes his first book, in his noble manner of writing, p. 37, with these words; "by this time, like one who had set out on his way by night, and travelled thro' a region of smooth and idle dreames, our history now arrives on the confines, where daylight and truth meet us with a clear dawn; representing to our view, though at a farr distance, true colours and shapes:"—permit me however only to add, that where there is so much vapor, there must be some internal warmth; and where there is so much fume, there must be some latent fire: and to convince us that these names and transactions are not altogether fabulous and fictitious, we shall find this very *Brennus*, the former of these two British kings, making dreadful ravages in the next article but one.

Let us proceed now to the consideration of the *Latin* language.

III. Of the *L A T I N*, or *Italian* tongue.

1. "If what they say be true, (says *Dionysius* of *Halicarnassus*, in his First Book of the *Roman* Antiquities, sec. xi.) the first inhabitants of *Achaia*, who left their country many generations before the *Trojan* war (about 286 years) were *Greeks*; and could be a colony of no other people, but of those who were then called *Arcadians*; for these are the first of all the *Greeks*, who crossed the *Ionian* gulph, under the conduct of *Oenotrus*, the son of *Lycaon*, and settled in *Italy*:"—about 1470 years before Christ.—This colony is mentioned likewise by *Virgil*:

Est locus *Hesperiam* Graii cognomine dicunt,
Terra antiqua, potens armis, atque ubere glebæ;
Oenotrii coluere viri; nunc fama minores
Italiam dixisse; ducis de nomine gentem. Æn. I. 534.

2. And in sec. xvii. *Dionysius* says, "afterwards some of the *Pelasgi*, who inhabited *Thessaly*, settled among the *Aborigines*; (or natives of *Italy*) this colony was conducted by *Pelasgus*; and landed at one of the mouths of the *Po*, called *Spines*; and were also a *Greek* nation, antiently of *Peloponnesus*, settled first in *Thessaly*, and from thence removed into *Italy* *.

* It would too much interrupt the connexion of these articles, were I in this place to take into consideration *Cleland's* argument, to show that the term *Pelasgi* is a Celtic denomination for inhabitants of a hill-country: *Vocab.* 192.

3. Then

3. Then again, in sec. xxxii he mentions "another colony of Greeks, who landed in Italy, from Pallantium, a town of Arcadia; about three score years before the Trojan war; (i. e. about 1244 before Christ) this colony was led by Evander:"—and is mentioned likewise by Virgil:

*Arcades his oris, genus à Pallante profectum,
Qui regem Evandrum comites, qui signa secuti,
Delegere locum, et posuere in montibus urbem,
Pallantis proavi de nomine Pallanteum.* *Æn. VIII. 31.*

4. And in sec. xxxiv. he says, "a few years after the Arcadians, another colony of Greeks came into Italy, under the command of Hercules, who was just returned from the conquest of Spain, and of those parts that extend to the Western ocean:"—even to the straits of Gibraltar, from that event called Hercules' pillars; about 1216 years before Christ; or 32 before the taking of Troy: this colony likewise is mentioned by Virgil:

————— postquam Laurentia victor
Geryonè extincto, Tirynthius attigit arva,
Tyrrhenoque boves in flumine lavit Iberas. *Æn. VII. 661.*

5. And at the close of the forty-fourth section, Dionysius says, "the second generation, and about the fifty-fifth (or rather perhaps the forty-fifth) year after the departure of Hercules, Latinus, the son of Hercules, and reputed son of Faunus, was king of the Aborigines, and in the thirty-fifth of his reign, when the Trojans (who were Greeks, and with Æneas had fled from Troy, after it was taken) landed at Laurentum, on the coast of the Aborigines, lying on the Tyrrhene sea, not far from the mouth of the Tiber:"—about 1181 years before Christ; and 3 after the taking of Troy: the arrival of Æneas in Italy is a fact so well established in a Dissertation by the late learned Mr. Spelman, that it will be sufficient only to refer to it, at the end of the First Book of his Translation of Dionysius.

This now being the fifth colony of Greeks, who migrated into Italy; and not only settled there, but became kings and sovereign princes of that country; it is no wonder that there should be such a prodigious number of Greek words adopted into the Latin language: and yet it is very remarkable, that when in succeeding ages the Romans conquered Greece, they knew no more of the native inhabitants, and their language, than our own Saxon ancestors (who probably, say some historians, were descendents of a colony from Britain, and settled in Germany) knew of England, when they were invited over by prince Vortigern, after the departure of the Romans from this island.

But, before we speak of the departure of the Romans, let us first inquire into the cause of their coming hither; and this will naturally lead us to inquire into the situation of affairs, that brought us first of all acquainted with the Roman power; and who those inhabitants were, that had the possession of this island, when Cæsar first landed here.

IV. Of the CELTIC, or French tongue.

That those people, who inhabited this island, at the time of Cæsar's invasion, were a mixture of native British, and the Celtic Gauls, is an article beyond dispute

but

but who those Celts were, or what was the perfection of their language, at or rather before that time, we have no authentic account*.

Most of the intelligence we have received concerning the *Celts*, *Gauls*, *Britons*, *Druids*, and *Germanians*, is collected either from *Cæsar* himself, about 52 years before Christ; or from *Tacitus*, about 100 years after Christ; and since what they say of them; and particularly *Cæsar*, may be reduced to a very small compass, it may not be amiss to transcribe some part of it;—*Cæsar* then begins his history of the Gallic wars: (*quorum pars ipse magna fuit*) with “*Gallia est omnis divisa in partes tres; quarum unam incolunt Belgæ; aliam Aquitani; tertiam, qui ipsorum linguâ Celta, nostrâ Gallæ appellantur.*”

The *Celts* and *Gauls* then were one and the same people; and that these people were mixt by conquests and intermarriages with the inhabitants of this island, when the Romans first landed here under *Cæsar*, is the more probable, because he farther tells us in his *Bell. Gall. IV. 21*, that there was at that time great intercourse and traffic between the *Britons* and *Gauls*; insomuch that the Gaulish merchants gave the *Britons* their first intimation of *Cæsar*'s design to invade them: “*interim, consilio ejus cognito, et per mercatores perlato ad Britannos, &c.*”

The design of his invasion was not, as some authors imagine, merely thro' ambition, and a thirst of glory; it was not a desire of enlarging the bounds of empire inspired him with a design of extending his conquests, and bringing the *Britons* under the dominion of the Romans; as *Rapin* has observed; neither was it altogether for the reason given by *Cleland*, one of the greatest etymologists on our language, and a gentleman very well known in the literary world for his *Vocabulary on the Celtic tongue*; who has discovered in that work a great depth of knowledge in British antiquity; and of which work he has been pleased to grant me full permission, which I have accordingly made great use of in the following undertaking, and there is no doubt but the reader will often wish I had made use of it more frequently: it would therefore have given me the greatest satisfaction, if our opinions had coincided in this first article before us: but this gentleman in his *Celtic Vocabulary*, p. 177, says,

“By the best lights I could obtain, it was precisely a violation of the right of sanctuary that paved the way for the invasion by *Julius Cæsar*: *Imanuentius*, a chancellor of one of the London alburys, had been murdered for his attempt to defend the jurisdiction of his college against *Cadfallan (Cassivelaunus)* a military officer, or general, for so the name imports, who had invaded his district upon a quarrel about the cognizance of a murder: his son *Mandubratius* fled upon this to *Cæsar*; and the *Londoners*, exasperated against the general, did not fail to recommend the protection of the injured party to *Cæsar*, who was ready enough to seize so fair a pretext of intermeddling with the affairs of this island †.”

Granting

* *Sammes*, 145, gives us a list of 23 Celtic kings, from *Samoths* (who at first named this island *Samothea*, about 2094 years before Christ) to *Phranicus*, in whose days king *Brutus* is supposed to have entered this island in 1216, (or rather 1117) before Christ; i. e. a space comprehending 878, or rather 978, years: after which, he gives us another longer list of 74 kings, from *Brutus* to *Julius Cæsar*; i. e. according to the different periods of their reigns in his account, 1088 years; but, unfortunately for *Basingstoke*, the historian whom he follows, this is 76 years too short; for this makes *Cæsar* arrive in Britain 128 years before Christ; whereas all chronologers allow that *Cæsar* first landed here in the year 52 only before Christ.

† The story is thus related, with some small variations, by *Sammes*, 180, from count *Palatine*, who

Granting now to this gentleman the whole force of his argument; that here had been a murder committed in a quarrel about the cognizance of a murder; still this seems to have been but a very weak pretext indeed to have justified an invasion; and was scarce a sufficient reason to have induced a Roman general to have intermeddled with the British affairs, tho' twenty chancellors had been murdered: there seems to have been some weightier cause, which neither Rapin nor this gentleman have so much as hinted at; but is evident enough from the very situation of affairs between *Cæsar* and the *Britons*; long before these two murders had been committed; and appears rather to have been this:

The inhabitants of this island had long intermeddled, and perhaps from their close connexion and natural amity with the Gauls at this present juncture, could not have avoided intermeddling, with the Roman affairs in the Gallic wars, which had been but so lately and so fully concluded by *Cæsar*.

It is not thro' a desire of justifying the conduct of the Romans in any of their political measures, more particularly in this their invasion of my own country, that I have thus far entered on this subject; but truth and impartiality ought to have their due influence in every debate; and every one ought to write according to unbiassed principles; for the public alone will determine on which side the greater truth, or at least the greater probability, appears: it can be but a matter of very little moment at the present age, what were the causes that moved *Cæsar* to shew such a readiness in this expedition; but let me with all impartiality observe, that both *Britons* and *Gauls*, under *Brennus* I. a British king, might, if they pleased, have avoided intermeddling, and dreadfully intermeddling, twice with the affairs of Italy, about three hundred years before *Cæsar's* time: the former of these irruptions was, when the Gauls, about the year 384, or 378 before Christ, without any cause, without the least provocation, or the least recommended invitation, ravaged all Italy; and without any other pretext, than that of plunder and spoil, (as bad, if not a worse, cause for the invasion of any country, than either ambition or glory) they besieged, sacked, burnt, and pillaged Rome itself: an injury so heinous, so unprovoked, and so unprecedented, we may be sure would call for vengeance on any future convenient occasion; for we find it made so strong and so lasting an impression on the minds of the Romans, that even to the times of Augustus, about 350 years after this greedy and merciless treatment, it continued to rankle so deep, that Virgil has impressed the siege of the Capitol by the Gauls, on the shield of *Æneas*:

Atque hinc auratis volitans argenteus anser
Porticibus, Gallos in limine adesse canebat;
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris, et dono noctis opacæ. Æn. VIII. 655.

This fierce, cruel, and unjust irruption happened in the time of *Camillus*, and *Caius Manlius*, about 380 years before Christ:—and the second irruption happened about 63 years after that; viz. about 315, or 20 before Christ; when *Brennus* II. a Gaulish king, joined his forces to those of *Acichorius*, a Pannonian

who tells us, that "*Lud* was surnamed *Immanuentius*, and was slain by his brother *Cassibelan* at *Troy-noonam*; and that his eldest son *Androgeus* was surnamed *Mandubratius*; and was the same prince of the *Trinobantes*, whom we find in *Cæsar's* commentaries to have fled into *Gallia*, and to have put himself under the protection of *Cæsar*."

chief;

chief; and with an army of 150,000 men, and 15,000 horse, ravaged not only all Italy, but Greece likewise; and would have ransacked and plundered the temple at Delphi; which was actually rifled and burnt down in the year 277 before Christ; about 40 years after this irruption by *Brennus II.* which desolation happened in the time of *Antigonus Gonatas*, and *Antipater*; as mentioned in the Supplement of Livy, lib. xxxviii. sec. 16, or rather under *Softbenes*; as mentioned by Rollin, vol. vii. p. 227 to 234*.

Who now invited these *British*, *Gaulish*, and *Pannonian chiefs*, to make all this cruel devastation? and what rational cause can be assigned for the *Britons* and *Gauls* thus *dreadfully intermeddling* with the affairs of Italy?

Cæsar therefore having now by his *Gallic wars* at last subdued the descendents of those fierce and savage barbarians, and fully avenged the unprovoked injuries of his bleeding country, was determined likewise to chastize the inhabitants of Britain, who had not only joined the Gauls in their former ravagings and plunderings of Italy, but had now recently joined them, and assisted them with their forces, in these late *Gallic wars* against Cæsar himself; and therefore it was but natural for him, after having subdued the Gauls, to turn his eyes against the *Britons*, their associates: accordingly, in book iv. sec. 20, he says, “*exiguâ parte æstatis reliquâ, Cæsar, etsi in iis locis, quâd omnis Gallia ad septentrionem vergit, maturæ sunt hiemes, tamen in Britanniam proficisci contendit; quâd, omnibus fere Gallicis Bellis, hostibus nostris inde subministrata auxilia intelligebat:*”—*because* he found, that in almost all the Gallic wars (particularly as he advanced the more Northward) the enemy drew their chiefest aids *from thence*:—and indeed it is but natural to suppose, that the Britons assisted the Gauls against Cæsar; not only from their proximity of situation, but from their mutual connexions, and reasonable apprehensions, that if they did not, the Gauls might at last be subdued by the Roman power; they therefore assisted them; but, notwithstanding all their assistance, the Gauls were vanquished: Cæsar therefore, now being at leisure from his Gallic wars, seems to have resolved on his expedition against Britain.

Since this was the real situation of things, in order to facilitate his approach, he sent a vessel beforehand to reconnoitre the coast; and the first Roman on record, who ever saw Britain, was *Volusenus*, “*vir et consilii magni, et virtutis:*” lib. iii. 5.

Every thing now being in readiness, (lib. iv. 21) “*ipse cum omnibus copiis in Morinas proficiscitur, quâd inde erat brevissimus in Britanniam transjectus†:*”—there he shortly after embarked his forces, and the whole fleet weighing anchor (from *Portus Iccius*, late *Vissant* in *Picardy*, between *Calais* and *Ambleteuse*, in *France*) he presently arrived on the British shore, near *Deal* in *Kent*, about ten at night, on the 26th of August; where, notwithstanding *the recommendations*

* “*à Cimbris tota ferè Gallia, ut Cæsar narrat, subacta est; qui inde in Italiam, Brenno duce, excurrentes, Romam diripere; et nisi Cimbri bellum cauponari voluissent, jam inde de Romano imperio actum fuisset:—inde vero in Græciam; et postremò in Asiam denuo tendentes, magnâ Phrygiæ parte potiti sunt, quæ ab ipsis Gallo-Græcia, sive Galatia, dicta est:*” Shering. 451, 2:—a savage nation may conquer, and a brutal race of men may forcibly take possession of, and give names to any country whatever; but it is Justice alone can sanctify conquest.

† For a derivation of the name of these people, see the Work itself, under the article *MARINER*: Gr.: the *Morini* being a people who lived on the *sea-coast* of Gaul; lately called *Vissant*; and now *Bologne* in France.

he might have received from the Londoners, his reception was very far from being an amicable one; for he himself tells us, (lib. iv. 23) that as soon as "cum primis navibus Britanniam attigit, in omnibus collibus expositas hostium copias armatas conspexit:"—he saw on all the hills *armed troops of enemies, drawn up* in readiness to receive him; and his reception was a warm one in the military sense; for he himself acknowledges it was "pugnatum ab utrisque acriter;" *stoutly fought on both sides*: his landing however, after some difficulty, was made good; though not for any long continuance*.

Cæsar was obliged to pay Britain a second visit, the year following; and then indeed he penetrated something farther into their territories; but even yet he could not advance to any great distance from the coast; *Verulam, or St. Albans*, seems to have been the farthest of his progress Westward †: nay, the Romans knew very little more than the outskirts of this island, for several years after Cæsar had been assassinated; and did not so much as actually and experimentally know that Britain was an island, till the time of *Agricola*, who was the first Roman that ever sailed intirely round it; which was performed by him in the 84th year after Christ: i. e. above 130 after Cæsar's first landing.

Having thus far established the Romans on this island, it is sufficient for our present purpose, thus to have shewn, how we came at first acquainted with the Roman power in Britain:—it would not be consistent with the bounds of a Preface, to speak more fully of their affairs, during their connexions with this island, which were carried on with a great variety of success, for the space of about *five hundred years* after Cæsar's first invasion; viz. to the time of the emperor *Valentinian*; when the affairs of the Roman empire became so entangled, and were reduced to so miserable a state, by the irruption now of *Attila*, king of the Huns, Goths, and Vandals, that the Senate were obliged to recall Gallio, and all the Roman forces from Britain; which event happened about 447 years after Christ; a period long enough to have established *the Roman language*, though not the Roman discipline, among the inhabitants of this island.

* Sheringham, p. 14, observes from Tacitus, that "antiquos Britannos in bello Gallis ferociores fuisse; quod et Cæsar expertus est, ab iisdem in primo congressu suo victus: quam cladem, ipse licet Cæsar silentio præterit, atque alii minuant, Lucanus clare innuit his verbis,

Territa quæsitis ostendit terga Britannis:
And to th' invaded Britons turn'd his back:"

he expected to have found a few undisciplined savages; he met with soldiers both brave and numerous:—by the very particular manner in which Cæsar (lib. iv. 24, and 33) describes the method, in which the Britons attacked him with their *essedæ*, or *chariots armed with scythes*, any one might suppose, as the commentators in the Variorum edition have supposed, that *those chariots* were either of British or Gaulish invention: "si Servio credimus (says D. Voss.) *in Belgio inventa sunt essedæ*:"—if by *inventæ* he meant only *were found in use*, it might pass; but if he meant *found out*, or *invented*, they were so far from it, that Rollin, in his Antient History, vol. ii. 14, in speaking of *Ninus*, (who lived 2120 years before Christ,) says, "after he had finished the building of *Nineveh*, he resumed his expedition against the *Bactrians*; his army, according to the relation of *Ctesias*, consisted of a million seven hundred thousand foot, and two hundred thousand horse; and about sixteen thousand *chariots armed with scythes*:"—if such a prodigious army is not rather too large for those very early ages of the world.

† "Strabo, et Eustathius ad Dionysium," says Shering. p. 14, "Cæsarem bis in Britanniam trajecisse, et brevi infecto negotio recessisse, neque longiùs in insulam penetrasse, narrant: δὲ δὲ, φασὶ, λαβεῖν ἡμὰς ἐκαταλὸν διὰ ταχέων, καὶ μὴ μίγα διαπραξαμένους, καὶ προελθεῖν ἐπὶ τὸ πάλαι τῆς ἡσυχίας."

So

So that now we must come to speak of those times, and of those people, who succeeded the Romans in the government of Britain; and they were *the Saxons* *.

V. Of the SAXON, TEUTONIC, or *German* tongue.

No sooner had the Romans quitted this island, than the Britons, who had so long been disused to arms, and indeed had no occasion for them, while they continued under the protection of the Romans, who were, as we observed, no sooner withdrawn, than the Britons were overwhelmed with an inundation of Picts and Scots, who came pouring down upon them from the Northern parts of the kingdom, and brought desolation and destruction with them wherever they roved: in this deplorable situation, exhausted of their best forces, which had been drawn off by the Romans in their distant colonies, actuated by their own fears, sensible of their own inability to defend themselves against such a torrent of calamity, and induced by the counsels of *Vortigern*, their prince, who it seems was both wicked and unwarlike, they sent a deputation to the *Saxons*, a nation of Germany, (not claiming any relationship with those people; which we might naturally suppose they would have done, had there ever subsisted any such alliance between Saxony and Britain; but it seems they only desired them) to come over to their assistance †.

* From this time we must bid adieu to all the refined language of *Greece* and *Rome*; we must now no longer be delighted with the powers of eloquence; but instead of the noble, open, and sonorous language of those people, we must now hear of nothing but the harsh, discordant, guttural utterance of the different *Teutonic dialects*; instead of the smooth and easy vowels of the Southern climates, our ears must now be tortured and tormented with the rude, rough, rugged consonants of all the Northern regions; and in this uneasy state did our language continue, till the times of the Reformation; when our princes and nobility began once more to study Greek, under those two able masters, Sir John Cheke, and Roger Ascham, who flourished under Edward VI. Q. Elizabeth, and the Lady Jane Grey; which is generally known by the period of *the Revival of learning and letters*; for about that time was the noble art of Printing invented, in 1440; i. e. from the departure of the Romans about a thousand years.

† Verstegan, 118, says, “hear by the way it may be noted, that it was but somewhat more than twentie yeares, before the coming of the Saxons into Britain, that *the Frankes*, being a people also of Germanie, bordering neighbours vnto the Saxons, and speaking in effect one same language with them, did, vnder Faramund, their leader and elected king, enter into the countrey of the *Gauls*; where they seated themselves, and became in syne the occasion that the whole countrey, after their name of *Frankes*, was called *Frankenryc*, that is to say, the kingdome or possession of *the Frankes*, and since by abbrevia-tion, *France*.”—now here it is very remarkable, and what perhaps would have greatly surprisid this good old Anglo-Saxon very much, to have heard it affirmed, that the names of *France*, and *Franki*, and *French*, are Greek: for, in the same manner as the name of *Saxons* was given to those people, on account of the weapons they wore; so likewise *the French* seem to have acquired their name from a similar circumstance; as may be seen under the article FRANKS, in the Work itself:—as to this arrival of the *Saxons*, it must be observed here, that notwithstanding the silence of all modern historians, this was very far from being the first time, that any of that nation had landed on this island; for our early writers tell us, that there had been great intercourse between the *Picts*, *Scots*, and *Saxons*, in their several incursions and depredations, so high as in the time of *Dioclesian*; about the year 285 after Christ; and of *Valentinian* I. in 366 after Christ, or about 80 years before the reign of *Vortigern*; and again in the time of *Honorius*, when *Stilico* gave them many defeats: i. e. 395 after Christ; or in all, about 165 before the present period of their being invited over:—as to the people themselves, it is allowed that the *Saxons* were natives of *Scythia*, and migrated from thence, about Mount Taurus, to the Cimbrica Chersonesus: the period of their migration is said to be about the time of Woden, i. e. 2010 years before Christ: under what appellation they were known, from that period to the time of Ptolemy, is uncertain; but Casaubon tells us, that “Ptolemæus, qui primus, aut inter primos, illos memorat; in Cimbrica Chersoneso (quæ nunc Dania) et Balthici maris oris constituit:”—but Ptolemæus lived about 140 after Christ; which makes a period of above 3000 years from Woden to Ptolemy.

Accordingly, about the year 450 after Christ, and in the fourth of king Vortigern, the Saxons to the number of *sixteen hundred* men, according to some writers, came over to Britain: but Verstegan and others tell us, that their forces amounted to the number of *nine thousand* men, who, under the command of two brethren, *Hengist* and *Horfa*, landed at *Ippedsfleet*, now *Ebbesfleet*, or *Webbesfleet*, in the isle of Thanet, in Kent*.

Let us now attend to these new adventurers, if they may really be termed new, who it seems were called *Saxons*, only from the *Seaxes*, or weapons they wore †; which will likewise be found to be another Greek appellation in the

* There are two or three things in this article, that deserve a more full consideration; viz. *the number of troops and ships; the names of their leaders; and the place of their landing*:—with respect to their numbers, some authors mention only *sixteen hundred*, which, considering that they were called over to repel the fury of an enemy, who attacked the Britons for the sake of plunder; and consequently could expect no more, than what they could win by their swords; the number of *sixteen hundred* seems to be by much too small for such a purpose: Verstegan, Baker, and others, therefore, have with greater probability made their numbers amount to *nine thousand*; but then, both they, and Milton, 131, make use of only *three* long galleys, *cyula*, or *kyules* (i. e. *keels*) to transport *nine thousand* men;—great and long indeed must they have been to contain *three thousand men each*:—but if 9,000 men came over in three keeles, then 120,000 more must have come over with *Occa* and *Ebissa*, who shortly after arrived with *forty pinnaces*:—such credit is due to these exaggerated accounts!—Now as to the names of their leaders, *Hengist* and *Horfa*: (who are supposed to be descended from *Woden*, in the third degree:—but to shew the absurdity of such a supposition, it will be sufficient to observe, that *Woden* is said to have flourished about 2910 years before Christ; to which must be added, 450 for the time of these two heroes; consequently they are distant from their supposed progenitor 3360 years; and therefore their three intermediate ancestors must have each of them been 1120 years old:—) it appears something remarkable, that the Saxons should have had two names for the same animal, when sometimes we find, that they had not even one name for many other things; but here we are told, that *Hengist*, or rather *Hengst*, is Saxon for a *horse*; and that *Horfa* signifies *the same thing*; this might lead us to suppose, that *Hengst*, and *Horfa*, were only synonymous terms for one and the same person; but the antient annals of the Saxons put this out of doubt; for they write thus, “*Hengist* and *Horfa*, in the year 455, fought against *Vortigern* (Vortimer rather, according to Speed) at *Egelsthrif*, now *Aylesford*, in Kent, where *Horfa* was slain, leaving his name to *Horsted*, the place of his burial:” Sammes, 472:—however, whether these two names belong to one and the same person, or whether they are different appellations for these two different chieftains, though signifying the same thing, is a point not material enough to detain us; but our British ancestors have given us another convincing proof of their knowledge in the Greek tongue, in a translation of their own, respecting the name or names of these two Saxon leaders; and that is in the appellation they gave to *the place where they landed*:—Verstegan, 117, tells us, that “the first ancestors of English men came out of Germanie into Britaine, and aryued at *Ippedsfleet*, now called *Ebsfleet*, in the isle of Tanet, in Kent:”—Baker, in his Chronicle, p. 3, writes it *Wippedsfleet*; which is no more than prefixing the digamma before a vowel; many instances of which may be found in our language; thus, what the Greeks wrote ἄνεμος, or *Fuinos*, we write *wet*; what the Greeks wrote ἀνέμος, or *Fuinos*, the Latins wrote *ventus*, and we write *wind*, &c. &c.: thus likewise the place where *Hengst* or *Hengist* landed, was from that circumstance denominated *Ippedsfleet*, or *Wippedsfleet*, contracted to *Ebsfleet*; to account for which, the authors on whom Milton, and Sammes, 472, rely for intelligence in this point, have been so obliging as to kill us another Saxon chief, in order to fix his name to this place, “near to which in a battle one *Wipped*, a Saxon earl, lost his life:”—now it would have been worth while, if either they, or Verstegan, or Baker, or any of our Saxon etymologists, had inquired into the reason, why it received that appellation; instead of so conveniently killing that gentleman: the reason then seems rather to have been this; our ancestors understanding Greek, gave the name of *Ippedsfleet* to this place, where *Hengst* their deliverer landed, because ἵππος was Greek for a *horse*; by a happy allusion to his name.

† According to the good old jingle of the learned Engelhusius, as quoted by Blount, in his Glossary;

Quippe brevis gladius apud illos Saxa vocatur;

Unde sibi Saxo nomen traxisse putatur.

For, a short sword by them *Seax* was named;

Whence for the name of *Saxons* they've been famed.

* Aventinus sub Neronis tempore Saxoniarum gentes appellat; Saxonum enim et Saxoniarum nomen in Septentrionalium gentium annalibus longe ante illa tempora occurrit; inter Græcos et Latinos scriptores licet nemo ante Ptolemæum eorum meminit: *Saxones* enim sub Cæsaris ævo *Cimbrorum* nomine potissimum noti sunt:” Shering. p. 30.

Work

Work itself; tho' Camden, and Milton, 129, tell us, that the "Saxons are thought by good writers to be descended of the *Saca*, a kind of *Scythian* in the North of Asia; thence called *Sacafons*, contracted to *Saxons*, or *sons of Saca*, who with a flood of other Northern (Asiatic) nations, came into Europe, and using piracy from Denmark all along those seas, possessed all that coast of Germany, and the Netherlands, which took thence the name of *Old Saxony*."

Probable as this opinion may at first sight appear, it does not seem to be the true one; for, "to examine the lykelyhood of this," says Verstegan, 18, "wee are to note, that the Saxons did neuer wryte, or call themselves Saxons, but anciently *Seaxen*; and the syllable *en*, at the end of woords, doth serue instead of *s*, to signify the plural number; as in *bretbren*, *cbildren*, *axen*:"—and then in p. 21 and 2, he endeavours to shew, that they were the Aborigines, or natives of Germany; which is only confessing his ignorance of their origin; but however he admits, that they received a different appellation from their neighbours in the Cimbrica Chersonesus, and, for the sake of distinction, were called *Saxons* from the weapons they wore: only here again, as we observed above, the appellation is Greek; as will be found in the Work itself.

To prove now the short-lived tranquillity of human affairs, when they rely for protection on foreign arms, and call over foreigners to defend them, the *Saxons* from being protectors, very soon became invaders, and presently sent over for five thousand more of their countrymen; and then entering into an alliance with the Picts and Scots, those very people whom they came over on purpose to drive out, turned their swords against the Britons, those very people whom they had been invited over to defend!—To solve this intricacy, Verstegan seems to hint, that "the Britons were grown into great auersion from their kyng, and no less hatred vnto the Saxons; seeing that kyng Vortiger, a British kyng, had married *Rowena*, a Saxon lady, and *neice* to one of their generals, and had left his lawfull wyf*".

This indeed would have been provocation enough to have justified a revolt in the Britons, and for them to have joined the Picts and Scots against the Saxons; or at least an inducement sufficiently strong to have prompted the Saxons to have adhered to the interest of their host, united to them now the more firmly by the bonds of wedlock; and consequently to have supported his cause against that of his rebellious subjects: on the contrary, the good old gentleman himself tells us, p. 130, that "on May day, both Vortiger and Hengist met on Salisburie plaine, either of them accompnied with his chiefeft lordes and followers; and there kyng *Hingistus* prepared for them a feast; and after the Britans were wel whited with wyne, he fell to taunting and girding at them; wherevpon blowes infused; and the British nobillitie there present, beeing in all three hundreth, were all of them slaine; as VVilliam of Malmesburie reporteth; tho' others make the number more."

Whatever truth there may be in this narration, the conduct of the Saxons appears rather perfidious, and seems to wear the face of treachery: perhaps the Saxons at this entertainment might have despised the weakness both of prince and nobles; and consequently might have looked on this as a proper opportunity

* Nennius, William of Malmesbury, Henry of Huntingdon, Geoffry of Monmouth, Speed, and Sammes, with much greater probability, call *Rowena* the daughter of Hengist: and Shering. 14, adds yet another reason for this revolt; viz. "quod debitum militibus stipendium non persolverant."

for re-asserting their native right, and for reviving their antient hereditary claim to this island; if they were sensible of any such title;—but let their claim or their title have been ever so just, this certainly must have been a very unjustifiable method of vindicating it; and let the reason for this massacre have been whatever it might, the consequences of it were very dreadful to the nation; for this is an undoubted fact, that for near two hundred years following, this kingdom was a continued scene of desolation and confusion: the Saxons however prevailed in the end; and the few Britons, who survived those troubles, betook themselves for refuge to the wild and craggy mountains of Cornwall and of Wales.

But, notwithstanding the Saxons had thus gained firm footing and sure establishment on this island, such an event ought not certainly to have been deemed a sufficient foundation for Verstegan to assert, as he does in p. 188, that “the Saxon or Teutonic remains the ground of our language, and that it has had for its original no other source:”—in which assertion he is most probably mistaken; for if conquest alone be a sufficient argument for the establishing of any language, it might be worth while to ask him, and all our other Saxon advocates, what language they can suppose, and allow, that the inhabitants of this island spoke, after they had been conversant with the Romans for five hundred years before the Saxons were invited over to Britain?—what could it have been, but the British, improved by the Roman? for, as Milton acknowledges, p. 60, “the Romans beate us into som civillitie:” and, to bring the argument nearer to his own times; if the Saxon or Teutonic was the ground of our language, because they drove out the Britons, then in his own times the Norman must have been the ground of our language, because the Normans drove out the Saxons: in short, the language of this island is a mixture of all these; being compounded of these, and many others: but the ground-work of our modern English tongue is Greek; and so it was even in the days of Verstegan.

If then there are any words in our language, at this day to be found likewise in the Saxon tongue, they seem probably to be such, as they found here, established and manumised long before their arrival, and perhaps were adopted by themselves afterwards; and what makes this supposition the more probable is, that most of those words, which other etymologists have imagined to be Saxon, and many of the Saxon words themselves, are really in the course of this Work found to be Greek*; and therefore, that those etymologists, who would derive those words only from the Saxon tongue, do really stop short of their true derivation by at least two thousand years: for what Casaubon says in p. 378, is most justly true: “ut dicam libere, quod sentio: pauca puto vere et genuine Anglica sive Saxonica, i. e. vetera, reperiri; quæ (iis exceptis quæ Latinæ sunt originis) si ritè, et diligenter expendantur, non possint ad Græcos fontes revocari.”

Whoever is acquainted with that intricate and unaffecting part of our English

* As to the structure of the Saxon tongue, Casaubon, p. 139, positively asserts, “eam vel Græcæ, sed ab ultimâ origine, propaginem fuisse; vel certe ab eadem, quâ et Græca, origine, ut à Græcâ sola differt dialecto, profuixisse:” and Spelman, in his Glossary, under the article *VVic*, acknowledges the same; “Saxonicae dictiones frequentius Græcis respondeant, quam Romanis:”—and not the Saxon only, but the German likewise; for Casaubon, 218, says, “ultimum nunc superest argumentum; quod ab historiâ, et rerum gestarum memoriâ: ego sic censeo: si funditus periisset lingua Germanica, ut nullum ex verbis argumentum duci possit; ex ipsarum tamen rerum gestarum, quæ memoriæ mandatæ sunt, circumstantiis probabiliter inferri posse, linguam Germanicam de Græcâ multum traxisse, et ex illâ partim constituisse.”

history, which treats of the Saxon Heptarchy, will presently allow, that the manners of the men were as rude as their language; and that the whole race of kings, as they are called, from *Hengist* to *Egbert*, a space of time comprehending 345 or 350 years, were a race of the most savage and brutal kind of men, and were really as uncivilized as the wild Indians in America: and that even after the Heptarchy was dissolved, and all the seven crowns were united on the head of *Egbert*, in 800 after Christ; yet even from him to *Harold II.* i. e. 266 years more, they were very little better; unless the building of monasteries, making pilgrimages to Rome, and kings and queens turning monks and abbesses, could atone for the shedding of human blood by assassination: for their whole history, except that of *Alfred the Great*, and two or three others, is taken up with very little more, than the narrations of battles, and murders, and massacres, with poisonings, and rapes, and incests, and adulteries; "altars defiled with perjuries; cloisters violated with fornications; the land polluted with the blood of their princes; civil dissensions among the people; and finally, all the same vices, which the mournful *Gildas* alleged of old to have rained the Britons:" Milton, 221:—and yet it is from these very people that we have received a set of the wisest laws, and a constitution of the best government, that is to be found at this day subsisting on the face of the earth;—perhaps their very vices were conducive to the establishing of those laws; which have continued, with some small variation, and a very great addition, from *Hengist* the first king of Kent, in the year 455 after Christ, to the present times; i. e. above 1300 years.

Neither did *Egbert* and his successors enjoy a quiet possession; for *the Danes* made several desperate descents on this island, so early as the year 787, and continued their inhuman and bloody molestations for above two hundred years, when *Canute, a Dane*, seized the whole kingdom in 1017; however their domination of 25 years ended in 1042, when the Saxon line was again restored; but continued only 24 years longer; when *William, the Norman*, commonly called *William the Conqueror*, became sole monarch of this kingdom in 1066.

So that now we will look towards *Iceland*.

VI. Of the ICELANDIC, and other Northern dialects.

Having mentioned the *Germans, Saxons, and Danes*, it may be proper now to say something on *the Icelandic* tongue; since some etymologists have endeavoured to deduce many of our words from that, and the other Northern tongues, which are only so many different dialects of the Germanic nations.

Some have imagined, that when Christianity began to prevail in this island, the every where persecuted *Druids* retreated, as to their surest place of refuge, to *Iceland*:—this opinion is either wrong, or this persecution could not have been carried on against them by the Christians; for Christianity was not known, or if known, did not bear any great prevalence in this nation, till the times of *Austin* the monk; about the year 600 after Christ: it is true indeed we find mention made in the early part of our history, that *Joseph of Arimathea* came over into this island, so early as the year 31 after Christ; and that *Lucius* was the first Christian king, about the year 200; and that *Constantine* publicly declared himself a convert to the Christian faith, about the year 320: but the persecution of the *Druids* was

was commenced long before that very period by *Paulinus Suetonius*, in the year 61 after Christ*.

On the other hand: if the *Druids*, those adepts in all the learning, both civil and religious, which was known in those early times, had actually retired to *Iceland*, when they were forced to retreat from Britain, it is something remarkable, that the sciences in *Iceland* should have been but in a state of infancy so late as the year 1056, which is only ten years before the Norman conquest; while Britain had enjoyed the benefit of letters above 1100 years, and the benefit of the Gospel above 450, or, according to others, 736 years before that period: for Dr. *Finneus*, the learned bishop of Skalholt, in his Ecclesiastical History of *Iceland*, published in 1772, compares the state of the sciences in *Iceland* to the Four ages of human life: "their *infancy*," says he, "extended to the year 1056; when the introduction of the Christian religion produced the first dawn of light:—they were in their *youth* till 1110; when schools were first established, and the education and instruction of youth began to be more attended to than before:—the *manly* age lasted till about the middle of the 14th century; when *Iceland* produced the greatest number of learned men:—*old age* appeared towards the end of the same century; (short duration †) when the sciences gradually decreased, and were almost intirely extinct; no works of any merit appearing; history now drooped her head; poetry had no relish; and all the other sciences were enveloped in darkness; the schools began to decay; and in many places they had none at all; it was very uncommon for any to understand Latin; and few priests could read their breviary and rituals fluently:"—such is the account which this learned bishop has given us of the state of learning in *Iceland* †.

Whether or no there has been a resuscitation of learning in *Iceland*, within these two or three centuries last past, as we very happily find there has been in our own nation, I have not as yet been able to learn; but this is a truth that may be very safely admitted, that if there are any number of words in our language, in common with the inhabitants of *Iceland*, *Denmark*, *Norway*, *Sueden*, *Germany*, or any of the other *Northern dialects*, it will be evidently found, in the course of consulting the following Work, that they are either all, or most of them, derived, both to them, and to ourselves, thro' the medium of the Greek and Latin languages; those two being the origin or chief composition of most European tongues, except in some few particulars; and it is from those two languages chiefly, that we are possessed of all that copiousness of expression, and all that fluency of words, which are to be found in the writings of our best poets, and the speeches of our best orators: and indeed it is no wonder that these two should be the main sources of *the English language*, since, as we have seen, the Romans had been such powerful actors in the British affairs, for five hundred years before the arrival of the Saxons; and that very probably the Greeks had been here at least a thousand years before the Romans.

* And yet Stowe, p. 38, mentions the conversion of many of the *Druides* to the Christian faith in the time of Lucius about 179, or rather 200 after Christ.

† It is much to be feared, this melancholy representation of the state of the sciences in *Iceland* may be applied much nearer home; for they do not seem to have been in a more flourishing situation, even 200 years after that very period, in our own island; for that would fall in very nearly with the times of Henry VIII. when an old monk, who had constantly in his breviary read *Mumpsimus, Domine*, for *Sumpsimus*, was admonished to correct his absurd expression; "No," says he, "no; I have read it so for above these fifty years past; and shall not now change my good old *Mumpsimus*, for your new-fangled *Sumpsimus*."

Whenever

Whenever therefore we find any words, at present subsisting in our language, similar in sound, but undoubtedly the same in signification, or very nearly so, with others in the Greek tongue, why should we at all hesitate to deduce their origin from thence; or be ashamed as it were at finding our *modern English* derived from so antient and so honourable a nation?—why then do our etymologists stop short of this great fountain, and endeavour to deduce their derivations from the muddy dialects, and impure branches of all the harsh, grating, Northern tongues, instead of tracing, following, and pursuing their etymologies thro' the main course of that most noble language, *the Greek*, which would infallibly lead them to the true origin of their own?

The study and cultivation therefore of the Greek and Roman languages would be a far more rational, and a far more advantageous employment for Englishmen, as Englishmen, than the addressing themselves so much to the French tongue; which has arisen of late to so great a degree, that they have in a manner almost totally neglected the cultivation of their own mother tongue, to adopt that of foreigners:—this fondness for the French, even so high up as the times of *Edward the Confessor*, in 1051, was carried to so great a height, that it actually paved the way for the *Norman conquest*, as Milton observes in p. 330; “then began the English to lay aside their own antient customs, and in many things to imitate *French* manners; the great peers to speak *French* in their houses; in *French* to write their bills, and letters, as a great piece of gentility, ashamed of their own; a presage of their subjection shortly to that people, whose fashions and language they affected so slavishly:”—how fatally applicable may this prediction be to ourselves, even at this present period!—“if these were the causes,” continues he, p. 357, “of such misery and thralldom to those of our ancestors, at the *Norman conquest*, with what better close can be concluded, than here in fit season to remember this age, in the midst of her security, to fear from like vices, without due amendment, the revolution of like calamities!”

To sum up this argument; let us just take a short retrospective view of the foregoing events, and their dates; which will most evidently prove the great antiquity of the Greek tongue; and at the same time shew us the periods very nearly when the other European languages commenced in this island:

I. The EGYPTIANS colonized GREECE, under the following leaders:

		Ref. Christ.
1. <i>Ægialeus</i> , who founded the kingdom of <i>Sicyon</i>	—	2079
2. <i>Inachus</i> , who founded the kingdom of <i>Argos</i>	—	1856
3. <i>Ogyges</i> , who founded the kingdom of <i>Thebes</i> in <i>Bœotia</i>	—	1855
and, 4. <i>Cecrops</i> , who founded the kingdom of <i>Athens</i>	—	1556

II. The GREEKS colonized ITALY, under the following leaders:

		Ref. Christ.
1. <i>Oenotrus</i> , from <i>Arcadia</i>	—	1470
2. <i>Pelasgus</i> , from <i>Thessaly</i>	—	1385
3. <i>Evander</i> , from <i>Pallantium</i> in <i>Arcadia</i>	—	1244
4. <i>Hercules</i> , first landed in <i>Spain</i> ; then next in <i>Italy</i>	—	1226
5. <i>Æneas</i> , from <i>Troy</i> , landed at <i>Laurentum</i>	—	1181
and, 6. The <i>Phocæans</i> ; who built <i>Marseilles</i> in <i>France</i>	—	600

III. GREEKS settled in BRITAIN.

	Bef. Christ.
1. The <i>Druids</i> , long before <i>Brutus</i> ———	2000
2. <i>Brutus</i> , from <i>Troy</i> to <i>Spain</i> ; from <i>Spain</i> to <i>Britain</i> ———	1117
3. <i>Bladud</i> brings four Greek philosophers from <i>Athens</i> ———	980
——— and afterwards builds his university of <i>Stamford</i>	963
4. Temples, built in <i>Britain</i> to Greek deities ———	962

IV. ROMANS settled in BRITAIN.

	Bef. Christ.
1. <i>Cæsar's</i> Invasion ———	52
	After Christ.
2. <i>Claudius Drusus</i> comes into <i>Britain</i> ———	55
3. <i>Trajan</i> ———	100
4. <i>Adrian</i> builds a wall in <i>Britain</i> ———	124
5. <i>Severus</i> likewise; and afterwards dies at <i>York</i> ———	211
6. <i>Constantius</i> too dies at <i>York</i> ———	306
7. <i>Constans</i> ———	354
8. The <i>Romans</i> leave <i>Britain</i> ———	447

V. The SAXONS begin to molest BRITAIN ———	285
are invited over by <i>Vortigern</i> ———	450

VI. The DANES begin their cruel ravages ———	787
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VII. The NORMANS invade ENGLAND ———	1066
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And, VIII. Learning flourished in ICELAND ———	1350
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Notwithstanding then all the partiality, that any of our etymologists may have desired to shew, for their different favourite systems; as, *Cleland* for the *Celtic*; *Verstegan*, *Junius*, and *Ray*, for the *Saxon*; *Skinner* for the *Belgic* and *Teutonic*; and *Lye* for the *Icelandic*, and other *Northern tongues*;—it is not possible to suppose, because it is not possible to conceive, that the Greeks and Romans, (the Greeks more especially) whose origin has been traced up to the earliest account of things, should not have had a *language* till they borrowed it from the *Celts*, or *Gauls*; nor a *religion*, till they borrowed it from the *Druids* in *Britain*: as well might we suppose, that *learning* should have been the offspring of *ignorance*; and *politeness* of *barbarism*: on the contrary, it seems to have been far more likely, that these latter people themselves, barbarous in their manners, and rude in their dialect, were taught both to refine the one, and polish the other, by the connexions, which they formed in many subsequent generations, by war, by commerce, by intermarriages, or by some other means of communication, with those two more polite nations: and perhaps it may not be altogether unreasonable to suppose, that they were brought to some degree of refinement by the *Druids* themselves; who, as we have already hinted, might have been at first some Greek philosophers, or at least some Greek emigrants, who settled here very early in this nation: for this is certain, that long before the arrival of the Saxons, the *Druids* both understood and wrote the Greek letters: and not the *Druids* only, for

for Sammes, 204, tells us, that between the times of Caligula and Drusus, "Adminius, the second son of Cunobeline, seemeth to have been a king about the year 44 after Christ, by an ancient coin, with this inscription, in Greek;

ΜΗΤΡΟΠΟΛΙΣ ΕΤΙΜΙΝΑΙΟΥ ΒΑΣΙΛΕΥΣ:

Metropolis Etimini Reg-is."

this coin then must have been struck about 400 years before the coming over of the Saxons; and 96 after they had been acquainted with the Romans.

This opinion, that our British ancestors understood Greek long before the arrival of either Romans or Saxons, will receive a yet fuller confirmation from the names of the several temples that were built by the British kings, long before *Cæsar*; as mentioned by our antient historians, particularly Stowe, p. 29, where he tells us, that "Ebranke buylded a temple to *Diana* in *Torke*, about 962 years before Christ; that *Bladud*, p. 22, made a temple to *Apollo* in *Batbe*, 853, before Christ, i. e. 800 years before the Romans ever saw Britain: and that *Lear*, his son, made a temple to *Janus* in *Leicester*, 844 before Christ; and that *Conedagus*, grandson of *Lear*, made a temple to *Mars* at *Perche* (now *Pertb*); another to *Minerva* in *Bangor*; and a third to *Mercury* in *Cornwal*, about 800 years before Christ, or 52 before even the building of Rome.

From whence now can it be supposed, that they acquired those names?—not from the Romans certainly:—if it should be said, that these were Celtic names, and that the Greeks adopted them from the Celts and Druids; let me only offer in reply, that it may be very easily shewn from the writings of the Greek poets, and historians, that these very names were in common use among the Greeks, long before the times of the Trojan war; which is many centuries before it can be proved, that the Celts had any connexion with the Greeks, or the Greeks with them; nay, if it must be granted that they had any, then it is far more likely, that the Celts borrowed these names from the Greeks, than the Greeks from the Celts; notwithstanding that Father Pezron, and Cleland, would have both the Greek and Latin languages come from the Celtic; in which opinion, I believe the whole stream of classic scholars will unite to a man against them*.

II. On the Use of ETYMOLOGY.

LET me now say something on the *Use of Etymology* in general.

There are two branches of knowledge in the attaining of every language, both antient and modern: the first, because the most easy and obvious, is the simple *signification*, or meaning of the common and ordinary words, which constitute that language; and this is attainable by the most ignorant and illiterate; for there are thousands of our own countrymen, who can neither read, nor write, much less spell, who yet are able to maintain a decent conversation on many intricate subjects: but then, what is the knowledge of such illiterate persons, compared to the knowledge of those, who have acquired a still farther insight into the powers

* Sheringham likewise is of the same opinion, that the learning of the Greeks in a great measure was derived from the Getæ, or Goths; for these are his own words in p. 162, where he says, "tot certe heroes, artium et scientiarum inventores, famâ celebres, et rerum experientiâ docti, inter Getas existierint; ut ab illis Græci magnâ ex parte literis ac disciplinis instructi sunt."

of *our language*, by having read our best authors; both of antient and modern times? it is hardly possible to suppose, that a yet greater fund can be opened to the minds of such readers, who seem to be already fraught, with all the knowledge that the *English* language is capable of bestowing; and yet there is another branch of science in the study of *our own tongue*, that may afford even them, if not a farther insight into it, at least may afford them some amusement in the pursuit of it; and particularly if novelty has any effect: and it is *etymology* will furnish us with this new discovery; for there are numberless words, that are familiar to our eyes, familiar to our ears, familiar to our tongues; but, notwithstanding all this easy familiarity, we may not perhaps know from whence they are *derived*; and why they carry that particular meaning, preferably to any other; or why perhaps they sometimes, tho' but seldom, carry a different meaning, and wear a different appearance from the original language: we all know that things are called so and so; but do we know why they are called so?—it is *etymology* will inform us, by giving us the original.

This knowledge will surely afford us the greater pleasure, because it will afford us as it were a double insight into the powers of each word; viz. *the common acceptation*, and *the derivative sense*; that is, the sense it borrows from the original language; and from this comparison will sometimes arise a new idea of that word; which, if we had not acquired before, must give a new pleasure to the imagination: many instances of which might be here produced, were it not for fear of lengthening this Introduction too far: one however shall just be mentioned; viz. the word *Coroner*, or, as it is commonly called *crowner*, which has been supposed by some to signify an officer belonging to the *crown*, or appointed by the *crown*; and undoubtedly derived from the Latin word *corona*; a *crown*, or *coronet*: but (to shew the powers of etymology) let me observe, that the words *crowner*, and *coroner*, have no more connexion with a *crown*, or a *coronet*, than with a *nightingale*, or a *blackbird*; as will be most evidently shewn in the derivation of the word *Coroner* in the Work itself.

As to the former of these two branches, which concerns the *definition of words*, our best English dictionary-writers are certainly the best guides: but when they attempt any thing beyond the *meaning* of a word, and pretend to give *the derivation* of it, they attempt a province they have but too often failed in; they can readily inform us *what* it is, but they seldom inform us truly *whence* it is; for their *derivations* are generally either very erroneous, or very defective; they either give us a false *derivation*, or derive it from a language, which was itself but a derivative; they seem to have aimed at only pointing out the nearest language, from which they supposed we took it; not considering that that very language itself took it from some other, which took it from a third; and consequently was not the original, but only the derivative of a derivative: and therefore certainly they ought not to have stopt, in so indolent a manner, at the first language they could conveniently catch hold on; but to have traced it something farther, and have given us, if possible, the original.

Let the channel or channels then (for there undoubtedly are many) thro' which the words of our *modern English* have been derived to us, be whatever they may, *Roman*, *Gothic*, *Celtic*, *Saxon*, *Teutonic*, or *Icelandic*, still it is the *Greek alone* that is the true basis of the *English tongue*; for it matters not, as we observed above, from whom we borrow any word; if those, from whom we borrowed

borrowed it, borrowed it from those, who borrowed from the Romans, who borrowed it from the Greeks; then consequently the Greek is the only radix of that word; notwithstanding the various dialects it may have passed thro', before it came to be adopted by ourselves*.

Every Englishman undoubtedly thinks he understands the English language, because he speaks it, and is able to make use of it for all the purposes of common life; and this may, and does answer all his exigences; and that is enough for him: be it so. Many then may content themselves with the bare knowledge of a word, and think it a sufficient acquisition if they know *the general meaning* of it; and indeed such a knowledge is fully sufficient for their contracted sphere:—but an etymologist is not satisfied with the bare, simple *signification* of a word, he would wish to know the radical formation of it; he will not content himself with the mere knowledge, that any word *signifies* such or such a thing; he would be glad to know something farther; he would willingly be informed, whether it bears any connexion with the original idea: nay, it may be confidently asserted, that no person can thoroughly understand the power and energy of *the English tongue*, who does not trace it up to *the Greek*:—thus, for instance, every one knows *the meaning* of the following words, being part of a lady's dress, viz. her *cap, handkerchief, apron, ruffles, lace, gown, and sacque*; or the following, being part of the furniture of her work-basket, *rapper, silk, thread, scissars, needles, pins*:—thus every one knows *the meaning* of these expressions, *the duce take it*; such a thing is *spick and span new*:—every one knows *the meaning* of these words, *bridle, saddle, stirrups, whip, boots, spurs, and journey*; but does every one know *the derivation* of those words; and that all, and each of them are Greek; as will be found on consulting every one of them under their proper articles, among many hundreds more in the compilation of the following work.

But there are many words in our language that continue to wear so strange, and uncouth an appearance, as would require more than *an Oedipus* to develop: and disentangle them from their present intricate and enigmatical disguises:—thus the expressions *bot-sockles, scratch-cradle, link-boy, boggle-boe, baut-golt, bon-môt, kick-shaws, crutched-friers*, and innumerable others, can only be explained by their etymology:—every one of which is Greek.

Another great *use of etymology* is, that it will serve to fix the *orthography*, or true method of writing each word; by keeping as near as possible to the original, without deviating too far from the general method that has prevailed thro' custom.

Whoever is engaged in a work of this nature, will presently find, that there are many words, the orthography of which is still very far from being established: this is a subject, which has deservedly employed the thoughts and pens of several

* Indeed no wonder that our language should be constructed so much on the basis of the Greek tongue; for, notwithstanding we seem to have had a closer connexion, and a more intimate acquaintance with the Northern, than with either the Southern or the Eastern nations; yet this difficulty will presently be removed, when we consider that those very Northern nations themselves, I mean the *Goths, Vandals, Saxons, and Germans*, had a much more early connexion with the Greeks, than what is generally imagined: for Shering. p. 270, says, “ magna tamen Gothis amicitia, et necessitudo cum Trojanis intervenerit, qui et Mysiam, Phrygiæ partem Troadi conterminam, in suam potestatem. tempore belli Trojani redegressit: Telephus enim, Gothorum in Mysiâ rex, Astyochar, Priami forem, uxorem duxit; Eurypylusque filius ejus, in bello illo cecidit:”—and again, in p. 288, he observes, “ artes et superstitiones istas magicas, Wodenus, ut verisimile est, à Græcis, aliisque in Asiâ, Africa, et Europâ circumjacentibus populis, comparavit.”

of our best writers, particularly Steele, Addison, and Swift, who have endeavoured to give a permanency to our language, by endeavouring to fix the orthography of it; and yet in how fluctuating a state does it remain even to this day; and how much room is there still left for reformation!—for while we have so many words in our language derived to us from the antient Franco-Gallic, and the modern French; and so long as we will servilely continue to copy their manner of writing those words, we must be wrong; for there are no people in Europe who have deviated more from the Greek and Roman writers in their manner of orthography, than the Gallic nations: innumerable examples of which will be met with, in consulting the following Work:—not that I would be thought to mean, that France has never produced any men of genius, whose writings have not displayed both great learning, and depth of reasoning*; but that their language and orthography is most faulty and erroneous; because it contradicts etymology, in departing the farthest from the great originals; which makes their writings appear in many instances as distorted, as an oration of Tully would be, if translated into French by any illiterate person, and dictated to him by another equally as learned, with his nose full of snuff, or properly toned in the true Gallic twang: in such distortions therefore let us not follow them; but it is impossible to fix on any certain method of writing, that may be admitted by all, till some society of gentlemen, of sufficient authority and abilities, whose example might be prevalent enough to recommend their method to practice, would undertake this arduous task; for it is not the labors of one pen alone can be adequate to so great an undertaking.

While there still then continue, even in our best dictionaries, so many words which are either falsely derived, badly explained, or whose orthography contradicts derivation, the surest method of reforming them, and against which even prejudice itself could not raise an objection, would be, to convince our own countrymen, that *etymology alone* would be the safest guide, by attending diligently to the original word; and in what shape soever that appears, to let the derivative wear the same appearance, and be clothed as near as possible in the same letters:—this would stamp a sanction on our orthography; would become the standard method of writing; and be appealed to, as the dernier resort in all cases of doubt and difficulty:—thus, for example, many seem to doubt whether they ought to write *alum* with two *ls*, or with one; whether they ought to write *linnen* with three *nn*s, or with two; and whether they ought to write *ebony*, or *ebeny*; *stratagem*, or *strategem*;—*then etymology* would easily fix the propriety:—again; we often see the word *Catherins* in the works of men of learning; but this method is doubly wrong; for it is a Greek word, and the Greeks had no *C*; neither did they write the second syllable with an *e*; as the etymology of it plainly shews.

If any of our etymologists do but meet with a word that wears the least uncommon appearance, they have immediate recourse to the Saxon, or some other barbarous Northern dialect, for the original; thus the word *Arelumes* has by some of them been mistaken for a Saxon expression, tho' they have explained it by *suppellez gravior, quæ difficile movetur*; or, *omne utensile robustius, quod ab ædibus non facile revellitur*; eoque ad *Hæredem* transit tanquam *membrum Hæreditatis*; and consequently ought to have been written *beir-looms*, or rather

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Only one instance more shall be produced from A List of English words, derived from the Greek tongue, and published by Dr. Nugent at the end of his *Port Royal Greek Primitives*; in which he has given us this word *Euphrasa*, with an *f*, and then immediately after has produced the Greek word *Eu-φ-ρασα*, which he tells us originates from the primitive root *φρην*, *mens*; *the mind*:—then let me observe, that since the original is written with a *φ*, the derivative ought to have assumed a *ph*: but what makes it still more absurd is, that in the very next page the Dr. tells us, that “*Euphrasa* (now he writes it with a *ph*) is the name of an herb, which is said to be good for purifying the brain, and clearing the sight:”—then it were to be wished, some skilful hand had but administered a small dose of this same *sight-clearing* herb to the Dr. as an etymologist, that he might have seen the absurdity of writing the self-same word, in the self-same article, two different ways, and giving at the same time the original word, and its derivative, both which bear such palpable evidence against him: and yet it is possible that his first orthography may be right, tho’ not according to his own Greek primitive: see this word in the Work itself:—it is true indeed the Greek *φ*, and the Latin *ph*, do both of them found with us like an *f*; but surely it would be phinical, phoolish, and phantastic, to write the proper name *Filip* with an *F*; and then immediately tell us, it was derived from *Philippus* in Latin, with a *ph*; as that again is derived from *φ-ιλιππος* in Greek, with a *φ*:—this puts me in mind of a circumstance that happened to an honest Norfolk shepherd, who once found a stray sheep in his flock, and on observing that it was marked with an *F P*, began to recollect the names of all the farmers round him; but could not find any one, whose name began with those two letters; unless it belonged to *Fil. Parlett*; accordingly he went to Mr. *Parlett*; but never was more astonished in all his life, than to find, that he would not acknowledge the stray, tho’ he saw it was marked with his own name:—I tell you no, says *Parlett*, *F P* does not stand for my name *Philip Parlett*, for then it it would have been marked *P P*:—how can that be? says Tom; is not your name *Fil*?—well then, says *Parlett*, not to puzzle yourself any longer, carry your stray to Mr. *Francis Pigge*, and he will fet all to rights again:—Tom went, and was satisfied.

Another *use* resulting from the study of *etymology*, and which deserves at least to be mentioned, tho’ an article of no very great moment, but merits some attention; and that is *the proper division of words*, both in printing and writing; the neglect of which betrays either great carelessness, or gross inattention: who, for instance, can endure to see the words *dip*, or *diph-tong*, and *prog-nostic*, cut in pieces, and backed in so cruel and unworkmanlike a manner?—*dip-tong* is doubly false; false in orthography, and false in division; for it certainly is neither *dip*, nor *diph-tong*, there being no such words; but *di-ph-tong*: neither ought the other word to have been divided thus, *prog-nostic*; but thus, *pro-gnostic*; as their etymologies most evidently shew:—let others then *dip* and *prog* in the dirt as much as they please; they ought only to be sent, for a fuller conviction, to an equally learned inscription to be met with on a country grave-stone, which curiously informs us that it was erected in memory of John and Joan such-a-one, and also two of their *chi*—*ldren*.

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Another use resulting from the study of *etymology*, and which deserves at least to be mentioned, tho’ an article of no very great moment, but merits some attention; and that is *the proper division of words*, both in printing and writing; the neglect of which betrays either great carelessness, or gross inattention: who, for instance, can endure to see the words *dip*, or *diph-thong*, and *prog-nostic*, cut in pieces, and backed in so cruel and unworkmanlike a manner?—*dip-thong* is doubly false; false in orthography, and false in division; for it certainly is neither *dip*, nor *diph-thong*, there being no such words; but *di-phthong*: neither ought the other word to have been divided thus, *prog-nostic*; but thus, *pro-gnostic*; as their etymologies most evidently shew:—let others then *dip* and *prog* in the dirt as much as they please; they ought only to be sent, for a fuller conviction, to an equally learned inscription to be met with on a country grave-stone, which curiously informs us that it was erected in memory of John and Joan such-a-one, and also two of their *chi—ldren*.

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only leads us to *the meaning* of every word, but gives us at the same time the pleasure of tracing that word, thro' several other languages, which had adopted it before us, till we arrive at the great original, from which all took it; and thus by exploring and searching *the derivation* of each word, we are brought at last to the true fountain head; and in this search, it is *etymology* will lead us sure, by shewing us the connexion, and (if it may be so called) the consanguinity, that subsists between *the original*, and its *derivative*; between the *mother*, and her *daughter*; between the *parent*, and her *offspring*.

Then let not this be looked on as a vain and trifling study, or only a harmless and innocent amusement; it is more*: it is a study, in which the wisest men, in all ages, and nations, have taken a pleasure to investigate; such as *Aristotle*, *Plato*, *Julius Pollux*, *Suidas*, *Hesychius*, *Philostratus*, *Eustathius*, and many others in *Greek*: *Marcus Terentius Varro*, *Sextus Pompeius Festus*, *Cato*, *Cicero*, *Quintilian*, *Jos.* and *J. Cæs.* *Scaliger*, *Isidorus*, *Johannes Fungerus*, *Ger.* and *J. Vossius*, *Fabian*, *Gesner*, *Henry* and *Robert Stephens*, *Meric Casaubon*, the learned *Franciscus Junius*, and among our own countrymen, *Sir Hen. Spelman*, *Ray*, *Somner*, *Sheringham*, *Hickes*, *Skinner*, *Tbwaites*, and *Lye*, in *Latin*: *Casaubon* and *Junius* indeed were foreigners, and therefore excusable for writing on *the English language in Latin*; but for *Spelman*, *Ray*, *Somner*, *Sheringham*, *Hickes*, *Skinner*, *Tbwaites*, and *Lye*, who were all *Englishmen*, to write on *the English language in Latin*, is really something unaccountable, and unnatural; for they have by that means in a great measure defeated the very intention of their works, by confining them in a manner to the reading and instruction of only a few learned men, who scarce stood in need of their assistance, instead of diffusing their writings into the hands of every Englishman; and thereby rendering their labors of public utility.

Now, tho' it be impossible in a work of this nature, to avoid giving the words of the several authors, who have been, and must be consulted in such an undertaking, in the different languages they themselves wrote; yet care has been taken throughout this work, to give the meaning and interpretation of almost every article in *English*.

From hence will naturally arise *another utility* in consulting the following Work; and that is, the great variety of *synonymous expressions* that have been made use of, in order to explain any article under consideration: but let it always be remembered, that *synonymous terms* and *definitions* are very far from amounting to *derivations*.

Works of this nature are certainly never intended for perusal; for no man would willingly set himself down to read, much less to write, a dictionary; but only to consult it, whenever a word may occur in reading, writing, or in conversation: it is the duty therefore of every dictionary compiler, and particularly of an *Etymological Dictionary*, to give the reader all the information and satisfaction in his power.

The office of a mere dictionary writer is often but a very irksome task; and it may well be wondered, how such men of genius, as some of those gentlemen, and scholars, who have been already mentioned above, could possibly employ themselves and their talents in such undertakings; unless the desire of improving their own

* "Nec nova hæc quæstio est," says *Casaub.* 246, "sed jam multis retro sæculis, non inter grammaticos tantum, sed et philosophos, agitata; an verborum sit etymologia verè scilicet et in rebus ipsiis; an vero res sit *analogica*, et imaginaria, quæ solo constat nomine:—nullam puto esse tam certam artem, vel scientiam; cujus vel vanitas, vel incertitudo, si quis id agat, multis non possit verbis exagitari."

fund of knowledge, by tracing the true origin of words, and the pleasure of leaving the fruit of their labors to posterity, in some measure compensated all the trouble and pains they might have bestowed in such very intricate researches.

Permit me to close my observations, with mentioning only one thing more; in which the reader will intirely agree with me; viz. in censuring without reserve that total want of decency and decorum, which the compilers of many dictionaries, and etymologies, have shewn, in first of all collecting, and then afterwards explaining, tho' in Latin, and sometimes in plain English, many words which they must unavoidably have met with, and which are to be found in every language under the sun, but which convey such ideas of indelicacy, as would have been much more prudent, and commendable in those writers intirely to have omitted, instead of endeavouring to trace their etymology, and explain their meaning, which wanted no explanation; for; from objects, and from words, of obscenity and turpitude, not only the eyes and ears, but even the thoughts and imaginations too, ought to be kept pure and untainted:

Immodest words admit of no defence;
For want of decency is want of sense*.

Readers of such a cast ought to be sent to writers of a similar disposition; and indeed there are but too many of that stamp in every language; examples of which might have been here produced, were it not for the desire of avoiding that very error, into which they have already but too grossly fallen: let me then here assure those Ladies, who have done me the honor of their names to this Work, and others who may be pleased at any time to consult it, that there is not an article in it which can give the least offence; but that every one has been carefully attended to, and rendered such, as might entertain a modest eye, and please the chastest ear; such, in short, as might gain and preserve their liberal approbation: hoping likewise, that in many, if not in most, of the following articles, even the learned reader may receive some satisfaction; leaving all to the superior judgment of those, who may be more happy in finding out the real derivation of any word in question; and in the mean time wishing that probability may please, or any failure on my side be pardoned by the more learned part of my readers, both in history, language, and etymology.

Let me then, with all humility, recommend the success of this undertaking to the candor and impartiality of the Public: or, as honest Holyoake says, “*ne molestus, lector, tibi sim, finem jam faciam, si prius exoravero, ut mendas typographicas plurimas, quæ in hoc irrepserunt, humaniter indulgeas, et hos meos etymologicos labores, mihi satis molestos, (mihi autem jucundos) æqui bonique consulere digneris:*”—or rather, as Casaubon, p. 406, has more elegantly expressed himself, thus; “*gaudebo certe, si alii nostro exemplo inicitati, quod nos inchoavimus, melioribus ipsi auspiciis, et necessariis ad tantum opus præliis instructiores, perfece-rint.*”

With regard to the plan, which has been observed in compiling this Work, it has been divided into Two Alphabets: in the former (which is by much the larger) are contained all those words, most evidently derived either from the *Greek*, or

* A similar thought occurs; Cùm formosâ prætereunte puellâ Pericles exclamasset, *O formam pulchram!* dixit ei Sophocles, Etenim non solum manus, sed etiam oculos, habere abstinentes decet.

Latin languages; those from the Latin purely, are indeed but very few in number; because most of those, which seem to have been adopted from the Latins, the Latins themselves adopted from the Greeks: and in the latter Alphabet are contained all those words, most probably derived from the *Saxon*, and other *Northern tongues*; tho' even many of those are doubtful: by this division we are able to see, how much we are indebted to each particular language; a satisfaction which other etymologists, who have blended all derivations together, have not been able to afford us; but now, by their having been thus kept separate, we are able to see the whole force and power of the *English language*; and know how much the greater part of it has been constructed on the Southern than on the Northern tongues; as indeed the very great difference of bulk between the two Alphabets will sufficiently prove.

To these two Alphabets is added an *Index* of those words which, being but duplicates, or collaterals to some radix, for brevity's sake are omitted in the Work itself, in order to avoid repetition; and there are many other words derived from sources so widely different from what they appear to be, that the reader would not easily know what article to find them under: thus, for instance, the word ANT cannot be found in either of the *Alphabets*; but, if it is sought for in the *Index*, it will be easily found, and refers to the article EMMET in the Sax. Alph.:—thus likewise the words

<i>ensuing</i> <i>commerce</i> <i>colly-flower</i> <i>oblectation</i> <i>obligation, &c.</i>	}	are referred to	{	SEQUENT MERCHANT CAULI-FLOWER DELICACY LIGATURE, &c.
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and most of those words, which being compounded of others, and omitted in the Work itself, will be found in the Index, either under the simple form, or some of its collateral branches, and referred each to its proper radix.

1

A B B R E V I A T I O N S.

Add.	—	—	Addenda	If. Voff.	—	—	Isaacus Voffius
Æol.	—	—	Æolicum	Ifid.	—	—	Ifidorus
Ainſw.	—	—	Ainſworth	Jun.	—	—	Junius
Alm.	—	—	Almannic	Lat.	—	—	Latinum
Ant.	—	—	Antiquum	Lib. vett.	—	—	Libris veteribus
Arm.	—	—	Armoric	Litt.	—	—	Littleton
Art.	—	—	Article	Metath.	—	—	Metatheſin
Aug.	—	—	Augmentative	Minſh.	—	—	Minſhew
Belg.	—	—	Belgicum	N.	—	—	Note
C. B.	—	—	Cambro Britannicum	Neg.	—	—	Negative
Cafaub.	—	—	Meric Caſabonua	Nug.	—	—	Nugent
Celt.	—	—	Celtic	Obſol.	—	—	Obſoletum
Clel.	—	—	Cleland	Odyſſ.	—	—	Odyſſey
Dan.	—	—	Danicum	Orthogr.	—	—	Orthography
Deriv.	—	—	Derivation	Permut. lit.	—	—	de Permutatione literarum
Dor.	—	—	Doricè	Præterit. med.	—	—	Præteritum medium
Epenth.	—	—	Epentheſin	q. d.	—	—	quafi dictum
Etym.	—	—	Etymology	Quint.	—	—	Quintilian
Etymol.	—	—	Etymologiſt	R.	—	—	Root
Euſtath.	—	—	Euſtathius	Sax.	—	—	Saxon
Extract.	—	—	Extraction	ſc.	—	—	ſcilicet
Fr. Gall.	—	—	Franco-Gallicum	Skinn.	—	—	Skinner
Gall.	—	—	Gallicum	Spelm.	—	—	Sir Henry Spelman
Ger. Voff.	—	—	Gerardus Voffius	Succ.	—	—	Succicè
Germ.	—	—	Germanicum	Sued.	—	—	Suedicum
Henſh.	—	—	Henſhaw	Teut.	—	—	Teutonicum
Hefych.	—	—	Hefychius	Verſt.	—	—	Verſtegan
Hom.	—	—	Homerus	Voc.	—	—	Vocabulary
Icel.	—	—	Icelandicum	Voff.	—	—	Voffius
II.	—	—	IIad	Upt.	—	—	Upton
Inuſit.	—	—	Inuſitatum	Way.	—	—	Way to Things by Words
Ion.	—	—	Ionicè				

A S P E.

A SPECIMEN of the different ALPHABETS.

Hebrew.	Greek.		Latin.		Saxon.		English.	
א	Α	α	A	a	Æ	a	A	a
ב	Β	β	B	b	B	b	B	b
			C	c	Ĉ	c	C	c
ג	Χ	χ	Ch	ch	Ĉh	ch	Ch	ch
ד	Δ	δ	D	d	D	ð	D	d
	Ε Η	ε η	E	e	Ē	e	E	e
			F	f	F	f	F	f
ו	Γ	γ	G	g	Ĝ	g	G	g
ז			H	h	Ĥ	h	H	h
	Ι	ι	I	i	Ī	i	I	i
			J	j			J	j
ח ט	K	κ			K	k	K	k
י	Λ	λ	L	l	L	l	L	l
כ	M	μ	M	m	M	m	M	m
ל	N	ν	N	n	N	n	N	n
	Ο Ω	ο ω	O	o	O	o	O	o
ם	Π	π	P	p	P	p	P	p
נ	Φ	φ	Ph	ph	Ph	ph	Ph	ph
	Ψ	ψ	Pf	pf	Pf	pf	Pf	pf
ס			Q	q	Q	q	Q	q
ע	P	ρ	R	r	R	r	R	r
פ	Σ	σ ς	S	s	S	s	S	fs
צ							Sh	sh
	ΣΓ	ς	St	st	St	st	St	ft
ק	T	τ	T	t	T	t	T	t
ך	Θ	θ	Th	th	Ð	ð	Th	th
	Υ	υ	U	u	U	u	U	u
ש	Ου	ς	V	v			V	v
					Ƶ	p	W	w
	Ξ	ξ	X	x	X	x	X	x
ת	Υ	υ			Y	y	Y	y
י	Z	ζ ζ	Z	z	Z	z	Z	z

ENGLISH ETYMOLOGY;

OR, A.

DERIVATIVE DICTIONARY

OF THE

ENGLISH LANGUAGE.

Those Words printed with an Asterisc, are of doubtful Origin.

A B

From GREEK, and LATIN.

A B

A-ACTION, ἄγω, *ago*; *abaetus*; *the driving-off cattle by herds or flocks.*

AB-ALIENATION, ἄλλος, *alius*: a term in the old Roman law, signifying *a simple sale of the goods of one citizen to another.*

A-BANDON, some of our etymol.' suppose, that this word comes from the Sax. or Celt. word *Ban*; *to denounce imprecations*: but Spelman, with much greater judgment tells us, that *Bandum*, *Banderium*, et *Bannerium*, is *signum ducis*, quod mediâ acie spectatissimus quis ferebat: *vexillum*; *a banner*: and hence to *abandon* any thing, is *to desert it*; or as we might say in a military sense, *to run away from his colors*, i. e. *to abandon his BANNERS.* Gr.

A-BASE, βάσις, *fundamen*; *the foundation*, or *lowest part of a building*; figuratively signifying *to bring down*, or *debase the pride*, or *haughty spirit of man.*

A-BASH, ἄβασις, vel ἄβαξ, *axos*, *mutus*; ex *A*, *non*; et βαζω, *loquor*: Sappho, apud etymol. Ἄβαση τὴν φρεν ἔχω. Hom. Odyss. Δ. 249. Οἱ δ' ἄβασησαν πάντες, *Illi autem omnes tacuerunt*; *they all stood abashed*, or *silent*; *Silens*, *cui ereptus est usus loquendi.* Upt." It must be acknowledged,

this gentleman has produced great authorities for this etym. (and that of Casaub. might have been added); but neither Jun. nor Skin. give us any such deriv. Junius, indeed, under the art. *abashed*, quotes Suidas for explaining Ἀβαξίος by Ησυχος, ἡγὼν ἐστρημένος τῷ Βαζεῖν, ὃ ἐστὶ λέγειν, *silens*, *cui ereptus est usus loquendi*; this, it is true, is the sense Upt. has here contended for; but under the art. *bashful*, he quotes Hesych. for deriving that word from βάσις, ἢ Ἀσχυρία, *pudor*; *verecundia*; *shamefacedness*:—this certainly approaches nearer to the idea of our words *abashed*, and *bashful*.

ABATE, Πάτω, Βάτω, *batuo*; *to beat down the value of any article to be sold*; *to make a diminution*; *to lessen*: vel à βάθος, βάσις, *profundus*; signifying *to depress*, *demean*, *degrade.*

ABBOT, Ἀββα, *pater*; *father*; *monachorum praeses*; *the head or chief governor of a monastery*: properly a Syrian word.

AB-BY; from common appearance, any person might suppose it was derived from the foregoing word *Abbot*; because it was the mansion of the head ruler, or governor of the monks; but Clcl. Voc. 52, writes it "*Habby*,

B

or

or *Hab-bode*; which, dismissing its aspirate *b*, means *the appropriate residence of a bead professor of learning.*" All this might have passed for a pure Celt. deriv. if we had not been informed in p. 141, that "*Hab, Haf, or Hoff, and in p. 156, that Cof (or rather Kepb) signified the bead:*" then, if so, they all originate à Κεφ-αλη, *cap-ut, the head*: the latter part of this compound, Clel. tells us, signifies *bode*; consequently, will take the same deriv. as BIDE, *i. e. Abode.* Gr.

AB-DICATION, Δεικνυμι, Δεικνω, *declaro; a renunciation.*

ABD-OMEN, Αποδιδωμι-υμην, *abdo-omentum, unde abdomen, et abdo; to bide; the fat of the lower part of the belly; because the fat bides, or covers the flesh.*

AB-DUCTED, " Δεικνυμι, Δεικνω, Αγω, *duco; Voss.*" *to lead away.*

* A-BETT, Sax. Betan; Belg. *beteren*; Teut. *besseren*: all which are evidently the same with our word *better*; and consequently derived, not as Skin. supposes, from any one of those tongues; but from Βελτερος, *melior; better*: this word *abett*, therefore, must be either of Greek origin, or else we must refer it to the Sax. Alph.

AB-JECT, " Απο τῷ Ιειν αχος, *abjicio; to cast down*: vel simplicius deduxeris ab Ιεω, sive Ιημι, seu à præsentī Ιασι, seu aoristō, Εακα, vel Ιακα, Ιακω, *faceo; to cast.* Voss."

ABILITY, Αβω, *babeo, habilitas; ableness, power.*

AB-JURE, Ζευς, *jus; juro; jurejurando aliquid affirmo; to vouch any thing on oath: hence to abjure, to renounce.*

AB-LATIVE, Φερω, *fero, latus; aufero; ablativus; to take, or carry away.*

AB-LEGATION, Λεγω, *dico; a banishing, or sending out of a city.*

A-BLEPSY, Αβλεψια, ex A, non; et Βλεπω, *video; a blindness of mind, want of foresight.*

AB-NORMOUS, Γνωρισμα, *norma; a square, used by builders; also a law or prescript.*

A-BOGEN; Verft. supposes, " a bow taketh its name heerof, because it is made *abogen, or bowed*; a *bough of a tree* is also so called for being apt to *bee abogen, or bowed*; and *bowes* at the very first invention of them, were made of *bowghs of trees*:" but we shall see hereafter, that a *bow, whether the instrument, or the branch, or bough of a tree, is Gr.*

AB-OLISH, Ολλυμι, Απολλυμι, *perdo, vasto; to destroy, lay waste*: though, if we follow the composition of this word, it might be better to derive it à Λειω, *leo, quod est, says Voss. leve, et glabrum reddo*; pro Λειω, et Λειω, autem Λειαινω dicitur; utrumque à Λειος, *levis*: et Hesych. exponit Λειαινεται, λεισται, εξαλειφεται, et Λειαινω,

deleo: quia autem unguento aliquid levigatur, inde factum, ut leo, levi, lini, μεταλληνικως significarit lino, ungo: quamvis autem hac notione leo in præfenti amplius in usu non sit, remansit tamen præteritum levi, quod lino ab obsoleto leo mutuatur: à leo est ab-oleo, quæ à Nonio exponuntur, maculo; to stain, or blot out.

AB-OMINATE, Οψ, *os; oscio, i. e. oscito; unde oscimen; unde omen; hinc ominor, et ab-ominor; unde ab-ominosus, pro ominosus; ominous, bad, inauspicious; to be deprecated, detested.*

AB-ORTION, ex A, non; et Ορομαι, *orior, excitor; to rise, appear; to be born: the preposition ab here is negative.*

AB-OVE, " Sax. bufan; Belg. *Boven; supra: utrumque à Sax. ufan. Skin.*"—then they both are the same with *Up*; *i. e. are derived ab 'Υπερ, super; above; quasi Υφ-αν, Bupan.*

AB-OUND, 'Υδος, vel 'Υδωρ, quasi 'Υνδωρ, *unda; hinc ab-undo; to overflow; figuratively to possess much, to be in great affluence.*

A-BRIDGE, " Βραχυς, *brevis; short*: according to Festus the Gramm. *Brevis* is formed by changing the Greek χ into the Latin *v*; thus Βραχυς, *brevis*; as Μαλαχην, *malva; mallows.* Nug."

A-BROAD. " Βαρδοι, αι 'Οδοι, παρα Γαλαταις: Hesych. Jun."—After which, under the art. *broad*, he says, " ubi tamen viri docti pro αι 'Οδοι felicissimè restitunt Αοιδοι" (or rather οι Ωδοι, *cantores*): "*bardus Gallis cantator appellatur;*" and indeed the mistake is evident enough; for Βαρδοι can certainly have no connexion with αι 'Οδοι, though it may with οι Ωδοι; and the commentators on Hesychius plainly shew, that he meant *the poets, not the roads*: with regard now to the word *abroad*, Skin. supposes it intirely Sax. but if broad, or brade, signifies *latus; wide, broad; forinsecus, foris, in latiori extra domum spatio, sub dio, in aperto aere; beyond the limits of the house, in open air*; then with Casaub. both broad, and *abroad*, may originate à Πλατ-υς: for the Π, and the Β are cognatæ literæ; the λ often converts into ρ, or τ; and the τ, and the δ, or d, are related likewise; so that the Sax. broad, and English *broad, or abroad*, may have been formed very easily from Πλατ-υς Πλατ-εια, *latus, platea; broad, spacious streets.*

AB-RUPT, Ρηγνυμι, *rumpo; abruptio; a breaking-off, ending blunt.* Jun. in the art. *Trumpet*, has derived *rumpo* à Ριπη, *impetus rerum projectarum, et solo allisarum*; inserto *m*: and then he proceeds to give many instances.

ABSCCESS, Χαζω, χαδω, *recedo; to retire into a recess, or secret place; also an impostume, bred internally.*

AB-SCIND, Σχιζω, σχιδω, *scindo; to cut off.*

ABS-CON-D; Δωω, δω, Διδωμι, *a treble compound*

pound of *abs, con, and do*; to *bide, or keep close*: though with If. Voff. we might rather derive *condo, pro abscondo, à Καυδννειν, i. e. Καταδυειν, unde Καδυσαι, subire*; to *go under cover*; to *be concealed*.

AB-SENT, Ειμι, *sum, absum*; at *a distance*; removed *far from*.

AB-SOLVE, Λυω, *solvo*; to *remit*:—this word carries with it many different senses; thus the terms of a proposition are said to *be taken absolutely, i. e. for granted, or without relation to any thing else*: a prince or king is said to *be absolute, when he makes his own will a law*: and sometimes it is understood *conditionally*; as when we say, *God does not forgive men their sins absolutely*; but *on certain conditions; such as repentance, &c.*: and sometimes *positively*; as when we say, *an incident is absolutely true*.

AB-SORB, Ῥοφω, *sorbeo*; to *sup up*; to *carry away violently and swallow down*; as in the stream of a *whirlpool, or eddy*.

ABS-TAIN, Τεινω, τενω, Ion. Τεινω, *teneo*; unde *abs-tineo*; to *keep from, to refrain from*.

ABS-TEMIOUS: from the same root: *not given to excess*.

ABS-TERGENT, Τερσω, Æol. pro Τειρω, quod significat Ξηραινω, *secco, sane ut Plautus duo hæc lavantur, et terguntur conjungit. Voff.* *tergo*; vel *tergeo*; *abstergeo*; to *wipe clean*.

ABS-TRACT, Δρασσω, Δραγω, *traho*; to *draw aside*; to *be lost in thought*; also to *deduct one number from another, &c.*

ABS-TRUSE, Τρυω, *trudo*; to *thrust away*; also figuratively, *bidden, concealed, mysterious*.

AB-SURD, Σορδισμος, *sordus, pro surdus*; *muti enim et surdi semper confunduntur. Voff.* and Hesychius likewise explains Σορδισμος, by τὸ μη καθαρις διαλεγεσθαι, ητοι Ἐλληνηζειν: *proprie itaque, (continues Voff. under the art. absurdus) absurdum dicitur; quod surdis auribus audiendum; to be deaf, or difficult of hearing*: we use this word, however, in a different sense, *viz. ridiculous, foolish*.

AB-USE; Εθω, *soleo*; ειθα, ειθα, unde *oitor, et oifus*; nunc *utor, et usus*; *use, custom*; and consequently, to *abuse any thing, is to put it past its use, or use it contrary to custom*.

A-BUT, Βυταζειν, Hesych. βαλλειν, *trudere, arietare*; atque adeo *confines terræ adversis veluti frontibus videntur concurrere*; hinc etiam Belg. *aenstootende landen appellatur terræ contigua*; or *lands which border on each other, and as it were contend with butting horns*.

A-BYSS, Ἀβυσσος, *abyssus*; a *bottomless pit*: R. Βυθος, a *bottom*: Nug.—the Dr. is undoubtedly right as to the etym. of this word; but then

he has not afforded us that satisfaction which Vossius has given us, under the art. *abyssus*, and *afinus*; wherein he observes, that Iones pro Βυθος dixerunt Βυσος, unde Αβυσσος: *nempe θ sæpe convertitur in σ: Βυθος vero fundus*; itaque Αβυσθος, vel Αβυσσος, idem sonat ac quod tam *profundum fit, ut quasi fundo careat*; whenever any thing is so *deep, as really or apparently to have no bottom*.

ACADEMY, Ἀκαδημία, a *public place at Athens, planted with trees*; and so called from *Academus, who made a present of it to that city. Nug.*—to which, give me leave to add from Voff. *Proprie ita dicebatur nemorosus extra Athenas locus, in quo philosophiam primus docuit Plato*.

A-CAKIA, “the name of a family at Paris, so denominated from *Acakia, physician to Francis I. who changed his French name sans malice, viz. without malice, according to M. Menage, in his origins, into that of Acakia, which bears the same signification in Greek: R. ex A, non; and κακος, malus; κακια, malice; ακακια, a mind free from malice. Nug.*—but without all this display of learning, it must be granted, that this French family-name, hellenized, ought not to have been introduced by the Dr. into a collection of English words, derived from the Greek:—besides, according to the Greek, it ought to have been *A-kakia* with a *k*, not *Acakia*, with a *c*.

A-CATA-LEPSY, Ακαταληψια, *incomprehensibility*; ex A, non; κατα, *com*; and λαμβανω, *capio*; non *comprehendo*; that cannot be comprehended, or conceived.

AC-CEDE, Χαζω, καθω, *cedo, accedo*; to *approach, draw near*.

AC-CENSION, Χαω, Χαεντα, *candentia, accendo*, ab antiq. act. *cando*; to *burn*.

AC-CENT, Κωννα, *canna*; unde *cano*; *accentus*, ab *accipio*; ex *ad, et cano*; *legitima pronuntiatio, quâ syllaba vel attollitur, vel deprimitur: accentum; a tone of voice*; also, *those marks, which are used to signify the elevation or depression of that tone*; and not, as some grammarians have supposed, to express the length or shortness of those syllables, over which they appear; because they are placed over long and short syllables equally: the true antient use of them, therefore, having been long ago lost, the moderns begin to print Greek without them; except in some few instances, just for distinction's sake.

AC-CEPT, Καπιω, αποδεχεσθαι, Hesych. *capio, accepto*; to *take, or receive*.

AC-CESS, Χαζω, *cedo, accedo*; unde *accessor, oris*; *he who comes to, or makes one among others: to approach unto, or draw nigh*: also to *succeed to the throne*.

AC-CIDENCE } Κατω, *deorsum*; unde *cado*,
 AC-CIDENT } accidō; R. Κατω, *deorsum*;
 quōd *cadere* nihil aliud sit, quam *deorsum ferri*;
 to *slip*, or *fall down*; to *happen by chance*.

AC-CLIVITY, Κλιτος, *declivitas*; a *slanting*,
 or *sloping downward*.

AC-COM-PLICE, Πλεω, *plico*, *complicatus*;
 a *complice*, an *accomplice*; *conjuratus*; *qui in eādē*
conjuratōne fœderatus; *in eodē fœdere, ac periculo*
complicatus: a *confederate*, or *companion*, *embarked*,
engaged, *entangled in the same scheme*, *hazard*,
danger.

AC-COM-PLISHMENT, Πλειός, *pleius*; *pleo*,
 inusit: *compleo*; to *complete*, *bring to perfection*;
endued with the graces.

AC-CORD } Κιαρ, *cor*; *the heart*; *the*
 AC-CORDINGLY } *mind*; *to be of one mind*;
 to *act in concert*.

AC-COST, Συνημι, *consto*; unde *costa*; *parum*
deflexo sensu latus signat; q. d. *latus lateri jun-*
gere; to *approach*, *draw near*; *walk side by side*;
 also *to salute any one*.

AC-COUNT, Clel. Voc. 114. n. observes,
 that "the analogy of numbering by *the bead*, is
 very striking; *cenſeo*, and *census*, include the tell-
 ing by *the bead*:"—and in p. 141. n. he farther
 observes, that "Κεν is one of the old Celt. words
 for *bead*:"—then they may all originate à Γεν-
 ομαι, unde Γεν-νωω, unde Κεν: unde *gign-o*, *gen-*
ero; to *be*, to *beget*, to *be the bead*, or fountain-
 cause of origin, and *generation*; and here made
 use of to signify *unity*, or the reckoning by *in-*
dividuals.

AC-CUMBENT, Κυβω, Κυβω, *cumbo*, *cubo*; to
lie down.

AC-CUMULATION, Κυμα, *fluctus*, quasi
acervus aquæ, *cumulus*; a *heap*, or *pile*; *that which*
is over and above measure. Vossius derives it
 rather from Κυμα, *tumultus effusio*; and then adds,
 Non video unde melius deducas, quàm si dicas
 esse ὑποκοριστικόν ab obsoleto *cunius*; hoc autem esse
 à præpositione *cum* quæ congeriem notat: but If.
 Voss. thinks it may be derived from Θωμος, *cumu-*
lus; a *heap*; which Hesych. explains by Σωρος
 σωρων, a *stack of corn*, *which is always raised by*
accumulation, or *heaping up*.

AC-CURACY, Κεαρ πυρ, *cura*; quasi *cor ura*;
 quōd *cor urat*; et *uro*, à πυρ, *ignis*; primo quod fuit
buro; postea *uro*; *whatever is done with care*,
caution, *diligence*.

AC-CUSATIVE } Αιτια, Αιτιασθαι, *causa*; unde
 AC-CUSE } *accusare*; to *accuse*, *blame*,
reprimand; hinc *accusativus casus*, qui et *causativus*,
 et *laudativus dicitur*; ut per quem, vel *accusamus*,
 vel *laudamus*; *the accusative case among gram-*
marians.

ACE, "Εις, *unus*; *one*; the old Latins used *affis* in
 the same sense; which they borrowed from the
 Sicilian Αις, vel Ας. Upt."

ACELDAMA. Clel. Way, 19, observes, that
 "this word, which in Acts i. 19. is said, in the
 proper tongue of Jerusalem, to signify a *field of*
blood, has precisely the same signification in the
 Celtic: a very learned man denies the word
aceldama to be Hebrew, and forces it from the
 Syriac: without pretending to decide that point,
aceldam, literally translated, is, *the field of*
murther:"—but, if this word is to be pronounced
 hard, as if written *akeldama*, then it may pro-
 bably be descended from the same root with *kill*,
 or *quell*; as if it was written *akildama*; conse-
 quently Gr. though even then, it might be dif-
 ficult to shew how the termination *dama* should
 signify a *field*.

ACERBITY, Ακεις, *acies*, *acer*; *sour*, *sharp*,
harsh.

ACERVATED; Ακεις, *acervus*; an *heap*; ut
 proprie sic dicatur *rerum minutarum congeries fasti-*
giata, sive *in acumen desinens*: "Vel ab Αγειρος,
 quod Hesych. Αθροισιν interpretatur; nempe απο
 τῆ ἀγειρην, quod est *colligere*; to *collect*, and *heap*
together: Voss."

ACHE, "Αχος, *dolor*; *pain*: Il. B. 694. κατ'
 αχιων, *jacebat mœrens*; ab Αχιω, *doleo*; to *grieve*,
vex, *torment*. Upt."

ACHE-RON, ab Αχος, *dolor*; et Ποος, *fluvius*;
the river of sorrow; one of the poetic rivers in
 hell; and often put for *the grave*, or *mansions of*
the dead.

ACID, Ακεις, *acies*; vel ab Οξυς, *acutus*, *aci-*
cus; *sharp*; both as to *form*, and *taste*.

ACME, Ακμη, *acies*; figuratively used to fig-
 nify *flos ætatis*, *firma ætas*, *juventus*; *maturity*, or
the perfection of time, or *substance*.

ACOLYTE, "Ακολυθος, a *companion*, or *fol-*
lower; an *inferior church officer*: others derive it
 from Ακολυτος, formed from Α, *non*; and κωλω,
arceo, *impedio*; *the acolyte* being the highest of the
 minor, or lesser orders, and who has thence a
 right to *approach*, or *wait at the altar*. Nug."—
 Does this latter interpretation agree with the lat-
 ter derivation, viz. *arceo*, and *impedio*?

ACONITE, Ακονιτον, ex Ακων, οντος, *jaculum*,
telum; seu potius *herba venenata*, quæ εν ταις
 Ακοναις, *in cautibus nascitur*; ex Ακων, *cos*; a *rock*,
 or *stone*.

ACORN, Ακροδρυα, *fructus arborei*, et proprie
 quidem qui *putamen lignosum habent*; *the fruit of*
trees; particularly those that have a *hard shell*; as
acorns, *nuts*, *dates*, &c. R. Ακρος, *summus*, *præ-*
stantissimus, *perfectus*; et Δρυς, *quercus*; vel
arbor quævis; an *oak*, or *any other tree*.—According

ing to the etym. we ought to write it *acron*, not *acorn*; but custom has established the transposition.

ACOUSTICS, Ἀκου, *audio*; *medicines*, or *instruments made use of to help the hearing*.

AC-QUAINT Ἰγνωσκω, *agnosco*; q. d.

AC-QUAINTANCE } *ad-cognitus*, *notus*; a well-known, familiar friend.

AC-QUESTS, Ἐρομαι, Ἐρωταω, Ἐρω, *quæro*, *acquire*; to purchase, or obtain; purchases made, or things bought.

AC-QUIT, Ἀπιχω, *abstineo*; to abstain from, to release: R. ἀπω et ἔχω, *babeo*, *teneo*: Skin. has perhaps more judiciously derived our word *acquit* from *quietem dare*; quasi *adquietare*; but then in this, as well as in many other etym. and with many other etymologists, he has stopt short, and left this word as if derived ultimately from the Lat. whereas the Lat. words themselves are both of Greek extract: and evidently derived either from *Καίμαι*, *quiesco*, *quies*; or else from *Κεω*, *quico*; to lie down, to be at rest.

ACRE, Ἄγρος, *ager*; a field, or land, or measure of land: Verstegan supposes it to be Sax.

ACRID Ἄκρης, Ἄκρη, *acies*, *acrimonia*;

ACRIMONY } *sharpness*, *vehemence*, *earnestness*.

ACRO-STIC, Ἀκρος, *summus*, *extremus*; et ὄχος, *versus*, *ordo*; a word, or name, read according to the initial, or final letters of the verses.

ACT, Ἄγω, *ago*; to do; properly transferred to the mind.

ACUTE, Ἄκρης, *acus*; a needle, a point; sharp-edged: or else from Ἀκαζην, *acuo*: R. Ἄκρη, *acies*; the edge, or point of a weapon.

A-CYRRED, or **KYRED**. Versteg. says, "wee use for this the French woord turned:"—then most probably it is derived à Γυρ-ος, *gyr-us*; a cir-cuit, or cir-cle, i. e. any thing turned round.

AD-ACTED, Ἄγω, *ago*; to do; *duco*; to lead, or drive gently.

ADAGE, Ἀδακιον, ab Ἀυδω, vel Ἀυδαζω, *adagium*; a proverb.

ADAGIO, Ἄγω, *ago*; to lead gently: a term in music.

A-DAMANTINE, Ἀδαμας, ἄνθος, *adamas*, *antis*; *lapis durissimus*; a diamond; not easy to be cut: R. A, non; et Δαμαω, *domo*, *are*; to subdue.

ADD, Δω, Διδωμι, *do*, *addo*; to give, or add by any means whatever.

AD-DENDA, from the same root; being articles to be added, or joined to some others, and which had been omitted.

ADDER: Ἀτερος, *noxius*; ab Ἀτη, *noxia*; Ἀταω, *noceo*; *hurtful*, *deadly*, *poisonous*. Verstegan supposes it to be Sax. Cl. Voc. 139, supposes "*naidtir*, or *naidr*, to be Celtic for a snake."—*Naidr* seems to be only a contraction of *an adder*; the

particle *an* being abbreviated, and joined to the substantive, thus, *a nadder*, unde *naidr*, or *naidr*: consequently Gr. as above.

ADDLE, Ἀθλιος, *miser*; Ἀθλω, *laboro*; *corrumpto*; quasi *ovum ægrum*, seu *corruptum*; a decayed egg: Verstegan supposes it Sax.

AD-DRESS, Ἀρχω, *rego*, *dirigo*; q. d. *addirectare*; to direct, to apply to: or else from Ὀρθος, *rectus*; right on, strait forward.

ADEPT: see **APT**; Gr. used to signify expert; *adeptus*, qui aut natura, aut institutione eam ingenii morumque est temperationem consecutus, ut sui aliorumque rei, loci, temporis, modi, et calleat, et habeat rationem: qui contra se habet, *ineptus appellatur*; to gain, to acquire a competent knowledge of any subject; a perfect scholar.

AD-HERE, Ἀιρω, *hæreo*; to stick, fix, or fasten.

AD-JACENT; "ab Ἐιακα, vel Ἰακα, fit Ἰαχω: ab Ἰαχω, Ἰακω, *jaceo*; Voss." to lie along; to be situated near.

AD-JECTIVE, "απο τῆ Ἰαν ἀχος, *jacio*: Voss." *adjicio*; to place, join, or couple.

A-DIEU, Ζεὺς, *Deus*; *ad Deum*, vel *Deo*, *te commendo*; I commend or commit you to God: a farewell salutation.

AD-JOURN, Δαος, *dies*; *ad diurnum tempus*; to postpone to a future day; thanks to the French for this fine word: see **JOURNAL**. Gr.

AD-JUTANT, Ἰαω, Ἰαῶω, Ἰαομαι, *juvo*, *jutum*; to help, succour, or assist.

ADMIRAL, "Ἀμυρας, *Nug.*" which he says has been formed from the Arabian *amir*, or *emir*; signifying *lord*, according to *Monf. Menage*, in his French origins: to this the Dr. adds; or from Ἀλμυραρχος, *ruler*, or *chief of the sea*:—perhaps he meant *ruler*, or *chief at sea*; "R. Ἄλς, ἄλος, *the sea*, or *salt*; from whence comes Ἀλμυρος, *salt-ed*, or *what relates to salt*; and αρχη, *sway*, or *command*:"—this seems to be the better deriv. since it is highly probable there is no such word in Greek as Ἀμυρας: at least my lexicons afford me no such word.

AD-MIRE, Μερα, *oculi*; nempe quia qui mirantur, rem attente aspiciunt; sereque non sine voluptate, ac stupore; hinc miraculum, et mirus; any thing wonderful, that is apt to cause astonishment, and staring in the beholders.

AD-OLESCENCY; "Ἄλω, extrito δ, est *alo*, *augeo*: sane hoc si verum, proprie *alo*, unde *adolescō*, erit *incrementum do*; συνεδοχικως autem de nutrimento animatorum dicitur: Voss."—However, with regard to etym. the purpose is answered either way; provided it does but signify *to increase*: Vossius has given us likewise two other derivations of *alo*; viz. an ab Ἀλεα, hoc est *calor*, quo opus, ut plantæ, atque alia, alantur: an ab

Ἀλειαρ,

Αλευα, i. e. *farina frumenti*; quod ab Αλευ, *molo*.

AD-OPTION “among the Romans was performed by *purchase*,” says Clel. Voc. 210, n; “archaically written, *adoptare* would be *adcoptare* :”—consequently will take the same deriv. with COPE, or *buy* : i. e. Gr. or else see OPTION. Gr.

AD-ORE, Ἦρω, hoc est Ερω, *dico*; unde Ἦρω, *orator, adoratio*; to *pray to, entreat, or worship*.

AD-SCITITIOUS, Ἰσχω, Ἰσχημι, *scio, ascititius*; added, admitted, associated; also *far-fetched, usurped*.

AD-VERSARY } Τρεπω, quasi Περω *verto*;

AD-VERSE } *adversitas*; to *turn against*;

AD-VERSITY } *be opposite, contrary to*.

AD-VERTISE; from the same root; signifying *something to be turned to, or attended to, in either a public, or private manner; an admonition*.

AD-VICE, Ειδω, *video*; quasi *advifare, vel advisere*; i. e. vel *visum, vel oculos proxime ad-movere*; to *counsel, to instruct*.

ADULATION, Ἠδολιζω, Ἠδους, *dulcis, suavis*; et *λογιζομαι, loquor*; to *sooth with blandishments; to flatter with fair speeches*.

AD-ULT, Αλδω, *alo, adolesco*; to *grow, increase, augment*.

ADULTERATE } “Ἠδουλιτης: nam Ἠδουλι-
ADULTERER } *σαι, συνεσιασαι: idem quod adulator; aut saltem ejus originis, ac Ἠδους, dulcis: Voss.*” we use it in a contrary sense, for *debauched, defiled; also counterfeit, false, and base*.

AD-UMBRATE, “απο τῷ Ομβρε, *umbra, imber*; quod *imbres obscurant solis lucem; a shadow, a cloud: Voss.*” also a *sketch, or draught*.

AD-UNCOUS, Ογκος, *uncus; crooked, booked*.

AD-VOCATE; “Omnino est *vox à voco*; et *voco, à βοω, inserto κ; quasi βοωω, voco; quomodo à Σπεος est specus: Voss.*”—unless we chuse to admit of Ἠχρω, Ἠχω, *voco; advoco; to call, to summon*.

AD-VOWSON: from the same root; signifying now *advocatio; a consultation, a convention, a compact*.

AD-USTION, Πυρ, unde *buro, uro, ustum; to burn, to parch*.

ADZ, Αξων, *ascia, quasi adscia; an ax, or hatchet, that cuts horizontally, and to the perpendicular*.

AECER, or AEKER, “a *cornfeld, or corneland*: wee now use the word *aker* for a *certaine space, or measure of ground: Verst.*”—but we have seen already that ACRE is Gr.

ÆDILE, Οικοδομω, *edifico*: or rather from Αιτος, *ædes*; quod idem notat: Eustathius enim exponit *Ενδι-αιτημα, habitatio, domicilium*: but

Vossius derives “*ædes* from *sedes*,” if so, then we must look for the origin of both those words in the verb Εζομαι, *sedeo; to set down, to fix our habitation; to settle our abode in any place: ædes* signifies likewise a *temple, or any large building; and an ædile was the superintendent of buildings, or public works*.

ÆGYPT, Αιγυπτος, *Ægyptus; regio Africae percelebris*.

AELC, or AELK: “Wee have since made it EACH: Verst.”—but *each* is evidently Gr.

AELSWA: “Wee now write, and pronounce it *also*: Verst.”—but we shall see presently that ALSO is Gr.

ÆNIGMA, Αινιγμα, quod ab Αινος, *difficilium fabulosum; a perplexed, or obscure speech; a riddle; a dark sentence: R. Αιμισσομαι, obscure loquor; to talk obscurely*.

ÆOLIC, Αιολος, *Æolus, deus ventorum: varius etiam, et multiplex; the winds, or any thing relating to them*.

ÆOLO-PYLE, Αιολη, *Æoli; et πυλαι, portæ; an instrument in the form of a tea-kettle; to sbew the force of rarified water and air*.

ÆRA, Αιων, *ævum; an age; or some remarkable period, from which chronologers reckon*:—There is a remarkable account of the origin of the word *era*, produced by Voss. “*Quæritur unde era illa appellatio habeat: Johannes Sepulveda, Cordubensis, libello, quem scripsit de correctione anni, mensiumque, censet, primitus sic brevitatis causâ scribi solitum A. ER. A. id autem notasse Annus ERat Augusti: pro ea facit, quod era incipit ab eo anno, quo calendarium Romanum receperunt.*”

AERIAL, Αηρ, *aër; the air; lofty; aëreus; airy*.

ÆSOP, Αισωπος, ex Αιθω, *aisō, fulgeo; to shine; et ωψ, ωπος, oculus, vultus; the countenance; a famous writer of fables; by birth a Pbrygian. See ESOP. Gr.*

ÆTHER, Αιθηρ, Αιθω, *ardeo, splendo; the sky, or firmament: vel ab Αη θεων. Aristotle.*

A-FED; “*fed*, or, after the French, *nourished*: Verst.”—how unfortunate this good old Saxon is in this art. for both *fed*, and *nourish* are Gr.

AF-FABILITY; Φαω, φῶ, Φημι, *for, faris, fatur; affabilitas; courteous speaking, mild utterance*.

AF-FAIR; Φωω, *fo, afficio; quasi adfacere illud sc. ad quod faciendum obligatus, seu adstrictus sum; vel quod faciendum mihi incumbit; something that I am obliged to do; something of consequence*.

AF-FECT, Φωω, *fo, affectatio; affectedness; overmuch care, and diligence; an over-doing; over-acting*.

AF-FIANCE, Πισθω, *fido, fides*; confidence, faith, assurance.

AF-FIDAVIT; from the same root; signifying *fides data, testificatio, vel testimonium cum jurejurando datum*; an affirmation on oath.

AF-FINITY; Φωω, *fito, affinis*; neighbouring, bordering upon; of kin by marriage, alliance, or blood.

AF-FIRM, Ειρμος, *firmus, firmum facio*; a solemn testimony to any fact.

AF-FLICT, Φλιβω pro Θλιβω, *fligo*; to beat, or dash against the ground; to vex, torment; teaze.

AF-FORD, Ποριζω, *suppedito, copiam facio*; to lend assistance.

AF-FRONT, Φερω, *fero, frons, tis*; the forehead, à *ferendo*; quòd *indicia animi præ se ferat*; and a person is said to give an affront, when he affirms any scandal or falsehood against his adversary to his face, and meets him front to front: Shakespear, in his *Hamlet*, act iii. sc. 1, has made use of this word in the plain simple sense of only meeting a person accidentally;

Nug. Sweet Gertrude, leave us too;

For we have closely sent for Hamlet hither,
That he, as 'twere by accident, may here
Affront Ophelia:

that is, *may meet with her, as by accident.* See **CON-FRONT**. Gr.

AF-GOD } "an idol, and idolatrie: Verft."

AF-GODNES } —but these are evidently derived from **GOD**; and consequently Gr.

AFTER, "Αυταρ, *postea*; afterwards." Upt.

AFTER-MATHS; "the pasture after the grass hath been mowed; in many places called *roughings*: Ray."—This is only explanation; this is not telling us from whence the word *after-math* is derived; which seems to come from the two Greek words *Αυταρ-αμωω*, *post-meto*, quasi *post-messum*; *after-mowing*; a *second-crop*.

A-GAINST, "Sax. *On-gean*; *contra*: Jun. and Skinn."—but *Lean* is no more than *an*, with the Sax. initial *Le* prefixed to it; and therefore *an* is visibly derived ab *Αν-τι*, *contra*; against, opposite.

AGARIC, "Αγαρικον, a root that comes from *Agaria*, a province of *Sarmatia*. *Nug.*"

AGATE, Αχατης, *achates*; *agate*; a species of gems.

A-GATE; Ray supposes it signifies *just going*; as, *I am a-gate*: *gate*, in the northern dialect, signifying a way; so that *a-gate* is, "I am at, or upon the way."—then it may originate from the same source with our word **GAIT**. see **GO**. Gr.

AGE, Αει, *semper, ævum, ætas*; any long duration.

AGENE, or **EAGEN**; "ουνν, *proper*: Verft."—these words seem to be only a different dialect for the word *own*; and therefore we need not scruple to derive them all from the same root. Gr.

AGENT, Αγω, *ago, agens*; doing, acting for any one.

AG-GRANDIZE, Κραναος, ὑψηλον: Hesych. *grandis*; great, large, or powerful; meaning to augment, or increase the possessions, or power of a person, already too powerful; and is generally understood in a bad sense.

AG-GREGATE, "Αγειρω, Αγειρισ, *grex, præcisa principe litera*; ut ab *Αμελω*, *mulgeo*: Voff." a flock, or company gathered together.

AG-GRESSOR, "Σκαιρω, Σκαιριτω, Σκιρω, *salio, gradior, quia gradus superiorem in inferiorem gerant, vel inferiorem in superiora*: Voff."—unless we chuse rather to follow the opinion of Servius, as quoted by Vossius himself under the art. *Gradior*; "Sed addit et alterum etym. à *Κραδαινειν*: ejus verba; *Gradivus Mars appellatus est à gradiendo in bella ultro citroque*:—this would certainly be by much the best deriv. if the word *Κραδαινειν* bore such a signification; which I have not as yet been able to find: R. *Κραδην, machina theatralis*.

AGILITY, Αγω, *ago, agilis*; qui facile agit; active, nimble, lively.

AGITATION, Αγω, *ago, agito*; to drive, shake, or toss.

A-GNATION; Γεννωω, Γινομαι, vel Γιγνομαι, *gigno, nascor, natus, vel gnatus*; to be born of, descended from, of the same kindred.

A-GNITION, Γινωσκω; *nosco, agnitus*; known; knowledge.

AGONIZE, Αγωνιαζω; *trepido*; to tremble; R. *Αγων*, certamen; any conflict, contest, or struggle.

A-GOTEN, "Poured out; gutters, otherwise gutters are accordingly so called: Verft."—but **GUTTERS** are Gr.

AGREE, Χαρης, *gratia, gratus*; pleasant, suitable.

AGRICULTURE, Αγρος, *ager*; a field; rural; the country; rustic: and *cultura, à colo, cultus*; to till, plow, improve.

AGRIMONY, *agrimonia*; the herb so called.

AGUE, Ακυσ, *acies, acutus*; acute; sharp; "nihil nempe usitatus est quam acutas dicere febres: acutus, quodammodo morbus est, et acutis doloribus exercet:"—It is very observable, that these are the words both of Jun. and Skin. and yet both those gentlemen have gone no farther in the etym. of this word; and have taken no notice at all of *acute* in its proper place; as if there had been no such word in our language at their times; for they have both left it out.

AH! A! a word, or rather sound of surprize; grief, or admiration.

AHAH!:

AHAH: from the same root; expressing a surprize at meeting with a hollow, or sunk trench, guarded with pallisades, not discoverable till you are just upon it, which admits an extensive prospect of the country, but obstructs all farther progress.

A-HILD, "bidden; wee also deriue for this from the French woord *couered*: Verft."—thus this good old gentleman supposes it to be Sax.; but it is Gr: see HEIL. Gr.

AID, ἰαω, ἰαέω, *juuo, adjuuo*; to assist, help, support.

AIGLET, "Αἴγλη, Αἰλαίζω, *splendo*; to shine: a spangle. Upt."

AIL, "τὶ ἄλγος, *what aileth thee? Quid doles?* or from ἄλγεῖν, *marore confici*; to be affected with grief. Casaub. and Upt." Clel. Voc. 5, says, that "T'ay is a Gaulish word, which signifies equally a beam, or an ailment of the eye; *une taye en l'œil*:"—but if the Gaulish word *t'ay* be the same with the modern French *ay*, an interjection of pain, it is undoubtedly derived from Αἰ, *beu, eheu*; *alas, ob me!* or if it be the same with the modern French word *taye*, or *taie*, the etym. must be traced something farther. No Greek or Latin word ever came from the hands of the French without being so transformed, as to render it almost impossible to trace its origin: *taye* then, or *taie*, signifies a pearl, beam, or web in the eye; this *web* might lead us to suspect that *taye* is only a distortion of ἔτε-γω, *tego, texo*; ut à *vebo, vexo*: à *texo, textura, tegula, tela taila, taie*, signifying properly a web; and secondarily, a film, that grows over the eye, which in a manner covers the sight.

AILES of a church, commonly written and pronounced *isles*: Lye in his Addenda writes it *isl* of a church; but what that should mean, would be difficult to say; particularly after Ainsworth has told us, that the *isles* of a church are *templi semitæ inter sedilia factæ*: Lye calls them in Latin *alæ*; nam *alæ* appellantur columnarum ordines ad latera ædis. Clel. Voc. 70, is of opinion, that "bal, cal, al, ar, beil, in the sense of *sebool*, is the true etymon of our word *isles*, or *ailles*, for the *exedrae*, or *out-places* of the great court, or kirk; in these were probably the cells, or places of instruction of youth:"—and to this day we find little schools established in many country towns round a chancel, over a church-porch, and sometimes over the cloisters of a cathedral: and in p. 139, he likewise observes, that "these *isles*, *ailles*, *beils*, or *balls*, were sometimes translated *alæ*; because they signified the out-buildings of any place; the wings as it were of any edifice:"—but then it would be Gr. as under the art. ISLES of a church:—but, how the word *isle* can be tortured

by other writers to signify *semitæ*, would perplex the most subtil etymol. It would be as difficult, as to conceive how an island should signify a streight, or a frith:—our word *ailles* at present seems to be a contraction of *alley*, or *allies*; and in that sense they would exactly answer the definition given by Ainsw. of being *templi semitæ inter sedilia factæ*; passages, or paths, made between the pews in a church:—according to that idea, we might trace the etym. of that word under the art. ALLEY. Gr.

AIM, "corruptedly from *eying*: Clel. Way. 31, to take an eyeing, or aim:"—but EYE is Gr.

AIR, "to breathe; ἄηρ, *aër*; the sky, or atmosphere: Nug." ἀπο τῆς Ἀερίων. Clel. Way. 79, is of opinion, that *air* takes its name from the circumstance of its being what we breathe around us; and observes in p. 76, that "in the Celtic syllable *ar, er, ir, or, and ur*, you will find among its other senses the idea of roundness:"—and then proceeds to give many instances; among which stands Ἐπερί, *circa*; around.

AIR, or dry at the fire: Skinner has very properly explained this word by "non *aeri* simplici, sed igni exponere designat; nec tamen absurdè, sed ingeniosâ, ut mihi videtur, metaphorâ; *exsiccandi sensu*; à Lat. *aridus, et arefacere*:" but there the Dr. stops; and we might have stopped too, if *areo* had been the original word: but *areo, aridus, and arefacio*, are undoubtedly derived ab ἄζω, *sicco, arefacio*; to dry, or gently warm any thing at the fire.

AIR, or manner; by the help of our very good friends the French, this word is so changed in appearance, that no wonder our dictionary writers, and etymol. should be so perplexed in explaining, and tracing its deriv. it signifies, according to Skinn. "*symmetria quædam lineamentorum vultûs*; item *gratia, decorus, blandus, et illex aspectus*; à Fr. Gall. *air*, idem signante: hoc non, ut primâ fronte videri posset, ab altero *air, aer*; sed sumptâ ab accipitrariis metaphorâ"—in which opinion, as I do not agree with him, I shall not proceed: neither can any farther satisfaction be gained from the other etymol. Let me therefore desire leave to offer another conjecture; that *air*, when it signifies *manner, grace, and dignity*, or even any of their contraries, may be derived ab Ἀερί-ἴη, *virtus, gratia, modus*; a *grace, manner, or mode of action*.

AIRY, *bigb, and lofty*; ab Ἀερί, *aer, aëreus*; aërial.

AIRY for *baroks*, is an instance of the strange degeneracy of words, when they pass through many languages, and such languages as the Northern, or any modern tongues: the orthogr. of this word is

far

far from being fixt: Skinn. writes it *ayry*; others *eyry*; Jun. *airie*; and Spelman *ærea*, *eyerie*; the Theotifcans *ei*, et *ey*; the Anglo-Normans, *eye*; the Teutones *ey*; pl. *eyr*; the Sax. *Ëzhe*; and the Fr. Gall. worst of all, and most degenerate of all, *aire*; and we to be sure must imitate them, and write it *airy*, when both this, and all the rest are derived ab $\Omega\upsilon\upsilon$, pl. $\tau\acute{\alpha}\ \Omega\alpha$, $\sigma\upsilon\alpha$; eggs; it being *the nest*, or *breeding-place*, for eagles, hawks, &c.

AKENNED, or "acenned; for that *k*, and *c*, saith Verst. are in our antient language pronounced alyke, signifieth *brought forth*, or *borne*: wee yet say of certaine beasts that they have *kentled* (he means *kenned*) *when they have brought forth their yong ones*."—True; but *kennel* is Gr.

AL; Clel. Voc. 70, tells us, that "*al*, *call*, *bal*, in Cellic signifies *college*, or *school*:"—consequently are all derived ab $\text{A}\upsilon\lambda\text{-}\eta$, *aula*; a *hall*, or *college*: it likewise bears another sense; for in p. 69, he just now told us, that "*al* signifies *the deep sea*:"—and in that sense it seems to originate ab $\text{A}\lambda\text{-}\varsigma$, *mare*; *the sea*, or *ocean*.

ALABASTER, $\text{A}\lambda\alpha\beta\alpha\sigma\tau\epsilon\upsilon\sigma$, *a vessel for keeping perfumes*, or *the stone whereof it is made*. Nug.

ALACRITY, $\text{A}\lambda\alpha\kappa\upsilon\tau\epsilon\upsilon\sigma$, *non tristis*, quasi $\text{A}\lambda\alpha\kappa\upsilon\tau\epsilon\upsilon\sigma$, *alacris*; *merry*, *brisk*, *gladsome*.

ALAN; Camden in his Remains, p. 51, says, "I would seek it rather out of the British, than Slavonian tongue; and will believe with an antient Britan, that it is corrupted from *Ælianus*, i. e. *Sunne-bright*:"—then it would have been more reasonable to have believed with a more antient Greek, that it was corrupted ab $\text{H}\lambda\iota\upsilon\sigma$, *sol*; *the sun*.

ALARM, $\text{O}\rho\mu\acute{\alpha}\iota\omega$, $\text{A}\rho\mu\acute{\alpha}\sigma$, *arma*; *arma* proprie olim acceptum fuerit de quiritatu vocantium cives ac populares suos ad succurrendum libertati laboranti; *the call to arms on any imminent danger*.

ALAS, $\text{E}\lambda\epsilon\iota\upsilon$, *interjeçtio lamentantis*; ab $\text{E}\lambda\epsilon\iota\upsilon$, *miserari*, *commiserari*; *ab me!* *ab*, *woe is me!*

ALBANY } Clel. Voc. 184, tells us, "the *level*,

ALBION } or comparatively *level*, country of this island, and especially South Britain, was called *Albwin*, or *Albwean*; whence our word *Albion*, which being a diminution of *alb*, *high*, signifies comparatively *un-high*, i. e. *low-land*:"—and consequently all seem to be derived ab $\text{A}\lambda\delta\text{-}\tau\omega$, *alo*, *augeo*, *do incrementum*; *to increase*, grow to a height; unde *alt-us*, *high*: or else they may all be derived as in the following art.

ALBID } Clel. Voc. 208, supposes "*albus* to

ALBIFY } be derived à $\text{K}\alpha\lambda\acute{\omicron}\sigma$, *pulsber*; *fair*, *white*, *beautiful*:"—but it seems more natural to

derive it ab $\text{A}\lambda\phi\acute{\omicron}\sigma$, *albus*; *white*; and Voffius, as we shall see presently under the art. ALPS, will tell us, that *albus* signifies *non colorem tantum*, sed et *altitudinem*.

AL-BURY, says Clel. Voc. 71, "means a *borough*, *bury*, or *precinct* of a college, or school; for *al*, *cal*, *bal*, signify a college, or school:"—and consequently derived ab $\text{A}\upsilon\lambda\text{-}\eta$, *aula*; a *hall*.

ALCAIC, $\text{A}\lambda\kappa\alpha\iota\omicron\sigma$, *Alcæus*; *alcaicum carmen*; *a measure in poetry*; so called from *Alcæus*, the inventor; consisting of two dactyls, and two trochæi; as, *purpurei metuunt tyranni*: Hor.—this Greek poet lived in the 44th olympiad; his poems were strong, concise, and well laboured.

AL-CHEMY; $\text{X}\eta\mu\iota\alpha$, vel $\text{X}\eta\mu\iota\alpha$, written by Nug. *Alchymy*, and derived "from *al*, an Arabic article; and $\text{X}\upsilon\mu\epsilon\iota\alpha$, and an *alchymist* from $\text{X}\upsilon\mu\iota\sigma\tau\eta\varsigma$, *a founder*, à $\text{X}\epsilon\omega$, and $\text{X}\upsilon\omega$, *funo*; *to pour out*, *to cast*, *to melt*:"—this appears a very plausible deriv.; but unfortunately, neither $\text{X}\upsilon\mu\epsilon\iota\alpha$, nor $\text{X}\upsilon\mu\iota\sigma\tau\eta\varsigma$, are to be found in our lexicons: neither is *chemist*, or *chymist*, derived from $\text{X}\epsilon\omega$, or $\text{X}\upsilon\omega$, *funo*; but is a word intirely Arabic, or Coptic; and is written by our best authors, particularly Milton, not *Alchymy*, but *ALCHEMY*; and is derived by Boerhaave, the greatest professor in that science "from the Arabic word, written in Greek $\text{X}\eta\mu\iota\alpha$, which signifies *something hidden*, *occult*, *mysterious*;" though this Greek word is not to be found in our lexicons likewise: and he observes in the first volume of his Chemistry, p. 5, "that Egypt, from the exceeding black colour of its soil, is even to this day called in Coptic, *the land of Cemi*:"—and therefore what we read in the cvth psalm, that Jacob was a stranger in *the land of Ham* (meaning *Egypt*) should have been *the land of Cbam*, or *Cbemi*:—so that the words *alchemy*, and *chemistry*, are not of Greek, but Arabic, or Coptic extraction; and signify *a mysterious science*. Cleland derives it from the Celtic.

AL-CORAN; another Arabic word; as appears from the article AL; *Alcoranum*, and *Alcoranus*; *lex Muhammedis*; et *koran*, *lectio*; cum articulo AL. i. e. *the book of Mabomet's law*.

AL-COVE; either from $\text{K}\alpha\omicron\sigma$, $\text{Æol. K}\upsilon\omicron\sigma$, *cavus*; *hollow*; meaning *a hollow*, *retired place*, in which a bed, couch, or chair is sometimes placed: or else with Clel. Voc. 142, we must suppose that *boss*, *coff*, or *cove*, signifies *the head*; and *al*, *high*; i. e. *high*, *over head*:—now both are Gr. for *al* comes from $\text{A}\lambda\text{-}\delta\omega$, unde *al-tus*; *al-titude*; and *coff*, or *keph*, comes from $\text{K}\epsilon\phi\text{-}\alpha\lambda\eta$, *caput*; the head.

AL-CUIN; Clel. Voc. 68, says, that *al* signifies *college*; and *quin*, or *quin*, signifies *bead*:

C

" when

“when Charlemagne (adds he in his note) sent to England for a *head of a college* to furnish a model for the university of Paris, the appellation of the person, who went over in this service, was the *al-cuin*, in quality of a *head of a college*: this does not absolutely imply *Alcuin's* name not being a proper name; but it seems very reasonable to think it was rather his name of office:”—but whatever the word may signify, it is undoubtedly Gr.; for *al*, as we have seen, is Gr. and *quin*, *cuin*, *coning*, and *KING*, are the same.

ALDER: Verft. acknowledges that this word, when used in composition, signifies “of all; and seemeth as abridged of the words of all that are; and is used in the superlative degree; as for example, *alder-best*, for *best of all*; *alder-erst*, *first of all*; *alder-lest*, *last of all*; *alder-liefest*, *best beloved of all*; *alder-meast*, *most of all*; *alder-fairest*, *fairest of all*; *alder-eldest*, *oldest of all*:”—but then this good old Saxon could not see that *all*, and every of these words, are Greek; as may be found under their several art.

ALDER-MAN, Ἐωλος, Ἐωλοσικος, *old, older; eld, elder; the seniors, or senators of a city*: it is a wonder that neither Jun. nor Skinn. should see the affinity of this deriv. particularly the latter, who acknowledges that the English word *alderman* is derived from the Sax. *Ealdor-man*; but *Eald*, and *Ealdor*, are evidently derived from Old; and Old, he acknowledges afterwards from Casaub. is derived from Ἐωλος, *vetus, antiquus*; but confesses, that if he was to derive it from the Gr. it should be from Ἀλδω, Ἀλδω, *augeo*: here, however, it seems he chose neither:—“an *ealdor-man*, which wee now call an *alderman*,” says Verft. 326, “was such in effect among our ancestors, as was *tribunus plebis* with the Romans; i. e. one that had chief jurisdiction among the commons, as being a maintainer of their liberties and benefits.”—consequently Gr. as above.

ALDER-tree; *alnus*.

AL-DRED } Verft. 245, allows that these

AL-DRIDGE } proper names signify *dreaded of all*:—but then he never imagined that both those words **ALL**, and **DREAD**, were Gr.

ALE, Ἀλα. Hesych. a *Cyprian word*. Upt.”

AL-EMBIK, ex Ἀλ-Ἀμβικ, *alembicus, vel alem-bicum; a still*.

ALERT, Ἀδακρος, quasi Ἀλακρος, *alacris, vel alacer; merry, brisk, gladsome*.

ALEX-ANDER; Ἀλεξω, *to drive away, to repulse*; et Ἀνε, ἄνδρος, *a man of courage*; i. e. *fortis auxiliator; a brave or bold defender*. Nug.”

ALEXI-PHARMICS, Ἀλεξω, *depello*; et Φαρμακον, *venenum; an antidote to expel poison*.

AL-GEATS, “every way, or *bonu-euer-it-bee*; &c. Verft.”—this word seems to be derived from the same root with our word **GAIT**; and if so, then Gr.

ALGEBRA, *Algebra, arithmetica speciosa; the art of literal arithmetic*.

ALGID, Ἀλγεω, *doleo*; unde *gelidus*; or rather from Γελα, Γελανδρον, ψυχρον, *gelu, gelidus; to be cool, or chill*.

AL-IBI, Ἀλλοθι, *alicubi, alibi; somewhere else*; a term in law, by which a person endeavours to clear himself of a crime, by proving that he was in *another place*, at the very time, when the offence was affirmed to have been by him committed.

ALICANT *wine; vinum regionis Ilicianæ*.

ALIEN, Ἄλλος, *alius, alienus; another; a foreigner, a stranger; one who comes from another country*.

ALIMENT } Ἀλεια, *calor; quo opus, ut plantæ,*

ALIMONY } *atque alia aluntur: vel ab*

Ἀλεια, i. e. *farina frumenti, quod ab Ἀλεια, moleo: vel potius ab Ἀλδω, alo, extrito δ; ascendo; nam quæ aluntur in altitudinem assurgunt; nutrio, augeo: to nourish, feed, increase: with regard to the latter part of this compound, mony, (for we have many other words ending with it, as *matri-mony, parcimony, sancti-mony*) Clcl. Voc. 52, very justly observes, that they “all respectively denote *permanency, and habit*:”—consequently Gr. See **MANSION**, or **REMAIN**. Gr.*

ALL, ὅλος, *totus integer*. Upt.”—perhaps this word ὅλος may have given origin to our word *all*, through the Sax. *dal; whole*; but it has more visibly given origin to our word *whole*; and yet neither Upt. nor Nug. saw that evident deriv.; or, if they saw it, neglected it; for they have both left it out.

AL-LAY, Ἀλεγω, *cubo, cubare facio; to lay down: or else from Λεπις, cortex, levis, allevare; to lighten, assuage, alleviate*.

AL-LECTATION, Λακω, Λακω, *lacio, alleho; to allure*.

AL-LEGE; this word is commonly written with a *d*; but it would be difficult to say, how the letter *d* should gain admission into a word derived either from Ἀλεγω, *dico; to speak, affirm*; or from *lego, legare, allegatio; to impute a crime, or calumniate*.

ALL-EGORY, Ἀλληγορία, a figure of speech, by which *one thing is said, and another meant*: R. Ἄλλος, *alius*; and Ἀγορα, *the bar, an barangue, or speech*: unde Ἀγορευω, *to barangue, or speak in public*. Nug.”

AL-LEGIANCE; either from Ἀλεγω, *lego*; unde *lex, legalis; our lawful duty to our sovereign*:
or

or else from *Λυγω*, *ligo*, *vincio*; to bind; the duty, which binds the subject to the sovereign: both Junius and Skinn. would carry this etym. no higher than the Latin lang. see LIEGE. Gr.

ALL-EN } Verft. 246, says, "by vulgar pro-
ALL-IN } nuntiation, the name of *Allen*, or
Allin, is come from *Alwine*, or *beloved of all*:"—it seems rather to be derived from *all*, and *win*; or one who *wins all* men's affections; who *conquers all* men's prejudices: however, in both cases it is Gr.

AL-LEVIATION, *Λεπις*, *cortex*, *qui est levis*, *priori correptâ*; eoque fortasse Horat. respexit, lib. iii. Od. 9.

*Quamquam sidere pulchrior
Ille est; tu levior cortice:*

but when *levis* is used by the Latin poets with the first syllable long, it signifies *bright*, *polished*; and then originates à *Λειος*, Æol. *Λειφος*, *levis*, or rather *levis*: in our present sense it originates à *Λεπις*, *cortex*, *levis*, unde *levo*, *allevo*; to *lighten*, *assuage*.

ALLEY; a contraction of *ambulare*; to walk; an alley being only a narrow path to walk in: *ambulo* is derived from *Αναπολεω*, *circumire*, *redire*; to walk backwards, and forwards: pro *Αναπολεω* dicitur *Αμπολω*, *ambulo*; to walk. see ISLES of a church, Gr.

AL-LIANCE; *Λυγω*, *ligo*, *vincio*; to bind: *states united together by covenant, league, or friendship*.

AL-LIGATION: from the same root. Gr.

AL-LIGHT, *απο-Αλλομαι*, *salio*, *desilio*; to leap down from a horse, to dismount: or else it may be only a contraction of *allichten*; i. e. to lighten the weight of a horse's burden, by getting off his back: and then it will take the same root with AL-LEVIATE. Gr.

AL-LITERATION, *Λειος*, *Λειαινω*, *lino*, *Αλειπ-τηριον γραφειον*: Hesych. : a pen, or any instrument to make letters with; *litera*; a letter; here used to signify many successive words beginning with the same letter; as in these remarkable lines applied to cardinal Wolfey;

*Begot by butchers, but by bishops bred,
How haughtily his highness holds his head!*

ALLONS, *Αλλομαι*, *salio*; to skip, or jump away: perhaps this gave origin to the French verb *aller*; to go; from whence our word is derived.

AL-LOW, *Λοχος*, *locus*, *allocare*; ut *jurisperiti nostri exponunt adlocare*; i. e. *utendum et*

faciendum aliquid dare; to let, to hire; to grant leave.

AL-LOY, *Λεπις*, *cortex*; *levis*; to lighten, to debase the value of the coin.

AL-LUDE, *Λυδιζω*, *ludo*, *alludo*; to play, or sport with one; to speak to another subject.

AL-LUVION, *Λυω*, *lavo*, *alluvies*; to wash; also a land-flood.

AL-MANAC, "from *al*, an Arabic article; and *μανακος*, a *lunary circle*, in Vitruvius: R. *Μηνη*, *the moon*:—unless we chuse to derive it from the Hebrew *manach*, according to Covarruvias: Nug."—perhaps it might more properly be derived from *Μην*, *mensis*; a month; which however originates à *Μηνη*. Verftegan, who looks on this as intirely Saxon, says, p. 58, "The Germans used to engrave vpon certaine squared sticks, about a foot in length, the courses of the moons of the whole yeare; and such a carved stick they called an *al-mon-aght*, i. e. *al-moon-beed*; to wit, *the regard, or observation of all the moons*; and hear-hence is deriyued the name of *almanac*:"—but all of them are evidently derived à *Μην*, *mensis*; a month; vel à *Μηνη*, *luna*; the moon.

ALMOND, "Αμυγδαλη, and Αμυγδαλον: R. Αμυγδαλια, an almond-tree. Nug."

ALMONER } "Ελεημοσυνη, *misericordia*; *stips*
ALMS } *erogata pauperibus*; *omne beneficium, quo calamitosos prosequimur*: Upt."—a giver of money to the poor; also a dole.

A-LODIAL; a lawterm, bearing several senses: "alodium vero," says Spelman, "quod per omnem hæredum seriem discurreret, et cuivis è populo (etiam reclamante domino) dari posset, aut vendari: propterea etiam alodium dici à Sax. *Ā*, et leod; quasi *populare*; *Ā* enim *ad*, vel *usque* significat; et leod, *populum*:"—consequently Gr. à *Λαος*, *populus*: "dicatur etiam," continues he, "alodium, ab *A*, privativo; et leod; Gall. *leud*; pro *vassalo*; quasi *sine vassallagio*; vel *sine onere*; quod Angli hodie *load* appellamus."—but even still it may be Gr. see LOAD. Gr.

ALOES; "Verisimile est ab *Αλε*, *mare*; quia in locis maritimis crescat: sed sine dubio est ab Hebræos, quibus dicitur *abaloth*: habes eam vocem, Cant. iv. 14; ubi interpretes vertunt *Αλωη*, et in quibusdam *Αλωθ*, quod contractum ex *abaloth*: ab integro *abaloth* videtur esse *Αγαλλοχος*, *agallochus*, quæ est *aloë aromatica*; the fruit of a very bitter shrub. Voff."

A-LOOF, "Λεπις, *cortex*, *levis*, *elevo*; *eminus*, *de longè*: Jun." ac proprie fortasse quod *eminus*, atque *ex alto*, conspiciendum se præbet; ut sit ejusdem originis cum *aloft*, or *lofty*:—this is a much better deriv. than with Skinn. to tell us it

is derived from *all* and *off*; without acquainting us from whence *off* is derived; for he has left it out.

ALPHA-BET, Αλφα - Βετα, *alpha - beta*; the two first letters of the Greeks.

ALPS; Clel. will not permit the Italians, or Romans, to remain in quiet possession of this word; for in his Voc. 211, he says, that "*the Gauls, Celts, Alps, and Welsh, are but dialectical variations of a word, at bottom, conveying the same principal idea, but more or less extensive, according as it is pregnant with accessaries:*" and in p. 206, 7, he contends, that "*all those words in their primitive idea signify hills, mountains, eminences:*"—now, this is the very idea that Vossius has given us from Bucananus, that antiquis *albus*, sive *alpus*, non *colorem* tantum, sed et *altitudinem* notasse; indeque cum *alpihus* nomen impositum, cum *Albioni*, ob montium *altitudinem*: de *alpihus* favet, quod glossæ *alpes* interpretantur ὄρη ὑψηλά, quodque Isidorus ait Gallorum linguâ *alpes* montes alti *vocantur*: "*interim, says Voss. album ab Αλφον venire certum est:*"—nay, even according to Cleland's own explanation, that *al, el, il, ol, ul*, and *ul*, are of the same power, the vowel being indifferent; and that *al* signifies *cal, cell, bel, or bill*; still *alps* would even then be Gr. for *cal, cell, and coll*, are no more than contractions of *coll-is*, which is derived à Κολ-ωνη, *collis*; a *bill*.

AL-READY. If the word *already* be compounded of *all*, and *ready*, as Skinn. himself allows; and if *ready* be derived à ῥηϊδιος, *facilis, easy*, as Jun. himself allows, and Skinn. likewise would have allowed, if he had not his favourite Sax. *Γερædian* in view, and which, together with the Dan. *reder*; the Belg. *gbereed*; and the Cimbr. *bradu, or bradar*; quæ omnia (says he) Fr. Jun. *more suo* deducit à ῥαδινος, vel à ῥωθειν, vel à ῥηϊδιος:—if this be truly the case, the Dr. ought to have given his objection; and Jun. ought not to have omitted this word.

AL-SATIA, "a place in London," says Clel. Voc. 55, and 179, "formerly so called, is derived ab *alswyth*, to signify *al, a ball, or college*; and *swyth, a seat*:"—but *al, bal, cal, or col*, originates ab *Αυλ-η, aula*; a *ball, court, or college*; and *swyth* seems to be but a barbarism of *sedes*; a *seat, a swyth*; and consequently derived ab *Εζομαι, sedeo*; to *sit*; whence *seat*; or *the seat of a bead college*.

AL-SO: the same method of arguing might here again be made, with regard to this word, as was used in the foregoing art.; for Verft. and Skinn. both allow, that *also* is compounded of *all*, and *so*; and the Dr. knew very well, that Jun.

(*more suo*) had derived *so* from Ως, *sic*, *inversum*; and yet he would have (*more suo*) his Sax. Belg. and Teut. give origin to our word *so*;—and *so* let it be.

ALT-AR: Αλτω, *alo, altus, altare*; certe ab *altitudine*; nam *altare* diis superis; *ara* terrestribus; et *focus*, sive *scrobiculus* inferis, dicatur: *an altar, raised of any materials, on which they sacrificed to the gods above.*—Clel. Way, 78, and Voc. 133, says, "*the jambs, or jambages of the antient cromlechs, were the upright, or supporting stones, on which the parties, taking an oath, or claming sanctuary, laid their hands; and were called in Latin aræ; as the high-stone, or top-stone, was called the alt-are, which was too high to be reached; but it was the aræ, or jambs they touched:*

Araque tenentem. Æn. iv. 219.
Tango aras. Æn. xii. 196."

It is very remarkable, that Virgil, in his first Æn. 113, should have made use of the word *aræ* in the sense of *rocks*; for, in describing the storm raised by Æolus, at the request of Juno, he says, that three ships of Æneas' fleet were driven in *saxa latentia*,

Saxa, vocant Itali mediis quæ fluctibus aras.

—If now the *alt-ar* signified the *high-stone*, those words seem to be Gr. for *alt* is undoubtedly the same with the Latin *alt-us, high*; and we shall see presently, that *ALTITUDE* is Gr.; and *ar, car, or cbar*, seem to be no more than a transposition of ῥα, i. e. ῥαχ-ια, *rupes; a rock*; or of ῥαχ-ις, *dorsum terræ, et montis; any large eminence, or mountain, which is generally of stone, or a stony substance, the digging of which is called the car, cbarry, or quarry.*

ALTER } Αλλοτερος, Æol. Αλλοτριος,
ALTERATION } ἑτερος, Αλλος, *alius, alter, altero; to vary, or change.*

ALTITUDE, Αλτω, extrito δ, *alo, altitudo*; nam *quæ aluntur in altitudinem surgunt; height, or depth.*

ALVEARY; Αυλος, *alvus, alveare; a beehive.*

ALUM, Αλς, αλος, *alumen; salugo terræ; a fossil salt: quibus alumen, Αλημμα, præ salugine terræ celebratur; illi non inepte ab τὴν Αλημν, alumen, quod saluginem, muriam, salilaginem notat, derivant.*

AL-WAYS, Αε, Αιε, *semper; continually, perpetually, for ever*:—this is a better deriv. than with Jun. and Skinn. to suppose that it is compounded of *all*, and *ways*; for that would signify *by all means,*

means, by every method; but always relates rather to length of time, or to constancy of duration; for one and the same thing may be done for a perpetuity of time, without any alteration of method; i. e. be always the same: nay, were we even to allow these gentlemen their own derivation, still we might affirm, that always would even then be of Gr. extraction; for the word way is Gr. as we shall see hereafter.

AM, "Εἰμι, sum; I am: Upt." "am plerique à Gr. Εἰμι deflectunt;" says Skinn. always expressing an unwillingness to admit of a Gr. deriv. in prejudice to his favourite Saxon "Com, sum:"—but from whence does his Sax. Com originate?—undoubtedly from the Gr. Εἰμι: unless the Greeks borrowed from the Saxons.

A-MAIN, Μανος, manus; manibus, pedibusque; with might and main: or else we may derive it from Μεγας, magnus; great, powerful: or, lastly, with Somner, as quoted by Skinn. (who both avoid Greek deriv.) we may derive it à particulâ otiosâ a, and Sax. Wægen, potentia:—if Wægen itself is not derived à Μεγας, magnus, potens.

A-MANDATION, Μαννα, mando, manu-do; to commit to one's charge; to give orders; also to dismiss; to discharge.

A-MANUENSIS, Μαννα, indico; hinc manus servus; a secretary, notary, scrivener.

A-MARANTH, ex A. non, et Μαραινομαι, marcesco; a flower incorruptible.—Clef. Voc. 170, does not admit this word to be of Gr. extraction, but Celtic; and yet the signification in both languages is the same; for he says, "Amaranth is a name given to the flower-gentle from its never-withering: it is currently derived from A, privative; and μαραινω, to fade, or wither; a deriv. so agreeable to sense, seems to rest it there; but there occurs to me still a more plausible one; the terminative anth is so obviously the Gr. ανθος, flower, that I rather suspect the etym. to stand thus,

a, privative.

μαρ, the Celtic word for death; whence μαραινω, a fading, or tending to death.

ανθος, flower. un-dying-flower.

a - mar - anth."

—that the one was taken from the other, there can be no doubt.

A-MARITUDE, Αλμαρος, Αλμυρος, amarus; bitter; from the Hebrew word, מר marab; bitter.

A-MASS, "Αμασθαι, colligere, accumulare; aut metaphoricè Αμασθαι, necitare; to bind together, heap up: Upt."—or perhaps from Μαζα, massa; a lump, or heap.

AMATORY, "Αμμα, vinculum: vel ab 'Ιμερος, amor; ubi I, in A abit; ut à θιγω, tango: nisi magis placet amo, esse ab 'Αμα, simul; quòd amor est appetitus unionis: Voff."—to love; also a charm to promote love.

A-MAZONS, "the name of a nation of brave women, who used to burn their left breasts, in order to render themselves fitter to shoot their arrows: from Ανευ Μαζου, without a breast: R. Μαζος, mammilla: Nug."—now, though the Dr. is right with respect to the deriv. of this word Amazons; yet he certainly is wrong with respect to the breast, which these women are supposed to have burnt, or cut off; he says it was the left breast; but Justin, describing the Amazons (lib. ii. sec. 4.) says, Virgines in eundem ipsi morem, non otio, neque lanificio, sed armis, equis, venationibus exercebant, inuisti infantium dexteribus mammas, (their right breasts) ne sagittarum jaculus impediretur.

AMB-AGIOUS, Αμφι, circum; et Αγω, duco; full of turnings and windings; long tedious stories, and preambles.

AMBER

AMBER-GRISE } ambra, amber, ambarum;

AMBER-GRISE } amber.

AMBI-DEXTER; Αμφι-δεξις; ex Αμφω, ambo; both; and δεξια, dextra; the right hand; one who squally makes use of either or both hands: Nug."

AMB-LENT, Αμφι, circum; around; and Εω, Εἰμι, eo, vado; to go; to take a compass; to grasp at all things. Clef. Way. 81, says, "am is another Celtic radical for surrounding; it is in the Gr. Αμ-φι, in the Lat. am-bire."—and seems most probably derived from them.

AMB-IGUITY, Αμφι, circum; around; and Αγω, duco; to lead round about: to speak uncertainly, doubtfully: or else it may be derived from Αμφιγυον; quod duas habet manus; a kind of ambidexter; one who can treat an argument two ways.

AMBLE, "Αμβλυς, languidus, remissus; to retard, or break one's pace: unless we chuse to derive it from ambulare: Nug."—but ambulare is no Gr. word; though indeed it draws its origin from thence; as we have seen under the art. ALLEY: and therefore the Dr. ought to have traced that word to its true source.

AM-BROSE, "Αμβροσιος, immortalis; ex A, non; et βροτος, mortalis; from whence also comes AMBROSIA, the drink, or liquor of the gods: Nug."—ambrosia was not properly the drink, or liquor, but the poetic food of the gods; as nektar was their supposed drink: ambrosia, cibus est deorum; nektar vero potus; says Voff. Græci tamen interdum id discrimen negligunt; nam et Αμβροσιαν pro nektare, et Νεκταρ pro ambrosiâ, ponunt.

AM-

AM-BULATE, Ἀμφι-πολεῶ, *ambulo, ambio*; *to go, to walk about*: “Πολεῖν est idem ac Στρεφεῖν, ac interdum absolutè sumitur pro ἀναστρεφεσθαι, ὁ Πολων, ὁ εἶσι, ἀναστρεφόμενος: diciturque etiam de hominibus huc illuc itantibus, uti pascentes solent, dum pecus errans sequuntur: est igitur Περιπολεῖν, *obire, five circumire*: Ἀναπολεῖν, *ire, ac redire, reciprocare gressum*; pro Ἀναπολῶ autem Æol. dicitur Ἀμπολῶ, unde *ambulo*: Romani enim solent sequi Æoles, ac Doros. Voss.”

AM-BUSCADE } “Βοσχω, *pasco*; unde Ital.

AM-BUSH } *bosco*; Hisp. *bosque*; *sylva*, Fr. Gall. *embuscher*; Ital. *imboscare*; Hisp. *emboscarse*; *insidias tendere*; sed propriè, et primario, *salu, nemore, seu dumeto se abscondere*; ut *insidiantes solent*: Skinn.—*to lie hid among bushes, trees, &c. in order to surprize an enemy.*

AMEN, Ἀμην, *amen*; *so be it*: properly of Hebrew extraction.

A-MENABLE: terme de palais, qui veut dire, *traitable, souple, docile*, en parlant d'une femme mariée: none of our etymologists have taken the least notice of this word; and I have been obliged to adopt this explanation from Boyer; as for the deriv. I have not as yet been able to trace it.

A-MERCED } Μυσσρος, hoc est Μιαρος,

A-MERCIAMENT } *miser, misericordia; mercy; fined*; a pecuniary punishment, imposed on such offenders as are left to the mercy of the court: *fines are punishments certain; amerciaments, arbitrary.*

A-METHYST, “Ἀμεθυστος: ex A, *non*; et Μεθυ, *vinum temetum*; a precious stone that prevents intoxication. Nug.”

AMI-ABLENESS, Ἀμμια, *vinculum*; vel ab Ἰμερος, *amor, amabilis*; *to love*; *to be worthy of esteem.*

AMMES-ACE; Ἀμψω-ες, *ambas-asses*; *both the aces, at play.*

AMMONIAC, “Ἀμμωνιακος: as ἄλις Ἀμμωνιακος, *sal Ammoniacus*; *sal Ammoniac*; because of its being found in the sands of Afric, near Jupiter Ammon's temple: Nug.”—the Dr. however has not given us any conjecture, why it should be found more there, than in any other part of the globe; but the general opinion is, that it is formed from the stale of the camels, belonging to the numerous caravans that resort to that temple.

AM-MUNITION, Ἀμυνω, *tueor, defendo ab injuria*; unde *mœnia, munio*; *to fortify, strengthen.*

A-MNËSTY; “Ἀμνηστια: from A, *non*; et Μνησμαι, *memoror, recordor*; an act of grace, or oblivion of former offences, among the Athenians, by which they obliterated the remembrance of all past injuries, and crimes committed against the state. Nug.”

A-MONG, Μιγνυαν, *misceo*; *to mingle, or mix together*: both Jun. and Skinn. derive *among* from the Sax. *Amang*, and Germanz, *inter*; et hoc à verbo Germanz; Belg. et Teut. *mengen, miscere*; *to mingle*; and yet, when they come to speak of the word *mingle*, they acknowledge that it originates à Μιγνυω, vel Μιγνυμι, *misceo*; *to mix, or mingle.*

A-MORT, Μαρως, vel Μοιρα, *mors*; *death*: “*All amort*, ut dicimus de viro præ-nimis profundis cogitationibus quasi obtusescente, et extasi abrepto: *morte extinguere*, vel, ut nunc loquimur, *mortificare*; says Skinn.”—and yet he would not take one step farther.

AMOUR, Ἀμμια, *vinculum*; vel ab Ἰμερος, quasi Ἀμερος, *amor, amatotius*; *to love*; or *be addicted to love.*

AMPHI-BIOUS; Ἀμφιβιος, ex Ἀμφι, quasi Ἀμψω, *ambo*; et Βιος, *vita*; *in terrâ, et in aquâ vivens*; a creature who lives both on land, and in water; who has as it were a twofold life, terrestrial, and aquatic.

AMPHI-BO-LOGY, “Ἀμφιβολογια, a triple compound, of ἀμφι-βαλλω, et λογος, *circum-ambigere sermonem*; a word susceptible of two different meanings, or a double entendre: Nug.”—or rather a circumlocution.

AMPHIS-BÆNA, Ἀμφις, *utrinque*; et Βαινω, *gradior*; quod ex utràque parte progrediatur; quia utrisque extremitatibus acuminatis gignitur; a serpent which seems to have a head at each end, and to be able to go either way.

AMPHI-SKIANS, written by Nug. and others, *amphisicians*, as if it came from *scio*: but derived ab Ἀμφισκοι, ex Ἀμφι, *circum*; et Σκια, *umbra*: inhabitants between the tropics, who have their shadow thrown sometimes to the north and sometimes to the south, according as the sun happens to be either to the south or to the north of them; and consequently in the compass of a year their shadows travel quite round them.

AMPHI-THEATRE, “Ἀμφιθεατρον: ex Ἀμφι, *circum*; et θεαομαι, *specto*; *to look at*; a place set round with scaffolds, in order to look at public games. Nug.”

AMPHI-TR-ITE, Clel. Voc. 128, does not admit this word to be Gr. though, even according to his own derivation, it carries all the marks of a Gr. etym. “As to *Amphitrite*,” says he, “whom the fable has married to Neptune, nothing is so plain as the deriv. of it: not most certainly from *tero, tritus*; quod terram mare undique terat; but from its actual encompassing the earth:

Amphi; round. } *amphi-tir-ite.*
Tir; earth. } *circum-terram-ambiens.*
Ite; going.

—but

—but all these words are pure Gr. *ambī*: plainly derives from *Ἀμφί*, *circum*; *tir*, ab *Ἔρα*, *ταρτα*; and *ite*, ab *Ἔω*, *eo*, *ivi*, *isum*; *to go*.

AMPLE, Πᾶλος, *plus*, *amplus*; *more*; *large*, *spaciously*; Vossius has given us a much better deriv.; viz. *amplus*, ex *Ὀμπνός*, or rather *Ὀμπνός*, or *Ὀμπνός*, *dives*, *magis*, R. *Ὀμπνός*, *fructus cereales*:—and yet there is another deriv. which seems to be more natural than either of these; viz. *amplus* ex *Ἀναπλος*, quod Atticè *Ἀναπλος*, *super-plenus*, *refertus*; *over-full*, *super-abundant*.

AM-PUTATION, Κοπή, *scindo*, quasi *upto*, inde *puto*, *amputo*, i. e. *purum reddo*, *purgo*; sic qui putat arbores, eas parvas facit; a cutting off, lopping, or pruning.

AMULET, Ἀμυνώ, *defendo ab injuriā*; *amuletum*, quod corpori noxam omnem munitur; a charm, to dispel witchcraft, &c.

A-MUSE, Μῦσα, *myssa*; Μῦσαι, *myssam meditari*; *to muse*, *to meditate*; also *to divert the imagination*, *relax intenseness of thought*, and give a relief to the mind.

ANA, “only, or alone: Verst.” who supposes it to be Sax.; but it seems to be no more than a different dialect for ONE; consequently Gr.

ANA-BAPTIST, Αναβαπτιστής, ex *Ἀνα*, *rursus*; *again*; et *Βαπτίζω*, *baptizo*; *to baptize*; a rebaptizer; who holds a repetition of baptism.

*ANA-CHORET, “by contraction *anchoret*; ex *Ἀνα*, *seorsim*; et *Χωρεώ*, *recedo*; Nug.”—a recluse; one who retires to a solitary place: and yet Clel. affirms it to be of Celtic origin; as will be seen in the Sax. alph.

ANA-CHRONISM, Ἀνα, et *Χρονός*, *tempus*; *time*; an error in chronology, either with respect to dates of facts, or events.

ANACREONTIC, Ανακρεών, *Anacreon*; a most delightful Greek poet; also verses written after his manner.

ANA-DI-PLOSIS, Αναδιπλωσις, *reduplicatio*; *Ἀνα*, *rursus*; et *Διπλω*, *duplico*; a figure in rhetoric; when the last word, or words, of the former verse, is repeated immediately in the next; as

— *timidisque supervenit Ægle*;

Ægle, naiadum pulcherrima. Ecl. vi. 20.

ANA-GNOSTIC, Αναγνωστής, *Ἀνα-γινώσκω*, *agnosco*, *lego*, *lector*, *cujus munus est legere alicui scriptum quodlibet*: one who read history, or other books, to divert or instruct the guests at table, which might give occasion to some useful or learned discourse, or any amusement: better than drinking of healths, or giving of toasts.

AN-AGOGICAL, Αναγωγή, ex *Ἀν*, *Ἀνευ*, *absque*;

et *Ἀγωγή*, *ductus*, *adductio*; ab *Ἀγω*, *duco*; *unable to be traced*, *inscrutable*, *unsearchable*.

ANA-GRAM, Ἀναγράμμα, ex *Ἀνα*, et *Γράφω*, *scribo*; *to write*, *to engrave*; the finding out of a new word, only by a transposition of letters.

ANA-GRAPH, Ἀναγραφή, *scriptio*, *commentarius*; a registering, a commentary on any subject: derived from the same root.

ANA-LECTS, Ἀναλέξις, Ἀναλέγω, *colligo*, *collektanea*; *collections of writings*, like materials for history, &c.

ANA-LOGY, Ἀναλογία, *Logos*, *sermo*, *definitio*; a relation, resemblance, similarity, conformity. Nug.”

ANA-LYSIS } Ἀναλυσις, *λυω*, *solvo*; *dissolutio*

ANA-LYTIC } *alicujus compositi*; *resolving a discourse into its constituent parts*.

ANA-PHORA, Ἀναφέρω, *refero*; *to bring back*; a figure in writing, when in the beginning of every verse the same word is repeated. Nug.”

AN-APO-LOGETICAL, Ἀν-απο-λογητός, ex *Ἀν*, *Ἀνευ*, et *απολογεομαι*: R. *απο*, et *λογος*, *sermo*; *defendo sermone*; *excuso*; *without excuse*, *inexcusable*.

AN-ARCHY, Ἀναρχία, ex *Ἀνευ*, *absque*; et *Ἀρχη*, *principatus*, *imperium*; *status eorum qui dominatore carent*; *ubi nullus est magistratus*; *want of government*, *disorder*, *misrule*.

ANA-STASIUS, Ἀναστασις, *εως*: ex *Ἀνα*, *rursus*; et *Ἰστημι*, *sto*; *to stand*; *to rise again*; a resurrection. Nug.”

ANA-THEMA, Ἀναθήμα, or *ἡμα*: ex *Ἀνα*, *sursum*; *Τίθημι*, *pono*; *donarium*, et *persona deo consecrata*, ac *dicata*; an offering, or gift, hung up in the temples: it signifies likewise an execrable person, one devoted: also the sentence pronounced against such person: Nug.”—but there is a difference in

the deriv. and measure of this word *anathema*, according to these two different senses: “*Ἀναθήμα*, priori correctâ aliud fuerit quam *Ἀναθήμα*, priori correctâ: *Ἀναθήμα* significat *donarium nimirum dicatum*, inque templo suspensum; nempe est ab *Ἀναθεῖναι*, quod significat *dedicare*, *consecrare*: at *Ἀναθήμα* est ab *Ἀναθεῖναι*, significante *removere*, *separare*; quomodo dicimus *Ἀναθήμα ἀπο τῆς Χριστο*, *separatum à Christo*. Voss.” Clel. Way, 112, and Voc. 4, says, “that this seems to be an old druidical term Grecised: *an*, privative; and *aith*; *faith*; something liable to be *curst*, or being *contrary to the religion of the country*:”—this will point out a new deriv. viz. *aith*, and *faith* seem to be very nearly related; and therefore we need not hesitate to derive them both from the Gr. see FAITH, and MAR-AN-ATHA. Gr.

ANA-TOCISM, Ἀνατοκίζω, Ἀνατοκισμός, *usuratio renovatio anniversaria*; ex *Ἀνα*, *rursus*; et *Τόκος*, *usura*;

usura, fœnus; the annual increase, or interest of money, whether simple, or compound.

ANA-TOLIA, "or NATOLIA, *Ἀνατολία*, *Ἀνατολία*, *οὐρίοι*, *οὐρίοι*, *οὐρίοι*, *οὐρίοι*; *ut sol, ut luna: the country called Asia the Less, and now the Levant, from Ἀνατολή, the rising of the sun, or the East.* Nug."

ANA-TOMY, "*Ἀνάτομος*, *Ἀνάτομος*, *Τμήνω*: *perfectum medium Τίλομα, secō; anatome: to cut, divide; incision, dissection.* Nug."

AN-AUNTRINS, "*if so be: I know not what the original of this should be,*" says Ray; "*unless it be from an, if; and auntrins, contracted from peradventure:—quasi adventurings; and then, according to the barbarous custom of abbreviations, sunk to auntrins:*" consequently Gr. See VENTURE. Gr.

AN-CASTER; *Clel. Voc. 67*, derives "*An-caster* from *Manchester, Minkister*; all which words strongly indicate those places to have been the seats of antient British sanctuaries:"—let me only observe, that the word *CASTER* may however take a different deriv. but still Gr.

AN-CESTORS: *Χαζῶ*, *χάδῶ*, *cado*, *anteceffor; ancestors; he that goeth before, or precedeth another.*

ANCHOR } If the word *anchor*, or rather *ankor*,
ANCOR } be derived, as it undoubtedly is,
ANKOR } from *Ἀγκυρα*, which gives origin to *ancora*; then certainly the *b* in the word *anchor*, ought to be discarded; otherwise it looks as if it came from *χρη*, *manus*; but there is no *χ*, or *ch*, in *Ἀγκυρα*, consequently those letters ought not to appear in our orthography; since they are not in either the Greek or Latin words: *Vossius* however says, "*Mihi fit magis verisimile ab Ογκη, quod unctum, sive hamum signat, venire tum Ἀγκυλος, tum Ἀγκυρα, tum Ογκινος, tum etiam Latinus unctus:*"—all and every one of which are written with a *x*, or *c*; not *χ*, or *ch*.

AND: *Skinn.* supposes this word to be derived "*à Lat. addere; q. d. adde; et tum interjectâ per epenth. n; ut in render, à reddo:*"—but if this be the true etym. then his Sax. deriv. falls to the ground; for both *addo*, and *reddo*, are of Gr. extraction, with the Latin prepositions *ad*, and *re*, joined to *do*, which is evidently derived à *Διδωμι*, *Δω*, *do*; *addo*, *reddo*. *Casaubon* derives *and* ab *Εἰσα*, *postea*; *inferro v*: but *Jun.* seems to have advanced nearer the truth, and led us up to the Gr. by a different route; for he has acknowledged, that the Germ. *und*; the Belg. *ende*; the Sax. *And*; and the Almann. *indi, job, enti, inti, int, ande*, are all derived ab *Εἰ*, *interjecto v*; *Εἰ*; quasi *Εἰσι*, *adbut, præterea, etiam, quinetiam, in-super; besides, also, likewise, moreover.*

AND-IRONS, "*quasi end-irons; Ἀνίλων, perficere, finire, finis; an end; et Σιδηρος, ferrum; iron; Fr. Gall. landier; subex focarius, fulcrum focarium; ferreum nempe instrumentum ferendis lignorum extremitatibus idoneum: Jun.*" *Iron-dogs* (so called perhaps from having *dogs' beads*, or being made in the shape of *dogs*) to support the ends of those billets, laid on the hearth to burn.

ANDREW, "*Ἀνδρειας, Ἀνδρ, ερος, ερος, vir; a man; implying a stout, brave, courageous man.* Nug." *Clel. Voc. 62. n; 102, and 177*, tells us, that *an-drew* signifies a *bead*, or *chief druid*, or *divine*; thence it was that the Christians, by way of exploding the *Druids*, turned them into ridicule in their feast, or holiday of fools, when one of the buffoon personages was a merry *an-drew*:—but in p. 133, he tells us, *an* signifies the *bead*, or *chief*; and in p. 171, *antb*, and *Ανθος*, signify the same: consequently Gr. and the word *DRUID* we shall find hereafter to be Gr. likewise.

ANDRO-GYNE, *Ἀνδρογυνος, Ἀνδρ-γυνη, vir pariter ac femina, semivir; an herm-aphrodite.*

AN-EK-DOTE; commonly written *anecdote*, though derived from *Ἀνεκδῶτος, non editus, non vulgatus; a private occurrence, an incident that has never been published: R. Ἀνα, non; and Εκδῶτος, editus; which is again derived from Εκ, et Διδωμι, do; given out, published abroad.*

AN-EALED } *Lye* writes it according to the
AN-ELED } second article *an-eled*, and
AN-EILED } derives it from the Sax.
AN-NEALED } *Ænelan*, i. e. ab *Æn*, pro *on*,
AN-NEYLED } *in*; et *ele*; *oleum*: but then
AN-OILED } he ought to have added, et
AN-OYLED } *oleum* ab *Ελαιον*:—according to this deriv. we should read that ever memorable passage in *Shakespeare's Hamlet*, thus:

Unhouseld, unappointed, unaneled;
otherwise, if we were to read it, as it appears in several editions,

Unhouseld, unanoited, unaneled,
it would be mere tautology, since *unaneled* signifies *unanoited*: if however we are to follow this latter reading, then it ought to be printed thus:

Unhouseld, unanoited, unanealed;
and then *unanealed* would take quite a different meaning, and originate from quite a different root, viz. *NEAL*, or purify by fire; alluding perhaps to the *fire of purgatory*: still Gr.

ANEMONE, *Ἀνεμωνη, Ἀνεμος, ventus, anima; breath, wind, air; a flower of but short duration.*

ANENT; "*Ἐναντι, Ἐναντιον, oppositum, è regione,* vel

vel *juxta*; vox longè magis Scotis, quam nobis usitata: sed quo commercio Græci Scotis, totius Europæ longitudine diffitis, vocabula impertire potuerunt? mallem igitur deducere à Sax. Næan (it should have been Næan, as he himself writes it afterwards) *prope*, additâ particulâ initiali otiosâ A.—thus has Skinn. reasoned on this word; and should such reasoning hold valid, it would be as strong against his own derivation from the Sax. as it seems to be against the Scots: for what commerce had the Saxons and Greeks together?—the commerce of nations, and the communication of language, is absolutely unaccountable, and impossible to fix, either as to time, mode, or circumstance; and therefore, to reject any deriv. merely because we are unable to solve the difficulty of asserting, how the knowledge of that word came into use among any people, is the effect of prejudice and partiality, not of sound judgment, and reasoning.

ANGEL } “Αγγελος, *angelus, nuncius; a*
ANGELICA } *messenger: R. Αγγελω, says*
Nug.”—but that must be an error of the press; for it ought to have been printed Αγγελω, *nuncio; to publish, or divulge any news, to carry a message, to do the behests of a superior.*

ANGER, Οργη, *ira; wrath: or else from* Αγγριζω, *irrito, dolore adficio: Αγγρις, dolor; to provoke, to make angry.*

ANGINA, Αγχω, *strangulo, suffoco; a disease of the throat, called the squinancy, or quinsy; an inflammation of the jaws, causing suffocation.*

ANGLE, or corner; Αγκυλος, Αγκυλη, *angulus, incurvatio cubiti, curvus, tortuosus; the bending of the elbow; a corner, or turning of a street: also the mathematical point in which two lines meet.*

ANGLE to catch fish; Αγκιστρον, *hamus; a hook; or from Ογκος, uncus; crooked; because all hooks are formed bent.*

AN-GLE-SEA; from the Common orthography, no one, but such an etymol. as Cl. Voc. 55, and 179, could unriddle this word, which he has very satisfactorily explained by “*ban-cal-fuidth*, or *an-cal-see; a bead college, or university; it having been undoubtedly such in the time of the Druids:*”—consequently all Gr.; for *an, ban, kan, kon, koning*, may all originate from the same root with KING: *Cal, al, bal*, from Αυλ-η; and *fuidth, fuyth, sea, or see*, is only a different dialect for *sedes; a seat*: consequently Gr.

ANG-NAIL; Αγχω, *ango; anguis; and Ουνη, anguis; the nail; a piece of skin, which separates at the bottom of the nails, and causes great pain: both Jun. and Skinn. give this interpretation, and yet neither of them have gone any farther than the Sax. lang. for a deriv. of this word.*

ANGUINEOUS; “Εχης: mihi, ut et Scal. maxime placet, *anguis esse ab Αχης, Dor. pro Εχης, inserto υ, quasi Ευχης, (vel potius cum γ, Εγγης, anguis)* quomodo ab Hebr. *sadin est sndon; à κυκιννος, cincinnus; à λυχω, lingo; et à σχιζω, scindo: Voss.*” *a snake.*

ANGUISH, Αγχω, *ango, dolore adficio; to cause pain, or grief.*

ANGUST; Αγχω, *ango, angustus; narrow, contracted, choaked.*

AN-HELATION; Καλω, *halo, anhelans; a puffing, blowing, panting, wheeving.*

ANILITY, Ενιαυτος, quod εν εαυτω, *in se redeat; unde annus; i. e. annulus; quod in se redeat: full of years; aged; doating.*

ANIM-AD-VERT, Ανεμος, *animus; et Τρεπω quasi Περω, verto, adverto; an observing, attending to, giving heed to.*

ANIMAL } Ανεμος, *animus; the mind, the*
ANIMOSITY } *vital, rational part of a man: the life, strength, vigour of any creature.*

ANISE, Ανισον, *anisum; an herb, and seed so called; of which they make a very agreeable liquor.*

ANKLE, Αγκυλος, *angulus, incurvatio; a joint, bending, turning.*

“AN-LYCNES. Verft.” *a likeness. Gr.*

“AN-LYFEN. Verft.” *a living, a lively-wood. Gr.*

ANNALS, Ενιαυτος, quod εν εαυτω, *in se redeat; annus; a year; because the year rolls round into itself: a writer of annals, or the political occurrences of the year; chronicles.*

ANNATES, Ενιαυτος: from the same root; now used to signify *primitiæ; the first-fruits, paid out of spiritual benefices; or a composition for the produce of the tithes of the first-year.*

AN-NEX, Νειω, νεητο, adneηto; *to tie, knit, join.*

ANNI-VERSARY, Ενιαυτος, *annus; et Τρεπω quasi Περω, verto; an annual return.*

AN-NOUNCE, Νεος, *novus, nuncio; to deliver a message, introduce a stranger.*

AN-NOY, “Κηλω, *noco, per metath. et λ in n abeunte, ut sæpe fit; quasi Νοκηω, noco: Voss.*”—though we may rather take his former deriv. à *neco; ut proprie fit necare, vel quasi necare; and then have derived nex, necis, unde neco, à Νεκος, quod idem ac Νεκρος, mortuus; cadaver; a dead body: injure, hurt, disturb.*

ANNUAL, Ενιαυτος, *annus; a year, the annual orbit, or circle of the year; a ring that rolls round into itself.*

AN-NULL; Εις, μια, ‘Εν, *unus, ullus, nullus; to make void, abrogate, render of no effect.*

AN-ODYNE, “Οδυνη, Ανωδυνος, *absque dolore; a remedy for assuaging, or removing any great pain: Ωδιω, υος, labour-pains. Nug.*”

D

AN-OMALOUS,

AN-OMALOUS, "Ανωμαλος, *anomalus*; irregular: R. Όμαλος, *planus*; plain, smooth, regular. Nug."

A-NON, Νυν, *nunc*; now; forthwith, quickly.

AN-ONYMOUS, Ανωυμος, Ανευ, *absque*; et Ονομα, *nomen*; without a name; a work unsubscribed by the author.

AN-OPSY, Ανοψια, Ανευ, *absque*; et Οψον, *opsionium, cibus*; without food, fasting; famished.

ANS-WER, Sax. Ανδρραριαν, ανδρραρε; *respondere, responsum*; to make a reply, a response: even the Sax. seems to be a derivative, or at least a contraction of the Teut. *antworten*; or the Belg. *antwoorten*; and they seem to be compounded of *ant*; *contra*; and *woort*, a word in return, i. e. a reply; and if so, they are of Gr. orig. for Αν- is *contra*; and Ειρω, Ερω, *dico*, seems the original of *word*, quasi *Ερω, dico*; to speak a word.

AN-SYNA, or AN-SYNE: "On-seen, or any thing looked on; wee use for this the French word *face*. Verft."—it happens rather unfortunately for this good old Saxon, that both SEEN, and FACE, are Gr.

ANT-AGONIST, Αν-αγωνιστης, Ανι, *adversus*; et Αγωνιζομαι, *contendo*; an opponent, literally, or metaphorically.

ANT-ARCTIC, Αν-αρκτικός, Ανι, *adversus*; et Αρκτος, *ursa*; a bear; in astronomy it signifies a point opposite to that constellation.

ANTE-CEDENT, Αντα, *ante*; et Χαζω, χαδω, *cado, antecedo*; to go before, precede.

ANTE-DATE, Αντα-Διδωμι, Δω, *do, datum*; to date before the real time of writing.

ANTERIOR, Αντα, *coram, ante*; before, former, prior.

ANTE-DI-LUVIAN, Αντα, *ante*; et Λαω, *lavo, diluvies*; deluge; a patriarch, living before the deluge.

ANTE-LOPE, "Αναπολος, vel Ανταπλος: (perhaps Ανταπολος) quam tamen vocem in nullo lex. invenio;" says Skinn. "sit fides penes autorem Gesnerum: propter tamen viri magni gravitatem, eoque meritam apud omnes auctoritatem, facile crediderim has voces Græcis recentioribus in usu esse: si in tenebris palpare vellem, possem deflectere ab Ανι, *adversus*; et Λαφας, *ceruix*; quasi *caper, qui inversos cornuum apices habet*:—credo tamen vocem reverà Arabicæ esse orig. quia animal ipsum in solis iis regionibus, quæ Arab. ling. utuntur, invenitur:" *an Arabian animal, smaller than a deer, but larger than a goat.*

ANTE-MERI-DIAN, Αντα-Μεσημβρια, *anti-meridies*; meridies, i. e. *medius dies*; mid-day, before mid-day; noon; before-noon.

ANTHEM, "Αντιφωνα; from Αντιφωνια, to

answer on the opposite side: R. Φωνη, *vox*; voice, or sound: Nug."—surely the Dr. could never intend this for the etym. of our word *anthem*; if he did, there never was a wider deriv. than to suppose that *anthem* could possibly come from Φωνη, *vox*: Junius however has given us the same explanation, and consequently no derivation; for derivation, and explanation, are two different things; as in this example before us; *an anthem* may be very properly explained by Αντιφωνα, *antiphonia*; but it can never be derived from thence; and therefore with Skinn. we may rather suppose, that *anthem* was derived "ab Ανθυμος, quia *reciprocis, alternantibus modulis cantatur*:" a hymn, or piece of psalmody, sung by alternate voices: R. Ανι, *reciprocè*; et Τυμος, *hymnus*; in composition Ανθυμος, *an anthem*.

ANTHO-LOGY, Ανθο-λογια, Ανθος, *flor*; et λεγω, *dico*; vel λεγω, *lego, colligo*; a treatise written on the cultivation of flowers; also a collection of flowers.

ANTHROPO-MORPHITES, "Ανθρωπο-μορφισται, Ανθρωπος, *homo*; a man; et Μορφη, *forma*: *heretici, Deo humanam formam tribuentes*: Nug." *Heretics who ascribed corporeal form to the Deity.*

ANTHROPO-PHAGI, "Ανθρωπος, *homo*; et φαγος, *vorax*; *hominum vorator*: Nug." a devourer of men; a cannibal.

ANTI-CHAMBER, Αντα-καμαρα, *ante-camera*; a chamber before another apartment; an anterior, or introductory room.

ANTI-CHRIST, "Αντι-Χριστος, Ανι, *contra*; et Χριστος, *unctus*: R. Χρω, *ungo*: Nug." *against the Lord, and against his anointed.*

ANTI-CIPATION, Αντα-καπιω: *sane Καπιεν, αποδεχισθαι, anticipatio*; *ante, et capio*; to take beforehand, to forestal, prevent.

ANTICKS, Αντα-αιων, *ante-ævum, antiquum*; *ineptè saltare, antiquo modo ducere choreas*; to dance, or skip about in the antient method, in a fantastical manner.

ANTI-DOTE, "Αντι-δωρον: Ανι, *contra*; et Διδωμι, *do, datum*; *antidotus*; a counter-poison, administered against the dreadful effects of poison. Nug."

ANTI-ËNT, Αντα-αιων, *ante-ævum, antiquum*; commonly written *ancient*, after the affected French orthogr.: but if the French are such barbarous innovators, as to transmute letters, without either sense or reason, let us not be so perverse as to follow them in their writings, whatever we may do in their fashions.

ANTI-GALLICAN; with regard to the former part of this compound, it is evidently Gr. the latter is so likewise: only observing that *Anti-Gallican* is properly an enemy to France; as *France is always the natural enemy to England*.

ANTI-

ANTI-MON-ARCHICAL, Ἀντι-Μον-αρχία, *Monos*, *solus*; et Ἀρχή, *imperium*; *monarchia*; *antimonarchia*; a government erected in opposition, or against monarchical government, or the rule of a single potentate.

ANTI-MONY, Ἀντι-Μοναχος, *anti-monachus*; contracted to *antimonium*, *stibium*; usus ejus est mulieribus in fucandâ facie; quod quia dedecet homines religiosos, eò Italis *antimonio* videtur nuncupari, ab Ἀντι, *contra*; et Ital. *moine*, *monachus*: *antimony*, a sort of pigment, which may not improperly be translated into our language *Monks-bane*.

ANTI-NOMIAL, Ἀντι-νομία, Ἀντι, *adversus*; et Νόμος, *lex*: *legis*; *adversus legem repugnantia*; *legum contrarietas*; *the clashing of two laws*.

ANTI-PATER, “Ἀντι-πατήρ, Ἀντι, *pro*; et Πάτηρ, *pater*; *one who supplies the place of a father*. Nug.”

ANTI-PATHY, “Ἀντι-πάθεια, Ἀντι, *contra*; et παύω, *patior*; πάθος, *passio*; *a secret repugnance*; *an opposition between two things*. Nug.”—*a natural aversion*.

ANTI-PERI-STASIS, “Ἀντι-περι-στάσις, a triple compound ex Ἀντι-περι-ἵστημι, *circum-ob-sistens*; dicitur in humano corpore, quum è loco superiore spiritus coercetur infra; aut *contra*:—*when heat, or cold, being actuated by its contrary quality, becomes the more intense*. Nug.”

ANTI-PHRASIS, Ἀντι-φρασις, Ἀντι, *contra*; et φράζω, *dico*; *oppositio*, figura grammatica, quâ contrarium dicitur:—*when a word has a meaning, contrary to its etymology*; if there be any such, says Ainsw.—there are many such; the verb *recludo* in Latin signifies *to open, unbar, unlock*; in English it signifies *to lock up, seclude, retire*; and even in Latin he himself has said *vita à rebus mundanis seclusa*, for *a recluse life*: our word *fairies* is another example of the same nature.

ANTI-PODES, “Ἀντι-ποδες, Ἀντι, *contra*; et πους, *podus*, *pes*, *pedis*; people dwelling in the other hemisphere, or on the other side of the earth, opposite to *us*, with their feet directly against *us*: Nug.”—if the Dr. had understood Geography, he would have known that England has no *Antipodes*: he should therefore have said, *opposite to each other*.

ANTIQUITY, Ἀντι-αιών, *ante-ævum*; *antiquus*, *antiquarius*; *studious of antiquity*; *a copier of old books and writings*; *a searcher after antient and remote periods*, &c.

ANTI-STROPHE, Ἀντι-στροφή, Ἀντι, *adversus*; et στρέφω, *verto*; *conversio*, *schema dramatis*, et odæ Pindaricæ pars; *a turning of the chorus the contrary way*.

ANTI-THESIS, “Ἀντι-θέσις, Ἀντι, *contra*; et

τίθημι, *pono*; *a rhetorical flourish*; *when contraries are opposed to each other*. Nug.”

ANTI-TRINITARIAN, Ἀντι, *contra*; et Τρεῖς, *tres*, *Trinitas*; *Antitrinitarius*; *one who entertains a disbelief of the Trinitarian doctrine*.

ANTI-TYPE, Ἀντι-τύπος, Ἀντι, *pro*; et τύπος, *forma*; *exemplum ex alio expressum*; *that which answers to, or is prefigured by a type*; as *the Paschal lamb was the type, to which Jesus was the antitype*.

ANT-OIKI, Ἀντι-οικεω, Ἀντι, *adversus*; et οικεω, *habito*; commonly written *Antiaci*; and sometimes *Antoichi*; but the true orthogr. is *Antoiki*; namely such inhabitants of the earth who live on contrary sides of the equator, but at equal distances from it, under the same meridian.

St. ANTONY's fire; “*ignis Sancti Antonii*, *Erysipelas*; sic dictus, tum quia tumor valde igneus est, impendio sc. *calidus*; tum quòd Sanctum Antonium, credo Patavinum, peculiari quadam virtute hunc morbum sanare vulgò creditur:—notum autem est, superstitiosum vulgus certis morbis sanandis certos, et appropriatos Sanctos destinare; ut Sanctam Luciam, *ophtalmiæ*, et *lippitudini*; Sanctam Apolloniam, *odontalgia*; Sanctos Macarium, et Roccum, *pesti*; Sanctum Hubertum, *rabiei*: Jun.”—it is a pity they did not invent one *saint more*, to cure an *empty purse*.

AN-VIL: “Sax. *Ānſilt*, Skinn. *Anſilt*, Jun.” ab *aed*; *ad, super*; et *Beelden*; Teut. *bilden*; *formare*:—*commodius deflecti possunt ab an, pro super; on, or upon*; et *feallan*; *cadere*; *to fall*; quia *malleus crebro in incudem cadit*; *the on-fall*; because *frequently struck by the falling on of the hammer*:—but **FALL** is Gr.

AN-WYRED, “or *Anword*: Verft.”—perhaps *anwyrded*; but *anword*, and *answered*, seem to be of the same orig. with **WORD**; if so, it is Gr.

ANY: both Jun. and Skinn. have endeavoured to deduce this word from the Sax. *Ānſ, Anſ*; and both have acknowledged that the Sax. is derived from *an*; *unus*; and both of them likewise have rejected *Εννοι*, though it signifies *aliqui, quidam, nonnulli*; but it seems “Abr. Mylius deducit *any*, ab *Εννοι*, ingeniosius sane, quam verius:”—since then this gentleman has not had the good fortune to please them, let me endeavour to do it, by giving them another Gr. word for *unus*, which they acknowledge as the root of their Sax. *an*: *unus* itself then, according to Voss. is derived ab *Οἷνος, εις, ενος, one*:—however, if the word *any* derives from *unus*, there can be no difficulty in deriving *unus* immediately from *Εις, μια, Έν, un*; *one, an-y*.

A-ORIST, Αοριστος, A, non; et οριστις, *definitio*; *aoristus*; a tense among the Greek gramm. of uncertain, or indeterminate duration; being sometimes made use of to signify every time except the present; but unsettled whether it be a long or a short time.

A-PACE: again Jun. and Skinn. are pursuing their former method: they can both of them see the propriety of deriving *pace* from *passus*; but they seem to have had no suspicion that *passus* could be derived from Φαινω, thus; Φαινω, Φανω, quasi Φανω, *pando, passum, passus*; quia fit *pedibus passis*; because a *step*, or *pace* is made with *expanded, or distended feet*; and therefore when any thing comes on *apace*, it approaches *hastily, with large strides*; *pedibus passis*.

A-PATHY, Απαθεια, A, non; et παθος, *adfectus animi*: R. Πασχω, *patior*; *unconcernedness, indifference, insensibility, stoicism*.

A-PERIENT { Φερω, *pario, aperio*; to open,

A-PTURE } *to bring forth*: also any wide orifice: there is another deriv. in Vossius; viz. *aperio*, ab Αειρω, αφειρω, i. e. *proprie sursum, vel in conspectum tollo*; as when any thing is *displayed to view, laid open, raised on high*.

APH-ÆRESIS, Αφαιρεσις, Απο, a, *abs*; et Αιρω, *cipio, tollo*: a figure in grammar, by which a letter, or syllable is *taken away, or cut off, from the beginning of a word*.

AP-HELION, Αηλιον, Απο, ab; *from*; et ηλιος, *sol*; *the sun*: a term in astronomy, to express *the earth's, or any other planet's greatest distance from the sun*.

AP-HORISMS, “ Αφορισμοι, Αφοριζω, *delego, determino*: R. Όρος, *terminus*; a boundary; *sentences which comprize in few words the properties of each thing*. Nug.”

APIARY, Αβεις, εχεις: Hesyeh. Αβεις, pro Οφεις: *volatilia quoque appellantur Οφεις*: Hesyeh. in Οιονοι: *apes*; a *bee*; *apiarium*; a *bee-stall, or station, where their bives are kept clean, dry, and secured from winds*.

APO-CALYPSE, “ Αποκαλυψις, Απο, de; et καλυπτω, *occulto, tego*; to *bide*; negatively *unbid-den, i. e. revealed*; *revelation*. Nug.”

APO-COPE, Αποκοπη, *abscissio*; Απο, ex; et κοπιω, *scindo*; to *cut off*: a grammatical figure, which takes away, or cuts off, the last syllable, or letter of a word.

APO-CRYPHAL, “ Αποκρυφος, Απο, *abs*; et κρυπτω, *condo*; to *bide*; it signifies those books in the church, whose origin and authors were *unknown to the fathers*; and consequently *read only in private, not publicly*. Nug.”

APO-GÆUM, Απογαϊου, Απο, ab; *from*; et

γαϊα, vel γη, *terra*; *the earth*; that point in the orbit of the moon, or any of the planets, which is *farthest from the earth*.

APO-GRAPHE, Απογραφη, *census*; an *inventory*; et Απογραφον, *exemplum libri, vel tabulae*; a *copy of a record*: R. Γραφω, *scribo*; to *write*.

APO-KEPHALIZE, Αποκεφαλιζω, *decollo, decapito*; to *cut off the head, to behead*.

APOLLO: it is rather hard, that Clel. Voc. 10; and 91, will not permit the Greeks and Romans to remain in quiet possession of this word; but would extort it out of their hands, and force it into the Celtic tongue; as if Homer, and no doubt the Greek writers long even before his time, had been acquainted with the Celtic language, and borrowed their Απολλων from Αφουλ, signifying *the supreme eye, or sun*: but Voss. under the art. Sol, tells us, that “Apollo received his name, according to Servius, απο τῆ Απολειν, hinc etiam et Homerus *Apollinem tam pestilentiae dicit, quàm salutis, auctorem*.”—this might lead us to trace it up to Απολλυμι, *perdo, vasto*. Though indeed, according to Cleland's own orthogr. it seems rather to be only a different dialect of *ap-belios*; from the Celt. *ap, bab, bas, boss, coff*, or rather *keph, à κεφ-αλη, caput*; *the head, or supreme*; and Ηλιος, *sol*; *the sun*.

APO-LOGUE, “ Απολογος, Απο, et λογος, *sermo*; *narratio longa, et verbosa*; item *fabula, narratio ficta*; a *fable, or fiction*. Clel. Voc. 2, says, that “the French word for a *fable (apologue)* does not, with all its air of a Gr. sound, derive from Απολογειν, but from the Celt. *babul-laigh*; a *fable in verse*.”—but under the art. **FABLE**, and **LAY**, we shall see that both those words are Gr.

APO-LOGY, “ Απολογία, Απο, et λογος, *sermo, defensio, excusatio*; a *defence, an excuse, an answer to a charge, or that which is alleged in our defence*: R. Λεγω, *loquor*. Nug.”

APO-PHTHEGM, “ Αποφθεγμα, *dictum sententiosum, et breve*; a *short, but remarkable sentence*: R. Απο, et φθειγομαι, *loquor*. Nug.”

APO-PLEXY, “ Αποπληξια, Απο, et πλησσω, *percutio*; to *wound, or strike*: R. Πληγη, *plaga*; a *stroke*; a *sudden surprize*; or *stunning of the body, or mind, causing instant death*. Nug.”

A-PORIA, Απορια, A, non; et πορος, *via*; Απορια, *inopia consilii, res dubia, et perplexa*; *doubting, hesitation*; a figure in rhetoric, when a person is at a stand, in a *perplexity, dilemma*.

APO-STATE, “ Αποστασια, Απο, et ιστημι, *sto*; *αφιστημι, αποστασις, defeccio, discessio*; a *revolt, deserting of a party*. Nug.”

APO-STEME, Αποστημα, *abscessus*; a *swelling, commonly*

commonly called an *impoftume* : R. Αφίστημι, *abfcedo, fecedo* ; to retire, depart.

APO-STLE, “ Αποστολος, *apostolus* ; qui buc il-lucve mitti folet ; an *embaffador, messenger, envoy* : R. Στέλλω, *mitto* ; to fend. Nug.”

APO-STROPHE, “ Αποστροφη, *aversio* ; the mark or fign of a vowel that has been cut off at the end of a word : R. Στρέφω, *verto* ; to turn. Nug.”

APO-THECARY, “ Αποθηκα, *apotheca* ; Απο, et θηκη, *conditorium, loculus* ; a box, or chest of drawers : R. Τιθημι, *pono* ; to lay up. Nug.”

APO-THEOSIS, Αποθεωσις, *relatio inter deos* ; Απο, et Θεος, *deus* ; Αποθεωμαι, *deus fio* ; an enrolling great men among the gods ; a canonization.

APO-ZEM, “ Αποζεμα, *decoctum* ; a decoction ; Απο, et ζεω, *ferveo, to boil* ; to caufe an effervescence. Nug.”

AP-PALL, Skinn. admits that this word is derived from *pallefcere, quæ pallorem contrahunt* ; and yet would not trace it to the Gr. lang. for *palleo, pallefcio, and pallidus*, are all manifestly derived either from Παλυνω, *albefacio* ; to whiten, to make white with fear : or elfe from Πελιος, *lividus, luridus* ; wan, *livid*.—There is, however, another deriv. given by Ainsw. viz. à Παλλω, *trepido* ; *pallidus est enim color timentium* ; unde Παλλων φοβω, *dixit Sophocles* ; *pale with fear*.

AP-PARATUS, Πειραω, *paro, apparatus* ; prepare, preparation ; any thing made, or got ready.

AP-PAREL : Both Jun. and Skinn. have traced this word no higher than the Latin ; viz. “ *apparel*, ab *apparatus* ; Fr. Gall. *appariliare, apparare* ; hæc à Lat. *ad* ; et *parilis* ; q. d. *appariliare, i. e. ita accommodare ; ut omnia optime invicem quadrent, et concinne respondeant* : Skinn.”—but then, let me here observe, that the Dr. has committed a fallacy, though perhaps undesignedly ; for in the first place, he tells us that *apparel* is derived from *apparatus* ; which is compounded of *ad*, and *paro* ; which originates from Πειραω, *πειρω, conor, tentor* : vel à Πορω, *Ποριζω, præbeo, suppedito* : but, in the next place, he has explained *apparatus, appareiller, and apparare*, by “ hæc à Lat. *ad, et parilis* :”—this is the fallacy ; for *parilis* is derived from quite a different root ; viz. à Παρα, *juxta* ; *par, paris ; parilis*.

AP-PARENT, Παριμι, *adsum* ; to be present, to appear ; hence *pareo* ; quasi *par-eo* ; from the old verb Εω, *sum, adsum*.

AP-PARTITION } from the same root ; signi-
AP-PARITOR } fying an appearance, or one
who ferves the process for appearance in the spiri-
tual court.

AP-PEAL } “ Αποβαλλω, *appello* ; to
AP-PELLATION } drive, or remove ; which
Ainsworth derives from Απελλω, *excludo* ; A ini-

tiali ablato ; ut ab Α-μειλω, *mulgeo* : Voffius : “ Απελλειν, αποκλειειν : Hesych. This latter would be a very good deriv. but it is derived rather from Αποβαλλω, as above, *appello, abjicio* ; the removing a cause from an inferior to a superior court.

APPEASE, Ηπιος, *placidus, mitis* ; gentle, mild.

AP PENDAGE } *appendens* ; ad, et *pendeo*,
AP-PENDIX } *pendo* : R. *pondus* ; any
or weight, body that hangs down.

AP-PER TAIN } Τεινω, *τενω*, Ion. Τε-
AP-PER-TENENCES } *νεω, teneo* ; quoniam
quæ arte tenemus quodammodo tendimus ; pertineo ;
to pertain ; to belong to

AP-PETENCY } Ποθεω, *ποθω*, *peto* : vel potius
AP-PETITE } ab Επαίτω, *Επαίτω*, *peto* ; to
seek, desire, request.

APPLE to eat ; “ Απαλος, *tener* : Græculus quævis audax sic deflecteret, et tamen satis scita est allusio : Skinn.”—fo hard is it to gain a Gr. deriv. from this honest Saxon ; though Virgil has called them *mitia poma ; ripe apples ; soft, mild, and pulpy*.

APPLE of the eye ; according to our method of writing this word, any person would suppose, that by *the apple of the eye* we meant *the ball of the eye* : but, notwithstanding the apparent connexion between those two ideas, the *apple of the eye* means quite another thing ; at least the deriv. points out a different meaning ; for the Gr. and Lat. words, from which we have taken our expression, do really signify quite a different thing from *the ball of the eye* ; the Gr. words are Παρθενος, Κορη, and Παις, and the Lat. word is *pupilla* ; all which signify what is commonly called *the bird of the eye* : let us consider only the word Παις, from whence *pupilla* is thus derived Παις, Ποιρ, Ποϊλλος, ΠοΦιλλος, *pupilla* ; *the pupil of the eye* ; which signifies that little opening, or round hole, that admits the rays of light ; and through which is reflected from the bottom of the eye *that little image, that little boy or girl, that puppet (pupilla)* which is discerned by every person, who looks attentively into the eye ; and is nothing more than the reflection of his own image : the *apple of the eye* therefore is only a diminutive of *papple, or pupil, or pupilla, or ΠοΦιλλος, or puppet* in the eye :—this explanation has been the more closely attended to, because it was designed as an explanation of that passage in Xenophon, which is quoted by Longinus, and censured by that great critic : the passage is in the fourth section of Longinus, where he says, Τι δει περι Τιμαις λεγειν ; οτι γε και οι ηρωεις εκεινοβ (Ξενοφώντα λεγω, και Πλάτωνα) καιτοι γ' εκ της Σωκρα-
της

ἴης οἷες παλαιστρας, ὁμως δια τὰ εἶως μικροχαρη, ἐαυτῶν ποτε ἐπιλανθανοῦσαι. Ὁ μὲν γὰρ ἐν τῇ Λακεδαιμονίων γραφῆι πολίτεια, Ἐκείνων γὰρ ἦτον μὲν ἀν φωνῆ ἀκυσταῖς ἢ τῶν λιθινῶν, ἦτον δ' ἀν ὀμματὰ γρεψαῖς ἢ τῶν χαλκῶν· κιδημονεστρεβς δ' ἀν αὐτῆς ἠγῆσαιο καὶ αὐτῶν τῶν ἐν τοῖς ὀφθαλμοῖς Παρθενῶν. The whole passage seems to say, that the Lacedæmonian youth behaved themselves more modestly than even the very *puppets*, or *little images* in their eyes; or *in the eye*:—there is indeed a prettiness in the expression, but certainly no error in the text, as many of the commentators would have us suppose.

AP-POINT, Πηγνυμι, *pungo, punctus*; *pointed*; *marked down, settled, determined.*

AP-POSITE, ut à Δω, *dono*; ita à Θω, *pono, positus*; *appositus*; *put, placed*; *convenient.*

AP-PREHEND } Χανδανω, *bendo*; *inuit*: *sed*

AP-PRENTICE } unde *prebendo*; *to take, seize, lay hold on*: also *to bind to any trade.*

AP-PRETIATE, Πιπρασκω, *πρασω, Πραλειος*, seu *Πραλιον, vendendum*; unde *pretium, quod vendenti, vel venditori, datur*; *the value, or worth of any thing, to set a high esteem on any thing.*

AP-PROACH, Προ, *præ, propè, approximare*; *to come near, be near at hand, advance.*

AP-PROPINQUATION } Προ ποδῶν, *ante*

AP-PROPRIATION } *pedes, propè*; *quod propè sit, quod quis possidet*; unde *proprius, proprietas*; *property, right of possession.*

AP-PULSE, Αφαιρω, *Αφειλον*, ab ant. *Απελλω, pello, appulsus*; *a coming to, approaching, advancing, drawing near.*

A-PRICATION Φερω, *pario, aperio, apricus*, *open to the sun; warmed by his rays.*

A-PRICOCK, “ Gall. *abricot, Βερικοκκα*, so Suidas interprets *κοκκυμηλα*: *Diascorides, Πραικοκκια*, i. e. *præcocia poma*: *Calphurnius, Ecl. ii. Infita præcocibus subrepere persica prunis: præcox, ex præ; et coquo; soon, or early-ripe fruit*: *Upt.*—but *coquo* is derived from the Gr. see *COOK*. Gr.

A-PRIL, Φερω, *pario, Aprilis*; *quod omnia aperiat*:

——— *Aperit cum cornibus annum*

Taurus. ————— Geo. i. 217.

APRON: Jun. Skinn. and Minshew acknowledge, that *apron* takes its name from being worn *before one*; and the Dr. tells us, that the Sax. Fr. Teut. Belg. Dan. and modern Teut. words signifying *before*, “ *forte omnia à Lat. porro;*”—but farther than this he was resolved not to go; although he must have known that the Lat. originated from the Gr. *Πορρω*. It seems however more natural to suppose that the word *apron* was derived à *Προ, ante, coram, præ*; notans in compositione *prioritatem temporis, dignitate,*

loci: so that an *apron* is *vestis prætenta, quæ reliquas antèritus tegit*; a covering worn *before* all the rest, to keep them clean.

A-PROPOS, commonly pronounced *apropo*, and supposed to be intirely French, but happens to be intirely Greek: for, if *propos* be the same as *propofal*, or *purpose*; and if *apropos* signifies *without purpose, without design, without intention*; to express any thing coming to pass merely by accident: then the expression is intirely Gr. see *PRO-POSE*.

AP SIS, Απλωμαι, *αφομαι, tango*; vel *Απλω, necito*; vel *Απλω, accendo*: *apfis, idis*; *the apfides are those two points in the orbit of a planet, the one of which is the farthest from, and the other the nearest to the sun.*

APT, Απλω, *apto, jungo*; *to join*; *that easily unites*; also, *a readiness, or quickness of apprehension*: *Απλωαν, convenire*: *Casaub.*

A-PTOTE, Α-πλωος, *indeclinabilis*: *A, non*; et *Πλωσις, casus*; *an a-ptote, or indeclinable noun; or a noun without cases.*

AQUA-fortis } *Αχρα, à Χρα, à Χρω, fundo*; vel
AQUE-DUCT } ab *Αα, συστημα υδατος*: *Hesych.*
ex *Αα, Ακα, unde aqua*; *water; a liquid element that may be poured out, or conducted from place to place.*

AQUI-LINE, Λαω, Λεω, Λευσω, *Ακυλιος, acutus visus*; unde et à *leo ductus aquila*:—*addam et aliam etym. says Vossius, quam verissimam censeo*: plane enim *adsentio doctissimo Angelo Caninio, qui aquila esse putat ab Αγορ, vel Αγωρ, quomodo avis ea Cypriorum dialecto vocatur, teste Hesych.*:—*eamque sententiam amplexus et Petrus Nunnescius; q̄ converso in l; quomodo à κανθηλιος, est cantherius; à σλεγγις, strigilis; à καγγαλος, Hetruscum, gangbero; et similia: the eagle; so called from its sharpness of sight*:—also the expression, *an aquiline nose*, is taken from *the beak of that bird.*

ARABLE, Αρω, *aro, arabilis*; *to plow; land fit to be plowed.*

ARACHNE, Αραχνη, *araneus; a spider.*

ARAIN: “ à Lat. *aranea*:—it is used for the larger kind of *spiders*: *Ray.*”—but it seems to be derived from the same root with the foregoing art.; for *Vossius* says, *araneus, et aranea*, ab *Αραχνης*, omisso *χ*, quasi *Αρανη*.

ARAY, Αρω, *apto, necito*; *to fit, to arrange, to adjust.*

AR-BITER } “ *Αρα, imprecatio, preces,*
AR-BITRARY } *ara*; et *Βαρω, Βαίω,*
AR-BITRATION } *eo; arbitrarius, arbiter*; *nam arbitri, quasi ante aram arbitrio suo litem finire debent; an umpire; a judge; who ought always to give his sentence as solemnly as before the altar*:—this is the deriv. of *Ainsw.* but

we may very much doubt the deriving the former part of this word from *ara*, an altar; it is much more probable that Jun. the father-in-law of Voss. has given the truer deriv. :—"verisimilius multo focer meus Franc. Jun. (says Voss.) putabat *arbitrari* venire ab antiquo *ar*, pro *ad*; unde *arferia*, *arcesso*; similiaque) et antiq. Βαινω, Βαλω, *bito*, pro *eo*; unde *perbitere*, pro *perire*: pro *eo* est (continues Voss.) propria et vetus significatio *arbitri*, qua *inspēctorem*, ac *testem* significat; unde *arbitrari*, pro *inspicere*; *arbitrium*, pro *inspektione*:" one who examines, and minutely inspects into any business.

ARBOUR: "Αρω, attollo, eveho; et Βορις, *cibus*; sane cum reliquis è terrâ, vel in terrâ, nascens cibus manibusque proximus sit, solus ille arborum, plurimum longe è terrâ, atque oculis nostris *attollitur*:—quod si etymon hoc subtilius quam verius videatur, non displiceat origo à Chaldaïco *abor*, inserto *r*, *arbor*; ut *berba* à Chaldaïca *beba*, itidem *r* inserto; est vero *beba*, *viror*, *primum plantę germen*: Voss."—as either of these etym. may, according to his own confession, be more subtil than true, we may rather acquiesce in his next conjecture, which is,—“fortasse ex Καρπος, vel Καρπος, *arbor*, *fructus*;"—because that seems to have been the very definition of a tree, given by Moses himself in Gen. i. 11. where speaking of the creation of trees and plants, he has these remarkable words: “And God said, Let the earth bring forth grass, the herb yielding seed; and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so:”—now, since Moses has not said that the grass, and the herb yield fruit; but that the tree yieldeth fruit, and is therefore sometimes called the fruit-tree, it would be most natural to suppose that *arbor* is derived from Καρπος, not only from the similarity of sound, but from the identity of signification, when compounded; for *arbor* signifies a tree; and Καρπος signifies fruit.

ARCANUM: Αρχω, *arceo*, *arca*; to drive off; to bide up, to keep close; a name given to several chemical preparations, at first kept secret by their authors, or inventors. Vossius has added another deriv. *arca* ab Εργειν, Εργην, et Ερχος, “*arceo*, *excludo*; *septum*, *retia*;"—any thing that encloses, confines, or contains another; as a chest to lock up any thing, and keep it secret from the eyes and knowledge of all men.

ARCENAL, commonly, and vulgarly written *arsenal*; but is derived from Αρχω, *arceo*; to drive off, protect from harm; and hence *arx*, *arcis*; a tower, citadel, or fortified place; but more particularly a repository for arms: and the regalia of a state; as being a place of strength: “propius vero

absunt,” says Ainsw. “qui ab Αρχα των ορων, *fastigium*, *promontorium*; unde et Αρχροπολις, Αρχροπολις, &c. deductum putant;” Rectius forte, says Littleton, *arx* ab Ερχος, *septum locus munitus*; a fortress built on an eminence; as all castles were antiently; in order to command a greater extent of prospect, and to render all approach of an enemy the more difficult: an enclosed place of defence. Clel. Voc. 167, has very justly shewn that “the termination *nal*, or rather indeed the whole word *arcenal*, is but a contraction of the *arx navalis* of Venice, quasi *arce-navale*:"—but then that learned gentleman ought to have considered that both *arx*, and *navalis* were Gr.

ARCH-angel } *arch*, when used in composition,
ARCH-bishop } plainly derives ab Αρχη, vel Αρχων, ab Αρχω, by transposition Παχω, *rego*, *imperium obtineo*, *princeps*; the head, chief, supreme: whenever therefore this word is prefixt to any title, it adds to its former power; as *angel*, *arch-angel*; written by Nugent Αρχαγγελος, but even his own lexicon could not have afforded him any such word: it ought to have been written Αρχαγγελος.

ARCH of a circle; Κυρκος, *arcus*; a vaulted roof.

ARCHAISM; Αρχαϊσμος, *veterum*, seu *priscorum imitatio*; a fondness for antient customs, antiquated phrases, obsolete words, &c. &c. &c. R. Αρχη, *principium*.

ARCHE-LAUS, Αρχελαος, quasi Αρχος λαο, *princeps populi*; a ruler of the people: R. Αρχη, *principium*; and λαος, *populus*. Nug.

ARCHI-PELAGUS, Αρχιπελαγος, *Archipelagus*; the great sea, which falls from Constantinople into the Mediterranean; known to modern navigators by the name of the *arches*: R. Αρχη, *principium*; et Πελαγος, *mare*. Nug.

ARCHI-TECT, Αρχιτεκτων, *architecton*, *architectus*; a master-workman, a chief builder, or professor of building: R. Αρχη, *principium*; et Τεκτων, *faber*, *fabricator*. Nug.

ARCHI-TRAVE, Αρχιτραπηξ, *architrabs*, in architecture signifies the moulding next above the capital of a column; also the principal beam in a building: ex Αρχη, *principium*: et Τραπηξ, *trabs*, *bastra*.

ARCHI-TYPE, Αρχιτυπος, *archetypum*; a primitive copy of an original writing, or of the original writing itself: R. Αρχη, *principium*; et Τυπος, *exemplar*; a copy.

ARCHIVALS, Αρχειον, *archivum*, *tabularium*, *publicum*; a repository of public acts: also the records themselves: R. Αρχη, *principatus*. Nug.

ARCTIC, Αρκιος, *ursus*, *ursa*; signum caeleste; the great bear.

ARCTO-

ARCTO-PHYLAX, Ἀρκτοφυλαξ, *arctophylax*; *custos ursæ*; *sidus quod et Bœotes*; *the bear-ward*, or *keeper of the bears*; also *the waggoner*: R. Ἀρκίος, *ursa*; et Φυλαξ, *custos*; et Φυλαξίω, *custodio*; *to keep, to guard*.

ARCT-URUS, Ἀρκυρος, ex Ἀρκίος, *ursa*; et Ουρος, *custos, inspector*; *a fixt star of the first magnitude, in the skirt of Bœotes*.

ARDENT Ἀζω, *ardeo, aridus*; *dry, hot*,
ARDOR } *burning*.

ARDUOUS, Ἐρῆις, κρημνος: Hefych. vel ab Αἰρω, Ἀρθεῖς, *sublatus, evectus*; *high, elevated*; *difficult*.

AREA, Ἀλωα, *area*; quando λ in τ, sæpe commutatur; et ob similia, loca in urbe pura, *area* sunt; *any void space in a city, free from buildings*; *a court-yard*; or, *barn-floor, &c.*

AREO-PAGITE, Ἀρεοπαγος, *Areopagita*; *one of the Athenian judges*; so called from Ἀρεν, *Mars*; et Πηγος, *collis*; *Mars's-bill*, a place in Athens, where they sat by night, not respecting the person, but the cause; they wrote down their sentence, without declaring their suffrages; whence this court was famed for its impartiality, and secrecy.

ARGENT, “ Ἀργυρος, et Ἀργυριον, *argentum*; *silver*. Nug.”

ARGILLOUS, Ἀργίλλος, et Ἀργίλος, *argilla*; *terra alba, et pura*; *white clay, or potter's earth*.

ARGO, Ἀργω, *Argo*; *navis Jasonis*; et *sidus quoddam*; *the ship in which Jason sailed to Colchis, to fetch the golden fleece*: about 12, or 1,300 years before Christ: there is so curious an interpretation given by Suidas, quoted by Boerhaave in his chemistry, concerning this expedition of *the Argo*, that I shall desire leave to quote it; the Dr. then, in p. 6, observes, that “ Suidas, who lived in the tenth century, tells us (under the word Χημεία) that Dioclesian, who reigned the twenty last years of the third century, gave orders that all the books relating to the art of chemistry, should be inquired after, and burnt; because the Egyptians were plotting against the Roman government; but under the word Δερας, Suidas carries the affair still a great deal higher, expressly asserting, that *the golden fleece*, which Jason and the Argonauts brought away, when they sailed through the Pontic sea to Colchis, was only a book written on parchment (or *sheep's skin*) teaching *the method of making gold, δια Χημείας, by the chemical art*.”—there is another passage in Cicero's Tusculan Questions, Lib. i. sec. 20, concerning the name of this ship, *the Argo*, so curious that it deserves quotation: Quæ nominata est *Argo*, says he, quia

Argivi in eâ deleēti viri
Vet̄i petebant pellem inauratam arietis:

These lines, says Dr. Davis, in his annotation on this passage, Ennii sunt versus, ex Euripidis *Medea*, Act i. v. 4, translati,

Μηδ' ἐρέμωσαι χερας
Ἀνδρῶν αριζῶν, οἱ τὸ παγχχρυσον δερας
Πελια μετηλθον.

where however it is observable, that what Euripides has expressed by Ἀνδρῶν αριζῶν, Ennius has very properly translated by *deleēti viri*; but then what becomes of *Argivi*? there is no authority from Euripides for such an expression, unless he had said Ἀνδρῶν Ἀργείων, instead of Ἀνδρῶν αριζῶν: yet even then, the like difficulty would have occurred, viz. to account for *deleēti viri*.

ARGO-NAUTIC, Ἀργοναυτις, *Argonauta*; ii qui cum Jasone profecti sunt in *Argo navi*:—whether it was from the *tediousness of the voyage*, or *through the unskilfulness of the navigators, who performed it*, would be difficult to say; but it seems as if the deriv. of the word Ἀργω pointed out some such signification; viz. ex Ἀργος, *iners, piger*; and there is an epigram in Martial, Lib. iii. 67, *de pigeris nautis*, in which he either alludes to such a signification, or puns on the word *Argo*;

At vos tam placidas vagi per undas
Tutâ luditis otium carinâ;
Non Nautas puto vos, sed Argonautas.

ARGUE, Ἀγορεύω, *concionor, loquor*; *to harangue, discourse*. Littleton and Ainsworth derive *arguo*, ab Ἀργος, *clarus, manifestus*; but our lexicons give us no such word in that sense; they have indeed *Εναργης*, and *Εναργεια*, in the sense of *clarus, evidens, and evidentia*; which signify *clearness, brightness, perspicuity*; however, since all *arguments, and methods of arguing*, do not deserve that title, we might rather prefer the former deriv. ab Ἀγορεύω.

ARGUTE; from the same root: Gr.—now Littleton and Ainsworth have given us another sense of the word Ἀργος, nempe *celer, argutus*; quia *argumentum cito invenit*; *quick, witty, sharp*:—but Ἀργος properly signifies *segnis, piger*; *dull, stupid, heavy*.

ARID, Ἀζω, *areo, aridus*; *to be dry, parched*.

ARIES, Ἀριξ, *arixos*, unde Ἀριχα, *ἀριον προβαλον*: Hefych. ab Ἀριξ, igitur abjecto x, fit *aris, five ares, five aries*; nam in plerisque, e et i promiscuè usurpabant veteres; *a ram*; also *a constellation in the heavens called Aries, or the ram*.

ARIST-ARCHUS, “ Ἀρισταρχος, *Aristarchus*; ex Ἀριστος, *optimus*; *the best*; as much as to say, *a most excellent prince*: R. Ἀρεν, *Mars*; et Ἀρχος, *princeps*: Nug.”—we may rather prefer the latter.

ARISTO-

ARISTO-BULUS, " Ἀριστοβουλος, *Aristobulus*; *optimus consiliarius*; a most excellent counsellor: R. Ἀριστος, *optimus*; et Βαλη, *consilium*; *best counsel*. Nug."

ARISTO-CRACY, " Ἀριστοκρατία, *Aristocratia*; Ἀριστος, *optimus*; et Κρατεω, *impero*; *to command, or bear rule*: R. Κρατος, *robur*; *strength, or power*: Nug.—*a republic governed by the nobility, or leading men.*

ARISTO-TLE, " Ἀριστοτελης, *Aristoteles*; Ἀριστος, *optimus*; et Τελος, *finis*; *the best end, or aim, which a person proposes*. Nug."

ARITHMETIC, " Ἀριθμητική, *arithmetica*; Ἀριθμος, *numerus*; *the art of counting, or casting up numbers*: Nug.—*the performing any numerical operations by figures.*

ARK, Ἀρκιω, *arceo*; *arca*; *quod arceat*; i. e. *contineat res ei creditas*; *a box, chest, or drawer*; *any large, or small vessel that contains another.*

ARLES; "from the Lat. *arba*; *an arles penny, an earnest penny*: Ray."—but *arba* originates ab Ἀρραβων: Ἀρρα, et Ἀρχα, Ἀρραβων, Hefych. *pignus spondere*; *to lay down a pledge*; *to give something in surety of a bargain or engagement.*

ARM, or limb, Ἀρμος; *compages, articulus*; *a joint*; R. Ἀρω, *apto*; *to fit, join, unite*; *as the arm is united to the shoulder.*

ARM of the sea; Ὀρμυνος, *ramulus*; *a branch, division.*

ARM for war } Ὀρμωω, *impetu feror*; vel ab
ARMADA } Ἀρμος, *articulus*; as in the
ARMAMENT } former art. R. Ἀρω, *apto*; *to*
ARMI-GER } *fit on a suit of armour*: Isidorus (says Voss.) addit,
ARMI-STICE } *posse et arma sic dicta videri απο τῷ Ἀριος, hoc est Marte*; *quod longe posthabendum censeo priori*:—among all these words there is only one that deserves a little farther attention, viz. **ARMI-STICE**, compounded of Ὀρμωω, vel Ἀρμος, et Σταω, vel Ιστημι, *sto, sisto*; *arma-sisto*; *to stop arms, or the operations of war*; *to agree to a truce*; *to conclude a cessation of hostilities.*

AROMATIC, " Ἀρωματικός, *aromaticus*; *odoriferous*; R. Ἀρω, *αρω, aro*; *to cultivate odoriferous plants, and trees*: Ἀρωμα, *alos, τὸ, aroma*; *a fine scent, or odour*. Nug."

ARR, only a contraction of *eschar*, or *scar*; as **Ray** seems to hint; and consequently is Gr. see **SCAR**. Gr.

AR-RAIGN, " *reum agere, ad tribunal agere*; says Jun." and Skinn. admits the same interpretation; but Voss. deduces *reus*, à Χρειος, vel Χρεως: unde Χρηις, *πονηρος, culpa obnoxius*: vel à *res*, i. e. à Πειρω, Πειρω, Πειρω, Dor. et Πειραι, *to be culpable*; and consequently *liable to be called to an account, or brought to trial*.—Cicel. Way. 7, tells us, that

arraign is derived from *at-ray-in*; which comes from *the ray*, which was *the circle*, drawn round persons *arrested*, or *arraigned* in the name of justice; out of which *ray*, or *circle* it was the highest of all crimes to escape, or transgress the bounds of it:—this might lead us to two deriv. both Gr. either from Ραβδος, *ra-dius*; *the wand* with which this *circle* was drawn: or from Λε-γω, *dico, jus dicere*; thence *ey, ay, l'ey, l'ay, or law*: "this *ey, the law*," says he, Voc. 84, "receives the prothesis of various letters; of *B*; whence *bey*, or *begh*: of *D*; whence *dey*: of *R*; whence *rey, roy, rex*; *ay, and ray*:"—and consequently Gr. as above.

ARRANT rogue; "ut ubi dicimus, *an arrant thief*; Sax. *Ape*, or Belg. *eer*; *honor, gloria*; q. d. *maxime honoratus inter nebulones*; *nebulo eximius*; *nebulonum princeps*; *a chief rogue*: Skinn."—According to this interpretation, we need not hesitate to derive our word *arrant* from Ἀριστος, *optimus*; *the best*; but, as that would be rather an abuse, and misapplication of words, besides the false orthography; for both Ἀριστος, and *Ape* have but one *r* in them; it is more natural to suppose, that our expressions *arrant rogue*, and *arrant thief*, were derived from Ἀρρην, *arrens, fortis, virilis, robustus*; *a bold, audacious, bardy robber.*

ARRAS, "à metropoli Atrebatum *Arras*, Latine *Atrebata* dicta, nunc *Artois*, in quâ *optimi tapetes olim acu pingebantur*: *Atrebatice etiam vestes tempore Romanorum Imperatorum claruerunt*. Skinn."—*the city of Artois in the Netherlands, in which the best tapestry hangings were formerly made.*

AR-RAY in battle; either from the same root with *arrange*; or else from Ἀρρηκτος, *infractus*; *unbroken ranks, embodied in close order*. R. Πηρω, *frango*; *to break.*

AR-RAY, clothing; ab Ἀρω, *apto*; *to fit, suit, agree.*

AR-REARS, "Fr. Gall. *arrierage, vel arriere*; *retro, post*; q. d. *adretro*; Skinn."—*an account which looks back to the time past*: but *re, retro*, and *retorsum*, are all Latin words; and consequently our word *arrear* is not derived from the Fr. Gall. ultimately; but from the Latin.

AR-REPTITIOUS, Ἀρπαω, Ἀρπαζω, *rapio*; *dragged, or hurried away*: also *one who is not in his perfect mind*; *out of his senses*: R. Ἀρπαξ, *rapax*; *one who greedily tears, and snatches at every thing.*

AR-REST, " Ἀρεσων, *placitum*; *decree, order*; according to Budæus, and Hen. Stephen, τὰ Ἀρεσα, *placita, curiæ placita*: R. Ἀρεστω *to please*:—from this Ἀρεσων comes *arrestare*, as we meet with in some of the authors infimæ Latinitatis: Vossius de vitis sermonis, lib. III. c. 1, is of

the same opinion: father Labbe chuses to derive it from the French word *reste*; *reliquum*; inso-much that *donner un arrest* is *ne rien laisser de reste dans une affaire*; i. e. *to leave nothing undecided, or to leave no further room for a dispute in an affair.* Nug."—"Hen. Spelman putat cum simplici r scribendum, *arrest*; ut sit à Sax. A, *ad*, vel *usque*; et περτ, *mora, quies*; quum vocabulum *arrest*, vel *arrest*, nihil aliud significet quam *moram ulicui injectam, usque dum legi satisfecerit*:—in this sense it may be derived à *rete*; quasi *arretiare*; à Τεινω, *teneo, retineo*; à *retinendis piscibus.* Voff."—but Clel. Voc. 81, gives us quite a different idea, and consequently a different deriv.: he says, "the ridiculous notion of a *mage* being a *magician*, or *forcerer*, proceeded principally from that *wand*, or *bough*, which was one of the insignia of his office, as judge; and by which any person, in the name of justice, being put under the circumscription of a *line drawn round him*, was obliged to stand fixt to the spot, under the severest penalties, both spiritual and temporal; a mode of *arrest*, at least convenient in those primitive times, when there were no jails, no safe places of du-rance, especially in Britain, to confine a debtor, or malefactor: *the religion of the circle, or ray*, produced our word *at-ray-est*, or *arrest*:"—had this gentleman told us, that the *ray* was the *wand*, and not the *circle* made by that wand, the deriv. would have been natural, and easy, from Πα-βδος, *ra-dius*; a *wand*.

AR-RIVE, Ρια; quod Hesych. exponit τὰ ἐν θαλασσαν ἐγκλιμενα: vel à Ριπη, quod à Ριπιω, *præcipito*; unde *ripa*, quæ proprie notat *præcipitem ad mare locum*: vel est *ripa* à Ριπη, *impetus*; "quia istuc *impetus aquæ fistitur*; q. d. *adripere, ripæ se applicare*;" as Skinn. himself acknowledges; and yet would not trace that Lat. word up to its Gr. orig.

AR-ROGANCE, Οργω, Ρεγω, *rogo, arrogan-tia*; *to challenge, claim, or attribute to one's self any thing*; commonly understood in an unjust sense.

ARROW; Αρω; *apto, adapto*; as we say *notcht*, or *fitted to the string*: or else from Αρdis, *arundo*; vel *arma, quibus cominus, vel eminus pugnabant*: "Minsh. deducit à Lat. *arundo*; *perperam*," says Skinn. but gives no reason why; only "mallet," says he, "à Sax. Γεαρο, *paratus, præparare, apparare*; q. d. *apparatus bellicus*:"—but such a deriv. is full as applicable to any other warlike weapon; *an ax* for instance, as an *arrow*.

ARSE-NIC; Αρσενικον, Or rather Αρσενιον, *arsenicum*; according to Eustathius: R. Αρσην, or Αρσην, *mas, masculus*: Nug."—this is all the Dr. has said on this art. but this does not account for the latter part of the composition, if it be a

compound, as it seems to be; viz. ex Αρσην, vel Αρσην, et νικος, vel νικη, *victoria*: R. Νικωω, *vinco*; *to conquer, or subdue, all animal life*; a *strong o'er-powerer*; a *violent subduer*; a *most pernicious poison*.

ART, Αρτη, *ars, artis*; *art, virtue*; *cunning, and address*: or perhaps from Απος, *utilitas*; *usefulness*; *some useful invention*.

ARTERIO-TOMY, Αρτητομια, *arterie dis-section*; ex Αρτηρια, et Τεμνω, *seco*; *to cut an artery*.

ARTERY, Αρτηρια, *arteria, spiritus semita, seu conceptaculum*; ab Αρρα, et τρηειν, because it *shoots up, or keeps enclosed the spirits*: Nug."—vel ab Αρτην, *vena*; a *vein of the smallest size*.

ARTHRITIC, Αρθριτικος, et Αρθρικος, *articula-ris, articulis laborans*; *podagrus*; *the joints, pains in the joints*; *joint-racking rheum*.

ARTI-CHOKE, Αρτιχοκα, *fructus cinaræ*: R. Αρσω, *condio*; *to season*: Nug."—this deriv. was given by Skinn. who has likewise added another from Salmaf. viz. Αρτικακος, Κακος autem Athenæo est *cardui species*; a *species of thistle*; which accounts better for the latter part of our word *arti-CHOKE*, than any hitherto given: but neither does this, nor any other deriv. account for the former part of this compound; these gentlemen can explain one half of a com-position, and then leave the other to explain it-self; and indeed if it wants no explanation, it is very well; but that is not the case at present: Nugent has told us, that Αρτιχοκα, comes from Αρσω, *condio*; and leaves us to help ourselves to an explanation of the word *CHOKE*: Salmasius tells us, that Αρτι-κακος is compounded of Αρτι, and Κακος, *cardui species*; but takes no notice of Αρτι: which perhaps is no more than the adverb Αρτι, *modo, nunc*; and which in compositione notat *perfectionem, brevitatem, vel novitatem*; and in this last sense it may be used to express, *the new im-proved thistle, now, or lately cultivated in gardens*.

ARTICLE, Αρθρον, *artus, membrum*; a *mem-ber, part*; or *portion*; a *section*. Nug."—also to utter distinctly, *article by article*.

ARTILLERY; if what Skinn. observes be true, that *artillery* is derived from the Fr. Gall. *artiller*; or from the Ital. *attillare*; *ornare, justo ordine-disponere*; and if, as he likewise acknowledges, the Ital. *attillare* may be derived à diminutivis Lat. verbi *aptare*;—it may be wondered much that he would not go one step farther, and ac-knowledge that *apto*, is derived from Αρτω, *jungo*; *to fit, or put in order*.

ARU-SPICES, Αρω, *preces, ara*; et Σερτω, *specio*; *ta behold*; ab *extis inspiciendis in arâ*; a *soothsayer*, a *diviner*.

ARYNDRAGA; "an errand bearer: Verft."—but ERRAND is Gr.

AS, ἄσ, sic; like as: but when it signifies as soon as, it may be derived à και, by transposition aic, i. e. ac; ut simul ac, æque ac; &c.

A-SBESTOS; ἄσβηστος, *asbestos*; a species of stone, of the fibres of which they make a cloth, that is cleansed by burning in the fire: R. A, non; et ἔσβηνυμι, *extinguo*; *inextinguibilis*; *inextinguishable*, *unquenchable*: i. e. *unhurt by fire*, *unburnable*.

A-SCEND, ἄσκαίρω, *scando*; *ascendo*; to climb, mount upwards: hence *descend*, quasi *de-scando*; to climb downwards.

ASCETIC, Ἀσκητικός, *ad exercitacionem comparatus*; *sapientiæ studiosus*; *a practitioner*; *a studious monastic person*: R. Ἀσκηω, *exerceo*; to exercise the mind, be conversant in any studious employment.

ASCLEPIAD, Ἀσκληπιδίος, *Asclepias*, et *Æsculapius*; *carmen Asclepiadeum*; *an Asclepiad*, or *Choriambic verse*, consisting of a penthemimer, and two dactyls; as

Durum, sed levius fit patientiâ. Hor.

A-SCITITIOUS; commonly written *adscititious*; ἰσχω, *scio*, *ascisco*; to call, or fetch in aid; *far-fetched*; *artificial*, not natural.

ASH-tree; ἄσων, ἄσων, *crematile*; *est enim præ reliquis lignis accensu facillimum, eoque focus valde accommodum: a wood, the most ready to be kindled*:—this deriv. has been introduced by Skinn. something sarcastically; miror Hellenistas nostros, says he; nondum deflexisse à Græco ἄσων, ἄσων, *accendo*; to kindle; and it is as much to be wondered that the Dr. should reject that deriv. after he had acknowledged, *that the ash was a wood, accensu facillimum; so very inflammable, so very easy to be kindled*.

ASH-Wednesday, derived as in the following art.

ASHES, ἄσζα, *fuligo*; *sordes ex ignis flammâ adherentes camino*; properly *soot*: ἄσζα, i. e. Κοίσις, *pulvis*; *dust*: Hesych. Schol. Theocr. Idyl. V. 109; or from ἄσσις, i. e. Κοίσις, *limus*, *sordes*, *cænum*: sc. Hesych. Hom. Il. B. 461. ἄσσις ἐν λιμῶνι: ubi Schol. ἐν τῷ ἰλιωδῷ τόπῳ: ἄσσις, i. e. Κοίσις, seu Ἰλυσ: Upt.—this latter interpretation, however, may be very much doubted; for Homer is speaking of the march of the Greeks, and comparing their numbers to those of geese, or cranes, or swans, that feed the meadows of *Asius*, or *the Asian mead, around Cæjster's streams*:—and to convince us, that ἄσσις ἐν λιμῶνι is a proper name; and not the simple, plain epithet of a muddy fen, or marshy meadow, Virgil has literally adopted this passage, in the sense of a proper name:

*Jam varias pelagi volucres, et quæ Aëia circum
Ducibus in-staguis rimauntur prata Cæjstri.*

Geo. L. 383.

Now, in whatever sense the different interpreters

of Homer may understand his expression ἄσσις ἐν λιμῶνι, as Ramus has translated it, *limoso in prato*; yet it is evident that Virgil did not understand it in that sense, since he has translated it, *Asia prata*; which must be a proper name; for every one will allow, that *asius* in Latin does not signify *muddy*; at least we never meet with it in that sense; and consequently it ought in both poets to be understood as a proper name; notwithstanding the authority of scholiasts, commentators, and etymologists.

ASK, ἰσχω, *scio*, *ascisco*; to call for, to inquire after, in order to gain knowledge: Jun. and Skinn. have derived it from Ἀσκηω, *exerceo*; vel adhuc melius ab Ἀξίω, *peto*, *postulo*; to require: and this last deriv. ought rather to be preferred to the two former.

A-SKIANS, Ἀσκηιοί, *Askii*; commonly written *Ascians*, as if it was derived à *scio*; instead of that, it is derived ex A, non; et Σκία, *umbra*; i. e. *umbrâ carens*; *without shadow*; people living between the tropics, over whose heads the sun culminates vertically twice every year; at which time their bodies cast no shadow.

ASP, ἄσπις, *aspis*; *serpentis genus*: it is also taken for a shield: Nug.—forte, says Ainsworth, ex A, non; et Σπιζω, *extendo*; quod non sit oblonga, sed rotunda; sc. in orbem suum convoluta: sed nihil certi de etymo statuendum. Vossius adds another deriv. “ex A, non; et Σιζω, *sibilo*; quia non sibilat; because it cannot hiss:”—should this circumstance be true, it bids the fairest for being the right deriv.

A-SPARAGUS, ἄσπαραγός: Nug.” à Σπαίρω, Σφαραγός, Σφαραγιζω: *asper*; quod ex asperis virtutibus legitur; vel quod crescit in locis asperis; because it grows chiefly in rough places; or perhaps because, when first it shoots out of the ground, it has the appearance of a rough plant: Junius, under the article *sperage*, says, de vocabuli origine, hæc habet If. Casaub. Varro virgulâ divinâ *sparagos* pro *asparagis* dixit; oleum in lucubrationem servavimus, quod in *sparagos* totum legitime vertamus: sic enim in Nonii codicibus scribitur locus ille; recte: neque assentiendum aliter pronuntiantibus: Σπαραγός itaque, pro Ἀσπαραγός, dixit vir undecunque doctissimus; ut Σλαχός, pro Ἀσραχός: et à verbo Σπαω deductâ Σπαλαθός, Ἀσπαλαθός; Σπαλαξ, Ἀσπαλαξ: inde et Σπαραγός secundum quosdam, quia *trabendi vim habent, ventrem molliens, atque urinam ciens*. See SPARAGOS. Gr.

A-SPECT, ὄψις, *vultus*, *species oris*, *facies*; *the countenance*:—tho' we may rather derive *aspectus*, *aspicio*, and *specio*, from Σκεπτομαι, or from Σκοπειω, *specio*, *video*; to see, behold.

one who acknowledges no God: Nug.—one who is an impious, irreligious fool.

ATHENS, “*Ἀθῆναι, Athenæ; a sea port town of Greece; from Ἀθηνᾶ, Minerva, to whom it was dedicated:—it was formerly called Ἀκλῆ, which signifies littus; because of the extent of its length along the shore: etym. Ἀγῶ, frango; because of the breaking of the waves against the shore. Nug.*”

ATHLETIC, “*Ἀθλητικὸς, athletica: R. Ἀθλος, ὁ, certamen. Nug.*—it should have been printed Ἀθλος, certamen; a contest; a champion.

ATMO-SPHERE, Ἀτμός, vapor; et Σφαῖρα, sphaera; that envelopement of air, clouds, and vapors, which surrounds the earth.

A-TOM, Ἀτόμος, inseparabilis, indivisibilis; any thing so small as not to be divisible; ex A, non; et Τέμνω, secō; to cut, separate.

A-TROCIOUS; vel à Τραχὺς, trux, atrox; rough, cruel, savage; vel quid si derivemus à Τρυχώ, quod significat tero, attero; sed maxime omnium placet à Τρωῶ, i. e. saucia, vulnere; Ἀσπίδης, ἀνίκητος, Hesyck. invulnerable, invincible; unsubdued: in our language it signifies flagitious, wicked, abominable.

A-TROPHY, Ἀτροφία, atrophia; an indigestion, or species of consumption, when the food converts not to nourishment, but to pblegm; from A, non; and Τροφή, alimentum; nourishment.

AT-TACH, ἄγω, ἄγγαμα, tango, tactum; to touch, to adhere to; to serve with fidelity.

AT-TAIN, Τένω, τίνω, Ion. τίνω, teneo, attingeo; to hold back; retain; obtain, acquire.

AT-TEMPER, Τέμνω, tempus, attempero; to make fit, to mix, or mingle together.

AT-TEMPT, Τένω, ἌΕολ. τένω, tenda, attento; to essay, to prove, assail, endeavour.

AT-TEND, from the same root; and here used to signify the bending of the mind to any study, to regard, to shew an earnest diligence.

AT-TENED, extended: Verft. Sax.—see the following art. Gr.

AT-TENUATION, Τένω, τίνω, Ion. τίνω, teneo; quia quæ tenuia, facile teneantur; tenuo, attingo; to make thin, or to lessen, make slender.

ATTER; “*Teut. aut Belg. eyter; vel ab ejus parente Sax. ἄτερ; pus, sanies, virus. Skinn.*”—perhaps our good old ancestors meant no more than to translate materies, or materia; which by the way does not strictly signify pus, or sanies; at least we seem not to have understood them in that sense, since we understand atter to be pus, or sanies.

ATTER-COB; “*Sax. ἄτερ-copa, animal*

ATTER-COP; summè venenosum, aranea; a poisonous animal, or rather insect, particularly the

spider, Ray.”—under the art. Cob-web, Skinner supposes “*cop* to be derived à Sax. *coppe; apex, fastigium, culmen; quia sc. in culminibus ædium plerumque fabricantur, et textit.*”—we might rather imagine it was derived from the foregoing art. as to the former part of this compound; and that the latter was derived, as the Dr. says, from the Sax. *coppe*; but then that word is evidently derived from Κεφαλή, caput; *coppe*; and that the spider was in Sax. called *atter-cop*, from its shape, being round like a bead; and its being supposed to be filled with a noxious, poisonous matter.

ATTICISM, Ἀττικισμός, sermo Atticus; an Attic expression.

ATT-ONE, Ἐν, unum, one; ad unum; adunare; to reconcile, to be at one; to make satisfaction.

AT-TRACT } Δραστῶ, δράω, traho;

AT-TRECFATION } to draw, drag, handle.

AT-TRITE, Τυρω, τρίω, τριῶ, τριβω, tero, attero, attritum; rubbed, worn away; diminished, decayed.

AT-TURNEY: etymology fixes the orthography of this word; for both Jun. and Skinn. acknowledge it is derived from turn; ut et nos dicimus, every man in his turn; the first, second, or third turn; à Τρεπι, quasi Πεπι, verro; patronus, advocatus; qui sc. ad turnum, i. e. ad vicem alterius, ut loquuntur ipsi forenses, constitutus, domini sui causas in foro promovet, ejusque nomine respondet; a person employed to plead a cause, when it comes on in its turn.—If therefore it is written attorney, it would originate from quite a different root, viz. à Τορνος, and Τορνω, which signifies the polishing-wheel:—and if it is written attourney, it would originate from no root at all.

A-TUGON, or atogon; drawn: Verft.—it ought rather to have been explained by our word tug; and derived from the same root; which we shall hereafter find to be Gr.

A-VAIL, Ουλω, valeo; to be in health, powerful, strong.

AV-ANT, Ἀντα, ab-Ἀντα, ante, coram; ab-ante; unde Gallicum avant; begone, go before, vanish.

AVARICE, ἀέω, avarus, avaritia; covetousness, greediness: ἀέω is descended from the Hebrew.

AUCTION, Αὐξίς, Αὐξάνω, augeo; to augment, increase, enlarge.

AUCUPATION, Οὐνω, avis, aucupor; aucupation; the art of birding, fowling; also to watch, to spy, to listen.

AUDACIOUS, Δαυκος, by transposition, audax; Δαυκος, ὁ Θραυς, Hesyck.—Juxta Nunner: est ab Ἀυδαίς, audan, superbus; daring, haughty.

AUD-

AUD-FARAND; "*aud, old; and farand; ingenium; the humor, or genius of any person: Ray;*" who likewise observes, that "children are said to be *aud farand*, when they are *grave, or witty, beyond what is usual in such as are of that age.*"—here now we may begin to doubt whether this gentleman is right in supposing *aud farand* to be Saxon; for, according to this very definition, it seems to be no more than a provincial dialect for *old-before-hand*, i. e. *aud-farand; wise* (for *old* and *wise* ought to be looked on as synonymous) *before the proper term of years; but old, before, and hand, are all Gr.*

AUDIENCE } *Αω, audio, Αωδη, vox, sonus, ora-*
AUDITOR } *tio; to bear; the faculty of*
bearing; also an officer appointed to bear, and examine accounts.

A-VENUE; *Βαυω, venio, advenio; an approach; a vista, a row of trees planted regularly to serve as an introduction, or entrance to a noble mansion: Skinner admits the Latin, but takes no notice of the Gr. etym. of this word.*

AVERAGE. "*The breaking up of corn fields; addits, roughings: average in law signifies either the beasts which tenants, and vassals were to provide their lord with for certain services; or that money that was laid out by merchants to repair the losses suffered by shipwreck; and so it is deduced from the old word aver (averium) signifying a labouring beast: or avaria, signifying goods, or chattles; from the French verb avoir; to have, or possess: Ray.*"—but the French verb *avoir* is as undoubtedly derived from the Greek verb *Αβω, inquit.* and that is as undoubtedly derived from the Hebrew, as we shall see under the art. **HAVE**: and yet the word *average* may be derived from *aver*; signifying an equal share, or dividend, made, and delivered *on avowab.* see **AS-SEVERATION**. Gr.

A-VERNUS, *Αορνος, avibus carens; fluvius, aut lacus Averni;*

*Quam super haud ullæ poterant impune volantes
Tendere iter pennis; talis sese balitus atris*

Faucibus effundens supera ad convexa ferebat;

Unde locum Graii dixerunt nomine Aornon.

Æn. VI. 239.

so called, because no bird could fly over it, on account of its sulphureous exhalations.

A-VERRUNCATE; *Ορω, Ορωνα, ruo, i. e. eruo: vel est, ait Voss. ab Αωρυνω, quod Suidâ teste, est αποκαλιω, prohibeo, veto: vel, quod magis placet ab Ερρυνω, præmis. Digam. unde ruico, ranco, averrunco; to cut up, weed, or bought the land: Butler in his Hudibras, Part I. Canto. I. v. 755, has humorously introduced this word; where*

making Hudibras declare his detestation of bear-baiting, he says,

I wish myself a pseudo-prophet;

But sure, some mischief will come of it;

Unless by providential wit,

Or force, we averruncate it.

A-VERSION; *Τρεπω, quasi Πιστω, verto; aversatio; a disliking, or loathing; the turning away from any disagreeable object.*

AUGER; Skinn. who is always more attached to the Saxon, and the other Northern tongues, than to either Greek, or Latin; says, "*audax essem, si Belg. avoger deflecterem ab adigere; et tamen istiusmodi violentæ originationes à multis etiam magnis criticis passim afferuntur.*"—however, since there certainly cannot be any such mighty violence in that deriv. it has been adopted; with this addition, that if *adigere* be compounded of *ad*, and *ago*, it is derived from the Greek verb *Αγω*, and now bears the sense of *penetrating, boring, piercing, or going deep into any substance.*

AUGHT: if the etymol. are able to trace any of our words to the next immediate language, from which they suppose we borrowed it; viz. either to the Sax. Belg. Teut. Fr. Gall. Italic, French, or Latin tongues, they seldom go any farther; an instance of which we have now before us: "**AUGHT, AWHIT, aliquid**, sunt pura puta à Sax. Ауht, Аphт, Аpiht, Lye:"—and we might readily grant all he has advanced; but then we ought not to stop here; for it is evident that *Аpiht* is but a contraction of *aliquid*; *aliquid* ab *aliquis*, contracted to *alis*, from whence came *alius*, which is plainly derived ab *Αλλος, alius; another, any thing, or some thing, aught else.*

AUGMENT, *Αυξησις, Αυξωω, augeo, augmentum; an increase, addition, accumulation.*

AUGUR, *Οιωτος, Ορνις, avis, augur, augurium, quasi avigerium, i. e. quod aves gerunt, proprie oritur ex avium cantu, gestu, vel pastu, è quibus futura divinantur, item quovis modo conjecta;—to presage, or prognosticate from the actions of birds.*

AUGUST, *the month; Αυγυσιος, ο Σεβαστος; August, Sextilis, the sixth month, according to the Roman computation; and called by the name Sextilis, till it was changed to August, in honour of Augustus Cæsar; as the preceding month Quintilis, or the fifth month, had done before, in honour of his adopted father Julius Cæsar: so that though it is undoubtedly a Roman name, it is however of Greek extraction.*

AUGUST, *princely; Αυξωω, augeo; unde augustus; imperial, majestic. Ovid likewise has given us the same deriv. only he has gone no farther than his own language for the etym.:*

Sancta

Sancta vocant *Augusta* patres; *Augusta* vocantur
Templa, sacerdotum ritè dicata manu;
Hujus et augurium dependet origine verbi,
Et quodcunq; suâ Jupiter auget ope.

Fasti. lib. I. 609.

but we have seen that *augeo* originates ab *Αυξάνω*.

AUGUSTINE; Camden supposes it to be
“ Latine; and to signify *encreasing*, or *majestical*;
from *Augustus*.”—consequently Gr. as in the fore-
going art.

AVIARY, *Αβίς*, *Οπίς*, nempe *Οίωvos*, *Οππος*, *avis*;
a bird or fowl.

AVIDITY, *aveo*; to covet, desire, wish for;
avidus; greedy.

AUK-WARD; “ Sax. *Άπερνδ*, *perversus*, *aver-
sus*: Skinn.”—this very interpretation makes me
doubt that the Sax. is not the original word, but
derived from *versus*, i. e. from *verto*, *περνδ*: and
if this should be the case, then we might, by an
easy gradation, deduce *verto*, from *Τρεπω*, to turn
from, be averse, *aukward*, and *perversive*: and what
might confirm this opinion is, that Skinn. admits
that “ huic autem *aukward*, et Sax. *Άπερνδ*,
omnino tum sensu, tum etymo apponitur *toward*,
turned toward.”—permit me now to add only a
conjecture; viz. that *aukward* may be derived
from the former half of the word *Κοκ-κυξ*, and
the termination *ward*, which signifying *turned*,
will make the whole word to signify *turned fool*,
or *driveller*; become quite *aukward*, and *ungain*,
merely through *stupidity*, or *foolishness*.

AULIC, *Αυλη*, i. e. *area*; a ball, court, or palace.

* **AUMBRY** } “ Skinn. and Ray suppose these

* **AUMERY** } words are derived à Fr. Gall.

armoire, *armoire*, *armoie*; Ital. *armario*; quod
Latino *armarium*; mensa, in qua *arma*, i. e. *instru-
menta omnia*, *vasa*, et *quæcunq; ad convivium cele-
branda adbibentur*.”—but we have already seen,
under the art. **ARMS**, that *arma*, *armarium*, &c.
are descended from the Gr.: it must however be
acknowledged, that this word seems to be rather
of Northern extraction, as will be observed in
the Sax. Alph.

AUND: “ forsan per contractionem, *I am
aund to this state*; i. e. *ordained*: Ray.”—but we
shall hereafter see that **ORDAIN** is Gr.

AUNT, “ sometimes called, and expressed
naunt, *Ναυνη*, i. e. *μητρος αδελφη*, *matris soror*; a
mother's sister: Upt.”—there is however another
deriv. of the word *aunt*, which has been sug-
gested to me by this gentleman, under his art.
Tart; viz. “ that *uncle* is taken from the middle
of *avunculus*.”—now since this is undoubtedly
true (for we have many other words formed in
the manner) it is not improbable that *aunt*
has been taken from the beginning of

avunculus; thus, *avunc*, converted into *avunt*,
and then contracted into *aunt*; and consequently
will originate still from the same root, with the
word **UNCLE**. Gr.

AUNTERS; “ I guess it to be contracted
from *adventure*, or *peradventure*; which were first
mollified into *auventure*; and then easily con-
tracted into *aunter*: Ray.”—then consequently
from the Gr. if *venio* be derived from *Βαινω*.

AVON, according to Clel. Voc. 168, and
190, “ gives origin to *Favonius*; and signifies *the
evening*.”—whether *Avon* gives origin to *Favonius*,
or *Favonius* to *Avon*, antiquaries may decide; but
since they both signify *the west*, or *the evening*,
it seems but reasonable to suppose that they both
descend from the same root with **EVE**, or **F.VEN-
ING**, i. e. Gr. particularly since Clel. himself ac-
knowledges that the sun *westing*, or *setting* in
that point, gives the name of *west*; because in
the antient language *west* signifies *decline*:—but
we shall hereafter see that **WEST** is Gr.

AUR; commonly written in books of heraldry
OR, to signify *gold*; but if those who first gave
that signature, had but duly considered the etym.
of that word, they would not have written it **OR**,
but **AUR**; and then it would have been a proper
contraction either of *Aurum*, *gold*; or of *Αυρας*,
splendor, *brightness*, *glittering*; the *shining metal*.

AURANGE, derived from the same root; and
consequently ought not to be written *orange*, but
aurange; for the reason given in the foregoing art.

AURICULAR, *Αυδη*, *vox*, *audio*, *auditus*, *au-
ris*; the ear, or bearing: R. *Αυς*, *Ους*, ab *Αιω*,
audio; unde *audes*, vel *ausēs* prius dictæ; inde
ares; the ears, the organs of bearing.

AURIGATION; from the same root; meaning
now *the headstall of a bridle*, which goes over the
ears; hence *auriga*; a carter, a charioteer.

AURI-GRAPHY, *Αυδηγραφια*, a treatise on
the art of driving chariots.

AUR-ORA, *Αυρας Ωρα*, ab *Αω*, vel *Αωω splendo*:
auræ, sive *splendoris tempus*; *Αυρα*, *splendor*, ut in
Æn. VI. 204. auri per ramos aura refulsi; the
brightness, or *splendor of the morning light*.

AUR-PIMENT; commonly written *orpiment*;
but derived ab *Αυρας*, *splendor*; unde *aurum*; et
Φεγγω, *pingo*; to paint; *auri-pigmentum*, *auri co-
lorem*, *picloribus utilem*; an ocre, of the colour
of gold.

AUSCULTATION, *Αυδη*, *auris*; the ear; to
listen; to harken.

AU-SPICIOUS, *Οίωvos*, *Οπίς*, *avis*, *auspicium*,
avispicium; a bird; the art of divining, or sooth-
saying by birds.

AUSTER; *Αυστη*, *auster*: whether this word
be of Gr. or Lat. extract. would be difficult to
assert:

assert: but Clel. Voc. 169, is absolutely of opinion it is neither Gr. nor Lat. but intirely Celt. and is formed as follows:

“aw; water.
ist; point of consistence.
ir; air, or wind.” } au-st-er; the watery wind.”

then the whole compound seems to be but a barbarism of Τ-δωρ, ις-ημι, and αριρ: all signifying the quarter of the watery wind.

AUSTERE, “Αυστηρος, *austerus*; rigid, severe, harsh. Nug.”—or perhaps *austere* may originate ab Ασκειω, quasi Ασειω, *exerceo, meditor*; to exercise, or keep strict discipline.

AUTHENTIC, “Αυθεντικος, *authenticus*; established or proved by several authorities: R. Αυθεντης, *one's own master, independent*. Nug.”—and Αυθεντης is derived ex Αυλος, et Επεια, *arma*; five Ιεσθαι, *mittere*: Voss.”

AUTHOR } either from the same root
AUTHORITY } with the preceding art. or else from Αυξις, Αυξανω, *augeo, auētor*; Ainsw. sic enim recte scribi, tam veteres grammatici, quam manu exarati libri testantur; non *autor*, nedum *author*; immo et Dio Cassius, lib. 55, cum sibi ipsi satisfacere nequiret exprimendo Græce *αυθωριτατην senatus*, vocabulum ipsum Romanum Græcis elementis Αυκλωπιλας, non Αυλωπιλας, depinxit: proprie *qui auget*; quo sensu *auētrix* dari scribit Servius; sed et dari potuit quocunque demum sensu diceretur: certe *auētozem* dici utriusque sexus hominem apud antiquos hac etiam significatione liquet: deinde, quia *augere* fit *creando, efficiendo, vel instituendo aliquid, patris, effectoris, et institutoris notionem induit*: cumque talem causam multum pollere oporteat, sæpe denotat, cuius virtute, concilio, suasu, vel testimonio, aliquid fiat: properly *an increaser, an enlarger; a founder, writer, and composer*:—all this may be very right; but still it seems more applicable to the words *auētion*, and *auētioner*, than to *author*, and *authority*; we may therefore rather attend to Adolphus Meckerchus, as quoted by Vossius, qui vult *auētor* esse ab Αυθεντης: et sane in vett. glossis legere est *auētoritas, Αυθεντια*, and consequently will be derived from the same root with the preceding art. as we observed in the beginning of this; or perhaps better with Littleton, to derive *author* ab Αυπηγος, qui *ipse aliquid operatur*: and now used to signify *a person who emits, sends forth, or publishes any thing from his own hand, power, or invention*.

AUTO-LOGY, Αυτολογία, ex Αυλος, *ipse*; et λογος, *sermo*; *speech*; the speaking often of one's self, *egotism*: an instance of which will be given under the art. **EGOTISM**. Gr.

AUTO-MATON; Αυτοματος, ex Αυλος, *ipse*; et μαται, *proprius sum, ex se ipso aliquid faciens*;

non alieno impulsu; spontaneus; ultroneus; an engine, or piece of mechanism, that goes with a spring, or by clock work; and seems to move of itself, to be a self-mover.

AUTUMN, Αυξις, Αυξανω, *augeo, auētus, autumnus*; quasi *auētumnus*, ab *augendis fructibus*; one of the four grand divisions of the year; the time of harvest, and vintage; when all fruits are come to their full growth, increase, and maturity.

A-VULSION, Ελω, Αφελω, Αφελλω, *vello, avulsus*; to pluck, pull, or drag away.

AUXILIARY, Αυξις, Αυξανω, *augeo, auxilium, auxiliaris*; to succour, come in aid of; to support, to join forces.

AWL; “Βαλανος, *Galla*; B in G, abit, quod et fit in glans:—nam id contractum est ex Βαλανος: *galla* quoque, tum *feminam gallam, tum instrumentum futurium, quod aliter subula, à suendo vocatur, significat*: Voss.” a shoemaker's instrument to sew with.

AWNING, Ουρανιονα, *velum, cannabinum, quod cæli, vel umbellæ instar, in calidis regionibus foris navis ad arcendum solem pretenditur; a large sail, hung over head, in the form of a canopy, or umbrella, to fence off the heat of the sun in hot climates; and consequently it appears like the sky, or heavens, over head.*

AX; Αξιων, *ascia; a batchet*; or Ακω, *seco*; ab Ακν, *acies*; quasi *ags*, unde *Seg, Seax, Saxons*.

AXEL-tooth; Ray supposes this word to be derived “ab Island. *jaxel*; *dens molaris; a double tooth*.”—but we may rather suppose it is only an abbreviation of *maxilla*; the jaw-bone; and consequently is derived from the Gr. as will be seen under the art. **MAXILLARY**. Gr.

AXICLE, Αξιων, *axis, axiculus*; the pin that a pulley moves on.

AXILLARY, “Ιλη, *ala*; I in A abeunte; ut à Θιγω, *tango*; Ιμερος, *amor*; Ιλην Græci dixere *agmen*, et peculiariter *agmen equitum*; eò quòd circum legiones dextra, sinistraque, tanquam *ala* in avium corporibus, locabantur: vel ut Hebræum sit ab *alah*, i. e. *ascendere*: Hebr. esse magis placet:—quod si est, ab *ala* sit υποκοριστικον *axilla*; ab Hebr. *eber, aber*, i. e. *fortis*: verum aliter veteres; quippe censent *ala καλα συγκοπη* factum esse ab *axilla*: Voss.”—with regard to etym. it is no great matter, whether *ala* be derived from *axilla*, or *axilla* from *ala*; the only object of an etymologist is to settle the deriv. of either; and when that is once fixt, the other becomes an article of indifference: it must however be observed, that Voss. de Permut. Lit. says, vocabulum etiam hoc *axilla*, non factum esse per diminutionem ex *ala* docet Scal. de Causis: in English the words *ala, axilla, and axillaris*, are generally

rally translated *the arm, the arm-pit; a wing, a pinnion; and a flight.*

AXIOM, "Αξιωμα, Αξιω, Αξιος, dignus, meritum, enunciatum; an established, received maxim. Nug."

AXIS } Αξων, Αξος, axis; the axletree of a car-
AXLE } riage; also in astronomy the poles of the world; or rather the axis of the earth.

AY. } for AGE, "ab Aa, semper; always, for
AYE } ever. Upt."

AY, or Yes; Kai, etiam; yes; also, even so.

AZIMUTH; vox Arabica: great circles meeting in the Zenith, and passing through all the degrees of the horizon.

AZURE, Ααζυριον, lapis lazuli; a grey stone, or marble, of a grey, or sky colour; with spots of grey.

B.

BABBLE, "Βαζω, Βαβαζω, inarticulatè loquor; to speak inarticulately: or from Βαβιον, a Syrian word, which signifies a child; from whence comes the Italian *bambo*; and its diminutive *bambino*; an infant; as likewise *bambolo*; whereof they have afterwards formed *bambole*; to signify babies; from whence the Fr. seem to have taken their word *babiques*; as also that of *bimbelotiers*; for those that make babies, or doll-dressers: see Monf. Menage: others derive it from *Babel*, confusion: Nug."

BABE. } Notwithstanding the seeming probability which Nugent has shewn in the foregoing art. in deriving the word *baby* from the Syrian word Βαβιον, it may perhaps have taken its origin from the Greek interjection Βαβαι, *papa!* interjectio admirantis! *hey day! what have we here!* an expression at seeing any diminutive figure, as a doll, a baby, a child.

BACCHANALIAN } "Βακχος, Βακχευμαλια,
BACCHUS } Bacchus, Bacchanalia, orgia celeberrima; days of mirth and jollity: R. Βακχος: Nug." sometimes he is called Ιαχος, from Ιαχη. Cl. Way. 4, has given us a most ingenious solution of the birth of Bacchus: "Semele," he observes, "signifies ripeness; and *coxa* in the Celtic is at once a thigh, and a wine cask; the mythology of the birth of Bacchus stands as follows: to preserve the grape from perishing by the equinoctial storms, about the vintage time in autumn, it is in its ripeness (*Semele*) cut from the plant, and lodged in a cask (Jupiter's thigh) there to go out its time, till fit for its new birth, i. e. drinking."

BACHELOR, *baccalaureus*; a bachelor of arts in a university; also a single or unmarried man: sometimes we see this word written with a T; thus, *Bachelor*; and then it seems to be derived from *BaTalarus*, Gallus miles, qui jam semel

prælio (*BaTala*) præfuit: ita in palæstra literariâ *BaTalarus* cæpit nuncupari Lutetiæ, qui publice de arte quapiam disputasset. Cl. Way. 41; and Voc. 49, derives it from "*bas-age-caller*; a scholar under age:"—consequently still Gr.

BACKSTER; no more than a contraction of a *bake-house-keeper*, i. e. a *BAKER*. Gr.

BACON, Βακκος, castratus, spado; ut proprie intelligantur *carnes majales*; a *barrow-bog*, or *fatted swine*; which are generally cut, or *spayed*.

BAD: "Belg. *Quaed*; malus: ejusdem sc. Germ. originis credo Gr. barb. Βαδω, quod exponitur: ο παν Ευελανς: Skinn."—but Jun. is of opinion, that "fortasse ejusdem est originis cum *baud*; leno:"—if so, then it is not Gr. barb. but pure Gr.

BAFFLE, "videtur aliquam habere affinitatem cum Teut. *baffen*, vel *blaffen*; latrare; sævo veluti latratu alios perterrefacere, vel ludibrio habere: Jun." "vel à particulâ initiali Teut. *be*; and Fr. Gall. *fol*; quod effertur *fou*; *stultus*; ut nos dicimus *to befool*, or *make a fool of one*: vel ab eodem *be*; et verbo *fouler*; præ contemptu *conculcare*, et *pedibus premere*: hoc autem *fouler* originem debet Lat. *fullo*; quia *fullonis est pannos calcare*: Skinn." who generally admits of every etym. but the Gr. for we may imagine he would not admit, that these Fr. Gall. Teut. and even Lat. words, are all manifestly derived à Φολγωω, quasi Φολγωω, *fulgeo*; unde *fullo*, *fullonis*; qui pannos fulgere facit; in order to which, the action of treading, pressing, squeezing, are undoubtedly necessary.

BAG: both Jun. and Skinn. allow that the Sax. Belge, Βελιζ, and Belg, unde verisimile est Angl. *bag*, are all derived from the Lat. *bulga*:—but then neither of them would allow that *bulga* was derived à Βολγος, pro Μολγος, quod Helych. exp. Βανος ακιος, *saccus coriaceus*, *bulga*: "Æoles M, in B convertunt: similiter igitur pro Μολγος, Βολγος, unde *bulga*; sed quid repugnat, quo minus Gallos hanc vocem dicamus accepisse à Massiliensibus, qui Græce loquebantur? Voss." a *pouch*, or *sacbel*.

BAGGAGE, or rather BAGAGE, *buffy*: Jun. and Skinn. suppose, that this word is derived from the same source with a *soldier's bag*, or *knap-sack*.—"quoniam vero istiusmodi sarcinæ atque impedimenta plurima negotii faceffunt itinerantibus, usurpari quoque cæpit vox *baggage* de fœminâ odiosè molestâ, cujusque consortio, sine ullo nostro incommodo, possumus carere: Jun." after which he adds, nisi malis *ambubajam*, i. e. *mulierem vagam*, et *garrulam*; *baggage* dictam ab illo Βαγαγια, quod Helych. ex Lystrate affert, pro Μαλαια, *vana*, *inepta*, *futilis*: talis fœmina, Gall. *bagasse*; Ital. *bagascia*; Holl. *bagassa* nuncupatur: an *impudent*, *impertinent*, *bold-buffy*.

BAGGAGE,

BAGGAGE, or *soldier's knapsack*; from the same root with BAG, Gr.

BAGNIO, Βαλανιον, *balneum*, five *balneum*; a *batb*.

BAIL, or *surety*; “Βαλλον, suppone ως την χειρα, to put as it were into a person's hands: from whence also comes a *bail*: unless we chuse to derive it from the Hebrew *baal*, which signifies to possess, to be master of. Nug.”

BAILIFF, “Βαλη, *consiliam*; *counsel*, *advice*; a *steward*: Nug.”—it is very wonderful that Jun. and Skinn. should take notice of both these words, and yet take no notice of their Gr. etym. whether they are derived from the same, or from different sources, as the Dr. has here informed us.

BAIT, to catch fish; Βιολος, *villus*, *esca*, *cibus*; *food*, *nourishment*; such as we receive when we bait at an *trn*: that Junius and Skinn. should hunt this word through all the rough and barbarous orthographies of the Sax. Teut. and Fr. Gall. tongues, and yet pay no attention to the Gr. etym. must have been the effect, not of ignorance, but partiality.

BAIZE, or *fine freeze*; if derived from its bay color, would be of Gr. extract. à Βαιον, vel Βαις, *parvus ramus palmæ*; a *small branch of the palm tree*: but if derived from the place where it was first of all made, it must be referred to the Sax. Alph.

BAKE, Βεκοος, *panis*; Phrygum linguâ; seu Βαυος, *fofnax*, *caminus*; an *oven*: Junius derives *bake* à Βαγος, *cibus*; quod eduliis igne excoctis plerumque utamur in *cibum*: Hesych. ad hæc Βαγος exponit κλασμα αριβι, ή μαζης, *frustum panis*, aut *maza*: idem quoque gramm. tradit Βαγαρον Laconibus diti τὸ χλιαρον, *tepidum*; any food dressed in an oven.

BA-LANCE, commonly pronounced *ballance*; Λικων, *langula*, *lanx*; a *scale*, or *the basin of a balance*; generally understood as *the beam to which they are suspended*; but when understood in that sense, it acquires a different root; viz. à Λογχη, *lancea*: Hispani hodieque appellant *lança*; Celtæ, five Franci, *lance*; Belgæ, seu Germani inferiores *lancie*: sed et Britannis, quorum sermo idem olim ac Celtarum, *lanuce nominatur*:—all these words seem to signify a lance, or spear; and from its shape to have been applied afterwards to *the balance*, or *beam*, to which, as we just now observed, *the scales are hung*.

BALCONY, à Πασσαλος, *palus*; q. d. *palicus*, *palico*; unde Italicum *palco*; *balco-ny*.

BALD or *bare*; Φαλακρος, *calvus*, *depilis*; void of hair.

BALD, *bold*: “it also signifieth *swift*, or *sud-*

daine: Verst.”—but **BOLD** is of Greek extract. as we shall see under that art.

BALDER-DASH; “Sax. Balð, *audax*; Balþer, *audacior*, *audacius*; et Dash, *miscere*; q. d. *potus temerè mixtus*: Skinn.”—so far the Dr. thought proper to go; but no farther he: however we shall see presently that both **BOLD**, and **DASH**, are Gr.

BALD-WIN, “asmuch to say as *cito-vincens*; quasi, *bold-winner*, *soon-vanquishing*, *quick-overcoming*: Verst. and Camd.” who suppose them both to be Sax. but both **BOLD**, and **WIN**, are Gr.

BALE of goods; both Junius and Skinn. could derive this word from only the Gall. Belg. Fr. Gall. or Teut. tongues; and yet they both acknowledge that the *sarcina*, *fascis mercium bene convoluta*, took its rise from a *ball*; in Lat. *pila*, seu *massa rotunda*; and yet take no notice of the word *pila*, which Hesych. will help us to derive from Παλλα, σφαιρα εκ ποικιλων ημερων πεποιημενη; and he had said a little before Παλλισθαι (or Παλλισθαι) σφαιριζεν, a *ball*, *sphere*, or any round thing to play with; and here made use of to signify any bundle of goods, bound and tied up close together in a round form, or made like a packet, truss, &c.

BALE out water; “vox nautica;” says Skinn. “significat autem aquam per ruinas navis irruentem situlis, hydriis, cantharis, et hujusmodi vasis exonerare: credo parum deflexo sensu à Fr. Gall. *balayer*, *bailler*; *verrere*, *everrere*; hoc autem *balay* fere ausim deducere à Lat. *palea*; quâ voce, sub lapsum Imperii, pro *stramine* utebantur; ut apparet in voce Fr. Gall. *paille*; Ital. *paglia*; *stramina* autem colligata *scopæ* usum facile præbere potuerunt:”—and from this action of *sweeping*, or *scooping*, the term *bale out water* seems to have taken its origin; and if this be the true etym. we may trace it to a much higher source; for Voss. tells us, that *palea*, according to Cæs. Scal. is derived παρα τὸ Παλλαι, quâ ratione etiam vannus ab eadem jactatione, Βαλλαι; *palea* ergo à Παλλω, *quatio*, *moveo*, *vibro*; to *sweep*, or *scoop out the bilged water*.

BALK, or *beam*; Πασσαλος, *palus*; q. d. *palicus*, *palico*; quasi *balico*; unde *balk*; *trabs*, *ignum*; a *large piece of timber*.

BALK, or *ridge*; either from the same root; because it is a strip of land, which seems to lie in the fields like a *balk*, or *beam of timber*: or else this word now may be derived à *porca*; quod in arando extat; sc. *terra inter duos agros elata, relicta*; a *ridge of land, left unplowed in order to remain as a boundary, or limit*: *porca* dicatur quasi *porreeta*; Varro lib. IV. de L. L.: ab eo quod

aratri vomer *sustollit, sulcus*; quòd ea terra jacta *projeeta, seu porreeta, porca*: see MEAR-BALK; Gr. *a ridge of land in the fields.*

BALL, *an assembly*; “*Βαλλιζω, tripudio; to dance; festas choreas duco; Upt.*” *to lead the festal dance.*

BALL, *or round thing to play with*; “*Βαλλω, jacio; to throw, or cast; because it is tossed from one to another: or from Παλλω, vibro; to vibrate; because it seems to vibrate backwards and forwards: or else ball may be derived from Πίλος, pila; a ball, in Eustathius. Nug.*”—we have just now observed, under the art. *Bale of goods*, that Hesych. has defined Παλλα by σφαῖρα εκ ποικιλῶν νημαῶν πεποιημένη: and he had said a little before, Παλιζεσθαι, (or Παλλιζεσθαι) σφαῖριζεν, *a ball, sphere, or any round thing to play with.*

BALLAD, *Βαλλιζω, tripudio; to skip, and dance about; and antiently used to signify a ludicrous song, accompanied with odd gestures*: Verft. supposes that *ballad* comes from “*leyd, ley, lay; a song of a deed don:*”—but we shall see that even in that case LAY would be Gr.

BALLISTA; *Βαλλω, jacio; to hurl, or throw; a warlike engine among the Romans, to hurl prodigious darts, &c.*

BALLOT: “*Βαλλεκα invenies apud Hesych. quod Ψηρον, exponit; but this seems to be an explan. rather than a deriv.; for there is no doubt but that our word ballot originates from ball, i. e. from Βαλλω, jacio; suffragia mittere; says Skinn. præsertim, ubi per pilas, vel spherulas, sortes in electione captantur:*”—*to give a vote by casting in a white, or a black ball.*

BALLUSTRADE, “*parvæ et rotundæ brevas columnæ in medio pilas habentes; quia rotundæ sunt instar pilarum: Skinn.*”—and consequently will take the same deriv. with BALL. Gr.

BALM } *Βαλσαμον, balsamum; a moist fra-*
BALSAM } *grant juice, or gum.*

BAMBLES, *Παραπολεω, Αναπολεω, ambulo, obambulo; to walk atwart, with the legs playing one over the other.*

BAND of soldiers, as the trained bands: “*from Βανδον, says Dr. Nug. (if there be any such Gr. word); taken from the Lat. pandum; (if there be any such Lat. word); and which in Suidas is mentioned as denoting a military ensign: or from the German bant (if there be any such German word); and from thence comes the word banner: Nug.*”—but we shall see presently that BANNER is Gr.

BAND, *to tie with* } *Πεδειν, vel Πιδειν, vincire*
BANDAGE } *balteo; to bind, or tie fast*
with a cord, rope, &c.

BANDOLEER, “*Πεδειν, vel Πιδειν, vincire balteo; to bind, or tie with a belt; hinc Fr. Gall. bandouilleres; pyrii pulveris theca; à voce bande; fascia; quia fasciis appenduntur: Skinn.*”—*small leather cases for gunpowder, which formerly hung at the belts of soldiers.*

BANDORE, *Πανδορα, instrumentum musicum; a musical instrument, now out of use.*

BANDS, perhaps from *Φαινω, Φανω, unde pando, quasi bando; or else from Πειλω, pateo; to display, unfold, spread abroad; because they are broad pieces of cambric, displayed, or spread over the upper part of a clergyman's cassock.*

BANDY-legged; *Φαινω, Φανω, unde pando, are; and ere; pandus, a, um; quod expandit; or else from Πειλω, pateo; to open; to bend in the middle; to display, or open wide: see BEND. Gr.*

BANDY words, or dispute: *à Βανδον, turma; vel totis viribus se opponere; to contend; to oppose, with all the virulence of speech.*

BANE, *Βελεμνον, vel Βελενιον, belenium; unde venenum; poison, or any noxious drug: Skinner, with some seeming probability, has derived bane, à Φονος, cades; Φεινω, occido; but he is rather too severe on himself when he subjoins, sed et hoc nimis criticum est, i. e. longe arcessitum;—because it is Gr.*

BANG, *Πλησσω, Πληγω, plango, quasi blango, blang, bang; to beat, knock, strike: Skinner acknowledges that the “Teut. bengel takes its origin from baculus, per epenth. τὰ ν, quasi banculus; ut in render à reddo:”—should this be true, then our word bang may be derived from Βακλον, bacillum, bacillus; unde baculus, banculus, bang; to strike with a staff, stick, or cane.*

BANGLE-eared; *aures pendulæ, quasi bengulæ, bangle; banging ears; long ears banging down.*

BANK, or counter; “*Αβακος, Nug.*”—but Αβακος is only the genitive of Αβαξ, αβακος, abacus; “*from whence,*” says the Dr. “*they have formed bancus; a bank, or bench; any thing flat, as a desk, or board to write on; and from hence is derived the Bank of England; meaning the desk, or board they write on.*

BANK-RUPT: from the same root; *Αβαξ, αβακος, a desk; and Ρηγνυμι, rumpo, ruptus; “qui rationes conturbavit, et è foro decessit; Skinn.” who writes it bankrout, and would not acknowledge the Gr. deriv.; but supposes it comes from the Fr. Gall. banque-route; let it; still banque-route is not the original; for banque is undoubtedly Greek; and route is only the shocking French barbarism of ruptus, à rumpo; fortasse à Ρηγω, Ρηγνυμι, frango, rumpo; to break; so that the compound signifies bank-broken; one who either by misfortunes,*

misfortunes, or misconduct in trade, is unable any longer to keep his books open; and consequently is obliged to shut up his desk, or is desk-broken.

BANK of a river; or a mound of earth; Βανος, mons, collis; a bill, or rising ground, to restrain the current of a river, &c.

BANKET; "commonly written, and pronounced *banquet*, and *banqueting-house*, from the Fr. Gall. *banque*; Ital. *banco*; Teut. *benck*; Sax. Bæncc. Skinn."—in short, from any thing, rather than from Αβαξ, αβακος, *abacus, sella, scamnum*; quia convivæ ad mensam in orbem circumfident; a seat, bench, table, desk, or any such thing to write at, or eat off on, &c.

BANNER, Φαινω, Φανῶ, quasi Φανδω, *pando, bando*; to display, unfold.

BAPTISM, Βαπτίζω, *baptizo*; to baptize; dip, or wash: R. Βαπίζω, *mergo*; to plunge under water, to sink. Nug."

BAR, or *par*; Clel. Voc. 8, says, that "*bar*, or *mar*, both signify *judgment*: and in p. 6, he had told us, that *bar*, or *par*, was also called (*mar, maire*, p. 25) *mage*; whence *magus*; *maius*, &c."—consequently Gr. either from Μεγας, *magnus, major, majus*, seu *maius*: or else, as he says, p. 83, "*ey*, or *may* (the initial *m* being purely adventitious) in the sense of *legal power*, gives the word *magus*, which in the Latin was softened into *maius* (or rather *majus*); but that *maius* signified *judge* is indisputable; its root was *ey*; *the law*."—consequently Gr. for if we add only the article *l* to *ey*, and write it *ley*, as in *par-ley-mot*, we shall see it derives à Λε-γω, *dico, jus dicere*: and in p. 33, n. he says, "the term now in use for a student's being called to the bar, means his being made an *advocate*, which the Greeks have translated Παρακλητος, or *paraclet*; which by the Christian divines has received a sanctification in a theological sense; and might have been anciently written *bar-ey-called*, or called to the bar of the law; a *barrister* in short."—all Gr.

BARBARISM } Βαρβαρισμος, Βαρβαρος, *bar-*
BARBAROUS } *barismus, idioma barbaricum*; a barbarous expression, or rude use of words; *ineruditus*; *rustic, clownish, and exotic*: Nug."—the word in its primary sense, says Clel. Way. 1, only meant a *person born in a distant country*: it was indeed afterwards absurdly perverted into a term of reproach.

BARB. } Βαρβη, *barba*; a beard; the fang of
BARBEL } a book, dart, or spear; though per-
BARBER } haps the fish, named a *barbel*, may be derived from Φαργος, *barbulus*.

* **BARD**, *bardus*; a *British poet*: properly speaking, this word can be of neither Gr. nor Lat. extract. and therefore it is referred to the Sax. Alph.

BARDASH; "vox nuper civitate donata (but instead of being adopted, it ought to have been banished from our own, and from every other alphabet in the universe); ab Ital. *bardascio*; Fr. Gall. *bardache*; *draucus, cinædus*: Gr. etiam Βαρδας apud Hefych. et Phavor. reperitur; et ab utroque κιναιδος, redditur: Skinn. sed unde inquires istud Ital. *bardascio*? credo dictum quasi *bardaccio*; hoc à *bardo* pro *bardato, equus ornatus, et instructus*: notum autem est *equitare*, apud multas gentes præcipue Gallicam, lascivo sensu usurpari; et nemo nescit turpes illos amatores sua Παιδιχα; studiose et ambitiose in delicias suas ornare:"—a set of the most despicable, and detestable wretches on the face of the earth; *dressed up, and prinked out, for the most abominable purposes*.

BARE: both Jun. and Skinn. have traced this word through all the northern languages; and yet acknowledge that alludit Gr. Φαειρος, *lucidus, conspicuus*; à Φαος, *lux*; nuda enim luci exposita et conspicua sunt: to which Skinn. adds, "sed plusquam alludit Lat. *pareo, pro appereo*; quia nuda maxime parent:"—but *pareo, pro appereo*, certainly orig. from Παρειμι, *adsum*: so that when any thing is bare and uncovered, it may really and literally say, *here I am, plain and open to all view*.

BARGAIN; "Fr. Gall. *barguigner*; *licitari, licitando cunctari*; Ital. *bargagno*; *paſtum*; *bar-gagnare*; *pacisci*: ab Ital. *per*; pro; et *gagnare*; pro *quadagnare*; *lucrari*; qui enim *licitatur, lucrum querit*: Skinn."—after what the Dr. has here advanced, it may seem perhaps too violent an etym. to derive *bargain* from Νικω, by transposition Ινω, *vinco*; and yet it has very probably drawn its origin from thence; for Νικω undoubtedly gave birth to *vinco*; *vinco* as undoubtedly gave birth to *win*; *win* as undoubtedly gave birth to the Teut. word *gewinnen*; and *gewinnen* very probably being contracted to *gwin*, might have given birth to *gain*; and then *gain*, being joined to the other part of the compound *bar*, (whatever source that may be deduced from, or whatever it may signify, for I have not yet been able to trace it) may have given birth to our word *bar-gain*; and if so, the latter part of it would undoubtedly be Gr.

BARGE } Βαρς, *navis, navigium*; a small

BARK } *ship*.

BARK as a dog; "Βουχαομαι, *rugio*; non tantum de leonibus, sed et aliis feris: or from Βαυζω, *latro*; verbum fictum ex voce canum, quam latrando edunt, Βαυ-Βαυ: Theocr. Idyll. vi. à δε Βαυδου, προ Βαυζου, i. e. ὑλαξτε, *to bray, howl, or bark*: Upt."—or from Βραχω, *sono*; by transposition *bark*.

BARK of a tree; "Βαρς, *barca*; *cortex*; the rind of a tree. Nug."

BARK-

rally translated *the arm, the arm-pit; a wing, a pinion; and a flight.*

AXIOM, "Αξιωμα, Αξιου, Αξιος, dignus, meritum, enunciatum; an established, received maxim. Nug."

AXIS } Αξων, Αξος, axis; *the axletree of a carriage; also in astronomy the poles of the world; or rather the axis of the earth.*

AY. } for AGE, "ab An, semper; always, for AYE } ever. Upt."

AY, or Yes; Kai, etiam; yes, also, even so.

AZIMUTH; vox Arabica: *great circles meeting in the Zenith, and passing through all the degrees of the horizon.*

AZURE, Ααζυριον, lapis lazuli; *a grey stone, or marble, of a grey, or sky colour; with spots of grey.*

B.

BABBLE, "Βαζω, Βαβαζω, inarticulatè loquor; *to speak inarticulately: or from Βαβιον, a Syrian word, which signifies a child; from whence comes the Italian bambo; and its diminutive bambino; an infant; as likewise bambolo; whereof they have afterwards formed bambole; to signify babies; from whence the Fr. seem to have taken their word babies; as also that of bimbelotiers; for those that make babies, or doll-dressers: see Mons. Menage: others derive it from Babel, confusion: Nug."*

BABE. } Notwithstanding the seeming probability which Nugent has shewn in the foregoing art. in deriving the word *baby* from the Syrian word Βαβιον, it may perhaps have taken its origin from the Greek interjection Βαβαι, *papa! interjectio admirantis! hey day! what have we here!* an expression at seeing any diminutive figure, as *a doll, a baby, a child.*

BACCHANALIAN } "Βακχος, Βακχευματα, BACCHUS } *Bacchus, Bacchanalia, orgia celebros; days of mirth and jollity: R. Βακχος: Nug.* sometimes he is called Ιαχος, from Ιαχη. Clel. Way. 4, has given us a most ingenious solution of the birth of *Bacchus*: "*Semele,*" he observes, "*signifies ripeness; and coxa in the Celtic is at once a thigh, and a wine cask; the mythology of the birth of Bacchus stands as follows: to preserve the grape from perishing by the equinoctial storms, about the vintage time in autumn, it is in its ripeness (Semele) cut from the plant, and lodged in a cask (Jupiter's thigh) there to go out its time, till fit for its new birth, i. e. drinking.*"

BACHELOR, *baccalaureus; a bachelor of arts in a university; also a single or unmarried man: sometimes we see this word written with a T; thus, BaTebelor; and then it seems to be derived from BaTalarus, Gallus miles, qui jam semel*

prælio (BaTale) præfuit: ita in palæstra literariâ BaTalarus cæpit nuncupari Lutetiæ, qui publice de arte quapiam disputasset. Clel. Way. 41; and Voc. 49, derives it from "*bas-age-caller; a scholar under age:*"—consequently still Gr.

BACKSTER; no more than a contraction of *a bake-house-keeper, i. e. a BAKER.* Gr.

BACON, Βακνος, *castratus, spado; ut proprie intelligantur carnes majales; a borrow hog, or fattened swine; which are generally cut, or spayed.*

BAD: "Belg. Quæd; malus; ejusdem sc. Germ. originis credo Gr. barb. Βελω, quod exponitur. ο πανν Ευσελης: Skinn."—but Jun. is of opinion, that "*fortasse ejusdem est originis cum basod; leno:*"—if so, then it is not Gr. barb. but pure Gr.

BAFFLE, "*videtur aliquam habere affinitatem cum Teut. baffen, vel blaffen; latrare; sevo veluti latratu alios perterrefacere, vel ludibrio habere: Jun.*" "*vel à particulâ initiali Teut. be; and Fr. Gall. fol; quod effertur fou; stultus; ut nos dicimus to befool, or make a fool of one: vel ab eodem be; et verbo fouler; præ contemptu concubare, et pedibus premere: hoc autem fouler originem debet Lat. fullo; quia fullonis est pannos calcare: Skinn.*" who generally admits of every etym. but the Gr. for we may imagine he would not admit, that these Fr. Gall. Teut. and even Lat. words, are all manifestly derived à Φλογω, quasi Φολγω, *fulgeo; unde fullo, fullonis; qui pannos fulgere facit; in order to which, the action of treading, pressing, squeezing, are undoubtedly necessary.*

BAG: both Jun. and Skinn. allow that the Sax. Belge, Bælig, and Belg, unde verisimile est Angl. bag, are all derived from the Lat. *bulga*:—but then neither of them would allow that *bulga* was derived à Βολγος, pro Μολγος, quod Helych. exp. Βονος ακιος, *saccus coriaseus, bulga: "Æoles M, in B convertunt: similiter igitur pro Μολγος, Βολγος, unde bulga; sed quid repugnat, quo minus Gallos hanc vocem dicamus accepisse à Massiliensibus, qui Græce loquebantur? Voss."* a poucb, or *sachel.*

BAGGAGE, or rather BAGAGE, *buffy: Jun. and Skinn. suppose, that this word is derived from the same source with a soldier's bag, or knapsack.*—"quoniam vero istiusmodi sarcinæ atque impedimenta plurima negotii faceffunt itinerantibus, usurpari quoque cœpit vox *baggage* de fœminâ odiosè molestâ, cujusque consortio, sine ullo nostro incommodo, possumus carere: Jun." after which he adds, nisi malis *ambubajam, i. e. mulierem vagam, et garrulam; baggage dictam ab illo Βαγαια, quod Helych. ex Lyficate affert, pro Μολαια, vana, inepta, futilis: talis fœmina, Gall. bagasse; Ital. bagascia; Holl. bagassa nuncupatur: an impudent, impertinent, bold-buffy.*

BAGGAGE,

BAGGAGE, or *soldier's knapsack*; from the same root with BAG, Gr.

BAGNIO, Βαλανιον, *balineum*, sive *balneum*; a *bath*.

BAIL, or *surety*; “Βαλλον, suppone τις την χαιρα, to put as it were into a person's hands: from whence also comes a *dail*: unless we chuse to derive it from the Hebrew *baal*, which signifies to possess, to be master of. Nug.”

BAILIFF, “Βαλη, *consilium*; *counsel*, *advice*; a *forward*: Nug.”—it is very wonderful that Jun. and Skinn. should take notice of both these words, and yet take no notice of their Gr. etym. whether they are derived from the same, or from different sources, as the Dr. has here informed us.

BAIT, to catch fish; Βιολος, *viscus*, *esca*, *cibus*; *food*, *nourishment*; such as we receive when we bait at an inn: that Junius and Skinn. should hunt this word through all the rough and barbarous orthographies of the Sax. Teut. and Fr. Gall. tongues, and yet pay no attention to the Gr. etym. must have been the effect, not of ignorance, but partiality.

BAIZE, or *fine freeze*; if derived from its bay color, would be of Gr. extract. à Βαιον, vel Βαις, *parvus ramus palmæ*; a *small branch of the palm tree*: but if derived from the place where it was first of all made, it must be referred to the Sax. Alph.

BAKE, Βεικος, *panis*; Phrygum lingua; seu Βαυος, *forax*, *caminus*; an *oven*: Junius derives *bake* à Βαγος, *cibus*; quod eduliis igne excoctis plerumque utamur in *cibum*: Hesyck. ad hæc Βαγος exponit κλασμα αβη, ή μαζης, *frustum panis*, aut *maza*: idem quoque gramm. tradit Βαγαρον Laconibus dici τὸ χλιαρον, *tepidum*; any food dressed in an oven.

BA-LANCE, commonly pronounced *ballance*; Λικων, *langula*, *lanx*; a *scale*, or *the basin of a balance*; generally understood as *the beam to which they are suspended*; but when understood in that sense, it acquires a different root; viz. à Λογχη, *lancea*: Hispani hodieque appellant *lança*; Celtæ, sive Franci, *lance*; Belgæ, seu Germani inferiores *lancie*: sed et Britannis, quorum sermo idem olim ac Celtarum, *lanuce nominatur*:—all these words seem to signify a *lance*, or *spear*; and from its shape to have been applied afterwards to *the balance*, or *beam*, to which, as we just now observed, *the scales are hung*.

BALCONY, à Πασσαλος, *palus*; q. d. *palicus*, *palico*; unde Italicum *palco*; *balco*-ny.

BALD or *bare*; Φαλακρος, *calvus*, *depilis*; void of hair.

BALD, *bold*: “it also signifieth *swift*, or *sud-*

daine: Verft.”—but **BOLD** is of Greek extract. as we shall see under that art.

BALDER-DASH; “Sax. Balð, *audax*; Balber, *audacior*, *audacius*; et Dash, *miscere*; q. d. *potus temerè mixtus*: Skinn.”—so far the Dr. thought proper to go; but no farther he: however we shall see presently that both **BOLD**, and **DASH**, are Gr.

BALD-WIN, “asmuch to say as *cito-vincens*; quasi, *bold-winner*, *soon-vanquishing*, *quick-overcoming*: Verft. and Camd.” who suppose them both to be Sax. but both **BOLD**, and **WIN**, are Gr.

BALE of goods; both Junius and Skinn. could derive this word from only the Gall. Belg. Fr. Gall. or Teut. tongues; and yet they both acknowledge that the *sarcina*, *fascis mercium bene convoluta*, took its rise from a *ball*; in Lat. *pila*, seu *massa rotunda*; and yet take no notice of the word *pila*, which Hesyck. will help us to derive from Παλλα, σφαιρα εκ ποικιλων ημαλιν πεποιημενη: and he had said a little before Παλιζεσθαι (or Παλλιζεσθαι) σφαιριζεν, a *ball*, *sphere*, or any round thing to play with; and here made use of to signify any bundle of goods, bound and tied up close together in a round form, or made like a packet, truss, &c.

BALE out water; “vox nautica;” says Skinn. “significat autem aquam per ruinas navis irruentem situlis, hydriis, cantharis, et hujusmodi vasis exonerare: credo parum deflexo sensu à Fr. Gall. *balayer*, *bailler*; *verrere*, *everrere*; hoc autem *balay* fere ausim deducere à Lat. *palea*; quâ voce, sub lapsum Imperii, pro *stramine* utebantur; ut apparet in voce Fr. Gall. *paille*; Ital. *paglia*; *stramina* autem colligata *scopa* usum facile præbere potuerunt:”—and from this action of *sweeping*, or *scooping*, the term *bale out water* seems to have taken its origin; and if this be the true etym. we may trace it to a much higher source; for Voss. tells us, that *palea*, according to Cæs. Scal. is derived παρα τὸ Παλλεν, quâ ratione etiam vannus ab eadem jactatione, Βαλλεν; *palea* ergo à Παλλω, *quatio*, *moveo*, *vibro*; to *sweep*, or *scoop out the bilged water*.

BALK, or *beam*; Πασσαλος, *palus*; q. d. *palicus*, *palico*; quasi *balico*; unde *balk*; *trabs*, *ignum*; a *large piece of timber*.

BALK, or *ridge*; either from the same root; because it is a strip of land, which seems to lie in the fields like a *balk*, or *beam of timber*: or else this word now may be derived à *porca*; quod in arando extat; sc. *terra inter duos agros elata, relicta*; a *ridge of land, left unplowed in order to remain as a boundary, or limit*: *porca* dicatur quasi *porreeta*; Varro lib. IV. de L. L. ab eo quod

aratri vomer *suffollit, sulcus*; quod ea terra iacta *proiecta, seu porrecta, porca*: see MEAR-BALK; Gr. a ridge of land in the fields.

BALL, an assembly; "Βαλλίζω, tripudio; to dance; festas choreas duco; Upt." to lead the festal dance.

BALL, or round thing to play with; "Βαλλω, jacio; to throw, or cast; because it is tossed from one to another: or from Παλλω, vibro; to vibrate; because it seems to vibrate backwards and forwards: or else ball may be derived from Πίλος, pila; a ball, in Eustathius. Nug."—we have just now observed, under the art. Bale of goods, that Hesych. has defined Παλλα by σφαῖρα ἐκ ποικιλῶν υἡμῶν πεποιημένη: and he had said a little before, Παλιζεσθαι, (or Παλλιζεσθαι) σφαίριζεν, a ball, sphere, or any round thing to play with.

BALLAD, Βαλλιζω, tripudio; to skip, and dance about; and antiently used to signify a ludicrous song, accompanied with odd gestures: Verft. supposes that ballad comes from "leyd, ley, lay; a song of a deed don:"—but we shall see that even in that case LAY would be Gr.

BALLISTA; Βαλλω, jacio; to hurl, or throw; a warlike engine among the Romans, to hurl prodigious darts, &c.

BALLOT; "Βαλλεα invenies apud Hesych. quod Ψηφον, exponit; but this seems to be an explan. rather than a deriv.; for there is no doubt but that our word ballot originates from ball, i. e. from Βαλλω, jacio; suffragia mittere; says Skinn. præsertim, ubi per pilas, vel spherulas, sortes in electione captantur:"—to give a vote by casting in a white, or a black ball.

BALLUSTRADE, "parvæ et rotundæ brevas columnæ in medio pilas habentes; quia rotundæ sunt instar pilarum; Skinn."—and consequently will take the same deriv. with BALL. Gr.

BALM } Βαλσαμον, balsamum; a most fra-
BALSAM } grant juice, or gum.

BAMBLES, Παραπολεω, Αναπολεω, ambulo, obambulo; to walk atwart, with the legs playing one over the other.

BAND of soldiers, as the trained bands: "from Βανδον, says Dr. Nug. (if there be any such Gr. word); taken from the Lat. pandum; (if there be any such Lat. word); and which in Suidas is mentioned as denoting a military ensign: or from the German bant (if there be any such German word); and from thence comes the word banner: Nug."—but we shall see presently that BANNER is Gr.

BAND, to tie with } Πιδειν, vel Πιδαν, vincire
BANDAGE } balteo; to bind, or tie fast
with a cord, rope, &c.

BANDOLEER, "Πιδειν, vel Πιδαν, vincire balteo; to bind, or tie with a belt; hinc Fr. Gall. bandouilleres; pyrii pulveris thecæ; à voce bande; fascia; quia fasciis appenduntur: Skinn."—small leather cases for gunpowder, which formerly hung at the belts of soldiers.

BANDORE, Πανδορα, instrumentum musicum; a musical instrument, now out of use.

BANDS, perhaps from Φαινω, Φανω, unde pando, quasi bando; or else from Πιλω, pateo; to display, unfold, spread abroad; because they are broad pieces of cambric, displayed, or spread over the upper part of a clergyman's cassoc.

BANDY-legged; Φαινω, Φανω, unde pando, are; and ere; pandus, a, um; quod expandit; or else from Πιλω, pateo; to open; to bend in the middle; to display, or open wide: see BEND. Gr.

BANDY words, or dispute: à Βανδον, turma; vel totis viribus se opponere; to contend; to oppose, with all the virulence of speech.

BANE, Βελιμον, vel Βελιον, belenum; unde venenum; poison, or any noxious drug: Skinner, with some seeming probability, has derived bane, à Φονος, cædes; Φεινω, occido; but he is rather too severe on himself when he subjoins, sed et hoc nimis criticum est, i. e. longe arcessitum;—because it is Gr.

BANG, Πλησσω, Πληγω, plango, quasi blango, blang, bang; to beat, knock, strike: Skinner acknowledges that the "Teut. bengel takes its origin from baculus, per epenth. τα η, quasi banculus; ut in render à reddo:"—should this be true, then our word bang may be derived from Βακτρον, bacillum, bacillus; unde baculus, banculus, bang; to strike with a staff, stick, or cane.

BANGLE-eared; aures pendulæ, quasi bengulæ, bangle; banging ears; long ears banging down.

BANK, or counter; "Αβακος, Nug."—but Αβακος is only the genitive of Αβαξ, αβακος, abacus; "from whence," says the Dr. "they have formed bancus; a bank, or bench;" any thing flat, as a desk, or board to write on; and from hence is derived the Bank of England; meaning the desk, or board they write on.

BANK-RUPT: from the same root; Αβαξ, αβακος, a desk; and Ρηγνυμι, rumpo, ruptus; "qui rationes conturbavit, et è foro decessit; Skinn." who writes it bankrout, and would not acknowledge the Gr. deriv.; but supposes it comes from the Fr. Gall. banque-route; let it; still banque-route is not the original; for banque is undoubtedly Greek; and route is only the shocking French barbarism of ruptus, à rumpo; fortasse à Ρηγω, Ρηγνυμι, frango, rumpo; to break; so that the compound signifies bank-broken; one who either by
misfortunes,

misfortunes, or misconduct in trade, is unable any longer to keep his books open; and consequently is obliged to shut up his desk, or is desk-broken.

BANK of a river; or a mound of earth; Βανος, mons, collis; a bill, or rising ground, to restrain the current of a river, &c.

BANKET; “commonly written, and pronounced *banquet*, and *banqueting-house*, from the Fr. Gall. *banque*; Ital. *banco*; Teut. *benck*; Sax. Bæncc. Skinn.”—in short, from any thing, rather than from Αβαξ, αβακος, *abacus, sella, scamnum*; quia *convivæ ad mensam in orbem circumfident; a seat, bench, table, desk, or any such thing to write at, or eat off on, &c.*

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BARBARISM } “Βαρβαρισμος, Βαρβαρος, *bar-*
BARBAROUS } *barismus, idioma barbaricum; a*
barbarous expression, or rude use of words; ineruditus; rustic, clownish, and exotic: Nug.”—the word in its primary sense, says Clel. Way. 1, only meant *a person born in a distant country*: it was indeed afterwards absurdly perverted into a term of reproach.

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BARBER } haps the fish, named *a barbel*, may be derived from Φαργος, *barbulus*.

* **BARD**, *bardus; a British poet*: properly speaking, this word can be of neither Gr. nor Lat. extract. and therefore it is referred to the Sax. Alph.

BARDASH; “*vox nuper civitate donata* (but instead of being adopted, it ought to have been banished from our own, and from every other alphabet in the universe); ab Ital. *bardascio*; Fr. Gall. *bardache*; *draucus, cinædus*: Gr. etiam Βαρδας apud Hesych. et Phavor. reperitur; et ab utroque κιναιδος, redditur: Skinn. sed unde inquires istud Ital. *bardascio*? credo dictum quasi *bardaccio*; hoc à *bardo* pro *bardato, equus ornatus, et instructus*: notum autem est *equitare*, apud multas gentes præcipue Gallicam, lascivo sensu usurpari; et nemo nescit turpes illos amatores sua Παιδιχα; studiose et ambitiose in delicias suas *ornare*:”—a set of the most despicable, and detestable wretches on the face of the earth; *dressed up, and prinked out, for the most abominable purposes.*

BARE: both Jun. and Skinn. have traced this word through all the northern languages; and yet acknowledge that alludit Gr. Φαιρος, *lucidus, conspicuus*; à Φαιος, *lux*; *nuda enim luci exposita et conspicua sunt*: to which Skinn. adds, “sed plusquam alludit Lat. *pareo, pro appereo*; quia *nuda maxime parent*:”—but *pareo, pro appereo*, certainly orig. from Παρειμι, *adsum*: so that when any thing is *bare and uncovered*, it may really and literally say, *here I am, plain and open to all view.*

BARGAIN; “Fr. Gall. *barguigner; licitari, licitando cunctari*; Ital. *bargagno; pactum; bargagnare; pacisci*: ab Ital. *per*; pro; et *gagnare; pro quadagnare; lucrari*; qui enim *licitatur, lucrum querit*: Skinn.”—after what the Dr. has here advanced, it may seem perhaps too violent an etym. to derive *bargain* from Νικω, by transposition Νικω, *vinco*; and yet it has very probably drawn its origin from thence; for Νικω undoubtedly gave birth to *vinco*; *vinco* as undoubtedly gave birth to *win*; *win* as undoubtedly gave birth to the Teut. word *gewinnen*; and *gewinnen* very probably being contracted to *gwin*, might have given birth to *gain*; and then *gain*; being joined to the other part of the compound *bar*, (whatever source that may be deduced from, or whatever it may signify, for I have not yet been able to trace it) may have given birth to our word *bar-gain*; and if so, the latter part of it would undoubtedly be Gr.

BARGE } Βαρις, *navis, navigium; a small*

BARK } *ship.*

BARK as a dog; “Βρυχαομας, *rugio; non tantum de leonibus, sed et aliis feris*: or from Βαυζω, *latro*; verbum fictum ex voce canum, *quam latrando edunt*, Βαυ-Βαυ: Theocr. Idyll. vi. à δε Βαυῶδα, *pro Βαυζει, i. e. ὑλακτε, to bray, howl, or bark*: Upt.”—or from Βραχω, *sono*; by transposition *bark*.

BARK of a tree; “Βαρις, *barca; cortex; the rind of a tree.* Nug.”

BARK-

BARK *shize*; Verft. 150, tells us, that "*Bærckshyre* was so named of the plentie of *beorcken* trees, or as we now call them *birchen trees* that there grew."—only he should have told us that **BIRCH** was Gr.

BARN-ACLES, or *geese*; "*anser Scoticus*, *ἄλογος*, vel *ἔμλογων*: Ital. n. pl. *bernacche*, idem. credo, says Skinn. à nostro *bearn*; *filius*, *proles*; et *aac*; *quercus*, *robur*; et secundariò, *quævis arbor*."—and yet he could not, or would not, see that both *bearn*, and *oak*, were Gr.—but Junius says, "huc faciunt verba J. Bromton, *quæ* habet, ubi describit Hiberniam (rather *Scotiam*) habet et aves, quas *barnaces* vocant, aucis sylvestribus similes, quas de lignis abietinis, quasi contra naturam producit, quibus viri religiosi tempore jejuniorum vescuntur, eò quòd de coitu, vel de carne, minimè procreantur;"—the production of these creatures is one of the most extraordinary operations in nature, if the account given of them by the writers of natural history may be credited.

BARNARD } Verft. supposes this name to be

BERNARD } Sax. and to signify *bear's-beart*; (as in another instance we know Richard I. was called *ceur de leon*, or *lion's beart*); but *lion*, *bear*, and *beart*, are all Gr.

BARNE, or *child*: Junius writes it *bern*; Verft. *bearne* and *bearn*; Skinn. *bearn*; Clel. *bairn*; Ray, *baru*; and Lipsius, *barne*; and would have us derive it from the Sax. Run. Dan. Goth. Teut. Almann. Iceland. or other northern tongues; but Suidas tells us, that *Bærν* signifies '*ῥος*, *filius*; a *son*; which no doubt is descended from the Syriac *bar*; *Simon Bar Jona*, *Simon* the son of *Jonas*; which some editions of the New Testament give us as a proper name, *Simon Barjona*. Mat. xvi. 17.—however let us even suppose with all those gentlemen, that our word *barne* is only a various dialect for *born*; i. e. derived from the Sax. *Bærnan*, or *Bærne*, *parere*; still the Sax. is not the original language; for *Bærnan* undoubtedly signifies no more than *to bear*, or *bring forth*; and consequently is derived à *ἔρω*, *fero*, *porto*, *gero*; *to bear*, or *carry in the womb, till the time of birth*. It is more probable however that *barne*, or *bern*, is derived, as Clel. observes, Way. 62, from *verna*; in contradistinction to *liberi*, who were *free-born*; but *verna* was the name given to those *born in slavery*: though that gentleman derives *verna* from the Celtic *bairn*:—but *verna* seems to come from *ver*; and *ver* from *ἴμυ*, *ἔω*, unde *ἔαρ*, *ver*. Voss.

BARN-TEEMS; this compound signifies *broods of children*: see **TEAM**. Gr.

BARO-METRE, *Βαρομετρων*, *barometer*; a *mathematical instrument, to measure the weight of the*

air; a word compounded of *Barus*, *gravis*, *ponderosus*; and *Mēsuron*, *mensura*; *measure*.

BARON; none of the etymol. give us that satisfaction on this art. that Cleland affords us; though even that great antiquary has not gone quite far enough in the investigation of our word *baron*; he tells us only that "*bar*, *bir*, *par*, *pair*, *peer*, *mar*, *mage*, and *maire*, all signify *judge*:"—but why those words should signify *a judge*, any more than *a cardinal*, he has left us to trace out for ourselves: there are then only two reasons that occur at present; and the first is, that *bar*, and *par*, with all their numerous dependences, may signify *a judge*, because, as Clel. himself acknowledges, p. 6, that the "*bar*, or *par*, was also called *mar*, and *mage*;" "whence," says he, "the word *magus*; and thence certain districts, more or less large, received the name of *pagus*:"—now "*pagus* possis deducere à *Παγος*, *collis*," says Voss. "*nempe quia primitus in colle securitatis causâ ædificia extruxere*:"—and therefore *a judge* might antiently have presided as *a baron*, or *head* over his *parish*, or district: the second reason why *a baron* may signify *a judge* is, because, as Clel. acknowledges, *bar*, *par*, *mar*, and *mage*, may descend à *may*, *maius*, *majus*; all which visibly originate à *major*, i. e. à *Μεγας*, *magnus*; to signify *a grandee*, *a head*, *a judge* in all causes between the people.

BARON and *femme*; "*vox facialium propria*, antiquâ ling. Fr. Gall. *baron et femme*, i. e. *vir et femina*: Skinn."—here the Dr. stops:—we have seen the etym. of *baron*, in the foregoing art. as for *femme*, we shall see that under **FEMININE**. Gr.

BAR-PENS are explained by Clel. Voc. 130, to be seats of the *head druid*, *baron*, or *judge*: and in 210, he affirms, that "*pen*, *ven*, and *poll*, are radicals, signifying *the head*; because originally all sales or barterings were carried on by *heads of cattle*:"—consequently will take the same deriv. with *veneo*, *venal*, and *vendo*, to *vend*. Gr.

BARREL; "*nollem jurare aro rns Βαριλλος*, à *gravitate dici*; says Skinn."—It were rather to be wished he had said à *profunditate*:—but he goes on; "*malem igitur defectere à nostro bear*, vel *beer*; Ital. *bara*; *ferotrum*:"—this seems to be a strange etym. as well as strange orthogr.—if the word *barrel* be really of Sax. orig. it would be better to derive it à *bepe*; *bordeum*, *barley*; from whence our word *beer* is undoubtedly derived; and it is common to call it *a beer-barrel*; or *vessel to hold beer*: Sax.

BARREN, "*sometimes the privative in* (or as it is here written *en*) was placed at the end of a word; as in *barrin*, i. e. *barren*, or *not bearing*:"

ing: Clel. Voc. 4."—"vel forte per ellips. à Belg. *baerende*; Fr. Theotisc. *unbarig*; Sax. *unbepend*; non *pariens*; *baeren* enim Belgis *parere* significat. Skinn."—this ellipsis seems unnatural, since the Dr. acknowledges that *baeren* signifies *parere*; and yet by the ellipsis, *baerende* must signify non *parere*: nay, should the Dr. still insist on his ellipsis, we may nevertheless affirm, that both the Sax. *unbepend*, and the Belg. *baeren*, would originate à *Φερω, fero, quasi bero; to bear, to carry, to bring forth young, i. e. pario.*

BAR-RISTER, commonly derived from *bar*, in the sense of a person's being called to *the bar*: but it seems rather to be derived from the same root with **BAR-on**, in the sense of a *minor baron*, or *barrister*: consequently Gr.

BARROW; perhaps from *Bapov, pondus; a weight; a machine to carry heavy things in*: or else from *Φερω, fero, porto, bajulo; to carry, or bear, or barrow any great weight.*

BARROW-bog: "*Πορκος* Græcum est nomen antiquum, sed obsoletum; quòd nunc eum vocant *Χοιρον*: à *Πορκος*, Lat. *porcus*; Gall. *porceau*; Ital. *porco*; Hisp. *puerco*; Belg. *vercken*; Teut. *berg*; Sax. *beapzgh*; *farr, aper*: Jun. and Skinn."—this last word *aper*, makes me rather imagine that the Teut. *berg*, and Sax. *beapzgh*, are not derived from *Πορκος*, but from *Καπρος*:—"aliud autem *Καπρος*, Tyrrhenis, aliud Græcis; says Voss. Tyrrhenis *caprum* notabat; inde igitur Latinorum *caper*: at Græcis transmarinis *Καπρος* est *aper, majalis, verres castratus*:"—but after all; it is more probable that *barrow-bog* may be derived not from the Greek, but the Latin; though we have followed the Greek, and not the Roman manner of writing it; for the Romans called it *verres*; and Plutarch, in Cicero's life, as quoted by Voss. says, *Βερίην γαρ οἱ Ῥωμαῖοι τὸν μὴ ἐκτέμημενον*:—it would have answered our purpose better, if we were to read it according to the common editions *τὸν ἐκτέμημενον, castratus*; because *our barrow-bogs are fattened bogs, and consequently cut.*

BARROWS, or rather **BARUES**; *bills covered, or surrounded with trees*; both Jun. and Skinn. would derive it from the Sax. by giving us two words of different significations, and different etym. and yet they both meant the same thing; Jun. says, "*barrow, nemus, lucus*; maxime tamen ut videtur *syvula collem vestiens*; Sax. *beapz, beapue, or beopa*:"—and Skinn. says, "*barrowes, à Sax. beopz, tumulus*:"—and nothing more:—however, it certainly does not mean a *barren, naked bill, or mound, or tumulus*; but *one covered, or surrounded with wood, trees,*

&c.; since Junius himself has quoted Hesych. *Βαρυες, δένδρα: trees, grove, forest.*

BARTHAM, *Πυραϊθω, pyretbrum, barthram; pellitory of Spain*; sometimes called *priory of the wall*; which word *priory*, and perhaps *pellitory*, is only a contraction of *parietaria, à paries*:—but with regard to our present word *barthram*, it is evidently derived from *Πυρ, ignis; fire*; and *Αιθω, uro; to burn*; and therefore it would be better to write it *bartham*, and not *barthram*; for it is *Αιθω*, not *Αιθρω, uro; to burn*; this herb having a *hot, fiery, pungent root.*

BASE, "*Βαθυσ, profundus; deep, mean, low. Nug.*"—if the Dr. meant by *base, the foundation of a pillar*, he was undoubtedly right in the etym. for that is only the English word for *basis*: but if he meant, as he seems to mean by *base, any thing low, mean, and despicable*, he is probably wrong; for then it originates from a different root, viz. *Βασα, quod Hesych. exponit Αισχυνη, dedecus, infamia, probrum; disgrace, infamy, dishonesty.*

BASIL, "*Βασιλευς, regalis; royal; R. Βασιλευς, rex; a king. Nug.*"

BASIL of a ring: Skinn. writes it *bezeill*, vox quæ non nisi apud Higginium, et Janua Linguarum reperitur: (Ainsworth writes it *bezel, or bezil*; and translates it *the bezil of a ring*;) "*pala-annuli*; forte, continues Skinn. à Fr. Gall. *basin*; *pelvis annuli*; i. e. *pars annuli latior, et turgidior, cui inferitur gemma: vide bason*:"—but *bason*, as we shall see presently, is Gr.

BASILIC } "*Βασιλικη, regia domus; a royal*
BASILICA } *palace, a stately edifice*; but particularly applied to *churches erected to Saints. Nug.*—we are told by Clel. Voc. 43, and 85, that "*Βασιλευς, is derived from the Celtic mace, or vass; quasi vass-ul-eus; the minister of the mace.*"—the priority must be decided somewhere.

BASILISC, *Βασιλισκος, basiliscus; serpens quidam; a serpent.*

BASIS, *Βασις, basis, fundamen; a prop, foundation; also the foot of a pillar, or pedestal of a statue.*

BASK in the sun; "*Belg. baekeren een kindt; fovere infantem ad ignem, baekeren in de sonne, apri-care, captare solem: Skinn.*"—who acknowledges, "*hæc forte à verbo to bake; quod vide; q. d. ad ignem, seu ad solem quadantenus coquere.*" Lye also has given the like deriv. in his Add. ab Iceland. "*bakast; se calefacere*:"—but, if both these are proper deriv. then they may be deduced from the Gr. as under the art. **BAKE**. Gr.

BASKET, *Φασηλος, phaselus; navis-oblonga; an oblong boat*: or perhaps it may with greater propriety

propriety be derived à Βασκαιο, *fascino*; unde Βασκαιο, *fascinus*: if the words *fascis*, and *fasciculus* may take their origin from thence; a *bundle of sticks*, or a *fagot*. Junius says, “*videri posset vox basket traxisse aliquid ex Βασαζω, porto; to carry any thing in.*” which is a very good derivation; but not so good as the former by Voss.

BASON; both Jun. and Skinn. have traced this word (Junius, under the art. *basen*) à Fr. Gall. *basin*; Teut. Belg. and Dan. *becken*; Ital. *bacino*; Hisp. *bacia*, *basin*; and then adds, “*Martinius refert ad buccinum, species conchæ; unde quoque concha Italis est vas lotorii species, quod sit veluti capax quedam concha.*”—if this be the true deriv. then we must seek for another etym. Vossius quotes Suidas, “*qui docet Βυκαρν, buccinum, vel bucinus, esse οργανον μουσικον, meaning the sea shell, above mentioned, of that form which is generally given to a Triton.*”—let me only add, that Skinn. says, “*Covarruvias deflectit bason, à Βαθιος,*” and then adds; “*credo potius omnia Germ. et Goth. esse originis.*”—nations which perhaps scarce ever knew what a *bason* was, till of late years.

BASS } Βασσω, *profundior; deeper; the*

BASSOON } *lower, or deeper ground-work of music: R. Badus, profundus, magnus, gravis; deep-toned.*

BAS-TARD, “*Βασταρα, a common woman, a harlot, strumpet: Nug.*”—this appears with great speciousness, but that is all that can be said for it; for Skinn. has with much greater probability derived it, vel à Germ. *boesz, malus*; and *aerd*, vel *art, natura*: vel potius Teut. *boesz, malus*; et Sax. *steopt, ortus, editus; one base-born, born not in wedlock*: so that according to the Dr. the former half is Gr. the latter, Sax.: but with Clé. Voc. 3, we may rather suppose “*bastard* was derived from *base-tered*, or *laid on the ground*; because such illegitimate offspring were not entitled to the honours of filiation, till by the father taken up from the ground: this ceremony was called in Latin *tollere*; after which, the child was considered as little, if at all, inferior to what is now understood by *lawfully begotten.*”

BASTE, or *beat*. } Sued. *baså*; Iceland. *beysta*,

BASTE meat } *verberare, pulsare; vel cibum dum affatur butyri seu adipis liquamine ungeri: credo, says Skinn. à bast, cadere, percutere; quia olim cibum bacillo unctorio confricabant, nunc liquamen tantum eminus instillant: alludit Gr. Βασος, signat: Βασαζω, Βασω, porto; baculus enim corpus portat; seu sustentat: a stick, to drip meat with. Lye, in his Add. supposes it to be Iceland.*

BASTION, “*Βασιλειον, baculus; a staff, stick, or*

cudgel: R. Βασιλεια, the same; because the ancient bastions, and buildings were made of poles, and long sticks, or staffs: Nug.”—this explanation seems to have been misapplied; for, though Βασιλειον gives origin to *baculum* and *baculus*, yet it is very probable, that neither the Gr. or Lat. words gave origin to the French word *baston* (if there be any such word in French;) neither does the French word *baston*, or English word *bastion*, signify a *stick*, or *staff*; whatever the ancient *bastions* and buildings might have been made of: the word Βασιλειον, therefore has been applied to **BATOON**. Gr.

BASTONADA; “*Βασιλειον, baculus; a staff, stick, or cudgel; from the French baston; or the Ital. bastone: Nug.*”—so that now we have another authority to corroborate the former; and yet we may persist in referring this word Βασιλειον, to **BATOON**; only observing, that according to all the rules of etym. if Βασιλειον, and *baston* give origin to our word *bastion*; then this word ought to have been written *bastionada*.

BAT, or *club*; “*Βασιλειον, baculus: Upt.*”—this gentleman is right.

BATCH of *bread*, perhaps means no more than a *baking of bread*; as much in quantity as the oven can contain at *one baking*: if so, it would be Gr.

BATCHELOR: though most of our dictionaries give us this word under this form, yet it ought to be referred to **BACHELOR**. Gr.

BATE, or *make-bate*; Παλασσω, Παλω, quasi Βαλω, *batuo; to beat an argument; to bandy words; to hold a dispute: see to DEBATE. Gr.*

BATH, “*Βασιλειον, mergere; to dip, or plunge under water. Upt.*”

BATOON; Βασιλειον, *baculum; a staff, stick, or cudgel*; but now commonly used to signify a *general's truncheon*; in French *bâton*; from whence our word visibly descends; as *bâton* itself is visibly Gr. “*et Βασιλειον dicitur παρα το Βασειν, quomodo et Παβδος dicta existimatur παρα το Παον ποσειν Βασιλειον. Voss.*”

BATTEN; “*vel corruptum à fatten; vel à Sax. badian; to bathe; simo volutari, instar jumentum, fovere, pinguescere: Skinn.*”—but then the Dr. ought to have considered, that if we take either, or both, of these deriv. they are of Gr. extract. the former from Φαλιν, *præsepe; a manger, to fatten oxen at*; the latter from Βασιλω; *mergo; to dip, plunge, or roll in the mud*. Let me then observe, that the Belg. *baete, baeten; lucrum*; and the Teut. *batten; prodesse; to profit*, are evidently derived à Φαλιν, *præsepe*; above-mentioned.

BATTER,

BATTER, or *bruise*, Παῖω, quasi Βαίω, *calco*, *percussio*, *feria*; to *beat*, *bruise*, *pound*: from hence likewise comes

BATTER, or *mixture of flour, eggs, &c.* which are *beaten up together*.

BATTLE } “ Παλασσω, *percussio*, *batuo*: from
BATTLE-dore } *batuo* they have formed *batualia*, which properly signifies the place where two men exercised themselves in *fighting*: and from *batualia* comes *batalia*; from whence we have taken *battle*: Nug.”—it seems but reasonable to admit of this deriv. and yet Παῖω, quasi Βαίω, unde *batuo*, seems to have been much nearer; and perhaps Παλασσω itself may have originated à Παῖω, at least they seem to be *cognata*: with regard now to the latter compound word *battle-dore*, Skinn. supposes it to be derived à Sax. *tree*; Fr. Gall. *drea*, *dre*; *primariò arbor*; sed *secundariò quodvis lignum, fustis, seu stipes*:—these Sax. Fr. Gall. and Theotif. words undoubtedly gave origin to our word *tree*; and they themselves likewise are as undoubtedly derived à Δρυς, *quercus*, vel *quævis arbor*.

BAUBLES, Βυβαλία, sunt *ornamenta feminarum circa juncturas manuum*: Pollux, lib. V. c. 16, *a lady's trinkets, bracelets, &c.*

BAWD; Βαδας, κιναιδος, ως αμεριας, Hesych. (which last word by the way ought to have been printed with a capital letter Αμεριας, since it is a proper name); *a male, or female bawd*; generally *the latter*: there are many deriv. of this word, which, as they may afford some entertainment, I shall extract from other authors; and begin with good old Verstegan, who observes p. 333, that “this name of *bawd*, now given in our language to such as are the makers, or furtherers of dishonest matches, was not at the first of any ill signification, and therefore it is the lesse maruel, that it is the surname of a woorthipfull family in England, and of a marquis in Germanie; and albeit the Germans leave the *u*, and write it with *a*, yet found they the *a* as wee do *au*, and so to write it as they found it, it is no other then *bawd*; the true meaning whereof, both with them and in our moderne English, is *bathe*; and anciently was *bade*; where the reader is to note (as els where I have shewed) that *d* was of our anceters used in composition as *th*: it is also written in our old Teutonic *bad-stoue*, from whence wee derived *batb-stew*, or *batbing-stewes*; where hence wee may perceave that wee have taken the names both of *bawd*, and of *stewes*; and wee do also yet use the woord *stewing*, when wee dresse diuers things with hot licor, or water: now did many of these *bawd-stewes*, or as wee since have turned the name, *bot-bowfes*, come in length of tyme to

bee places of such dishonesty, that they grew into great contempt; the name of *stewes* becoming thereby to bee vnderstood for a *brothel-hous*; and the *bawd-holder*, or *batb-holder*, to bee accompted as the factor for incontinent people, and by vulgar corruption and abreuiation of speech (*holder* being omitted) the keeper of such a hous came to bee called *the bawd*: and whereas before I said that a woorthipfull family in England was surnamed *Baud*, which, as I have shewed, is all one with *bathe*; it may be that it took this name of some office belonging to *the bathe*, at the tyme of the coronation of some king, when as the knights of the *batb* are wont to bee made, &c.”—I have produced this long extract, both on account of the curiosity of its stile and orthography; and because Skinner has censured it rather too severely, without giving us a better deriv. in its room; for, says he, “*bawd*, à Fr. Gall. *baude*; *audax*, *impudens*; nos etiam lascivam feminam *a bold woman* appellamus: Verstegan longè improbabilius deflectit ab Angl. *batb*, quo sensu *lupanaria*, *batbes* and *bot-bowfes* appellamus: Salmas. *Lenones* olim Gr. Βαλλιωνας dictos asserit.”—I scarce know how to add to the length of this art. by quoting the following passage from Jun.—“hoc interim *bawd*, sicuti et *bad*, forte derivata sunt à Cambro Britannico *Bawddyn*, homo *sordidus, vilis, abjectus, nullius pretii*; à *baw*, *cænum, lutum, stercus*: fortasse quoque *bawd* (mutato, quod frequentissimum est, *l* in *w*,) derivatum fuit ex *bald*, *calvus*; nam vetus comœdia *Lenones* semper *calvos* representabat. Pollux, lib. IV. c. 16; ubi agit de personis comicis; ὁ Περροβοσκος τὰ χεῖλη ὑποσεισθαι, καὶ συναγατὰς οφθαλμοῦ, καὶ Αναπαλασθίαιας εἶναι, ἢ Φαλακρος, *Leno* labia distorquet, et supercilia contrahit, et *recalvaster* est, vel *calvus*.”—after all that has been said on this subject, it is to be lamented that the *honorable* profession, of which we have been speaking, is of much greater antiquity than any of the languages from which it has here been supposed, by these gentlemen, to be derived.

* **BAWL** *aloud*; vel à Βαλαντων, quod Hesych. expon. λαμπροφωνεσθαι, *altâ voce inclamare*: vel ut Casaub. deflectit à Βοαω, *clamo*; to *call aloud*; to *bellow* like a bull: see likewise the Sax. Alph.

BAY, to *bark at*; Βαῦζω, *latrare*; to *bark*, to *bay the moon*.

BAY *color*; Βαῖον, *parvus ramus palmæ*; a *small branch of the palm-tree*; because of *the color*: R. Βαῖς, the same.

BAY, or *barbour*: “Sax. *bÿge*; Belg. *baeye*; *sinus*: vel à Sax. *bÿzan*; *flectere*; to *bend*, or *bow*; nihil enim aliud est *sinus*, quam *litoris quædam flexura, et curvatura*: Skinn.”—then we may wonder

der why the Dr. would not derive it from *Bios*, *arcus*; *an arch, curve, or bow*.

BAY, or *stop*; to keep a stag at *bay*: if what Skinner says be right, that *to bay* potest deflecti à Sax. *bidan*, *Abidan*, *manere, præstolari*; unde Sax. *bayan*, quasi *bayan*, vel *baydan*; *to stop, to detain*; then it is a wonder the Dr. would not derive it from the same root with **BIDE**. Gr.

BDELLIUM, *βδέλλιον*, *bdellium*; *a precious stone*.

BEAD. Clel. Voc. 48, and 156, observes, that "the circlet of the crowns, worn by the barons, or judges, had only *pearls*, or rather *beads* to adorn them, which were the representatives in miniature of that great *bead*, or *mound*, which topped the crown, as well as of that which the judge (and now the king) held in one of his hands, and which was undoubtedly the symbol of peace:"—and in his note he observes, that "*bead*, or *bydb*, both express the idea of *habitation*:" then there might be no impropriety in deriving it à *Bios*, *vita, victus, facultates*; *the means of livelihood*; *the place of residence, or bidanca*: see **ABOARD**. Gr.

BEADLE; Jun. under the art. *bidde, mandare, jubere, imperare*, tells us, that the Sax. *beodan*; Belg. *bieden*; forte sunt à *Bia*, *vis*; unde *Βιαζομαι*, Æol. *Βιαδομαι*, *cogo*; quòd summarum potestatum imperia quendam *cogendi vim* habeant: and both he and Skinn. acknowledge that our word *beadle* is derived from the Sax. *bydel*; which originates à *beodan*, *nuntiare, jubere, madare*; and consequently are all descended à *Bia*.

BEAGLE, "*canis venaticus minor*; forte," says Skinn. "à Fr. Gall. *bugler*; *mugire*; hi enim valde profundos, et sonoros latratus, instar *mugituum*, seu *boatuum*, edunt: possem autem hoc Fr. Gall. *bigles*, et nostrum *beagles*, non incommodè deflectere ab Ital. *piccolo*, q. d. *cani piccoli*, i. e. *canes minores*; sunt enim respectu aliorum canum venaticorum *parvi*:"—and this latter interpretation may be the more readily adopted, because that ingenious, though unhappy man, Eugene Aram, has given the true deriv. of this word: "*beagles*," says he, "are a race of hounds, so named for being *little*; and perfectly agreeable to the primary signification of the Celtic *pig*, i. e. *little*: the Greeks have antiently used this word too, and in the sense of *little*, of which they seem to have constituted their *Πυγμαίος*, *a dwarf* (or *pygmy*): it still subsists among the Irish, and still in that language conveys the idea of *little*; as *sirr pig*, *a little man*; *ban pig*, *a little woman*;—and we ourselves," continues he, "retain it in the provincial word *peagles*, i. e. *cowslips*; a name imposed on them of old from *the littleness* of their flowers."—it is very remarkable now, that in

our language the word *pig* should be a diminutive, and signify *little*; and the word *big* should signify *large*; whatever language that latter word may be derived from.

BEAK of a bird } *Παινω, ξαινω, cado, tundo*; *to*
and of a ship } *beat, knock, peck at*: or else
from *Πηγυμι*, *pungo, sadio, stimulo*; *to goad, or*
strike with the bill.

BEAM in the eye: what the deriv. of this word may be, is very difficult to say; but that it cannot signify what is generally meant by the word *beam*, is evident from what Clel. has offered on this expression in Voc. 5, where he says, "I should rather think the Greek writer translated the Gaulish word *t'ay*, which signifies equally *a beam*, and *an ailment in the eye, une taye en l'oeil*, into the first; but his reason for it I do not pretend to canvass:"—but *ay*, or *ailment*, is Gr.

BEAM of the sun: see **BEAM**.

BEAM of timber; "*Βωμος, ara, trabs, signum*; quia prisca in lucis sacrificabant;" for which Skinner quotes Fr. Jun. the father of the great etymol.

BEAN; *Πυανον, faba*; *a puls, of the leguminous tribe*.

BEAR, or *beast*; *Βαρον, δαου*, Hesych. *villosum, birtum*; says Junius; but, quod nusquam invenio, says Skinn. and yet my edition of Hesych. has got it: *a shaggy, hairy, rough wild beast*: "mallem igitur," says the Dr. "si Græcus essem, declinare ab Æol. *Φηρ*, *bear*; pro *Φηρ, fera*; *a wild beast*:"—but this is too indiscriminate; besides, there are many *wild beasts, who have sleek, smooth skins*, and yet are properly *Φηρες*, but not *bears*.

BEAR, or *bring forth*; from the same root with *bear*, or *carry*; signifying *gerere in utero, vel ex utero*: and consequently Gr. as in the following art.

BEAR, or *carry*; "*Φερω, fero, porto*; *to lift, bear, or carry*; by changing *Φ* into *B*. Upt."

BEAR-BINDERS-lane, as Clel. Voc. 135, n. observes, is an abbreviation (and a strange distortion) of *Bar-reich-mynder's lane*, i. e. *the lane of the parish justice of the (mynd) peace*:—all Gr.

BEARD; "*Παρειας ποια, gena herba*, ut *Πωγων*, quasi *ποια γενειω*, *herba menti*; ut *απο Γενειω, γενειωτης*, sic quoque *απο Πορειας*, dicta *barba*, quasi *Πορεΐα*, et *Παρεΐατης, Παρεΐατης, barbatus*; *Βηρβη, κωδία μυκωνος*, Hesych. Stephanus Guichartus deducit à *Παππος*, inserto *ρ*, quasi *Παρρῖος*: est vero *Παππος lanugo, prima barba*: Voss." *the down on the cheeks; the first dawns of manhood*:—however, without all this difficulty, our word *beard*, according to Skinn. may be more naturally derived à *Βαρυς*, *gravitas*; *barba* enim, præsertim *prolixior, virilis gravitatis apud multas gentes, præsertim apud Turcas, et Græcos, indicium censetur*.

BEAST; "*Βησται*, Homero sunt *saltus, et convalles*;

velles; unde bestia; ut sit nomen ex loco, ubi plurimum agunt: Voss." at Græcis posterioribus, ut Codinus, atque aliis, continues he, Βεστιαριος est qui Latinis *vestiarius*; i. e. qui imperatoris *vestes*, et pretiosissima quoque adservaret; *an officer, like our groom of the stole*: but with regard to our present art. we must attend only to the former etym. to express *a wild creature, who inhabits the forests, and woods.*

BEAT, *bang, or bruise*; "Βασιλον, *baculus; a staff*: or from *batuo*, and that from Παλασσω, *percussio*: Nug."—or rather from "Βαλεω, vel Παλεω, *batuo, ferio, pulso; pedibus percutere et conculcare*: Voss." *to strike, knock, or cuff*: also *to throb, or beat quick.*

BEATI-FIC, Βιω, *beo, bears, beatus; blessed, happy*; nam Βιος non raro notat *divitias, ac bona*; as in the following passage:

Αρειος Βιολιο—φιλος δ' ην ανθρωποισι,
Παλις γαρ φιλεισκειν, οδ' επι οικια ναιων, II. 2, 14.

BEATING with child; "*breeding, gravid*: Ray."—had this gentleman but inquired of any the Northern ladies, they would have been able to have given him a better definition; they might have told him, that *beating with child* meant their being *quick with child*; as when the child **BEATS**, or leaps in the womb: consequently Gr.

BEAU } Βαυκος, *jucundus, delicatus; pretty,*
BEAUTY } *charming, sine*: vel à Βιω, *beo*;
unde forsitan *bellus; a happy man*—perhaps.

BE-BODE } "*gebode, or beode* (perhaps *be-*
BE-BODUN } *bode*) the same as **BIDDEN**,
or *commanded*. Verft.:"—consequently Gr.

BE-BYRIGED, "*buried*: Verft." who then refers us to *byrig*; which he supposes to be Sax. but we shall see under the art. **BURY**, that it is Greek.

BECK, or *rivulet*; Πηγη, *fons* haud dubie; Casaub. *scatebra, seu aqua siliens, rivulus; a little rivulet, or stream*: or perhaps it may be derived à Βεχω, *rigo, madefacio*; by only omitting the ρ, quasi Βεχω, *a beck, or small run of water, that does but just moisten the place over which it passes.*

BE-CLYPED, "*embraced*: Verft." who supposes it to be Sax. but it only seems to be another dialect for **CLASPED**. Gr.—we have many other words in our language, beginning with this Sax. preposition **BE**; as *bedeck, bedew, beloved, &c. &c. &c.* which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

BE-COMING, Κομμος et Κοσμος, *comis, ornatus; nice, curious, delicate, adorned*: vel à Μεσος, Μελεος, *modus, commodus; commodious, decent.*

BED } "*Nimis effem criticus, si forma-*
BED-RID } *rem ab. Edos, sedes, sella, lectus;*
addito sc. Digam. quasi *Fedos; Skinn.*"—so very cautious is the Dr. of admitting a Greek deriv.

BED of justice: this expression is a pure barbarism, into which we have been misled, as Clel. Way. 72, very justly says, by the French, "whose antient language (the Gaulish, or Celtic) being obliterated, or lost to them, the sense of this expression *un lit de justice*, among others, is now out of memory; thence that barbarous pleonasm, *tenir une lit de justice* (as if the *lit* here was derived from *lectus; a bed*; instead of *loi, loit, lit; law*;) *to hold a law of justice*; or a *court of justice*; i. e. *a court lect*; not a *bed of justice*; unless for her taking a nap on it."

BEDE "is a truly Saxon name," says Verft. and observes, that "it was the name of our first famous English wryter, known now by the name of *the Venerable Bede*: *bede, or bead*, signifying *prayer*:"—this interpretation may be very much doubted: *bead* seems rather to signify those *globules, or little round bodies*, by which they numbered their *prayers*, and not the *prayers themselves*: consequently Gr.: see **BEAD**. Gr.

BEDLAM } "*Sic autem nunc nobis Xenobedlemite* } *doebium maniacorum* dicitur;
à Teut. *betteler, mendicare; betteler, mendicus*;
q. d. *betteler-ham, vel bettel-ham, i. e. mendicorum mansio, seu domus*; Πτωχοληροειον, *the beggar's-home*: Skinn."—and both the Dr. and Jun. acknowledge that the Teut. *bettelen* orig. from the Belg. *bitten, or bidden*; the Sax. *bidan, or the Germ. pitten, or pieten*; and Jun. adds, "*libens deduxerim à Πυθαγομαι, Πυθομαι, vel Πυδομαι, peto, rogo, rogo*:"—so that at first, *Bedlam* was only *a receptacle for beggars*; but converted now to a much better purpose, *a retirement for lunatics, who are deprived of all power of taking care of themselves.*

BEE, Αβης, εχης, vel οφης, *volatilia*: Hesych. in Οιοσι: Anacreon et Theocritus οφης μελυσσε μικρος: this however seems to be only the poetic name for a *bee*, and does not fully answer the purpose of an etymol. and therefore with Isidorus and Virgil, as quoted by Voss. they were called *apes*, from their *hanging together connected by their feet, at the time of swarming*; "quod Maro ait

— *Pedibus connexæ pendent*: Geo. IV. 257. nam si *connexæ* coherent, atque (ut Isidorum dicere audimus) se pedibus invicem *alligant*; quid prohibet deducere ab antiquo *apio, i. e.necto, ligo?* Voss."—it were to be wished he had added that this obsolete verb *apio*, which seems to have given place to *apto*, was very probably derived from the Gr. verb *Απλω, necto, jungo; to join, to*

unite together, in that remarkable manner of the bees, as mentioned in the former part of this art.

BEECH; Φηγος, Dor. Φαγος, *fagus*; *bucene*; Sax. *bece*: *the beech-tree*: "nec ullo modo absurdum est, cum omnes literæ cognatæ sint, omnia hæc, præsertim Sax. *bece*, et *boc*; et Dan. *bog* ab eodem *fagus*, Φηγος, Dor. Φαγος, deflectere: Skinn."—thus Φαγος, *fagus*, quasi *bagus*, unde *bog*, *boc*, *book*, *bece*; *beech*.

BEEF; Βυς, *bos*, *boves*; unde *beeves*, and *beef*: *an ox*, *bull*, or *cow*.

BEE SOM: "Sax. *berm*; Teut. *baesem*; Belg. *besem*; *scopa*: nescio an à Lat. *versum*, *versare*; elisâ propter euphon. asperâ caninâ literâ *r*; et *v* consonâ in cognatum *b* mutatâ: Skinn."—we might rather suppose that *versum* ought to have been deduced from *verro*, not from *versare*: *verro*, according to Vossius, may be derived from Εβρουκω, *verrunca*; unde *verro*; nam *verrentes avertunt et averruncant sordes scopis*: he likewise mentions Βεβρω, seu Εβρω, quod interdum notat *deleo*, *perdo*; *to sweep*, or *brush away*.

BEE STINGS, "Πησσω, *cogo*, *coagulo*; *colostrum*, vel *colostra*, *lac coagulatum*:"—this derivation of Skinn. may perhaps be right; but tho' Πησσω signifies *cogo*, or *coagulo*; yet *beestings* are very far from being what he has explained them by *lac coagulatum*; for *lac coagulatum* is properly either *cheese*, or *curds*; but *beestings* are nothing more than *the first thick milk, which is common after birth; not coagulated, and run into curds and whey*, which is always done by means of some acid; but *such milk as is of a thicker consistence, than the common and ordinary sort*.

BEE T; Βήτα, *beta*; a very agreeable root, both of the red and white species; notwithstanding both Ainsw. and Nug. and most of our dictionary writers, call it *an unsavoury herb*: but in the first place, we may deny that *the beet is unsavoury*; and in the next place, it ought not to be ranked among the species of *herbs*; for it is no more an herb than a *parsnip*, or a *carrot*; for it is of that tribe of *roots*.

BEE TLE, or *mallet*; perhaps it would be more proper to write it *beastle*, since it seems to originate from Παλασσω, Πάλτω, quasi Βάτω, *batuo*; *to beat*; *malleus*, *percussorium*; a large wooden hammer.

BEG, Ερομαι, Ερωλω, Ερω, "quæro, quærens"; unde *geren*, *be-geren*, *desiderare*, *appetere*; q. d. *bergerer*; *petitor*, *rogator*; a *petitioner*, *entreater*: Skinn."—only now the Dr. should have traced it up to the Greek, and down to the English;—it is however a better deriv. than that given by Jun. viz. "à Βαγευσαν, hac illac *vagari*, et *oberrare*; *instar eorum, qui stipem emendicaturi discurrunt*; nam ita Βαγευσαν Suidæ exponitur, πλανήτευς: et Βαγευσαν

Hesychii sunt Ξισιθασαι:"—these are great authorities, and deserve attention.

BE-GET } evidently derived à Γενναι, Γενω,
BE-GIN } Γινωμαι, Γιγνομαι, *gigno*; *to beget*:
see **GET**, and **KINDRED**. Gr.

BE-HALF; Όλος, *totus*; *the whole*; unde Sax. *hal*; *totus*, *integer*; and **OF**; *ab*, *de*, *ex*; quod sc. *ex*, vel *de*, vel *abs toto decisum*, vel *dimidium est*: (quasi *hal-of*, *half*) hinc *be-half*, q. d. *pro meo dimidio*, vel *portione*; Teut. *meine halb*; *meine halben*, *pro meâ parte*, *meo nomine*: *on my account*, *for my sake*, *in my favor*.

BE-HAVE, Αβω, *habeo*, *gerere se*; *to carry*, or *demean himself*.

BE-HOLD, "to *be-buil*, or *be-oeild*: Cleland's Way. 24:"—but it is Gr. see **EYE**. Gr.

BEIGHT. Ray supposes this word to be a substantive, formed from the præterp. tense of the verb *bend*; as *bought* of *bow*: should this be right, it would then be derived from the Gr. as we shall see presently under the art. **BEND** and **BOW**: in the mean time, let me only observe from him, that *the beight of the elbow* signifies *the bending of the elbow*; and we have a nautical expression, *the beight of the anchor*, meaning the *curvature*, or *bending of its flooks*, or *arms*.

BEKER, Βικος, *vas vinarium*; a *wine vessel*; or *cup*: Upt."—this deriv. we might very readily admit, if Hesych. had not explained Βικος by Σιαμος ωλα εχων, which is rather a *pitcher*, *urn*, *jar*, or *cup*, *having two handles*; which a *beker* has not; for, according to our acceptation, a *beker* is a *large glass*, or *silver cup without handles*: however, not being able to trace a better etym. it must rest here.

BE-LAG. Skinner derives this from the Belg. *beleggen*, vel *beladen*; *onerare*; q. d. *luto*, vel *aquâ obsessus*, seu *oneratus*:"—loaded, or soaked with water: and consequently Gr.: see **LADE**, **LADEN**. Gr.

BE-LEAWD, "betrayed: vvee yet call a naughty person a *leawd-fellow*, which by the right signification of the word is as much to say as a *treblasse*, or *perfidious fellow*: Verst."—which by the right deriv. of the word is Gr. as may be seen under the art. **LEWD**. Gr.

BELIVE; "towards night; by the eve; this mollifying the into *le*, or *li*, being frequent in the North; as, *to la mill*, *to the mill*: Ray."—this however is not attempting at a deriv. of the whole compound; for it does not explain the termination **VE**, or **IVE**, which we might suppose was Gr. because it is undoubtedly an abbreviation of **EVE**, or **EVENING**, Gr.

BELL; Πελως, *pelvis*, inserto digam. ut, ab ὄλη, *sylva*, et à ληος, *levis*: *pelvis* dicitur à *pedibus*.

dius lavandis, quasi pedibus; vel à pelluendo; quasi pellaris, contracte pelvis; a sort of vessel, in which they washed the feet; a basin:—for, before the invention of bells, not only pieces of sounding brass, and basins, but plates of iron about half an inch thick, like the fellies, or rather the breaks of a cart wheel, suspended, were jangled together: a curious account and representation of which may be seen in Tournesort's voyage to the Levant, 8vo. vol. i. p. 123; where he has given a plate of those miserable machines, which are made use of by the monks to this day. For a curious interpretation of a bell, see the next art.

BELLE, Ελλος, αγαθος; or from Foros, bonus, bonus, bellus, unde Fr. Gall. belle; pretty, charming, fine: vel à Bw, beo; to bless. This Fr. Gall. word belle has unluckily given our countrymen an opportunity of inventing one of the most nonsensical hieroglyphics that has ever yet appeared: the French have very properly applied their words belle sauvage to a beautiful wild African woman; and have as properly represented her as having been found in some of those woods (if ever found): but, when an English painter would represent this incident, he draws us a beautiful black woman standing near a bell! and to this day there is a noted inn, called the bell savage inn, on Ludgate hill, which formerly bore that ænigmatical sign; but of late the savage has disappeared; and nothing now remains but a large gilded bell in the yard, to amuse us with that significant emblem of beauty: such poor conceits are fit only for a book of heraldry, or a new edition of Quarles's emblems.

BELLI-GERENT: “Πολεμος fit bellum; war; hæc est opinio Angeli Caninii, qui in Hellenismi alphabeto putat bellum factum ex Πολεμος: quod etymon scio (says Voss.) ridebunt indocti: sed censuit vir ille doctissimus, quem et Nunnes. in gramm. sequitur; à Πολεμος fieri hanc vocem abjectâ et mutatâ; Π in mediam Β; et abjectâ terminatione os, quomodo ab απο est ab; ab υπο, sub; ab ον, ubi; à πυρρος, burrus:”—now, though Voss. seems to depart from this etym. afterwards, and to prefer duellum to it; yet he acknowledges that Gloss. vet. duellum, Πολεμος, αρχαιος:—with regard to the latter part of this compound gerent, Vossius has evidently derived it from Χειρ, ab obliquo ejus Χειρος, factum gero; ut proprie sit manum administrare; so that the whole compound constitutes the verb belligero; to make, or wage war; powers who are actually engaged in war: R. Πολεμος, bellum; war; and Χειρος, unde gero; to carry on.

BELLOW, like an ox; Βου, βοω, βοῶ; to low, or roar loud: “vel à Πολεμος, bellum, unde bellua;

quia bellum gerunt inter se, et pleræque etiam cum hominibus: Voss.”—from whence it is something remarkable that the Latins did not form a verb, when they might so easily have done it, viz. belluo; to express any of the actions or passions of a brute animal.

BELLOWS, a reduplication of blow with the wind; and consequently originates à Πω, flo; to blow a blast.

BELLY, Ομφαλος, Æol. ὤμφαλος, um-bili-cus; the navel; so that our word belly seems to be taken from the middle of the word umbilicus; as may be observed in many other examples: Skinner derives our word belly from the “Sax. beliz, bæliz, bælige; uter, bulga;”—and there is great probability in this deriv.; but then the Dr. has not gone far enough; for he ought to have shewn that bulga itself was derived à Βολγος, Æol. pro Μολγος, quod Hesychio teste est Βοσος, ασιος; saccus coriaceus; a leather bag, budget; or any such capacious wallet.

BE-LOKED, or “belocud; locked; or fast-shut:—Verst.”—then he ought to have considered that **LOCK** was Gr.

BELT, Βαλλω, jacio, circumjicio; unde balteum, and balteus; a studded girdle; so called because it is cast, or bound round the body: but Vossius supposes “balteum rectius esse à Βαλανιον, zonam quatenus notat; quæ et bulgæ loco est; et simul gladium fert:”—but in his treatise de Permut. lit. he gives us this deriv. “balteum vocabant cingulum à corio bullatum;”—if this be the true origin, then we must trace this word up to its source, if we can, for there seems to be some difficulty in fixing the true etym. of bulla, which is derived either from “Φλυω, quod est ferreo, bullio, ebullio; et κατὰ μεταφοραν bulla aliis rebus tribuitur, nam in ostiis bullæ appellantur umbellata: clavorum capita, quibus ditiorum fores exornabantur:” or perhaps bulla may be only a contraction of fibula; by cutting off the first syllable, and doubling the ll; and then it may be derived from Φιβλα, fibula; dicta autem fibula, quia nescit vestium fibras, hoc est simbrias, seu extremitates: vel quia vesti infigatur; nam ut à tero, teribulum; et per syncop. tribulum; sic à figo, figibula; et per syncop. fibula; then by contraction again bula; unde bulla: only now we have gained another root: viz. Πηγνυμι, figo; to fix, or fasten; like studs.

BENCH, Αβαξ, abacus, tabula; cui vasa imponuntur; a board, table, counter; also a desk to write at; whence the Bank of England.

BEND, Βιος, arcus, an arch, or bow: or else from Φανω, Φανω, unde pandos, arc; to bend, to bow down:—and yet Ainsworth derives pandus; bowed;

bowed, bent, from *pando, ęre*, quod *se pandit*; which bears quite another sense, and claims quite another deriv. as we shall see under the art. **EXPAND.** Gr.

BENDUN, "*bandes* : Verft."—but as he seems to have intended *bands to tie with*, it is Gr.

BENE-DICTION, Ελλον, αγαθον, *bellus, bonus*; vel à *Favos, bonus*; unde *bene*; and Δεικνυμι, δεικνυω, δειξω, unde *dico, dictus*; *benedico, benedictus*; a *bleffing, or wishing well*.

BENIGN } Ελλον, αγαθον, *bellus, bonus* : vel
BENIGNITY } à *Favos, bonus*; *good*.

BENI-SON, contracted from *bene, and sonus*; *good-sound, i. e. good fame, good report*; in opposition to *malifon*: both Gr.

BEOM; "*a tree*; wee use the name now for the tree, when it is squared out, calling it *a beam of timber*, whereby is meant *a tree for buylding*; for *simbring* in our old English is *buylding*: Verft."—and if this good old Saxon had properly considered, he would have found that **BEAM** was Gr. as we have seen under that art.

BEORG: Verftegan allows this word to take its deriv. from the same root with *byrige*; that is *bury*:—then consequently it is Gr.

BERBERRIES, *berberis*; *the fruit of the white thorn*; and grows wild in hedges, like *bips and baaws*. Skinner writes it "*barberies*; and translates it *oxyacantha*, Gall. Lat. Barb. *berberis credo Arab. orig. Androstheneſes autem apud Athenęum tradit ostreum, in quo reperitur margarita ab Indis Berberis vocatum*:"—that there is such a word as *Berberis*, our lexicons admit, and that it signifies *concha unioſes continens*, they as readily allow; but that word ought not to have been introduced here by the Dr. because it has no connexion with the *fruit, or berry* in question: let me however observe, that the *oyster, or rather indeed, the shell*, is mentioned by Anacreon in his 91st Ode; where, describing a miserable pennyleſs fellow, who happened to have the good fortune to marry a wealthy young woman, (a case not uncommon) he draws his picture thus;

Εανθη δ' Ευρυπυλη μελε
'Ο περιφορητος Αρλεμων :
Πριν μεν εχων Βερβερια,
Καλυμματ' εσφηκωμενα,
Και ξυλινεſ αſτραγαλφε
Εν ποσι' —————

this evidently ſhews that it can have nothing to do with *the berry*; for Artemon it ſeems, though he was ſo beggarly a fellow as to have only a few *ſhells or trinkets, with tattered clothes, and wooden ſhoes*, yet had he married a wealthy wife.

BE-REAVE; Αρπαξ, *rapiax, rapio*; *rob, plunder, ſpoil*; unde Sax. *beręfan*; Teut. *berauben*.

BERGENA } Verft. acknowledges this art. to
BERGUN } be deſcended from *byrige*, which is no more than *bury*; and conſequently Gr.

BER-MOND-SĘY; the *bar-reich-mynd-ſwyths*, ſays Clel. Voc. 135, n, "*were a kind of goſſwyths, barpens, or eminent ſeats, or benches of juſtice; the ſeats of the pariſh juſtice of peace*:"—conſequently all Gr.: ſee **BAR, REICH, MYND,** and **SWYTHS.** Gr.

BERRY, or *fruit*; Κοκκος, *bacca*; *berry*; any *ſmall fruit of trees, or ſhrubs*: though perhaps it might be better to derive our word *berry*, à *Φερω, fero, ferre*; unde "*Sax. beręz; Belg. bere; berrie; nam ſic genimina vineę appellantur. Jun.*"—Clel. Way. 79, derives "*berry from ber-wee; any ſmall round fruit*:"—but *ber* ſeems to originate as above from *Φερω, fero*; *to bear fruit*: and *wee, or ee* ſeems to come from ε-λασσων, *minor; little, ſmall*.

BERRY, "*or threſh out*; i. e. *to beat out the berry, or grain*; hence *a berrier, a threſher*; and *the berrying-ſtead, the threſhing-floor*: Ray."—and conſequently will be derived from the ſame root with the former art. Gr.

BERYL, Βηρυλλοſ, *beryllus*; *a precious ſtone*.

BE-SCEAWUD; "*overlooked, ſurniewed, or beheld*: wee ſay yet ſomtymes that *one lookes aſceaw*: Verft."—and if he had not looked *aſceaw, or aſkew*, he might have found that this word originated from the Σκαιοſ, *obliquuſ; oblique, atwart, ſquinting*: ſee **SKEW.** Gr.

BE-SCYLDIGED, "*accuſed of default, or cryme*: Verft."—who looks on this word as undoubtedly Saxon; whereas it is nothing more than a various dialect of *beſcolded, or ſbidden*; conſequently Gr.: ſee **SCOLD.** Gr.

BE-SEECH, Ζητεω, *quęro, requiro*; *to entreat, require*; *to ſupplicate*; olim *beſeek*; q. d. *poſtulare*; *to requeſt*.

BEST, "*Βεſτιμοſ, optimuſ. Jun.*" *the moſt excellent; moſt eminent*.

BET, or *wager*: ſee **A-BETT**, or *ſupport our opinion with a pledge*. Gr.

BETONY; *Betonica*; *an herb, or ſhrub ſo called*.

BE-TRAY; Διδωμι, *do, trado*; *to deliver up treacherouſly; to ſurrender traiterouſly*. Clel. Voc. 119, ſays, "*readily granting that our word treason comes from trabiſon; as that from trahir; to betray*; all that I contend for is, that *treason, or betray* does not come from *traditio*; but from the antient Gallic *or-ay*, and with the common Celtic *t, t'-or-ay*; thence *trahir*;

t; prepoſitive. } *toray, tray,*
or; tranſgreſſive. } *trahir,*
ay, or aw; the faith, or the law. } *to betray.*"

—but

—but or seems to be no more than *over*, *beyond*; i. e. *transgressive*; consequently derived ab *ὑπερ*, *over*, *above*, *beyond*: and *ay*, or *aw* originates from *Λεγω*, *I say*, *I say*, *lex*, *law*: both Gr.

BETTER; “ *Βελτερος*, *melior*, *melius*, *more good*. Upt.”

BE-TWEEN, *Δυω*, *duo*; *two*, *twain*; *inter duos*; *between two*.

BEVER, *animal* } “ *Φιβρος*, *fibris*, *fiber*; quod

BEVER, *bat* } vocabulum posterioribusdemum seculis irrepfit; leviculâ mutatione *bebrum*, ex *fibri* voce corruptum; *the castor*; R. *Φιβρος*, quod inter alia notat *molle*, Hesych. enim *Φιβρον* interpretatur *απαλον*, *τρυφερον*, *καλον*, *σεμνον*: uti *Φιβρον*, *φιλοκοσμον*, *αβρονιχον*, *υπερηφανον*: à *mollitie* igitur *crinium* nomen acceperit; nam et *fibro*, et *lutræ* est *mollior plumâ pilus*: Voff.” *the bever*; so called from *the softness of its fur*.

BEVER liquor } *Πιτω*, *bibo*, *bibere*; *to drink*;

BEVERAGE } “ *postmeridianos*, *vesperinosque haustus in collegiis academicorum, et jurisperitorum* vocant Angli *bevers*: Jun.”—*beverage* likewise is *customary money, paid at the putting on a new suit of clothes, &c.* i. e. *giving the maker something to drink*: it also signifies *any kind of agreeable mixture to drink*: so that the expression is evidently derived from *bibere*; *beverage*. Gr.

BEVY; “ *Ital. beva, perdicum ternio*; forte quod sc. simul *bibere* solent; ab *Ital. bevare*; *bibere*: Skinn.”—and consequently would then be derived from the same root with the above; which however seems to be but a vague deriv. since part-ridges *eat*, as well as *drink together*; neither would it be easy to prove how a *bevy* should signify specifically *a lease*, or rather *a brace and a half of birds*, any more than *two brace*, or *a whole covey*: it seems rather to signify *a company of any indefinite number*; since Shakespear has used it in that sense.

BE-WRAY, “ *prodere, tradere*; *to bewray himself, est turbata, vellicantisque conscientie stimulis prodere seipsum*: Jun.”—consequently it bears the same deriv. with BE-TRAY. Gr.

BEY, or *begb*: if what Clel. says, Voc. 84, be right, that “ *the B* is only a prosthesis to the word *ey*, or *law*; which *ey* indisputably gives origin to *maius* in the sense of judge;”—still the whole art. is Gr. as will be more fully shewn under the art. MAY. Gr.

BEZOAR; *Bezoar*; *a pretious stone*.

BIAS; “ *via*; q. d. *viatio*; quia sc. *globi luforii viam, cursum, seu iter dirigit*: Skinn.”—the Dr. is undoubtedly right with regard to the signification of this word; but then he ought to

have considered that *via* is not an original word, but derived ab *Οια*, *via*; by giving *a direction to the passage of the bowl*.

BIBBER } *Πιτω*, *Πιτω*, *Πιτω*, *bibo*, *bibax*, *bibacis*;
BIBBLE } item “ *sudarium pectori infantum prætentum*; à *Lat. bibere*; quoniam *præterlabentes liquores combibit*: Skinn.”—who seldom goes beyond the Lat.—*given to drink*: also *a napkin, pinned before children to soak up the drivelling moisture, or any liquid that might be spilled upon their clothes*. Clel. Way. 63, says, that “ *ib*, or *ibb*, signifies *drinking*: (but in Voc. 121, this very *ibb* signifies *privation, diremption*) being the radical of *bibo*; of *ebrius*; of *yvre* in French; and of our word *bibber* at second hand from *bibo*:”—and yet all may be Gr. as above.

BIBLE, “ *Βιβλιον*, *liber*; *a book*: the Scripture has been so called from the general word; as if one were to say THE BOOK, per excellentiam. Nug.”

BIBLIO-THECARIAN; *Βιβλιοθηκη*, *bibliothecarius*; *a librarian*: R. *Βιβλιον*, *liber*; *a book*; and *Θηκη*, *Θηκιον*, *repositorium*: R. *Τιθημι*, *pono*; *to lay up, to store, to keep*.

BICKERING, *Πικω*, *pecco*, *carpo*; *to pick, or peck as a bird*; unde *pickeer*, *pickeroons*; unde *bicker*, and *bickering*; to signify *those who are always quarrelling, and contending with themselves, and with others*.

BID *his beads* } *Ἰν βιαω*, *jubeo*; *voce urgeo*,

BID, *command* } *impello*; *to order, or command*;

BID, *invite* } also *to invite to an entertainment*: *to pray, to entreat*.

BID *for any thing*; *Πυθομαι*, *peto*; *to bid the value*; *interrogo*; enim proprie est factâ sponse *petere*, vel *interrogare an pro pretio oblato liceat auferre*; *licitari*: *to cheapen any goods*; or *to offer more money for any article at an auction*.

BIDANCE } “ *Sax. Byan*; *habitare*: si satis

BIDE } Græcus essem,” says Skinn. “ *deflecterem à Πανειν*; *cessare, manere, morari*:”—*to continue, or remain for any time*: this indeed is the sense of *bidance*, and *bide*; but *Παω* is rather too distant in sound to have given origin to those two words: Clel. Voc. 48, n, tells us, that “ *bead*, or *bydb* expresses the idea of *habitation*:” and in p. 52, he says, that “ *hab-by*, or *kab-bode*, means the appropriate residence of a head professor of learning:”—then, since all these words express *living, remaining, being, and continuing* in any place for *a length of time*, and means of *support, and livelihood*, there can be no impropriety in deriving *bidance*, *bide*, *abide*, *abode*, &c. à *Βιβω*, *Bios*, et *Βιωω*, *victus*, *vita*, *vivo*; *to live, or abide in any place*.

BIER.

BIER, Φερω, *fero*; unde *feretrum*; *sandapila*; a *bier*, to bear, or carry the dead on.

BI-FARIOUS, Φαω, φῶ, *for, fatus*; *bifarius*; that which may be spoken two ways.

BIG; perhaps from Πυκα, Πυκινος, *densus, spissus*; *thick, bloated, magnified*: vel à Βαγαιος, quod Hesych. exponit μεγας, πολυς, παχυς, *magnus, crassus*: Βαγιον, quoque idem Gramm. paulo post exponit μεγα, *magnum*; *great, huge in size*.

BI-GAMY; Διγαμια, *secundæ, seu iteratæ nuptiæ*; ex Δις, *bis*; *twice*; et Γαμος, *nuptiæ*. Hederic.—“a person’s having been twice married: *Nug.*”—it means rather a person’s entering a second time into the state of matrimony; which was a crime of so violent a nature, that according to the antient ecclesiastic law, those were deprived of the benefit of clergy, who entered into a second marriage, even after the death of the first husband, or wife: but by the first of Edward VI. that law was abrogated; and now those only are guilty of *bigamy*, or rather indeed of *polygamy*, who consummate a second, or third marriage, during the life of the first husband, or wife.

BILE, Χολη, *fel, bilis*; *the bile, cholera, anger*.

BILL of exchange } Βιλλος, pro Βιβλος, *liber,*

BILL of parliament } libellus, rejectâ initiali syllabâ; a *written, or printed paper*: or perhaps from Βελη, *concilium*; a *diploma*. Clel. Voc. 38, supposes, that “the Celtic *will, or bill*, is probably the etimon of the Gr. Βελη: and certainly so of the Pope’s *bull*.”—we might rather suppose the contrary.

BILL, or hatchet, Πελ-ικυς, *securis, falx*; an *ax, or sickle*.

BILLET, or letter } from the same root

BILLETDEAUX } with **BILL of exchange**.

BILLET for soldiers } Gr.

BILLET of wood, Πυρ, Πυρα, *pyra*; a *pile*; as a *funeral pile, raised of wood*.

BILLIARDS, Παλλα, σφαῖρα εκ ποικιλῶν νημαῶν πεποιημένη, a *ball, or any round thing to play with*.

BILLOW, Φλωω, *bullio*; to *boil, or bubble, to toss, like the waves of the sea*. Clel. Way. 71, analyses this word thus; “*B* is a common entative; in it lies the power of *altitude, or idea of height*: it is, in its various permutations of vowels, radical to *bill*; to *collis*; to *knoll, or ken-oll, the top of a hill*; to *ύλη*; to *sylva*; to *bolt, signifying a wood*; to *building*; to *Cybele the guardian of buildings (cy, guardian; bel, buildings)* and to innumerable other words: *low, or low, is water*; so that the word *bil-low* gives the idea of a *watery mountain*.” but *ow*, or as the French write it *eau*, is evidently derived ab ὕ-δωρ, *unda, quasi ὕ-δωρ, water*.

BIN-ARCHY, Δις, *bis, bini*; *two*; et Αρχη,

imperium, binarchia; *the sway, or government of two*; a *double magistracy*.

BIND, Ενδευ, *illigo*; to *tie*; or *fasten*; though, according to Voss. it would be much better to derive our word *bind* from Πεδαν, vel Πεδῶν, *vincire balteo*; to *confine any thing with a BAND, or fillet*. Gr.

BINN, Κοφινος, *corbis*; unde denominatus *covinus, maistra, arca panaria*; a *cupboard, closet, or locker*: Verstegan supposes it to be Sax.

BI-NOMINAL, Δις, *bis*; et Ονομα, *nomen, binominis*; *one who has two names*.

BIO-GRAPHY, Βιογραφη, *biographia*; *the writing of lives*: R. Βιος, *vita*; *life*; and Γραφη, *scriptura*; Γραφω, *scribo*; to *write*.

BI-PEDAL, Πυς, ποδος, *pes, pedis, bipes, bipedalis*; *an animal having two feet*.

BIRCH } “Dalecampius in notis Theophrasti
BIRK } historiam una cum animadversionibus Julii Scaligeri, suspicatur *betulam, quasi batulam à batuendo dici, quia ejus viminibus pueri cædantur*: Voss.”—should this be true, it is undoubtedly of Greek extraction; since *batuo* originates à Βαλυ, et Παλυ, “*pedibus percutere, concutere*: Is. Voss.”—the use of this is too well known to need description, only in that ever memorable line of Virgil;

Infandum, o regina, jubes renovare dolorem.

Æn. ii.

BIRD, “Πτερον, *volucris*, apud Homerum; unde *bird*, elidendo τ, ut in Πτερα, *perna*: Casaub.”—Skinner supposes it to be derived from the Sax. bīrd, et bīrdde; *pullus avis*; à bīedan; *fovere*; to *breed, or brood by hatching*.

BIRTH, Sax. beorð, à Πατηρ, *pater, patro, partus*; quasi *barth, birth*; to *bring forth young*: Verstegan supposes it to be Sax. and writes it *birt, beorth, and gebirt*: or else from Φερω, *fero*, to *bear, or bring forth*: hence **BORN**. Gr.

BIS-CUIT } the first of these orthographies
BIS-KET } ought to be preferred; because
BIS-QUET } *biscuit* seems to be derived from Δις-κυκω, *bis-coquo, bis-coctus*; *twice-baked*; so *crisp, as to appear twice dressed in the oven*.

BI-SHOP } Επισκοπος, *episcopus, inspector*
BI-SHOP-RIC } *ecclesiæ*; a *chief dignitary in the church*; an *overseer of the clergy*: R. Σκοπειω, *video*; to *see, or observe*: our word *bishop* seems to have been formed by a contraction both of the beginning and ending of Επισκοπος, thus, ε-ΠΙΣΚΟΠ-ος, or in the same manner from the Latin *episcopus*, thus, e-PISCOP-us; **BISHOP**.—With regard to the termination **RIC**, in the word *bishopric*, it is only an abbreviation of *regnum*; a *kingdom, a province, jurisdiction*; and consequently

frequently Gr. though Verstegan looks upon *ric*, or *ryc* to be intirely Sax. Clcl. Way. 15, derives *bishop* from *b-ey's-op*; *the president of religion*: but in his Voc. 15, he observes, that "the divine service was called *miss*; whence the Romanists adopted their word *missa*; a *missal*; it is univocal to *mass*, and *messe*: now, as the *b* and *m*, were unquestionably convertible: of old, I vehemently suspect that the president of those spiritual functions was stiled the *bis-hoff*; or *mis-hoff*; the *bishop*, or *head of the mass*: which was enough to furnish the handle for that Celt-Hellenism, Επισκοπος:"—but still this gentleman has not got rid of the Gr. for both MASS, and HOFF, are Gr.

BISON, commonly written *bisson*; but derived from Βισων, *bison*, *feri bovis genus*; a *species of wild bull*.

BI-SPEL; "Sax. Bizzpel, et Bizzpel; *parabola*, *proverbium*; used to signify *one who is known to be so great a rogue, that he is become a proverb*: Ray."—but this gentleman ought to have considered, that *spel* is very probably Gr. as will be shewn under the art. GO-SPEL. Gr.

BIS-SEXTILE, Εξ, *sex*, *sextilis*, *bissextilis*; *intercalaris* quarto quoque anno dies: *the sixth of the kalends of March, or the twenty-fourth of February, which was reckoned twice every fourth year*, in order to regulate the computation of time; from which *intercalation*, or *inserting this day twice in that year*, this word took its origin, and that day, and even that year, on account of having this inserted day, was called *bissextilis*.

BIST, or "*bee-ist*"; as *thow bist*, for *thow arte*: Verft."—but *ist* seems to originate from Ειμι, ες, unde *ist*; *es*; *thou art*.

BIT of a bridle } Βιολος, *victus*; food to be eaten,
BIT, or part } bitten, or chewed; any thing
BITE } put into the mouth to be
champed.

* BITCH, "Βικη, Gall. *biche* quod *cervam* significat. Anglis autem *canem femininam*: Casaub."—a *female dog*: or else it may be Saxon.

BITTER, "Πικρος, by changing π into β, apud Macedones Βικρος, pro Πικρος, *amarus*, *acerbus*; Upt."—*brackish*, *barsh*, and *rough*.

BITTERN, "Belg. *buytour*; vulgo *bostraurus* dicitur, ob immanem quem edit mugitum: Jun."—this common appellation might lead us to imagine that *bittern* is but a variation of Βουταυρος: if we translate the Latin name for this bird *buteo*, it must be ranked under the art. BUTTAL.

BITUMEN, Πηλα, Πηλω, Πηλωμα, *bitumen*; *fat clay*, or *slime*, like *pitch*, that was used by the *Babylonians* instead of *lime*, or *mortar*: it was also used for *oil* in their *lamps*.

BIZEND, or rather *bisend*; Skinner writes it

beesen, or *bezen*, or *bison*; from *by*, signifying *besides*; and the Dutch word *sin*, signifying *sense*; q. d. "*sensu omnium nobilissimo orbatus*: Ray."—both these gentlemen should have gone a little farther, and traced the Lat. word *sensus*, as will be done under the art. SENSE. Gr.

BLAB, Βλαβυρια, Hesyech. *καταιλογια*, *temeraria loquacitas*; *rasb*, *inconsiderate talking*, that *discovers what it meant to conceal*.

BLABBER-lipt, "Λαμβανω, Λαβεν, *labium*, vel *labrum*, *iis enim cibum apprehendimus*: Voff." "*labio*, *labiosus* omnino ut earum partium magnitudinem notant; ut *fronto*, *capito*, &c. Skinn."—*a person who has large, clumsy, thick lips*.

BLACK, Βλαγυς, Laconibus, Hesychio teste, est *Κηλις*, *macula*; a *spot*, or *stain*: hence to *blake berrings*, to *make them red*, or *dark with smoke*: Casaubon says, *black and blue* is derived à Πελος, vel Πελος, *niger*, *fuscus*; *black*: idem Πελος, *subniger*, *lividus*; unde seu Gallicum, seu Anglicum *blue* fluxit: Angli interdum conjungunt, ut cum de fuggillato aiunt *black and blue*.

BLADDER, Πνω, *flo*, *flatus*, quasi *blatus*, *bloated*; *vesica enim facile inflatur*, seu *inflando tumescit*:—perhaps this latter idea might suggest another etym. viz. *bladder*, and *bloated* à Βλωσκω, *creasco*; to *increase*, or *swell by inflation*, or *blowing up with wind*, or *air*.

BLADE of grass } Πλάτος, *latus*; broad;
BLADE of a knife } *the breadth of any*
BLADE of the shoulder } *thing*: but Casaub.
BLADE of a sword } is of opinion that *the blade of a sword* takes a different origin, viz. non dubium sit, quin τὸ *blade of a sword* sit ex Οβελος:—Οβελος undoubtedly signifies *the blade of a sword*; but then it seems to regard *the length more than the breadth*, from its resembling a *spit*; but it would not be easy to find how Οβελος, can give origin to *blade*, if *blade* is applicable to *breadth*.

BLAIN, Πνω, *flow*; *blow*, *blown*, *blain*; unde Sax. *blegen*; Belg. *bleyne*; *pustula*: vel à Βλωσκω, *creasco*, *tumescio*; est enim, *cutis quasi German, tumor*, et *inflatio*; a *swelling*, rising *pustule*.

BLAKE-berrings; to *smoke*, or *dry them*; see BLACK. Gr. "hinc cognomen apud nostrates frequens *Blakelock*; vox ejusdem fere valoris cum *nobili Fairfaxiorum cognomine*: videtur esse variatio duntaxat dialecti pro *black*: Ray."—not that we are to suppose this gentleman meant that *black*, or *Blake-lock* was a translation of *Fairfax*, but only tantamount to it.

BLAME, "Βλαπτω, p. pass. Βεβλαμμαι, *noceo*, *ledeo*; to *hurt*, to *offend*:—or by contract. from *blasphememe*, Βλασφημεν. Nug."

BLAND, Βλαξ, ακος, *blandus*, *mollis*; vel potius à

Πλανος, *planus*, quo impostor signatur: Voss." vel à Φλανδρῦ, Φλανδρῦν, quasi Βλανδρῦ, *bland*; *nugari*; *to triste with*, *to starter*: hinc *blandus*; *mild*, *gentle*; *courteous*: though Cl. Voc. 85, observes, that "nothing was more common than the enallage of the *b*, and *m*; instead of *mellaria*, the Latins wrote *bellaria*; for *canimus* they sometimes wrote *canibus*; and *blandus* contractedly from *malandus*; *mal*, or *mel*, à Μαλακος, *mitis*; *soft*, and *gentle*."

BLANK, *astonished* } Casaub. would derive it
BLANK, *void, nullity* } from "Αβανης, *mutus*,
BLANK, *white* } *taciturnus*; *non habeo quid dicam*; plane ut Angli, *he was very blank*:" there is however another deriv. viz. *blank*, à Βλαξ, *foecors*, *supinus*, *perculsus*, et *subitæ rei novitate defixus*, atque *expallescentis*; *astonished*, *struck mute with amazement*; *turning pale with fear*; *become as nothing*: Milton has used the word *blank* in all these different senses, but has given us two different orthographies, as if he meant to derive them from different roots: for in his *Paradise Lost*, Book ix. v. 890, he says,

Adam, soon as he heard
The fatal trespass done by Eve, amazed,
Astonied stood, and *blank*.

but in Book x. v. 656, he says,

to the *blanc* moon
Her office they prescribed — to the *pale* moon:
and in the third book, v. 48, he laments his loss of sight, and says,

from the chearful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal *blank*

Of nature's works, to me expung'd and ras'd:
and yet in all these three senses it may orig. from the same root, whether it be from Βλαξ, or from Βληχρος, *debilis*; "quod, ut plurimum, *pallor solet esse infirmitatis indicium*: Jun." we likewise say *carte blanche*; *a blank*, or *white paper*, *unwritten on*; and *it was a blank*, *a void*, *a nullity*; all bespeaking *surprize*, and *paleness*, its consequent.

BLANKET; from the same root: *lodix lanæa*; seu *stragula*: Fr. Gall. *blanchet*: Ital. *biancetta*, *pannus albidus*; according to the second sense of the word BLANK: Gr. though this deriv. might be more properly applied *to the sheet*, than *to the blanket*.

BLARE, Βλαχην, pro Βληχην, *balare*; *to bleat*, *to bray*; *to make a loud blaring noise*.

BLAS-PHEME, Βλασφημια, i. e. Βλαπρω-φημην, *ledere-famam*; vel à φημι, *dicō*; *to speak evil of any one*; *to injure his fame*, or *reputation*.

BLAST, or *burt*; Βλαπρω, *ledo*; *to burt*, or *infect*: vel ex Αβλασνης, *infecundus*, *non germians*; *not fruitful*, *not sprouting*: Caf.

BLAST of wind: Belg. *blasen*; *blown*: R. Πνω, *flō*, *flatus*; quasi *flastus*, *blastus*; *blast*.

BLATERATION, "Βλασεν, pro Βασην, quod est *jastrum*, seu *projeatum*, Απο τῆ Βαλλαν: vel cum Festo derivemus à Βλαξ, quomodo proprie vocatur *pisce inutilis*; quemadmodum Helych. et etymol. docent, ac Erotianus confirmat, qui ab hoc pisce Βλακισσεν venire putat; et per metaph. notat Βλαξ, *simplicem*, *stupidum*, *fatuum*: Voss."—hinc *blatero*. when used *to prate*, *to prattle*, *to talk in a vague and wild manner*: it also signifies *to bleat*, *to bray*.

BLAZE } "Φλω, Φλωζα, quasi Βλαξ,
BLAZING star } *ferreo*; quod ut proprie *de aqua violenter erumpente*, atque *ebulliente usurpatur*; ita quoque transfertur *ad ignem*; nam in omnibus fere linguis complures loquendi modi, ob similitudinem, ab aqua transferuntur *ad ignem*: Latinis certe *incendium* dicitur *diffundi*; et Virg. Geo. I. 472. *Ætnam undantem dixit*: Jun." *to burn with violence*.

BLAZE *abroad*, does not originate from the same root with the foregoing art. but, as Lye, in his *Addenda* very justly observes, "est ab Iceland. *blasfa*, *buccinare*:"—to which let me add, unde Belg. *blasen*; *a blast of wind*; *as when a trumpet, or horn is blown*: but then we ought not to stop here; for neither of those words are the original; they both are descended à Πνω, *flō*; *flatus*, quasi *blatus*; unde *blasfa*, *blasen*; *blaze*, *blast*.

BLAZON; from the foregoing root: Gr. "unde Sax. *blæge*, quæ secundario sensu *manifestationem*, seu *declarationem* signat: quid enim aliud est *blasonner*, quam *scutum gentilitium terminis artis sæcialium propriis exprimere*, et *indigitare*? Skinn."—*to explain a coat of arms*.

BLEACH } "vel à Βλαξ, *foecors*, *pallidus*; vel à
BLEAK } Βληχρος, *debilis*; quod ut plurimum *pallor solet esse infirmitatis indicium*; *wan*, *pale*, and *white*: Jun."—let the cause be whatever it may.

BLEAR-eyed: Πνω, *flō*; *blown*; unde *blain*; *bloated*, unde *blotch*, *blear*.

BLEAT, *as a sheep*; "Βληχασθαι, or Βληχην, Dor. Βλαχην, from whence the Latins have borrowed *balare*: Nug."—nisi forte à Βηλα, Æol. pro Μηλα, *oves*; à Βηλα, *balo*; *to bleat as a sheep*: Cæsar Scaliger, and Vossius.

BLEED, Βλωζω, *scaturio*, *ebullio*; *to spring*, or *gush out*.

* BLEIT, or BLATE, "*bashful*; *a toom purse makes a bleit merchant*; *an empty purse makes a shame-faced merchant*; or in other words, *a poor man makes but a piteous figure in a full market*; fortasse à *bleak*, or *blank*: Ray."—but then it would be Greek.

BLEMISH, Βλαπρω, *ledo*, *noceo*; *to burt*, or *injure*.

BLIGHT, Βλαπρω, *ledo*, *noceo*; *to burt*, or *blast*: or else from Βλησος, *ασοπλαμνος*, *sideratus*; *star-struck*:

struck: Casaub.—the root then is Πλησσω, *percussio*; to strike, or beat.

BLIND, Βλανος, Hesych. exponit τυφλωδης, *lupus, cæcus*; *dim-fighted*, or *void of sight*: Casaub. derives it from the following art.

BLINK-eyed; Αμβλισκω, activâ significatione posterioribus Græcis notum est *hebetare*, facere ut aliquis *cæcutiat*; to hood-wink, to blindfold.

BLISS, “Ἡλιξ, ἡλικία, quod generatim *etatem* notat; strictè autem ponitur pro *etate florente*: quâ ratione *felix*, et *felicitas*, proprie sit, qui *vegete est etatis*, corpore animoque *valens*: juvat opinionem hanc, quod Phrynico, Polluce teste, *juvenilis etatis famina*, ἀμφηλιξ vocatur; quodque Εφηλιξ dicatur Εφηβος: erit autem ab Ἡλιξ, *felix*; spiritu in F converso: Voss.” or else *bliss* may be derived à *Αἴσιος*, quasi Βλαῖσιος, *incolumis*; et μίλα-λιπικως, *bilaris, letus*: Voss.” *merry, and joyful*.

BLISTER, Βλωσκω, *creasco, tumesco*; est enim *cutis quasi germen, tumor, et inflatio*; a *swelling, rising pustule*.

BLITHE, Λαῖσιος, quasi Βλαῖσιος, *letus, bilaris*; *joyful, and merry*: Verstegan supposes it Saxon.

• **BLOCK**
• **BLOCKADE**
• **BLOCK-head**
• **BLOCK-house**
• **BLOCK-up**

“Sax. *Beluccan*; *claudere*: Skinn.”—consequently appears to come from the same root with **LOCK**. Gr.: or else it must be referred to the Sax. Alph.

BLOOD. Verstegan supposes it Saxon; but it is undoubtedly derived à Βλοζω, *scaturio, ebullio*; to spring, or gush out: with regard to the second word, “idem significat,” says Skinn. “quod *black puddings*; q. d. *farcimina sanguinea, admistâ arvinâ*.”

— fat *black puddings*, proper food
For warriors that delight in *blood*.

Hud. p. I. canto I. 315.

Upton has derived our word *blood* from Βροῖος, *cræor*; Βροῖσιος, *cruentus*; *bloody*; by changing ρ into l; and τ into d.

BLOOM, Φλοξ, quasi Βλοξ, *flor, flamma*; et *flor, a flower*, quia emicat ut *flamma*: a bud or blossom, which generally at first appears red, and glowing, like fire.

BLOSSOM, Φλοξ, *flor*; quasi *flossom, blossom*: tho’ Casaub. and Upt. derive it rather from Βλασημα, *germen*, quod *germinando prodiit*: R. Βλασηνω, Βλασησω, to blossom, to blow: Αβλασης, non *germinatus*; *blasted, blighted*: Skinner has derived *bloem, and blossom*, à Βλοζω, *scaturio, pullulo*;—but these are two different ideas; we ought rather to derive our word *blossom*, à Βλωσκω, *creasco, tumesco*; to grow, swell, or flourish.

BLOT, Βλωγις, Laconibus, Hesychio teste, est *καλς, macula*; a spot, or stain.

BLOW, or *stroke*; “Βαλλω, Βαλλεν, *jacere, ferire*,

vulnerare: Casaub.”—though we might rather prefer “Βλω, βλημι, βληθεις, Βλημα, *idus, plaga*; a *stroke, or stripe*: Upt.” vel à Φλω, Φλω, pro Θλω, Θλω.

BLOW as the wind: Πω, *flor, flare*; to give a blast: *tundo*; to beat, or knock violently.

BLUE, “Πελος, vel Πελλος, *subniger, lividus*: Casaub.” *bordering on black*; and we sometimes say, *black and blue*: Skinn. under the art. *blew*, (as he spells it) supposes it to be derived from *flavus*;—but Vossius tells us, that *flavus color est, qui est in spicis maturis*; and we often hear them called *the yellow ears of corn*; which are far enough from being *blue*: there is however an expression in our lang. which Skinn. by the assistance of his friend Th. Henshaw, will help us to explain, viz: *as blue as a razor*; i. e. inquit, *blew as azure*; or in other words, *blue as azure*, which is itself a *bright blue sky-colour*.

BLUNDER, *mistake*; Βλαξ, Βλακος, *stupidus, fatuus*: Skinner supposes “*blunder* comes from the Belg. Teut. and Sax. words, derived from *blatero*.” but that word, as far as it can be traced, signifies only *thickness of speech*; which is a defect in nature, not a *blunder, or mistake of the person*; besides, *a man may commit a thousand blunders a thousand different ways, without speaking a word*.

BLUNDER-BUS, or *larger gun*; this word is half Greek, half Saxon: the former part is derived à Τωνω, *tono, tonitru*; unde Belg. *dondor*; *stunder*; *blunder*; and the latter part *bus*, or rather *buysse*, is Sax.: pro *fibula canalis*; *tubus-tonans*; *the thundering-tube*; meaning *the larger kind of firelock*.

BLUNT, Αμβλυς, Αμβλυνω, *obtundo, obtusus*; *obtuse, bruised*.

BLUR, Λωω, *lavo, abluere*; to wash away, wash out, blot out.

BLURT, Βλαθυρια, Hesych. ακαιολογια, *temeraria loquacitas*; *rash, inconsiderate speaking*; to blab out a secret unawares.

BLUSH, “Βλοζω, *scaturio*; quia propter pudorem, seu verecundiam sanguis in faciem, instar fontis salientis, *scaturit*: Skinn.” because through modesty or shamefacedness the blood starts, like a fountain, into the face.

BLUSTER, Βλοσυρος, *torvus, truculentus*; *fierce and terrible in aspect*.

BOAK; Βωκης, Βωκεις, à Βοῶν, Βωω, *clamo, voco*; unde Βωξ, *vox*; *the voice*; meaning, *any loud noise in the throat*.

BOAR, Καπρος, *aper*; a *boar, or brown*; a large hog, tame, or wild: vel ab Απρος, *aper, spuma*; quoniam *apis irritatis*

Fervida, cum rauco lato fridore per armos,

Spuma sinit.

Ov. Metam. VIII. 287.

BOARD

If what Jun. says be right, BOARDING-school } that *board*, *asser*, *tabula se-Filis* is formed only by a transposition literæ R, from *broad*, *latus*; the deriv. would be evidently Gr.

BOAST, Βοαω, *clamo*, unde Βωσρεω, *clamore dico*; to brag, or magnify aloud. Clel. Way. 47, says, that "os for praise, was retained in Latin, in the purest ages of Latinity: Persius employs it in that sense; os populi meruisse: the French, in the old language, by prefixing the l, or le, made l'os, praise; and laus is formed on the same principle: os likewise is radical to our word *boast*."—let the sense of any word be whatever it may, the derivation is all that we are concerned for; and Voff. tells us, that os, oris, originates ab Οσσα, vox; voice, fame, praise.

BOAT, Κιβωτος, *arca*, *cista*; an ark, or chest; so called from its shape: the person who has the care of the boat is the boat-swain.

BOB, or sob off; Φοιβος, *purus*, *impollutus*; pretending to the truth; to put one off with a fib: or else it may be derived from Παραβολη, *fabula*; a fib, a mere story, a fictitious tale.

BOB-tail; Βωβος-θαυλα, *canis caudâ decurtatus*; ex Βωβος, *προς*, *mancus*, *mutilus*; et θαυλα, *κρα*, *κερκος*, *cauda*: Jun." a short-tailed cur; a dog whose tail has been cut.

BOBBIN, Βομβυξ, *vermis*; a silk-worm: Fr. Gall. *bobine*, *calamus rotæ netilis*, *glomus aurei*, *vel serici filii*; à Βομβυξ, *bombyx*; q. d. *bombycina*: Skinn." a quill, or reed, on which is wound a bottom of silk, or yarn.

BOGAS; "wee now wryte it *boughes of trees*: Verft." who supposes it to be Sax. but BOUGH, is Gr.

BOGGLE-BOE, "dici potest, quasi Βουκολος, *buculus*, *bubulcus*; and Βοαω, *clamo*, *boao*; i. e. *bos-boans*: Skinn." though he has given neither of the Gr. words: "Belg. autem, continues he, *bull-man*, à *bulle*, *bolle*, *taurus*; et *man*: q. d. *monstrum ex tauro*, et *homine compositum*, Ταυρανθρωπος: voce sonora et terribili, qua nutrices, ut et fabulis de monstris in vasuris et devoraturis infantes territant:"—*speetres*, *demons*, *goblins*, and such like geer, with which nurses frighten young children; and many people are terrified with them from the cradle to the grave; for the frightful stories of *spirits and witches*, which are learnt in the nursery, make such an impression on their minds, that they have been unable to shake them off, even to the latest hour of their lives; though they certainly are nothing more than the phantoms of imagination, and the fantastical creation of deluded fancy; and what proves them to be so is, that we have none of those gentry now a days; except in poetry.

BOIL, or bubble; Φλυω, *bullio*; to bubble: R. Φλωω, *abundo*: others derive it from *volvo*; which may come from Ελωω, *verso*; by changing the rough breathing into v consonant; as is usually practised: Nug."

BOIL, or sore; Βολη, *bullâ*; quia *instar bullæ protuberat*: vel quia fit *ex ebullitione*, seu *effervescentiâ sanguinis*: Skinn."—but according to this latter supposition, it would originate either from Φλυω, or Ελωω, as in the foregoing art. we might therefore rather prefer Βολη.

BOISTEROUS, Βωσρεω, *clamo*, *aliquem vociferando*, et *manibus palpando*, *quero*: Casaub."—this does not exactly answer our idea of the word *boisterous*, which indeed he has properly explained de *tumultuante*, et *inconditum clamante*:—it seems rather to be a different dialect of Βλασυρος, *boisterous*, and *blustering*.

BOKE at any one; "to point at any one; i. e. to POKE at any one: Ray." or thrust out the finger at any one:—consequently Gr.

BOLD, Παραβαλλομαι, *perichitar*; *precipiti*, *projeetâque audaciâ discrimen adea*: Παραβολος, *audax*, *temerarius*; Παραβολον εργον, *audax facinus*: hinc Angli contracte, *bold*; *brave*: Casaub."

BOLSTER, Λογμιον, pro quo Æol. Φολυριον, *pulpitum*: If. Voff."—but what connexion either Λογμιον, or *pulpitum*, can have with *pulvinar*, or *bolster*, would not be so easy to discover:—it might be more natural, as Skinner thinks, "to derive it from the Sax. *bolster*; Teut. *polster*; *cervical*, *culcita*: nescio an à Belg. *poluwe*, *pukwe*; ster est enim tantum παραγωγή, seu *productio vocabuli*: *poluwe* autem et *pukwe* satis manifesta à Lat. *pulvinar*:"—such an acknowledgement is indeed ingenuous enough; but then he should not have stopt there; he ought to have traced it with Ger. Voff. thus; *pulvinar* quasi *pluminar*; et *pulvinus* quasi *pluminus*, à *plumis*, quibus farcitur. Clel. Way. 72, would derive "*bolster*, from *poll-stegber*, or *poll-stayer*; that is *head-supporter*, or *head-prepper*:"—but *poll*, or *pole of the head*, is evidently Gr. and *stegber*, or *stayer*, is as evidently Gr. likewise.

BOLT, or arrow } Βολη, *jaculum*; a dart:

BOLT, or bar } proverb, a fool's bolt is soon shot: hence the bolt of a door, from its likeness: or bolt may come from Βαλλω, *jacio*; to hurl, cast, or throw; Επιβλης, *obex*, *pestulus*; ab Επιβαλλω, *adjicio*: Upt."—though when it signifies a bar, it might more properly be derived ab Εμβολας, or Εμβαλον, *raxillus*, *obex*; a post, or bar.

BOLT-down bacon } Απελλω, *pello*; quasi *bello*,

BOLT out } arceo; to drive or thrust down: also to force out.

BOLTING-milk: Skinner has derived this word

word "à Belg. *buydelen*; Teut. *beutel*: hoc autem *beutel* primaria *marfupium* notat; et nullus dubito quin ortum sit à *vidulis*:" and there he has stopt; for which we are not obliged to him; if he could not have gone any farther, it were pardonable; if he could, and would not, it were inexcusable: "*vidulus*, as well as *marfupium*, signifies a *purse*: Martinio placet sic dici, quia *crebrò* videatur: vel à *via*, et *do*; sive ab antiquo *duo*; quia in *vidula* recondatur *pecunia*, quæ ob *viam* datur *peregrinaturis*:"—this deriv. weak as it is, is better than making no attempt at all:—however it is more natural to suppose with If. Voss. that *vidulus* is descended from *Ἰθελος*, which Hesych. explains by *Διφθέρα*, *pellis*, *exuvium*: *Θυλλος Ἰθελη*, *sacus coriaceus*; a *leather-bag*; and in this place used to signify *any sack, or bag, made of any substance, that will admit fine flour to be sifted thro' it*.

BOLUS, *Βωλος*, *bolus*, *gleba*; a *clod*, or *lump*.

BOMB.

BOMBAST } *Βομβος*, *bombus*; *strepitus qui-*
vis; *any loud noise*; also a
BOMBLE-bee } *vain, empty boaster*.

BOMBYZINE, *Βομβυξ*, *vermis*; a *silk-worm*.

BOMKIN; *Βορκος*, *trabs*; a *beam*; *lignum*; *colonus infubidus*, et *ineptus*; *stultus* autem etiam Latinis, *stipes*, et *lignum* dicitur; a *country blockhead*: "*Belg. boomken*, *arbuscula*; illis enim: *ken*, et nobis *kin*, minuit: Skinn."—by the Dr.'s. having left out the Gr. word *Βορκος*, it plainly shews, that he understood every thing relating to this word, except its derivation. Butler has very happily perpetuated this word in our language;

But now we talk of mounting steed,

Before we farther do proceed,

It doth behoove us to say something

Of that which bore our valiant *bumkin*.

part I. canto I. v. 419.

BON-fire: being derived from *bonus*; and *fire*; we shall see that both these words are Greek; and here used to signify a *large fire, made on rejoicing nights*.

BON-môt; any Frenchman, or Frenchified Englishman, would naturally attribute this expression to the French, and tell us, that the French is the original language from whence it was taken:—this we might readily grant, if the French was the original language, in which *bon môt* was first of all formed; but so far is this from being true, that *bon môt* is purely Greek, and not French: for if *bon* originates from *bonus*, *bonus* originates ab *Æol. Φονος*, quod ab *inuf. Ονα*, sive ab *Ονεω*, vel *Ονημα*, hoc est *juvo*; *prosum*, *utilitatem adfero*; according to Voss. and if *môt* is visibly derived à *Μυθος*, *sermo*, *verbum*; a *sentence*, *proverb*, or *expression*; then it is evident

that *Φονος-Μυθος*, quasi *Βονος-Μυθος*, has been perverted by the French into *bon-môt*; and then, to add to the absurdity, they must pronounce it *bong-mo*; and consequently *bon-môt* is not French originally; but they themselves borrowed it from the Greeks, to signify a *good saying, a keen expression*.

BONE; "*Βαινω*, *venio*, *incedo*; ac primâ suâ significatione denotaverit *crus*; licet postea pro *osse* frequenter sit usurpatum, propter illam *crurum* compagem totam fere *osseam*; et quia *offium* virtute est τὸ *Βαινεῖν*: Lye."—*to go, to walk*; because it is by means of the *bones*, those strong and firm supporters of the body, that we are enabled *to walk*.

BONNET, "*malle* deducere à Belg. *bond*; Fr. Gall. *bande*; et term. dimin. q. d. *bondet*, vel *bandet*, i. e. *fasciola*; d propter euphoniâ eliso: Skinn."—but the Dr. ought to have traced *bond*, or *bandage*, up to the Gr.

BONNY, *Φονος*, *bonus*; *good*, *pretty*, *charming*, *sine*.

BOO-BY, or **BOU-BY**; or rather **BOU-BAI**; "*Βυπαις*, a *great boy*: R. *Παις*, *puer*; a *boy*; by changing π into β. Β is a particle expressing *greatness*; perhaps from *Βας*, *bos*; a *bull*: *Ἴππος*, *equus*, a *horse*, is used in the same sense; thus *Ἰππογυμων*, *qui magno est animo*; *magnanimous*; and thus we say, a *horse-plum*; i. e. a *large plum*: Upt."—to which let me add, *horse-radish*, i. e. *the strong-root*; a *horse-laugh*, i. e. a *loud-laugh*; or nearer still to the art. *Booby*; *bull-rushes*, for *large rushes*.

BOOK; "*Sax. boc*; Teut. *buch*; Belg. *boeck*; *liber*: omnia forte à Sax. *bocce*; Teut. *buch-baum*; Belg. *beuche-boom*; *fagus*; quia sc. olim *faginis corticibus* scribebatur apud vett. Germanos, ut apud Græcos *tiliaceis*: Skinn."—what supineness does the Dr. shew towards the Greek language! any person would suppose that he could have gone no farther than these Northern tongues; but he himself has gone farther, even in this art. than what perhaps he at first either designed, or was aware of: he acknowledges here, that all these Northern words signify *fagus*, et *faginis corticibus*; *the beech*, and *the beechen-bark*, or *leaves*: now under the art. *beech*, he has acknowledged, that *bece*, *boc*, *bog*, *beucke*, and *buck*, are all derived, and contracted from *Φυγος*, Dor. *Φαγος*, *fagus*; *the beech-tree*; but since he has not traced the word *book*, let me do it thus; *Φαγ-ος*, *fag-us*, quasi *bag-us*, unde Dan. *bog*, *boc*, *bece*, *beucke*; *book*.

BOOK-stave; "*boc-staue*, or *bouk-staf*; a *character*, or *letter* for a *book*: Verft."—perhaps he meant of a *book*; but even then he was mistaken; for *stave* is rather a *sentence*, or *portion*; as when we say, *to sing a stave*. Gr.

BOON

BOON *companion*; *Fovoc, bonus*; *good, kindness, benefit, or obligation.*

BOON, or *favor*; from the same root: Gr. *Clel. Voc. 85*, tells us, that "*munus, bonus, and bene, are derived from the Celtic word boon*:"—but *boon* is undoubtedly Gr. as above.

BOOR; "*Παυροβαί, habitare, incolere, agricola*; Belg. *beer*; Sax. *býan*; Teut. *bawer*; and Belg. *boersch*; *rusticus, agrestis*: Skinn."—with regard to the Northern deriv. let us not dispute with him; but we may very much doubt the interpret. he has given in this place to *Παυροβαί*: and therefore it seems more probable that our word *boor* is derived from *Παυρος, paucus*; not *in number*, but *in circumstances, or abilities*; *pauper*; *poor, low, vulgar*; and consequently *rude, and clownish.*

BOOSE; "*Sax. bofsib; an ox, or cow-stall*: Ray."—it seems rather to be derived, either from *Buc, bos*; *an ox, or cow*; or else from *Βοσχω, pasco*; *to feed*; meaning *the stall, or place, where they were fed or fattened.*

BOOT, or *profit*; "*Βοθηω, it booteth nothing*; *Oudev βοθηω, nihil juvat*: Upt."—*what will you give me to boot, in advantage.*

BOOT *to wear*; "*Sax. Abutan, circum*; *about*; *quia tibiis ambiunt*: Skinn."—but so do *the stockings*: "*vel potius à Fr. Gall. boteau; fascis*; *a bundle, or whisp of hay*; *quia rudioribus illis sæculis, ut etiamnum rustici fascibus straminis contortis, et tibiis obductis, pro ocreis utebantur*: Skinn."—but *boteau* is no more than what we call *a bottle, or bundle of hay*: consequently Gr.

BOOTH: "*Belg. boede, bode*; *domuncula, casa*: vel à Dan. *bood*; *taberna*: illud fortasse à Belg. *bouwen*; *ædificare*; hoc à Sax. *bídan*; *manere*; vel *býan, habitare*; *a tent, tabernacle, or any temporary structure*: Skinn."—thus would the Dr. run through all the Northern tongues, if there were a thousand more, rather than look at the Greek word *Δομος, domus*; à *Διμω* vel *Δωμω, exstruo, ædifico*; *to build*; from whence are derived likewise **ABODE**, and **ABIDE**, Gr.

BOOTY, "*Βιτω, Βιαζω, quasi biaty, booty*; *vim affero, præda*; *spoil, plunder*; *any thing acquired by rapin, and violence*: Martinius, and Minshew."—but Skinner has rejected this deriv. with so much disdain; quod tantum abest, ut pro etymo proponam, ut vix pro allusione admiserim:—he then proceeds to his favourite Belg. and Teut. deriv. none of which bid fairer than the Gr. above mentioned; particularly since he has pronounced his, quod longè probabilius est, à Belg. *baete*; *lucrum*; Teut. *batten*; *prodesse*; which may be applicable to *all profit, acquired by honest labor*; and is far enough from

rapin, and spoil: for this reason, the deriv. of Jun. has not been adopted; viz. "*à Sax. bot, bote; compensationis gratiâ, satisfactio, emendatio*; quod *hostilis agri depopulatio primitus non ab aliud usurpata fuerit, quàm ad resarciendum damnum ab hostibus illatum*:"—but since this *depopulatio* must naturally carry *violence with it*, we may still prefer the Gr. derivation.

BO-PEEP; Casaub. derives the word *peep* from *Οπιπεω*, which is the same as *Οπιπιεω*, and takes *Οπιλομαι* for its root: *Οπιπιεω, visor, speculator*: Hesychius explains it by *περιβλεπω, περιεσποτω, circumspicio*: all this explains only the latter part of this compound; as to the former, it seems to originate from *Βοω, clamo*; *to call aloud, and yet peep about at the same time.*

BORAX; *borax*; *Cbrysocolla factitia*; *a chemical preparation.*

BORD *a ship*; commonly written *board*; as if it meant *to go on board*; but *to bord a ship, and to go on board*, are two different ideas, and originate from two different languages: *to go on board*, simply, signifies *ascending her sides, and getting on her deck*; but when we speak of *boarding a ship*, we generally mean, *two ships of war running so close together, that their sides touch each other*; and then in that very action, while they are thus *along side of each other, the crews jump on board their adversaries' ship*: in this sense Skinner would derive it, à "*Ru. Dan. bord*; *latus*; *the side*; Fr. Gall. Belg. and Teut. *bord*; *margo, ora*; Ital. *abbordare, appropinquare, appellere*; *navem conscendere*; dum enim navis una, vel potius ejus vectores, aut milites aliam navem inscendunt, et cominus oppugnant, *unius navis Latus alterius Lateri quam proxime applicant*:"—then *ορος, limes, quasi borda*, seems to be the origin of *bord*; meaning *the sides, or borders of the ships*; as we shall see in the next art.

BORDER *of a garment*; *Κροσσοσ*: } Nugent.
BORDER *or limit*; *Ορος, terminus*: } "*the B comes from the Eolic Diagamma, which supplied the place of a breathing*."—the Dr. indeed is right with regard to the signification of *Κροσσοσ*, that it signifies *the border of a garment*; but no etymol. can deduce *border* from *Κροσσοσ*: it seems rather probable that the *border of a garment* originates either from *Χωρα, ora*; *the shoar, or outmost verge of the land, or coast*: or, as the Dr. in his next art. mentions *border, or limit*, and derives it properly from *Ορος, terminus, limes*; but gives us no reason for it; the reason however seems to be, because all lands, *which are contiguous, and border on each other, must lay in contact, and their sides or borders as it were touching each other*; like the two ships in the former art.:—I can however

by

by no means assent to the Dr's. supposition, that our *B* comes from the Eolic digamma (as he unfortunately writes it) which he affirms supplied the place of a *breathing*; for the Æolic digamma does not answer so properly to our *B*, as our *F*; but was one of their own letters, prefixed to a vowel, which appears evidently from the very shape of the latter, being two *Γ* placed on each other, thus, **ΓΓ**; and looks so very much like our *F*; but was nearer to our *V* in power: see **BRIDLE**. Gr.

BORE-through; Πειρω, *foro*, *forabilis*; *trans- adigo*: hinc Πειρος, *transitus*; *so stab, peirce through, to penetrate*: or perhaps we may derive *bore* from Θυρα, *foris, foro*; *to make a door, opening, or passage*.

BORE } a past tense, and participle of the
BORN } verb **BEAR**; and consequently de-
BORNE } rived from the same root. Gr.

BOREAS, "in verse for the Northwind; Βορρας, απο τῆ Βορῆ, και η̄ν, quod ventus sit sonorus, et violentus; *blustering, roaring*: Nug. and Voff."

BOROUGH for rabbits, is very probably derived from "BURY, vel *birigbe*; *to byd*;" according to Verst. "which," says he, "may also appear by our calling the places for rabbits to *hyde*, and *shrowd themselves in, rabbit-beries, or rabbit-beries, or burrows*:"—there seems to be some probability in this deriv. and yet it is possible it may originate from another idea; viz. *from their boring, or scraping holes in the earth*: however in both cases they will be of Greek origin; as may be seen under the art. **BORE**, or **BURY**. Gr.

BOR-RAGE. "Lat. Barb. *borrago* scriptum est pro *corrago*; sic dicta, ut Matthiolus innuit, quia cordis affectibus opitulatur: Skinn."—quasi *cor-rego*; and consequently derived à Κεαρ, *cor*; et Αρχω, by transposition Παχω, *rego*; *to govern, rule, or direct the affections of the heart*; quam hodie *buglossum* vocant.

BOSCA-BELL; Βοσκω, *pasco, pascum*; *pasture*; also a *wood, or grove*; and Φονος, *bonus, bellus*; *beautiful, pleasant*; an ever memorable grove in the West of England, famous for containing the Royal Oak, in which Charles the Second hid himself.

BOSCAGE; from the same root; with only the termination *age*; as in *pasturage, vicarage, bermitage, &c.*

BOSOM, Πανω, Πανωω, *cessare facio, pauso, pausa*; unde perhaps *repose*; from hence the Sax. "borm; Belg. *boesem*; Teut. *busem*; *sinus*: quia in sinu infantes nituntur: Jun. and Skinn."—*to lay on the bosom, or lap*.

BOS-PORUS, commonly written and pronounced *bosphorus*; but derived from Βοος πορος,

bovis transitus; *the straits of Constantinople and Maotis*; the former so called, as being *the passage of Jupiter in the form of a bull*. Clel. Voc. 72, very judiciously supposes "*bosphorus* to be derived from *bis-mor*, quasi *bis-por*; *the two-seas*; unde *bosphor*, or *por*:"—but even then it would be Gr.

BOSS of a shield; Φυσα, Φυσαω, *pusa, pusula*; a *little swelling, or rising*.

BOTANY, Βολανη, *herba, gramen*; *peritia barbarum*; *the art of culling, and of cultivating herbs and simples*: R. Βοσχω, Βολη, Βολανη.

BOTCH, or *patch*; Πιττανιον, *pittacium*; *cloth, &c. laid on like a plaster*.

BOTCH, or *pimple*; from the same root with *the boss of a shield*. Gr.

BOTH; Αμω, *am-bo*; *both*; *each of the two*.

BOT-OLPH } "asmuch to say as *bote-ulph*, or

BOT-ULPH } *help-to-boot*; *helper to satisfaction*; a *mediator*: Verst."—but both **BOOT**, and **HELP**, are Gr.

BOTTLE of glass; Βαλις, *Cujas* ex gloss. a *cup, or vessel to hold wine*: Nug."—perhaps the Dr. would not vouch for this etym.: it seems more probable to derive *bottle* from the same root with *pudding*; not that we are to suppose that the ancients made puddings in bottles; but because bottles at first were vessels of leather, or wood; and intended to be filled; therefore may be naturally derived à Βωω, vel Βυζω, *farcio, oppleo*; unde Βουμα, quasi Βυθμα, *obturementum*; unde Βυθαλον, vel Βυθαλον, *botulus*; a bottle, or bag; a scrip, pouch, or poke.

BOTTLE of hay; "Fr. Gall. *boteau*; *fasciculus*; a *bundle, or whisp of hay, or straw*: nescio an corruptum à Belg. *bondel*: Skinn."—but *bundle* is evidently derived from **BIND**, **BOUND**, **BUNDLE**. Gr.

BOTTOM of bread; from the foregoing root; because wound up like a **BUNDLE**. Gr.

BOTTOM of a well; Βοθρος, *fovea, scrobs*; a ditch: vel à Βυθος, *fundum, profundum*; any deep place: vel à Πυθμω, *inos, fundum*; a pit.

BOU-GAR, Βυγαίος, *jaëator, magnilocutor*; R. Βς, *valde*; et Γαω, *glorior*; a *great boaster*; a *vain talker*.

BOUGE-out; "Fr. Gall. *bouge*; *bulga*; q. d. *instar bulgæ plenæ, extumescere*: *bouge* autem à *bulga* ortum esse, nemo adeo αμωσος est, ut dubitet: Skinn."—and his own words might be justly retorted on him, thus, *bulga* autem à Βυλγος, pro Μολγος (quod Heschio teste est Βοειος ασκος, *saccus coriaceus*) ortum esse, nemo adeo αμωσος est, (except Dr. Skinn.) ut dubitet.

BOUGH of a tree; "Sax. βογ, *boza*; *bob*; *ramus, armus*: nescio an sit dictus à *flexibilitate*; sc.

sc. *respektu caudicis, seu trunci*: Skinn.—he then refers us to BOW; and under that art. tells us, Casaub. deflectit à Bios, arcus: so that it is evident all those words are Gr.; Verstegan admits the same signification, and yet supposes them Sax.

BOUGHT of a sling; from the foregoing root; because it bows, or bends in that part; meaning the bottom of the sling, where the stone is lodged: unless we may deduce it à Βολγος, pro Μολγος, βομος ακκος, *saccus coriaceus; fundæ circulus, curvatura*; because it bouges, or swells out, when the stone, bullet, or lead is put in it: the former however may be the more natural.

BOU-LIMY, commonly written *bulimy*; Βελιμια, *bovina, seu ingens fames; a ravenous appetite*; R. Βυ, *valde*; et Διμος, *fames; hunger*. Mr. Spelman, in his fourth book of the Expedition of Cyrus, calls it *bulimy*; and in his note on Εβελιμισαν, says it is *a distemper creating excessive hunger*; and is thus described, with all its horrid symptoms, by Galen; “Βελιμος ει Διαθεσις, καθ’ ην επιζηησις εκ μικρων αλειμματων γινεται τροφης. Εκλυουσαι δε και καλαπτιβσι, και ακρωσι, και καταψυχουσαι τα ακρα, θλιβουσαι τε τον στομαχον, και ο σφυγμος επι αυτων αμυδρος γινεται: *the bulimy is a disorder, in which the patient frequently craves for viçuals, loses the use of his limbs, falls down, and turns pale; his extremities become cold, his stomach oppressed, and his pulse scarce sensible*.” to which Mr. Spelman adds; “the French Philosophical Transactions speak of a countryman, who was violently afflicted with this distemper; but was cured by voiding several worms, of the length and size of a tobacco-pipe.”

BOUND, or leap; Βομβος, *strepitus; to leap back with a noise*.

BOUND, prepared; as *whither are you bound?* Lye says, “ortum traxit, ut mihi quidem videtur, à Cimbris, et paratus, quo vadis, quo iter tendis, notat:” but Skinn. supposes it to be derived “à Sax. abunden, *expeditus*; hoc à verbo bindan, *ligare*; metaphorâ à militibus sumptâ, qui cum ad iter parati sunt, sarcinas omnes habent colligatas, omnemque supellestitem, ut loquuntur, convasatam: vel à nostro bound, sensu forensi, i. e. *obligatus*, metaphorâ à naucleris sumptâ, qui mutuæ securitatis gratiâ syngraphis *obligari* solent, ne se invicem per totum iter deserant:”—but with regard to etym. the deriv. is the same; the one being a literal, and the other a figurative *binding*; consequently from the same origin with BIND. Gr.

BOUNDS, Ορος, *limes*; unde Fr. Gall. *bornes, frontiers*: vel à Χωρα, *ora, shoar, coast, border, limit*.

BOUNTY, Φορος, *bonus, bonitas; goodness, generosity, liberality*: or perhaps it may be derived from *abundo*; meaning, whatever a person be-

flows out of his abundance, in a bountiful, copious manner: though perhaps the former deriv. may be preferred.

BOUQUET: Clcl. Voc. 11. has evidently shewn, “that this is nothing more than a French distortion of the word *bough*, or *bouquet*, a diminutive of *bough*, or rather *bough-weet*; a small *bough*.”—meaning *a little nosegay, or bunch of flowers, tied up together in the form of a bough*: consequently Gr.

BOURN } as a termination to many pro-
BOURNET } per names (such as *Lilbourn, Milbourn, Shelbourn, &c.*) is derived à Βουω, by transposition Βουον, *scateo, scaturio*; unde Sax. burn, byrna; Belg. *borne*; Teut. *brun, bron; fons*; a fountain, or spring of water: but, besides this signif. the word *ourn*, or *bourne*, bears another idea in our language; for Shakespear, in that noble soliloquy of Hamlet, act iii. sc. 2. says,

————— who would fardles bear,
To groan, and sweat under a weary life;
But that the dread of something after death,
That undiscover’d country, from whose bourne
No traveller returns, puzzles the will:
here the word *bourne*, seems to imply *boundary, or border*; and consequently may now take that deriv.—though perhaps it might be better to abide by the former deriv. meaning *a river, or river’s bank*; and then Shakespear might have alluded to the banks of the river *Lethe*, or of the lake *Avernus*: should he have meant (as is most probable) *boundary, or limit*, then we must refer thither: however it is certain the verb *ournet*, commonly written *burnett, pimpinella herba*, forte à veteri Angl. *ourn*, vel *burn*; rivus, fons, aritur; quia circa rivos, et fontes potissimum nascitur: if Verst. and Skinn. be right.

BOU-STROPHE, Βυροστροπον, *vertendo, et flectendo se, more boum arantium*: R. Βυς, *bos*; et Στροφω, *verto*: an antient method of writing, in which they did not begin every line afresh, as the moderns do; but when they came to the end of a line, they continued the next with a reversed order of the letters; so that the appearance of the writing bore some resemblance to the curved line in the margin; which represents the traces of a furrow in the antient art of plowing.

BOUY; common orthography writes it *buoy*, and *buoyancy*: Junius calls it the *boy of an anker*; and though Lye says, “rectius scribitur *boy*,” yet these great etymol. have not given us the proper deriv.; for they have derived it à “Dan. *boie*; Belg. *boeye*; quod ferreâ catenâ, veluti compede quadam ancoræ sit alligata; nam *boeye* Belg. est

est compositus :—now, if either of these gentlemen had but turned their thoughts south, instead of northward, they would have found a better deriv. if then I might be allowed a conjecture, we might derive our word *bowy* from *Βοια*, *pellis bubula*; an ox-bide, which might first of all have been made use of, when it was sewn up close, and filled with air, in order to make it float on the water, like a bladder, when blown: see Oppian's *Halicutics*, on the expression *Νικης αγγελος*.

BOW, both *substantive* and *verb*; *Βιος*, *arcus*; an *arc*, or *bending*.

BOW-WOW; *Βου-βου*, à *Βουζω*, *latro*; to *bark like a cur*.

BOWELLS: “Gall. *βογαια*: Jun.”—but then he adds, “*videntur interim Angli hanc intestinorum denominationem desumpsisse à BOW, flectere, sinuare, torquere*; prorsus ut Græci *ενδωα* dicta sunt *intestina*, *κατα το ειλος δινοσθαι*, quod *intus convolvuntur in gyrum*: there is some probability in this deriv. which would consequently be Gr.; but we may rather adopt that of Skinn. though there appears something ludicrous in the definition; for he says, “*bowells*, forte à Lat. *botulus, botellus*; quia *botuli solent ex intestinis confici*; sic et nos *intestina nostra; puddings vocamus*.” and here the Dr. stops; but *botulus* is no original; for Voff. shews that it is derived from *Βου*, *Βυζω*, unde *Βουζων*, *farcimen, botulus*; an *intestine, stuffed with any ingredients*.

BOWER; “Sax. *býre*; Gall. *buraw*; Belg. *buer*; Dan. *buur*; quæ omnia videri possunt detruncata ex *Βυριον*, quod Hesych. exponit *Οικημα, domicilium, tugurium*; an *arbour*: Jun.” Skinner supposes it to be derived “à verbo *to BOW*, quoniam *ex arboribus inflexis constituitur* :”—but perhaps, after all, *bower* may be but a contract. of *arbor*; a *tree*; for an *arbour*, and a *bower* are one and the same thing; and therefore may be derived from the same root. Gr.

BOWL to *arink in*, *Βολη*, *jaelus*; “*bullæ*; calices enim, præsertim capaciores, *bullæ instar, rotundâ figurâ à basi ascendunt*: Skinn.”—though the Dr. takes no notice of the Gr.: Casaub. writes it *boale*, *vas quodvis majus, sed ligneum, proprie; labrum balnearium*; and derives it à *Πυελος*, vel *Πυελις*, *pala annuli*; a *large wooden vessel*:—which latter deriv. may rather be preferred.

BOWL to *play with*; vel à *Βωλος*, *gleba*; a *lump*, or *clod*; vel à *Βαλλω*, *jaelo*; to *cast*, or *throw*.

BOWN, “i. e. *swelled*? Ray.”—i. e. Gr. for *βων* is no more than an evident contraction of *Βου-ος*, *vibex, tumulus*; a *bunny*, or *swelling*.

BOWSE, “*Βου*, *Βυζω*, *imbuo, impleo, largiter bibere*: Skinn.” who has given us another very

good conjecture on this word; quod si Græcus essem, ortum juratam à *Βουαυ*, *sufllo, inflo*; quia sc. *qui avidè bibunt, à pota profant*; because they are as it were *swelled with liquor*.

BOX on the ear: *Πυξ*, *pugil*; a *fighter*: Horn. Il. Γ. 237, *Πυξ αγαθος, pugillatu strenuus*; a *fight boxer*.

BOX to lock up; “*Αβαξ*, *abacus*; a *desk*, or *cupboard*: Upt.”—this is a very good deriv. but with Jun. we might rather suppose *box*, or *chest*, was derived à *Πυξίς*, *pyxis*; à *Πυξος*, *buxus*; for though, as Upt. afterwards acknowledges, *Πυξος, buxus, is the box-tree*, which certainly has no connexion as to etym. with a *box to lock up any thing in*; yet *Πυξίς, pyxis*, most certainly has; it being that *box*, or *coffer*; which in our own country formerly, and in Roman Catholic countries to this day, contains *the host*, or *holy wafer*: see PYX. Gr.

BOX-trees: “*Πυξος, buxus*; R. *Πυκα, densè, spissè; closeness of grain*: Upt.”

BOY, *Παι*, *puer*; a *young man*.

BRABBLE: “Junius quotes Hesych. for *Βραβυλος, εδος φυλε κακω, species plantæ malæ, atque inutilis* :”—which is not in the least applicable to his own interpretation of *brabble*, viz. *rixari, turbas dare, confundere, miscere, turbare*; but undoubtedly belongs to his own art. *bramble*, where he has properly applied that Greek quotation. Skinner would derive *brabble* à Belg. *brabbelen, verba confundere, miscere, altercari*: but, not satisfied with that deriv. he goes on, “*nescio an tutum sit deflectere à verbo Lat. sequioris sæculi parabolare*; hoc à nomine *parabola*; unde orta sit Fr. Gall. *parolle, parole*; Ital. *parola*; Hisp. per metath. *palabra*; *verbum, diisio*; adeo ut primariò idem sit quod *verba, seu sermones miscere* :”—the Dr. might very truly say, “*nescio an tutum sit* ;” for now he has led us to the Gr.: see PALAVER; and PARABLE.

BRACE, or *draw close*; *Βραχιων*, *brachium*; *the arm which embraces, and draws any thing to it with force, and strength*.

BRACE of bares: Skinner supposes this word is derived from the former; and gives this weak reason, why “*numerus dualis, biga, and copula, should signify two*; quia *copula, seu biga, utpote colligata, se mutuo amplectuntur* :”—true; when united together; but a *brace of bares* in the field are as much a *brace of bares*, though disunited, as when united ever so close together: unless therefore he could have given a better deriv. than this, he might as well have been silent; and I must be silent too, till a better can be found; but this certainly cannot be right; for this plain reason, because *three bares, when tied,*

or bound together, would then be as much a brace, as two; which is an absurdity too glaring for any sportsman to admit, though an etymol. may.

BRACELET, "Βραχιαλία, or Βραχιονία, *brachiale, ornamentum; a bracer for the arm: R. Βραχιων, brachium; the arm: Nug.*"

BRACHE; "Nescio an à Βραχω, *sono, resono: canis quidam venaticus, à sonoro, sc. et' alio hujus canis. lastratu: Skinn.*"—whenever the Dr. treads on Grecian ground, it seems to be with fear and trembling; but he need not have doubted the validity of his deriv. since Shakespear in his *Taming the Shrew*, has plainly told us from whence it is derived; for in act i. sc. 2. he has introduced a lord with his hunting train;

L. Huntsman, I charge thee tender well my bounds;

Brach Merriman, the poor cur is imboist;

And couple Clouder with the deep-mouth'd Brach. or perhaps by transposition it may be derived from bark, quasi brak, or brache; i. e. a deep-barking, or, as it is here called, a deep-mouth'd bound.

BRACHY-GRAPHY, Βραχυ-γραφη, *brevis-scriptio; short-hand.*

BRACK, "Ρακος, Æol. Βρακος, *lacera vestis; ex ῥηγνυσθαι ῥηξίς, ῥαγας, a rag, or tatter'd robe: Casaub.*"

BRACKAN, "Βρακανα, apud Hesych. et Suidam; quod exponunt *αγρια λαχανα, filix; fern: Skinn.*"—had the Dr. stopped here, it might have been well; but he goes on, "forte quia *fragilis est; vide break;*"—that very reference plainly proves that *brakan* cannot be derived from *break*; because that word is derived either according to his own etym. from Βραχω, *crepo, sono*; or we may rather in that sense suppose it came from Βραχυς, *brevis*; both which words are written with a χ: but Βρακανα is written with a κ, and consequently not derived from them: *the fern, or brake.*

BRACKET; "ni fallor ab Ital. *braccietto, diminutivum tu braccio; brachium: Skinn.*"—being determined not to derive it from Βραχιων, *brachium*: but we must either intirely reject that deriv. for the reason given in the former art. or observe that, according to the Dr.'s present deriv. our word ought to have been written *bracket*.

BRACKISH, Πικρος, *amarus, acerbus; bitter, sharp.* Clel. Voc. 85, has given us a much better deriv.; for he supposes that "*brackish* is but another dialect for *mar-acquisb*, or *sea-waterish*:" for he has fully shewn that the *m* and the *b*, transmute: but then he has not granted that *mar*, and *acquisb*, are either Gr. or Lat.

BRAG; Βραχω, *crepo, glorior, jacta; to boast, bluster, talk bigb:*

BRAG-ADOCIO, seems to be a compound of the foregoing art. and AUDACIOUS; meaning a bold impudent boaster. Gr.

BRAIN, Κρανιον, *calvaria; the skull: R. Κρανον, caput; the head: or else it may be derived from Βραγμα, finciput; quod est cerebri sedes; the hind part of the head, where the brain is lodged.*

BRAKE, "Βρακανα, apud Hesych. et Suidam, quod exponunt *αγρια λαχανα, a wild plant; filix; fern; Skinn.*"—this is undoubtedly a better deriv. than that given by Jun. à Βραχω, *sono, crepito, cum quodam fragore; to make a crackling noise in the fire*; for that alludes only to a certain property, not only of that plant, but of many others; as *the bay, the laurel, &c.*—besides, as we observed under the art. *brakan*, this must a false deriv. because it is false orthogr.

BRAMBLE, "Βραβυλος, ειδος φυε κακα, *species plantæ male, atque inutilis: Hesych.* as quoted by Jun."—these are great authorities; and yet with Casaub. we may rather suppose that *bramble* was derived à Ραμνος, *rbamnus; spinosus frutex; spina alba, rubus; a wild briar.*

BRAN, commonly pronounced *brun*; "Πιλυρον, *fursur, bran; by changing Π into Β; and then by contraction and transposition: Upt.*"—this however is not so good a deriv. as the following apud etymologicum, quoted by Jun. nempe Βρασμα, vel Απαρασμα, τὰ σκυβαλα τῆ πυρῆ, *sur-fures tritici; the refuse of wheat flour.*

BRANCH; "Βραχιων, *brachium; an arm; branches being as it were the arms of trees. Nug.*"—or rather from Οραμνος, *ramus; quasi ramnus, abjectâ literâ n; the branch of a tree; R. Ραξ, acinus; the stone of a berry.*

BRAND: both Jun. and Skinn. derive this word à "Sax. *brand, &c. &c. omnia sunt à Teut. branden; ardere, urere:*"—this very deriv. makes me suspect that all their northern dialects are no more than a transposition of letters in the word *burnt*, with the Gothic termin. *d*, or *t*: as is evident to the ear, in the words, *burnt, brant, or brand*; and therefore we may rather derive it from Πυρ, Πυρω, *uro, buro; to burn, or to bran; unde brand, fire-brand, &c.*

BRAND, *sword* } now indeed the former deriv.
BRANDISH } from the Gr. becomes the
BRAND-NEW } more evident; since both
Jun. and Skinn. have explained all these three words in the sense of *burn*; for Jun. explains the first of them by *gladius, ensis*; fortasse tamen non immerito suspicari liceat *ensem, brand*, appellatum ab *ardore martio bellorum internecivorum*; in quibus nemo non primas partes *ensis* concedit, receptissimo epitheto poetis dicto *fulmineo*:—both

Jun.

Jun. and Skinn. explain the second word by *gladiorum concussorum vibratione*; sc. *gladii huc illuc vibrati, instar titianum ardentium, splendent, et coruscant*:—and with regard to the last, Skinner explains it by *ustio, et torris ignitus*:—so that here again, we must have recourse to the Gr. etym. of *ἵνα, ignis*; *fire*; *any thing sparkling, bright, and glittering*: with regard then to the expression *brand-new*, or as it is commonly pronounced *bran-new*, Jun. under the art. *span-new*, says, “*modus loquendi petita est ab arte fullonum, pannos in machinâ quadam explicantium, distendentium, lævigantium; et Belgis pari fere metaphorâ brand-new, vel vier-nieu; est recens; q. d. nuperrime ab officinâ profectum, à foliibus, ærariaque fornace etiamnum colens; vier-nieu geld; nummus asper, recenter cusus, et signatus*:—though no *fire* is made use of in the last act of *minting*, or *coining* now-a-days, whatever there might have been formerly.

BRANDLING, aliis *dew-worm* dictus, *τροστὰ πῖσῆς ἔσκα*; forte à Fr. Gall. *brandiller, vacillare, huc illuc moveri, instar penduli*; et terminatione diminutivâ *ling*:—so that here again we must look perhaps to the Gr.

BRANDRITH, “*Sax. brandred; a brand-iron, or trivet to set any vessel on over the fire*: Ray.”—but we have already seen that *brand* is Gr.

BRASS; “*Πρασινος, prout nempe Nic. Myrepsus perhibet, æruginem etiam Πρασινον dici, ob viridem porri colorem, quem imitatur; nam à Πρασον, porrum, est Πρασινον χρωμα, prasinus color, porraceus color, i. e. viridis; hunc enim colorem exhibet æs peculiari sibi rubigine vitiatum, et virescens*: Jun.”—“*alius è criticorum grege,*” says Skinn. “*flecteret nostrum brass à Gr. βραζω, βρασσω, ferveo, bullio; quia sc. non nisi vehementi, et intenso igne in fornacibus excoquitur, et depuratur; sed nobis non licet esse tam disertis*:—by his having mentioned nobody, and thrown the verb *flecteret* into the subjunctive mood, this good old Saxon seems to have been a little angry at the former etym. because it was not Belg. and then raised this *Συμαρχια* to vent his spleen on.

BRAST, “*pro BURST, Skinn.*”—and yet he could not, or would not, admit a similar transposition in the word *brand*, for *burnt*, lest it might come from the Gr.

BRAT, or *child*; “*βραυ, pullulo; unde Sax. brood, breed, brat; sic nobis appellatur puer, seu infans parentibus vilissimis, imo mendicis, natus, spurcius, expositus; à Sax. bratt: see breed*: Skinn.” and then he sends us to *brood*; which at last he acknowledges to be of Gr. extract. with only “*alludit Gr. βραυ, pullulo.*” Lye supposes that our word *brat* is derived from the Sax. *bratt*,

pallium, panniculus, lacinia; hinc beggar's brat, quòd sit panniculis laceratis obfitus:”—but perhaps both this and the following art. is derived from the Gr. as will be there shewn.

BRAT, or *coarse ragged apron*: “*βραττ, panniculus: hoc à verbo λιβπυτταν, frangere; q. d. panni fragmenta*: Ray.”—so that now we have gained another auxiliary; and yet not one of these gentlemen could find that these words were derived from *βραχυς, brevis; any thing torn, broken, tattered*; or else from *ῥαχος, Æol. βραχος, lacera vestis; a rag, or any rent clothes.*

BRAVE, “*βραβεον, præmium victoria; the prize of victory*: R. *βραβεος, ille qui dat præmium certaminis; arbiter rerum aliarum, et præmia diribens. Nug.*”—Skinner quotes Jun. for deriving *brave* from *Frisico berve; quietus, placidus, probus*; et huic etym. plus quam Græcis fido; licet nec hoc satisfaciât.—let me only observe, that my edition of Jun. gives me no such deriv.; mine derives it à Belg. *braef*; which he has explained, not as Nug. has here done, nor as Dr. Skinn.; but by proprie sic dicatur, *qui æmulis omnibus præripuit palmam*: and this undoubtedly is more agreeable to the common acceptation of the word; and very probably took its origin from the Gr.

BRAWL, *a dance*; “*saltationis, et tripudii genus*”; which Lye, under the art. *broil*, derives “*ab Armor. brella; confundere, perturbare*”;—but Skinner tells us it is “*tripudii genus, quo corpora huc illuc agitantur, et varie moventur*; and derives it à Fr. Gall. *bransle, bransler, brandiller, brandir; vibrare, concutere*”:—then it naturally refers us to **BRANDISH**, which happens to be Gr.

BRAWN, “*pro apro, ingeniose deflectit amicus quidam doctissimus (Dr. G. Rogers) à Lat. aprugna, supple caro*: Skinn.”—it were to be wished that either the Dr. or his learned friend, when they undertook to trace the etym. of a word, had taken a little more pains, and deduced *aprugnus* from its proper source: Vossius tells us, that *aprugnus* is derived from *aper*; and that *aper* is derived à *καπρος*, truncatâ principe literâ: aliud autem *καπρος*, Tyrrenis, aliud Græcis; nam Tyrrenis *caprum* notabat; inde Latinorum *caper*; at Græcis transmarinis *καπρος* est *aper*; *a boar*; and hence *brawny*; *caro enim apri maximè concreta, et durissima; torosus, lacerosus, amplis et firmis musculis instructus*; q. d. *qui musculis, instar calli aprugni, solidis, firmis, et duris præditus est; muscular, strong.*

BRAY, *make a noise*; “*βραχω, sono, sonitum edo; to make a noise*: others derive it from *barrire; to bray*: Nug.”—then others should not have introduced it into a collection of English words,

derived from the Gr.; unless they had traced it with Voss. à Βαρρς, *barrus*; *the elephant*; so called *ob gravitatem*; unde *barrire*, et *bardire*: *to bray*, or *roar*; like *an elephant*: but this is rather too distant a deriv. especially as we have one so much nearer home; à Βραρυς, *sono*, in the sense of *latro*; *to bark*; it being *the action of barking in the ass*: "or else from Βραρωσα, Hesych. Κεραρυς, *vociferans*: Jun."

BRAY, or *pound in a mortar*; "Sax. bracan; *canterere*, *contendere*: Skinn."—*to pound, beat, bruise*, or *break in pieces*:—this last word makes me imagine it may be derived à Βραχυς, *brevis*; *short, broken into small pieces*: whether bracan, and bræcan, be of the same signification I cannot presume to say; but they seem to bear a very close analogy.

BREACH, Βραχυς, *brevis*; *any thing broken*; vel à Ρηξις, *ruptura, fracturâ*; *a fracture*: R. Ρηγνυμι, *frango*; *to break*.

BREAD, "Βρωλον, *esca*; *food, nourishment*: Casaub. and Upt."—but good old Verst. writes it *bread*; and supposes it to be Sax.—but, to convince us of the propriety of the Gr. deriv. they called *mankind* in general Βρωλοι, *mortales*; *nourished with food*; in contradistinction to the immortals, who were nourished with nectar and ambrosia: but what the proper food of man is, the Psalmist tells us in the civ. Ps. v. 15, "that he may bring *food* out of the earth; and *wine*, that maketh glad the heart of man; and *oil*, to make him a cheerful countenance; and *bread*, to strengthen man's heart:" so that man may be properly called Βρωτοφαγος, *a bread-eater*; in order to distinguish him from carnivorous, or flesh-eating animals.

BREAK; Βραχυς, *brevis*; *short, broken*: vel à Ρηξις, as above: Skinner, after having thundered out about a dozen harsh northern words, exclaims in a sort of triumph, "quis criticus non juraret hæc omnia desluxisse à Gr. Ρηγνυμι, *rumpe*; vel à Βραχυς, *crepa, strepo*?" and then he refers us to *brittle*; which he says Junius derives from Βροτος: but I can find no such thing: however, under the art. *break*, Junius says, "origo omnium est ab Æol. Βρην, *ruptio, ruptura*; à Ρηγνυμι certe, vel Ρηγνυμι, *frango, rumpe*, est Ρηγν, *ruptio*, pro quo Æol. dixerunt Βρην: prorsus ut Βραχος dixerunt pro Ραχος, *lacera vestis*; Βραδον, pro Ραδον, *facile*; Βροδον, pro Ροδον, *rufa*; Βριζα, pro Ριζα, *radix*: notwithstanding the triumph of Skinn. therefore, we might have adopted this etym. of Jun. if Vossius had not fixed on Βραχυς, as the origin of *brevis*; and not Βραχος, quasi Ραχος.

BREAKS, or "lands, plowed the first year, after lying fallow in the sheep's-walks: Ray."—then we might suppose it signified no more than

land newly *brake-up*; consequently Gr. as above in the art. BREAK. Gr.

BREAM, "Αβραμης, *Cyprinus latus*; Ital. *abrame*, *deflexum videtur à Lat. auramen*, ab *aureo sc. colore*: Skinn."—though we may rather suppose with Jun. that if this fish received its name from any quality, we should rather suppose the deriv. related to *breadth*, than to *color*; and consequently derive it from the Belg. *braessem*; or Alman. *breffemo*; quæ videntur desumpta à Sax. brad, et bradrum, *latus*; *broad*; and consequently derived à Πλατος: see A-BROAD: unless we may suppose that the Belg. *braessem*: Teut. *brassen*; and Alman. *breffemo*, were all derived à Πραωρος, *porraceus, porro similis in viridi colore*; and its golden scales have something of a *greenish cast*: but still it is more remarkable for its *breadth*, than its color.

BREAST, Πηλος, *pectus, compactus*; *strong made, firm*: though with Jun. we might rather prefer Προσθιας, *anterior*; eâ notione, quâ Προσθιας ποδες, et Προσθια τραυματια, wounds received προσθεν, vel προ, *ante, before*, i. e. *in the breast*.

* BREATH } "five à Βρευω, ut aqua spiritu
* BREATHE } aliquo impulsa *scaturit*: vel à Πραω, ut sit *spirare vi caloris*: Jun." "critici fortean me laudarent, si declinarem ab Απορρεω, *effluo*: vel à Ροθος, Æol. Βροθος, *impetus, strepitus*: ego tamen me riderem; sed quidni rideat, qui ludit? Skinn."—who has therefore rather adopted the Sax. etym. and to which Alph. it is referred.

BREECH } There may be two ways of de-
BREECHES } riving the word *breeches*; for they have been called so, because they cover the *breech*, which is evidently derived à Ρηγνυμι, vel Ρηγνυμι, *frango*; *to break*; because in that part the back seems to be *broken*, or *cleft* into two: or else *breeches* may be derived à Βραχυς εδον, *breve vestimentum*; *a short garment*; because the Gauls were distinguished by the Romans into the *Tagati*; and *Braccati*; à *Braccis*, quibus Gallia Narbonensis populi vestiri solebant; because they were at first only *short, loose trowsers*, which reached no lower than the knee. Vossius says, "*braca*, vel *bracca*; sane vox est Gall. Belg. quippe hodieque Belgæ, five Germ. inferiores eam *broeck* appellant; ut Cimbri *brox*, five *brouches*, five *brognus*; Britanni *breeches* nominant: vel, si origo est Græca, vocem eam acceperint Galli à Massiliensibus, qui Græcè loquebantur:"—but without making any difficulty as to the origin, the name may be purely Gr. tho' applied, or given to an art, or fashion, invented even now a days.

BREEZE of wind; Βρεω, *frenno*; *to make a gentle noise*, or *whispering*: Skinner, who writes

k breeze, supposes it to be derived à $\Phi\rho\iota\kappa\eta$, *borror*; à $\Phi\rho\iota\lambda\omega$, *borreo*, *rigeo*; and we say a *cool, refreshing breeze*.

BREVIARY } $\beta\rho\alpha\chi\upsilon\varsigma$, *brevis*, *breviarium*; an
BRIEF } *abridgement, or short account.*

BREW, $\beta\rho\alpha\zeta\omega$, *ferveo*, *bullio*; to boil, ferment, mix together: see **BRUE**. Gr.

BREWESS; "Sax. $\beta\rho\iota\mu$, *jusculum*; et hoc à verbo $\beta\rho\iota\mu\alpha\eta$, *coquere*; et hinc Teut. *brey-puls*; *pappa*, *pulmentum*: Skinn."—then they may all be derived à $\beta\rho\alpha\zeta\omega$, *ferveo*, *bullio*; to boil, cook, or dress any thing by boiling.

BRIAR, " $\beta\rho\iota\alpha\rho\varsigma$, *validus*: Casaub."—"ridicule," says Skinn. "credo autem à Sax. $\beta\rho\alpha\epsilon\eta$; contractum à $\beta\rho\epsilon\alpha\epsilon\eta$; verbali verbi $\beta\rho\epsilon\alpha\epsilon\eta$; *frangere*; idque quia *frangit*, i. e. *lacerat tum cutem, tum vestes*:"—but still he has not got rid of the Gr. for we have already seen that **BREAK** is of Gr. extract.

BRIBE; "suspicio desumptum ex $\beta\rho\alpha\beta\epsilon\iota\omega\upsilon$, *præmium certaminis, vel operæ navata tribuere*: Casaub. and Jun." " $\beta\rho\alpha\beta\epsilon\iota\omega\upsilon$, *præmium*; *muneribus corrumpere*; qui enim *judicem muneribus sollicitant summâ importunitate, ejus gratiam ambiunt, et venantur*: Skinn." *an illicit offering a reward, or premium.*

BRICHOE, *brittle*: near as this word *bricboe* was to $\beta\rho\alpha\chi\upsilon\varsigma$; Ray would not inform us it was of Gr. origin.

BRICK, " $\beta\rho\upsilon\chi\alpha$, *tegula*; a *tile, or brick*: Nugent:"—this $\beta\rho\upsilon\chi\alpha$ must be a word of the Dr's. own coining; for there is none such to be found in any of our lexicons:—neither Jun. nor Skinn. will allow *brick* to be of Greek origin: the latter indeed allows, that secundum Menagium, it may be derived ab *imbrex*; *imbrex* it is true is Lat. for a *gutter-tile*; and may perhaps signify a *brick* likewise; but *imbrex* plane persuasum habeo, says Voss. esse ab $\text{O}\mu\beta\rho\varsigma$ quod ipsum $\pi\alpha\rho\alpha\tau\acute{o}\ \iota\mu\alpha\ \rho\epsilon\iota\omega\upsilon$ dictum, quasi $\text{O}\mu\beta\rho\varsigma$, elisa duobus locis vocali, et inserto *b*; quemadmodum monet etymologus; qui et alia duo etyma addit; sed duriora: *tegulæ quoque cavatæ, et femirotundæ ab imbre appellantur imbrices*; quod accipiant, arceantque *imbres*; because they receive and carry off the rain water, during violent showers.

BRICK-bat } the former, according to Skinn.

BRICK-brack } is explained by "*later ad feridum*: Th. Henshaw dictum putat à nostro *brick*, seu Fr. Gall. *brique*, et Fr. Gall. *bout*; *extremitas*:"—the latter seems to be a *brick-brack*, because it is a *broken-brick*; and consequently will originate ab $\text{O}\mu\beta\rho\varsigma$ - $\beta\rho\alpha\chi\upsilon\varsigma$.

BRIDAS; "*birdes*; properly young fowles: Verst."—but **BIRDS** are Gr.

BRIDE } " $\beta\rho\epsilon\upsilon\upsilon$, *scaturire, plenum*
BRIDE-GROOM } *esse*; unde $\text{E}\mu\beta\rho\upsilon\omega\upsilon$, *infans,*

vel fetus ad huc implens, vel distendens uterum: Jun."—who has from this word $\beta\rho\epsilon\upsilon\upsilon$ deduced the Sax. $\beta\rho\gamma\delta$, and $\beta\rho\gamma\delta\gamma\mu\alpha$; Belg. *bruydegome*; and Alman. *bruti-gomo*; i. e. *sponsæ vir*; nam *Luma, est vir*: Lye."—but then according to this orthogr. it ought to be written *bride*, and *bride-gume*; which seems to originate à $\Gamma\alpha\rho\epsilon\omega$, *uxorem duco*: it is remarkable that Casaub. calls the *bride-groom*, $\pi\alpha\rho\beta\rho\epsilon\iota\omega\gamma\alpha\mu\beta\rho\varsigma$, but that is, properly speaking, *the bride's-brother*; so that if he imagined *bride-groom* was but a translation of $\pi\alpha\rho\beta\rho\epsilon\iota\omega\gamma\alpha\mu\beta\rho\varsigma$, he was mistaken; at least he has great antiquity against him. Verstegan supposes the Sax. $\beta\rho\gamma\delta$ - $\gamma\mu\alpha$ to be only an abreviation of *bryde-good-man*, or *the good man of the bryde*;—but this will not account for the appearance of the *r* in the word *groom*; and yet in the very art. *brydegrome* he calls him *the groome of the bryd*; because on the marriage day he *serveth, and waiteth on the table of the bryde*: since therefore we always write it, and pronounce it *bride-groom*, we may rather adopt Skinn. interpr. "*nostrum autem bride-groom satis manifeste oritur à dicto bride, and groom*; quia sc. *sponsus, die nuptiarum sponsæ saltem secundum morem nostrum inservit*;" as Verst. just now said: see **GROOM**. Gr.

BR-IDE-WELL. "How disfigured is this word," says Clel. Voc. 179, "from *bar-reicht-bell*, or *ball*; *the bead ball of the precinct*:"—consequently all Gr.: see **BAR**, **REICHT**, and **HALL**. Gr.

BRIDLE, " $\beta\rho\upsilon\sigma\eta$, $\text{Æol. for } \rho\upsilon\sigma\eta$, *retinaculum, babena*; a *rein*; where **B** supplies the place of a digamma: Nug."—but as we observed before, under the art. **BORDER**, though the Æolians sometimes used the digamma F , and sometimes the **B**, before a vowel; yet what Hederic observes is very just; " $\text{D}\iota\gamma\alpha\mu\mu\alpha$, *duplex gamma*; Æolica litera; figura et vi similis Lati-næ F ; sic dicta, quod duorum F sibi super impositorum formam gerat: F ." See Vossius on the art. **VIS**: or the art. **VENGEANCE**. Gr.

BRIEZE } $\beta\rho\alpha\mu\alpha\kappa$, *frondere, grave murmur odere*;
BRIMSEE } ita denominatus est *tabanus, vel*
BRIZE } *asilus, vel oestron*; et Sax. $\beta\rho\epsilon\mu\alpha\eta$
man; *frondere, rudera*; a loud buzzing gad-fly: Virgil, in his Third *Geo.* v. 146, has described it thus: *Est lucos Silari circa, ilicibusque virentem*
Plurimus Alburnum volitans (cui nomen Asilo
Romanum est; oestron Graii vertère vocantes)

Ajper, acerba sonans:—

and Shakespear, in his *Antony and Cleopatra*, Act III. sc. 7, speaking of the sea-fight off Actium, and

and the flight of *Antony and Cleopatra* from that engagement, makes Scarus say,

Sca. On our side (the fight appears) like the token'd pestilence,

Where death is sure:—Yon ribauld nag of Ægypt,
(Whom leprosy o'ertake,) i'th' midst o'th' fight,
The breeze upon her, like a cow in June,
Hoists sail, and flies.

had the ingenious editor of *Hudibras* but known, and considered these two passages, we should not have had such false orthogr. and such false annotation-writing on the two first lines of the second canto, part III. as he has there exhibited: Butler begins that canto thus:

The learned write an insect breeze

Is but a mungrel prince of bees,

That falls before a storm on cows,

And stings the founders of his house:

on which the learned editor in his note observes, that "breezes often bring along with them great quantities of insects, which some are of opinion are generated from viscous exhalations in the air; but our author makes them proceed from a cow's dung; and afterwards become a plague to that whence it received its original:"—what learned stuff! what false philosophy! Butler is not speaking of breezes of wind, that bring insects along with them: he means, and says, an insect breeze, or as it ought rather to have been printed an insect, breeze; meaning that insect, which is called a breeze, is but a mungrel prince of bees, because like them, some think they are produced (not as this learned annotator supposes, from a cow's dung, but as Virgil supposes) from the dead carcase of a cow: which equivocal generation is as false as the former.

BRIM as a sow; "dicitur de sue marem appetente;" says Skinn. "unâ voce subare: nescio an à Sax. brynne, ardor, æstus; q. d. maximo cum æstu, ut solent ista animalia, in venerem prurire:"—from which, we might suppose it came from the same root with brine; which, si fatis Græcus essem, continues the Dr. declinarem à βρω, scaturio, deffluo, circumfluo, plenus sum; q. d. βρυμα: et sane, quid mari plenius?—but BRINE takes rather a different origin; as we shall see presently, under that art. but still it is Gr.

BRIM-STONE, "Πρηθειν, incendere; to burn; quasi BREN-stone; a stone that will burn; by changing Π into B; and then by contraction: Upt."—this word is evidently derived from the Greek, through the Sax. brynne-rtan, quasi brenn-stone, or burning-stone; because it is so very inflammable; we may therefore rather derive it à Πυρ, ignis; unde uro; Æol. buro; unde bustum, ustum; to burn, or bren.

BRINE: "fortasse sic dictum est quasi *pyrina* απο τῆ Πυρος, quod nimia *salsugo os, instar ignis, adurat*: Jun." a salt pickle; pungent, and sharp: we might rather with Clel. Voc. 85, suppose that brine was but another dialect for marine, mrine, brine; for the m, and the b, transmute: but then marine is most probably Gr.

BRINE it bitber; "various dialect for bring it bitber: Ray."—Gr. as next art.

BRING. "Sax. bpringan; Alman; pringen; Teut. brengen; per epenth. τῆ n factum ex Παρεχων, præbere, afferre: Jun."

BRINK: Sax. brecan; frangere; locus præcep, præruptus; à βραχυς, brevis; broken precipice.

BRISK; "fatis feliciter alludit Gr. Αβριξ, apud Hesych. quod exponit Εγγρηγορως, i. e. *vigilanter*; hoc ab Α, non; et Βριζω, dormio; et certe Galli pro nostro *briskman* aiunt *un homme esveillé; homo experrectus*: Skinn."—lively, vigilant, and wakeful: Casaub. with great sagacity, derives *brisk* à Σπριγωω, *turgeo*; item *vegetus sum, et corpore bene habito; ut qui in flore sunt ætatis*; Σπριγωωγης τῆς ἡλικίας, *florente et gestiente ætate: to be in the vigor of life*: which latter deriv. ought rather to be preferred: see FRISK. Gr.

BRISKET: "pectus casti animalis; q. d. *breſt-ket*; terminatio *ket* minuit: Skinn."—consequently Gr.: see BREAST. Gr.

BR-IST-OL } "bar-ist-ol; head-sanctuary-col-
BR-IST-OW } lege, bill, or wood; and bar-ist-
ow; head-sanctuary-town, or river: Clel. Voc. 72.n."

BRI-TAIN; without following other etymol. let me attend only to Clel. who has told us, Way. 54, that the terminations "tan, tain, tania, and tannia, all signify land, or country; as in *Mauri-tania, Lusi-tania, Aqui-tania*:" this however does not give us any reason why tan, or tania, should signify land, any more than water; the reason seems to be because *Tavvaos* signifies protensus, extensus; à Tavva, à Tevω, extendo; the proper epithet of the earth, before mankind were acquainted with the ocean: he then proceeds, and tells us, that "i in the original language signified an island: then there remains no more than Br, which presents no sense in any known language, either ancient or modern; but if you allow a liberty of judgment, to restore the elliptic vowel o, the word, without any violence, will give *Bor-i*, or the *Northern-island*; thence *Bori-tannia*, contracted to *Bri-tannia*:"—after this gentleman has thus given the justest deriv. of the name of our country, it is a wonder he did not go one step farther, and tell us, that *Bori, Cori, Cauri*, all signify the *Northern regions*; from *Borreas, Boreas*; the *North wind*; on account of the violent, blustering, and cold winds, that generally blow from

from that quarter: this wonder is the greater, because he himself has added, "it is on the foot of this etym. that the *Druids*, among their various appellations, had that of *Boreadæ*, or perhaps better written *Bor-ei-adæ*; *North-islanders*."—There is only another deriv. of the name of *Britain*, that deserves to be produced, from the learned *Bochart*, who tells us, that "Britain is a name given to this island by the *Phœnicians*, when they trafficked hither for *tin*, calling it *Barat-anac*; *the land of Tin*; contracted afterwards to *Bratanac*; and then again softened into *Britannia*:"—this however could not have been the first appellation of our island; because we can hardly suppose that the *Phœnicians* were the people who discovered those mines, which undoubtedly had been opened by the inhabitants themselves, for ages before the *Phœnicians* came hither to purchase that article: *Cleland's* derivation therefore seems to be more probable.

If we follow the deriv. of *Sammes*, we must trace the name of our island from the *Phœnicians*, who, he says, 39, first discovered this country in the year of the world 3256, i. e. 748, bef. Chr. and named it *Barat-anac*, contracted to *Bratanac*. 41.—as to the former part of this compound *Brat*, it may be *Phœnician*, to signify *tin*; but that the latter part *anac*, p. 43, should signify *tin* among the *Phœnicians*, may be very much doubted, since all our etymol. contend that the termination *tania*, in *Britannia*, or rather, as *Sammes* himself asserts, in p. 42, *ania*, is a frequent termination of countries in the world as *Germ-ania*, *Pomer-ania*, *Transylv-ania*, *Rom-ania*; Now if, as he acknowledges, *ania* is the same as *anac*, and *anac* signifies *tin*, then all those countries which have the same termination must have been as famous for *tin* as *Britain* and the *Cassiterides*; which I believe no historian will allow: it might therefore be more proper to suppose with the etymol. that *tania*, or rather indeed *ania*, signifies *country*, or *region*; and then it might originate from *Αναξ*, *rex*; unde *Ανασσω*, *rego*, unde *regnum*, unde *regio*; a *region*, *country*, or *district*, famous for *barat*, *tin*: and from hence may be derived our name *Brit-ania*; compounded of half *Phœnician*, and half *Greek*, i. e. the *Greek* *αναξ* may be derived from the *Phœnician* *anac*.

BRITTEN-beef: *Ray* in his preface tells us, that "*britten-beef* signifies to break the bones of it; from the Sax. *bruttan*, *frangere*:"—but *brittan*, was so very near to *brittle*; and *brittle* to *brickle*; and *brickle* to *brackle*; and *brackle* to *break*; and *break* to *Βραχυς*, *brevis*; *short*, or *broken into short pieces*; that it is a wonder he did not see the Sax. was visibly descended from the Gr.

BRITTLE, quasi *brickle*; à *break*:—consequently Gr.: see **BREAK**. Gr.

* **BROACH**, or *peirce a barrel*; "*Βρεχω*, *made-facio*, *irrigo*; *to pour out*; because a barrel, when *broached*, pours out its contents: *Nug.*"—this deriv. is very doubtful; because the word *broach* is not solely applicable to *pouring out*, as the word *Βρεχω* is, which can never be tortured so far as to signify *transfigere*; *to peirce*; which is the sense of our word *broach*: it has been referred rather to the Sax. *Alph.*

BROAD; *Πλαῖος*, *latus*, *amplus*; *large*, *ample*, *wide*: see **A-BROAD**. Gr.

BROCK, *fragments*, or *broken meat*; and consequently derived from **BREAK**. Gr.

BROCK, or *break wind*; but not from the foregoing art.: now it seems to be derived from *Βραχω*, *sono*, *rueto*; *to make a noise with the throat*.

BROGLE for *eels*; "*Fr. Gall. Brouiller*; *perturbare*, *confundere*; quia sc. in aquâ *perturbatâ*, et *confusâ*, *anguillæ* facilius capiuntur: *Skin.*"—there certainly can be no objection to this deriv.: only let me observe, that *brogle* may come from the same root with **PROG**; quasi *progle in the dirt*, *in the mud*: and if so, it would be Gr.

BROIDER, "*Χωρα*, *ora*; vel ab *Ορος*, *terminus*, *limes*, *limbus*; a *border*; hence *broider*; *acu pingere*, *plumare*, *opere Phrygio variare*: *Gall. broder*; *Belg. bordueren*; *tanquam sit à bord*, vel *board*; *ora*, *extremitas*, *vestium limbus*; quoniam *tunicarum* extremitates ut plurimum *opere Phrygio* distinguebant veteres: *Jun.*" *sine needle-work*, *wrought on the borders*, or *extremities of robes*, &c.

BROIL, or *tumult*; "*Fr. Gall. Brouiller*; *perturbare*, *confundere*; *to disturb*, or *cause any confusion*; and consequently may be derived from the same root with **BROGLE**, just above mentioned: or perhaps *broil*, and *coil*, meaning the same thing, may take the same deriv.: i. e. still Gr.

BROKER; *Πραῖτω*, *πεπραχα*, *præt. med. πεπραγα*, *inter alia* significat *traelo*; *pararii*, seu *proxenetae vice fungor*; *transigo pro aliquem*: "*est et Πραῖτω*, *pro Πρω*, vel *Ππρασσω*, *ex quo præ. πεπραχα*, *vendidi*: *Jun.*" "*a factor*; *an agent for another*: *Casaub.*"

BROOCH, or, as it is sometimes written, *bruche*, and *brouche*; à *Βροχος*, *guttur*, *collum*; sc. *monile*, *torques*, *aurea catena*: "*à collo* namque *istiusmodi* ornamentorum denominatio potissimum desumpta est: *Jun.*"—*a necklace*, *chain*, or *locket*, *worn about the neck*, *arm*, &c.

BROOD; *Βρω*, *pullulo*; *to bring forth young*; *to hatch*.

BROOK, *to bear*, *endure*; "*à Βρωκα*, *Βρωκω*, *edo*, *digerere*, *concoquere rem aliquam animo gravem*: *Casaub.*" ita aiunt *Latini* *devorare miseria*; *devo-*
rare

rare *ladium*, *Αναμοχομυμ*, to digest any affront, bear any misfortune.

BROOK, or *rivulet*; “*Βροαξ*, Æol. pro *Ψαξ*, a rivulet, or small stream: Casaub.” “vel à *Βροχ*, *pluvia*; rain; quod istiusmodi rivuli ex repentino imbro collocti, ejusdem pluvie impetu intumescant, et concitentur: Jun.” and yet neither of these deriv. can so properly be called the root, as the branches of the verbs *Βροχω*, or *Ψω*: and therefore Upton has more properly derived a brook, or rivulet, from *Βροχω*, *Βεβροχα*, to wet, or moisten.

BROOM, *Βροα*, brya; a small shrub, with twigs, like birch; of which they make brushes, brooms, &c.

BROT; “Sax. *Lebrote*; *fragmenta panis*; offals: Ray.”—then we might suppose it was derived either from *Βρωλον*, *cibus*, *esca*, *panis*; bread: or else from *Βραχυς*, *brevis*; broken; as when we say, *broken bread*, *broken meat*, &c.

BROTH, “*Βρωλον*, *vinum bordeaceum*: Upt.” *barley wine*; properly beer, or any kind of liquid, boiled with several ingredients, in order to soup: Casaubon and Junius derive our word *broth* “à *Βρωλον*, *esca*, *cibus*.”—but none of those words were ever applied before to liquid foods. Skinn. derives *broth*, à Sax. *broð*; and that word à *brūpan*, *coquere*:—then it seems but natural to derive them all à *Βραζω*, *ferveo*, *bullio*; to boil, cook, or dress any thing by boiling.

BROTHER; “by transposition à Fr. Gall. *border*, vel *bordeau*; Ital. *bordello*; *lupanar*; ex *bord*; *margo*; et *eau*; *aqua*; quia *lupanaria ad ripas fluminis etiam apud Romanos olim construebantur*: Skinn.”—should this deriv. be right, both **BORDER**, and *eau*, are Gr.

BROTHER; any person would suppose from the termination of the Greek words *Πατ-ης*, *pater*; *Μητ-ης*, *mater*; *Θυγατ-ης*, *filia*; that our word *brother* was descended from the Greek, through the Latin word *frater*, derived from *Φρατ-ης*, *curialis*; and Casaubon and Upton are of that opinion; though indeed the former acknowledges that “*Φρατ-ης*, vel *Φρατ-ης* apud Græcos magis generale verbum, quam vel *frater* apud Latinos, vel *brother* apud Anglos; quæ tamen ex isto communiore verbo manasse nemo dubitat;”—but if no body had doubted it before his time, we must desire leave to dissent now from this great man’s opinion in this art. for *Φρατ-ης* in Greek does not signify *brother*; but one who is in curiæ ejusdem consortio; one who enjoys the privileges of the same tribe; or as we may say, one of the same brotherhood, confraternity, calling, trade; but *Αδελφος* is properly Greek for a brother by birth, or consanguinity, or the being descended from the same parents: and therefore it may rather be derived from the Greek, through a Northern channel; for with

Verst. Jun. and Skinn. we may rather suppose, that our word *brother* was descended from the Sax. *broðer*; Theotisc. *bruohter*; Belg. *broeder*; Dan. *brader*; Teut. *bruder*; “credo hæc omnia,” says Skinn. “deflexa à verbo to breed; q. d. fetus, i. e. educatus, partus; of the same brood:”—only the Dr. ought not to have stopt there; for *breed*, and *brood*, undoubtedly originate à *Βρω*, *pullulo*; as he has himself acknowledged under the art. **BROOD**. Gr.

BROUSE, *Βρωσω*, *pasco*; to feed on shrubs; &c.

BROW of the eyes } *Φρως*, vel *Φρωσις*, *frons*, *sis*;

BROW of a hill } the forehead: Skinn. quotes Casaub. for deriving *brow* ab *Οφρυς*, *supercilium*; and Jun. had made the same observation; and inde liquet reliqua derivata esse per aphæres. primæ syllabæ, quasi *Φρως*, vel *Βρως*, a *brow*: and we may rather adopt this latter deriv.

BROWN; “Sax. et Fr. Gall. *bran*; Belg. *bruyn*; Teut. *braun*; Ital. *bruno*; *fuscus*; videri possunt corrupta ex *Κυρρον*, *rufum*, *rubeum*; quandoquidem colores isti sunt vicini: Jun.” *dark red*; bordering on black. Clel. Voc. 85, says, that “by enallage of *b* for *m*, we have our word *broon*; as the French their *brun*, and *brunet*, from *morwin*; somewhat black, or tending to black: but *mor* seems to be only a contraction of *mor-tuus*, i. e. à *Μορ-α*, *mors*; death, deadly, dismal, gloomy, black; and *win* is only a diminutive, the same as *wet*; ab *Ε-λασσων*, *minor*: so that *morwin*, or *borwin*, contracted to *brown*, signifies a shade of black, or somewhat black.

BRUE, “to brue, or brew; from *Βρωλον*, beer when brewed: Athenæus, lib. X. c. 13, τὸν ἀκρίθινον οἶνον, καὶ βρωτον τινος καλλεσι: *vinum bordeaceum* BRUTON nonnulli vocant: et hinc *broth*: Upt.”—besides this sense, we have another, in which the word *brue* is sometimes taken; viz. to mix, or pour two liquors together; and then it seems to take its origin from *Βρω*, *scateo*, *fundo*, et *scatere facio*; to bubble, like a spring; to scatter, pour, flow: unless we chuse to derive it with Skinn. from *Φορως*, *misceo*; to mingle, or mix together: tho’ perhaps it might rather be derived à *Βραζω*; *bullio*; to boil.

BRUISE, *Ψηννω*, *Ψηννωμι*, *frango*; to break, or bruise: we may rather suppose with Jun. that *bruise* was derived à *Πρω*, *seco*; nisi propius accederet ad illud *Βριζα*, quod Hesych. exponit *πιεζα*, *stringendo premit*, *impetum facere*; to attack with violence.

BRUIT, *Βρεμω*, *fremo*, *fremuit*, quasi *bremit*, unde *bruit*; to make any loud noise; to report abroad: vel à *Βρωίν*, *tonitru*; *thunder*; and here used figuratively to signify fame, that is published to all the world. Casaub. 203, has shewn that the Greeks had

had a musical instrument, called Ῥομβος: Ῥομβος δ' ἐστὶ τροχίσκος, ὃν σφραῖσσι ἰμάλι τυπλοῖτες, καὶ εἰς ἄλλον ἀπέλθουσι: etymologicum exponit Μουσικὸν σαυδίου ὃ σφραῖσσι εἰς τὸν αἶρα, καὶ εἰς ἡχὸν ἐμποῖται: unde Hesych. Ῥομβος, ψοφος, σφροφος, ἡχος, δῖνος: addit autem etymologicum, idem instrumentum Βροῖτρα etiam nuncupatum: unde fortasse et Gallicum *bruit*: Angli à Gall. an Gr. acceperint, nescio: sed et illi *bruite de rumore*, (qui linguæ sonus) usurpant.

BRUMAL; Βρομῖος, cognomen Bacchi: R. Βρομῖα, fremo; to roar at the festivals of Bromius, or Bacchus: vel rectius à Βραχυς, brevis; et ἡμερᾶ, dies; quòd brevissimus dies in id tempus incideret, in quo erant festâ Bacchi: bruma quasi brevima; brevimus pro brevissimus; the shortest day of the year; mid-winter, or the winter solstice: this latter deriv. Cl. Voc. 7. n, does not admit of; and therefore would derive it from "bor-im; the cold season: b-œr; cold; and im; weather: it is from im, in this sense, that the French derive *tems*; and the Italians *temporale*: *tems*, time, or duration of time, derives differently:"—but very probably there is no difference as to deriv. and but very little as to signification: however, let im, tems, and temporale, come from any language on earth; still bor, or b-œr most undoubtedly comes from Βόρεας, signifying cold, and blustering; and consequently Gr.

BRUNT, by transposition from burnt; the beat of action, the violence of the onset: à Teut. et Belg. *brunst*; ardor, calor, æstas; burn, quasi puri, à Πυρ, ignis; fire.

BRUSH, clean; Ῥοῖζος, stridor cum sibilo; hinc ruscus, unde scopæ fiunt, officinis vocatur bruscu; any thing made, at first, of rushes, and afterwards of other materials, to sweep, or cleanse away dust, &c.

BRUSH-wood; either from the same root, to signify small twigs to make brooms, &c.: or else à Πυρ, unde uro, perustum; quasi brustum; falcis, ex eo confecti, ob ligni tenuitatem statim accenduntur; small fagots of underwood; which, on account of the slenderness of their twigs, easily kindle; kindling-wood.

BRUTE, ἀπο τῆς Βαρύτης, i. e. gravitate; nam gravem, interpretatur Festus in brutus, et obrutus, immobilem, ut videtur; obstinate fixi: "Servius; quem vide ad illud Æn. X. ubi brutum interpretatur sensu carens: nam terra à sensu longissime abest: sed per metaph. postea vox hæc tum tardis, ac stupidis accommodata: Voss." a dull, stupid, heavy creature; insensible, irrational; incapable of knowledge, or religion.

BRÛTTE: Ray acknowledges this to be only a Southern dialèct for *browse*: but **BROUSE** is Gr.

BRYONY, Βρυονία, *bryonia*; vitis genus; a wild vine, growing in hedges, and bearing a red berry.

BUBBLE, Βοβλή, *jactus, bulla, bullula*; a bubble of water: forte quòd conjectu lapidum, &c.; bulla excitari soleat: R. Βαλλω, jacio.

BUBBY; Ῥω, *bumeo, bumeōto*, unde ub: r; a dug, or teat.

BUBO, "Βυβων, *inguen; the groin: a disease affecting that part.* Nug."

BU-CEPHALUS, Βυκεφαλος, *Bucephalus*; τεύρινο et magno capite præditus: an ox-headed, or large-headed horse: the name of Alexander's horse; so called à Βυς, bos; an ox; et Κεφαλή, caput; the head.

BUCK, or deer; Βυκκῆ, *caprea*; Casaub.: Sax. *bucca*; Belg. et Teut. *bock*; *bircus, caper*; of the goat, stag, or deer species.

BUCKINGHAM-shire, "so called," says Verft. 150, "of the abundance of *buken-trees*, that there grew; or, as we now pronounce them, *beechen-trees*:"—but **BEECH**, is Gr.

BUCKLE, or bend down: "Sax. *Buzan, Ecbuzan, steetere*: vide **BOW**: Skinn."—to curve, stoop, or bow down: consequently Gr.

BUCK-WHEAT; because this word happens to wear a different appearance, our etymol. seem to have lost sight of the original deriv. Junius acknowledges that "*buckwheat* is derived à Dan, *bogwede*; Belg. *boeck-weyt*; and that they both signify *fago-pyrum; faginum frumentum*:"—and Lye, under the art. *Book*, and under the art. *Beech*, acknowledges that both those words are derived from *fag-us*; consequently Gr.

BU-COLICS, "Βυκολικός, *pastoralis*; a pastoral poem, in which mention is made of shepherds, and other rustics: R. Βυς, bos; an ox; et κολον, cibus, food; a feeder of oxen, or berds. Nug."

BUDGET, Βυλγος, pro Μολγος, quod Hesychio teste est Βοειος ασκος, *saccus coriaceus*; Voss. à Βολγος est bulga; a pouch, or leather bag: Galli *bulgas* sacculos scorteos appellant; hanc vocem Massiliensibus accepisse dicamus: vel à Πυγγη, *sacculus*; quasi *poudget*.

BUFALO } or as Nug. and others write it,
BUFF } *buffle*: Βυβαλος, *bubalus, bos sive-*
tris; a sort of wild ox: R. Βυς, bos; an ox. Nug."

BUFFET, or blow; Πειφυσω, *vebementius spirare*; the blowing, or puffing up the cheeks to receive blows; unde Belg. *boffen*; et ab hoc *puff*; tales colaphi *buffets* nuncupantur Anglis. Jun."

BUFFOON, Βαβαξ, *loquax, nugator*; a babbling trifter; unde Belg. *beffen, ineptire*; Ital. *buffone*; et Gall. *bouffon, scurra, mimarius, et scenicus*; a shrewd and crafty court fool; "a fool of pleasaunce; such a one as kings and great men loved to entertain: Jun."

BUG-BEARS; both Jun. and Skinn. have explained the former part of this compound extremely well; viz. *larvæ, terriculamenta, manducus*; and have as properly derived it à *pugs, demones*; "sed credo non quofvis," says Skinn. "sed eos solum qui formâ puerorum sagis et pythonissis apparent, et ab iis blandimentis et obscœnis oculis, interdum et venereo coitu, tanquam amassii, excipiuntur:"—since then they are such *lascivious gentry*, there can be no good reason why the Dr. should scruple to derive *these pugs, or bug-bears*, à Πυγν;—but, "nollem deflectum à Πυγν," says he, "hoc enim *cinædum* inuerat:"—and it is for that very reason that we ought to derive them from Πυγν: because, were the fact true, and we were to admit of the former part of the Dr's. narration, the latter would be as easily admissible: let me only observe however that this deriv. answers but to the former part of this compound *bug-bears*; but to the latter, I have not as yet been able to satisfy my inquiries.

BUGGER: "Πυγν, *cinædus*; nam Itolorum plerisque *pigista* ab eâdem origine nuncupatur *sodomita*: infandæ hujus libidinis turpitudine Belgis eleganter nuncupatur *flomme sonde*, q. d. *mutum peccatum*; quod illud ob enormem flagitiosæ libidinis impuritatem, ne quidem fas sit nominare: Jun." *the unspeakable sin*.

BUGLE-born: "bugle est *bonafus, the wild bull*; ita ut *bugle-born* fuerit *bonafi-cornu*: Lye."—this does not inform us from whence *bugle* is derived; to trace which, Skinner will help us; for he says, q. d. *bucula*; seu *juvencæ-cornu*; but there he has stopt; so that we must look for *bucula* in Βακολος, *bulbulcus*: R. Βας, *bos*; an *ox, or bull*; and *bugle-born* quasi *boukle-born*, is no more than a *wild-bull's-born*.

BU-GLOSS, "Βυγλωσσον, *buglossus; borage; an herb so called, which resembles the tongue of an ox*: R. Βας, *bos*; an *ox*; and Ελωσσα, *lingua; the tongue*: Nug."

BUILD; Clcl. Way. 72. tells us, that in the syllable *il* lies the power of *altitude*, or idea of *height*; and hence becomes radical to *bill*; to *collis*, to *knoll*, or top of a hill; to *build*, and *building*: but in his Voc. 211. he says, that *al, el, il, ol, and ul* (the vowel being in fact indifferent) is perceivably the etimon of many words importing *eminence*, and *height*:—but *il, bill, ol, and col*, evidently originate à Κολων, *col-lis*; a *hill, or any eminence*; and here used to signify a *Structure, or edifice*.

BULB, Βολβος, *bulbus*; radix quævis rotunda; a *scallion*; any root that is round, and wrapped in many skins, or films; as *leeks, onions, tulip roots, and cloves, of garlic*.

BUL-FINCH; "Sax. *finch*; Teut. *finck*; and Belg. *bolle, bulle*; quasi *bos-fringilla*; *the large finch*: Skinn. under the art. *Finch*:"—we have already observed, under the art. **BOOBY**, that *bull, and borje*, are additional expressions only used to signify *large, or strong*; and therefore we may derive the former part of this compound *bull* from the Gr. and the latter part *finch* from the Alman. *vinco*; as in the Sax. Alph.

BULGE, Βολγος, pro Μολγος, quod Hesych. exponit Βοειος ασκος, *saccus coriaceus; a leather bag, which swells out like a belly*; from whence comes the Sax. *biliz, uter, et ima pars navis*; and a ship is said to be *bulged, bilged, or bildged*, and to have *bilged water*, "quando rupi, vel anchoræ alliditur; eoque infimis tabulis fractis, et concussis, *rimam, imo ruinam agit*; when it *springs a leak, and draws in much water, so as to sink*: Skinn."—but then the Dr. has not gone far enough; for he does not seem to have been sensible that *biliz* originated from *bulga*; and *bulga* from Βολγος. Lye in his Add. observes, that it may be derived from Belg. *bolgbe, bulgbe*; or Sued. *boelia*; or Iceland. *bylia; fluctus; the waves, or the billows*; viz. when the ship is sunk mid the waters; but even then it would be Gr. See **BILLOW**. Gr.

BULK; Lye in his Add. derives this word "à *bulke*; Iceland. *navis onus*; unde sine dubio defluxit vocabulum:"—but we may doubt whether the Icelandic be the original word; at least it does not signify *navis onus* to particularly, but that it may be applied to *weight in general*; and then with Casaub. it may be derived ab ὄλκην, *onus, pondus; burden, weight*: and then to *break bulk, is to begin to unload*; not only to *lighten the ship, but to alleviate any other weight*: it may likewise in this sense signify *magnitude, and size*; since they generally include the idea of *weight*.

BULK-head } or rather *balker*; à Belg. *balck, BULKER* } *trabs; a beam*; and consequently originates from the same root with **BALK, or beam**. Gr.

BULL, Βας, *bos*; an *ox*; quasi *boull*: Skinner supposes it derived from the Belg. and Sax. *bolle, bulle; bulluce*, diminutivum; *taurus; a bull, or young steer*: nollem deflectere à Πωλος, *pullus*; for that is *the young of any creature*; as when we say *a fole*; or *a pullet*: neither would I, with Jun. suppose it derived à Βολη, *ictus, plaga*; quod *cornu feriat*; for all horned creatures do the same.

BULL of the Pope: Βυλη, *concilium; council, consultation*: perhaps even the word Βυλη may be descended à Βυλαμαι, *volo*; *I will, it is my opinion*; because, when a person gives his opinion in council, he declares his will: from both these deriv.

therefore

therefore the proper way of writing this word would be *the Pope's boul*: unless, with Sir John Evelyn, we would derive it from Βύλλα, *bulia*; a *scal*, set to any such writing as a decree.

BULLACE, "commonly called *the bully-tree*; à Βύλλος, *gleba*; a *clod*, or *round lump of earth*, &c. *prunum sylvestre*; fortasse à *rotunditate globosâ sic dictum*: Skinn."

BULLET; "Βολη, *bulia*; *jaetus, ietus*; the *actio* of *throwing*, or *whatever is thrown*: R. Βάλλω, *jacia*; to *hurt*, or *cast*: or from Πόλος, the *pole of the heavens*, or *the head*, or *any round figure*: R. Πόλω, *verto*; to *turn*: Nug."—this latter seems to be rather too forced a deriv. for tho' Πόλος, and Πόλω, signify *the pole of the heavens*; and *to turn round*; yet perhaps that is always understood of *a circular motion*; but never to mean *a globular body, like a bullet*, or *a cannon ball*: it would be more natural to derive *bullet* from Βύλλος, *bolus*; a *round mass*, or *lump of metal*, &c.

BULLION; forscan à Βύλλος, *bolus, gleba*; quia *argentum hoc non signatum glebarum formâ conspicitur*: uncoined silver in the *mass*, or *lump*.

BULLY; "vel à *burly*; *grandis, cbesulus*: vel à *bulcke*; *magnitudo, vir liberaliori viâ probe saginatus*: vel, q. d. *bull-eyed*, Βοωπις, i. e. *bovinis oculis*, seu *grandioribus, præditus*: Skinn."—this last, tho' very applicable, yet can scarce be called an etym. however it is very well suited to those *blustering, big-looking, fierce-talking gentlemen*: there would be no impropriety in deriving this *furious hero, the bully*, directly from Φλυω, *bullio*; to *boil*, to *bubble*; one whose blood is always in a ferment, ever *boiling*; or at least seems to be so.

BUL-WARK, "Βάλλω; Βυλερος, or Βωληρος, a *rampart*, or *work of earth, thrown up*: R. Βύλλος, *gleba*; a *clod*, or *lump of clay, or earth*: Nug."—the root indeed is regular, but the production is rather jejune; for neither Βυλερος, nor Βωληρος, appear in any lexicon: we may therefore rather suppose that *bulwark* was compounded of *bul* and *wark*; *bul* à Βυς, an epithet of *strength*; and here signifying *strong*; and *wark*, Sax. *peorc*; Teut. *werck*; *opus*; *work*; all evidently derived ab *Eργον, opus, work*; the whole compound meaning *a stout, strong work, or fortification*.

BUM } derived either from Βυνος-
BUM-FIDDLE } *καθηνιος mons-obsequens*; a *sub-*
missive billock of flesh: or else from two French words, which we have traduced into *bum-fiddle*, whether with design, or not, would be difficult to say; but according to its present appearance, the expression seems to carry neither sense, nor meaning; whereas there seems to be a little jocularly in it, if we suppose it to be derived from *bon-fidelle*; meaning *a good and faithful friend*; *a sure and steady ally*;

a constant attendant, an inseparable companion:—only now we must trace it up to the Gr.; for *bonus* and *fidelis*, are derived from that language.

BUM-PER: another evident deviation from the French *bon-père*; the *good-father*, meaning *the Pope*, whose health was always drank by the monks after dinner in a full glass:—however *bon-père* is derived à Φονος-πατήρ, *bonus-pater*; the *good-father*, meaning *his boliness*.

BUNG, Πωμα, *operimentum, epistomium*; Belg. *bangat*; Fr. Gall. *bondon*; *the covering over the hole of the vessel, or cask*.

BUNGLE; "Fr. Gall. *bougonner*; *ineptè rem aggredi*: vel à Fr. Gall. *bondir*; *reflire*; qui enim *ineptè rem aggreditur, subinde confusus; refilit*; et *meditabundus opus tantillum intermittit*: Skinn."—consequently Gr.: see **BOUND**, or *leap*. Gr.

BUNN, Φονος, Æol. *bonus, bonulus*; a *good, dainty, fine cake*.

BUNNY, Βυνος, *collis, tumulus*; a *rising, swelling ground, a billock*.

BUNTING-lark; "*alaudæ species*; Fr. Gall. *bon-dir, reflire, saltitare*; quia hæc avis humi *subsilire, et saltitare solet*; quod eò verisimilius sit, quòd univ-ersum *alaudarum genus humi nidulantur*: Skinn."—the Dr. seems to have been no very great naturalist; for sparrows do not build their nests on the ground, and yet they *subfliunt, et saltitant*: but, if his etym. be just, still it is Gr. see **BOUND**, or *leap*.

BURBOT; *holotburia, mustela fluviatilis*; Fr. Gall. *bourbe*; non à *barba, vel arunco*; sed quia *lutum, et cænum rostro, anserum modo, commo- vet*; hoc autem *bourbe, si Græculus es esuriens* (so polite is Skinn. at present) *potes declinare à Gr. Βορβορος*:—but why this ill-natured reflexion, *si Græculus es esuriens*?—*Βορβορος* signifies *lutum, cænum, limus*; and if this greedy fish delights so much in *mud*, as most *eels* do (for it is a species of *eel-pout*) there is no reason why this *physicianiculus esuriens* should be so averse from admitting this Gr. deriv. particularly after he had told us that this fish was called *bourbe*; quia *lutum et cænum commo- vet*: it were to be wished that some of his old Sax. Teut. Belg. and Fr. Gall. deriv. had not been more foreign.

BURDEN, to *bear*: Βαρος quasi Βαρδος, *burdus, burden*; *pondus, onus*; *molestia*; *any pressure, weight, or trouble*: Verstegan writes it *byrthyn*; and sup-poses it to be Sax.

BURGH } Πυργος, quasi Βυργ-ος, *burgus, tur-*
BURROUGH } *ris*; a *tower, or strong place*; also the *chief magistrate of a fortified town*: see **BURROW**. Gr. Verstegan observes, that "*bour-rough* metaphorically signifieth *a town having a walle, or some kynd of closure about it*: also *a castle*:"

all places that in old tyme had among our an-
 ceters the name of *bourngb*, were places one
 way or other fenced, or fortified:—and yet this
 good old Saxon could not see the true deriv. of this
 word, that it was Gr. Clcl. Voc. 30, says, “the
 word *bar* admits of a very extensive signification;
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 but comment only on what he has fixt; viz.
 “Sax. *burg*; *arx*; et Normannicâ terminatione
lary; *lary* vero in compositione *latrocinium* significat,
 à Fr. Gall. *larron*; *latro*; *larrecin*; *latrocinium*;
 q. d. *arcis, seu castelli, latrocinium; domus enim est cu-
 jusque arx*:”—all this will be most readily granted;
 but then, why did he suppress the Gr. etym.? did
 he know, or did he not know, that the Sax. *burg*
 was evidently derived from Πύργος, *arx, turris*?
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 Norman termination *lary*, which he acknowledges
 to be derived from the Fr. Gall. *larron, latro*,
 was still farther derived à Λάτρος, *latro*; et Λάτρου-
 ον, *latracinari*? if he did know it, and would
 not declare it, then partiality to his Saxons and
 Normans made him suppress it; and if he did
 not know it, his ignorance is the more inexcus-
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BURG-RAVE: again we have here another in-
 stance of Skinn's. partiality or ignorance; the
 latter can scarce be thought; and why a man of
 letters should not go up to the source of words,
 when he knows in what language it is to be
 found, would be difficult to say: but here he
 has derived “*burggrave*, à Teut. *burggraff*; or
 Belg. *borgb-graef*, vel *grave*; i. e. *urbis, seu op-
 pidi, praefes, vel praefectus*: vide *bourngb*, and
grave:”—the former of these we have already
 seen is Gr. then let us now shew that the latter
 is so likewise: “*grave, or revo*,” says the Dr. “à
 Sax. Γερενα, *praefectus; exaltor, praetor*, hoc à
 particula otiosa Γε, et verbo *ραπειαν* *spoliare,*
rapere; Dam *gressor*; Belg. *grave, graf*, et
graef; Teut. *graffe, graff*; omnia à Lat. *rapere*;
 fortean quia *gravii* in antiq. regno German.
 tantum *exaltor*, seu ut Jul. Capitol. vocat,
*rationales principum fuerunt, qui jam in tantam dig-
 nitatem exceverunt*:”—but surely the Dr. must

have known that *ραπειαν, rapere, rapio, and rapax*, are
 all derived ab Ἀρπαζω, *rapio*; unde Ἀρπαξ, *rapax*;
 so that this word *burggrave* is derived not from the
 Sax. &c. but from the Gr. as its true source.

BURLESK, or *burlesque*, “Gall. *burler*; Ital.
burlare; Lat. Bar. *burdare est jocare, ludere*;
bourd; *jocus*; hinc, ut mihi quidem videtur,”
 says Lye, “fit *burlare, d in l* mutato; quod
 nonnunquam fieri patet ex Ital. *cigla, pro cicada*:”—
 “sed unde inquires,” says Skina. “Ital. *burlare*?
 forte à nom. *parola*; *διήκιο, vocabulum*; omnino ut
diēterium, à dicendo; vel à Lat. *ferula*; q. d. *feru-
 lare*; i. e. *sannâ verberare*:”—to ridicule the
 works of an author: only now it happens a little
 unfortunately for the Dr. that both *parola* and
ferula, are Gr.

BURLY; “*grandis obesus*; q. d. *boor-like*;
 agricolæ enim propter labores, et inde plenum
 victum, corpore *grandiores* sunt: Skinn.”—but
 perhaps it might be more natural to derive *burly*
 à Belg. *bulke*; *bulky, burly, big*: only BULK is Gr.

BURN, Πυρρουν, *comburo, burno, incendere*; to
 kindle, set on fire: R. Πυρ, *ignis*; *fire*.

BURNISH: “Fr. Gall. et Hisp. *brunir*; Ital.
brunire; expolire; *puta arma*: credo à verbo *to burn*;
 quia arma accurate polita, et vernisæ ut loquimur
 illita, adeo intense *splendent*, ut quasi *ardere vide-
 antur*: hinc poetis *gladii micantes, et corruscantes*:
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 verb *burn* comes from *uro*, quasi *burno*; and that
uro is derived from Πυρ, *ignis*; *fire*.

BURR, a knob, or knot; “sic dicitur radix
 cornu cervi junioris, jam cornu proferte incipien-
 tis; à Fr. Gall. *bourre; tomentum, lanugo*; quia
 sc. principio est mollis, et quasi *tomentosi*: Skinn.”
 —but perhaps *burr* is only a various dialect for
knur: which is Gr.

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 reter; excarnificare, vexare*; quia sc. misera ju-
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 bopian; Belg. *boren; terebrare*; quia sc. corpora
 damnata gladio *perforat, confodit, et concidit*:
 Skinn.”—and non tamen magnum scelus esset; if we
 were to derive the Dr's. bopian, and *boren*, and
bourreau, from Πειρω, *foro, forabilis*; hinc Πειρος,
transitus; to bore a hole, make a passage with its sting;

BURROW, or “*burgb, Πυργος; burgus; turris*;
 or, in the Macedonian tongue, *Βυργος, a tower*;
 because *burrows* used to be fortified towns: Nug.”
 —or from “*Περγαμα; i. e. πῶλιτα ὑψηλα*: Suidas.
 sic dict. à *situ montano*; et Πυργος, *turris*: Upt.”

BURSER,

BURSER, Βυρσα, *byrsa*; an ox's hide; a leather pouch, bag, or scrip to hold money, &c. and here used to signify the steward of a college.

BURST *afunder*: "Sax. *byrstan*, *beorstan*; *rumpere*; Belg. *bursten*; Teut. *brosten*; *neicio* an *hæc omnia* à Sax. *boþian*. Skinn." or else, as Jun. observes, we may better derive *burst*, or *brust*, à Βυρσα, Hesych. *ρηρυνοι*, *præcipitia*, *loca prærupta*; broken, shattered precipices: quod, quamvis non exhibeat nobis veram verbi originem, ostendit tamen utrumque ex communi aliqua origine promanare.

BURY *the dead*; Πυρ, *uro*, *buro*, unde *ustum*, *busium*; a funeral pile; and now used to signify the place, where a dead body is deposited: there is however another word, from whence *bury* may be derived, viz. from Βυω, *tego*, *operio*; to *hide in the ground*, to *cover with earth*; though indeed, as Skinn. very justly observes, nec tantum Saxones, sed et veteres Romani, *lapidum moles*, et *terre aggeres in sepulorum memoriam erexerunt*; and therefore the Sax. Fr. Theotisc. and Teut. words *byrian*, *beorþ*, *berge*, and *bergen*, signify *tumulus*, *aceruus*, *mons*: so that to *bury* signifies both to *raise a heap of stones, earth, &c. on the dead*; and to *deposit the body first in the ground, and then to raise those heaps*: this custom must have been very antient, since we find it mentioned in Joshua, chap. vii. 26; and they raised over Achan, a great heap of stones unto this day: wherefore the name of that place was called the valley of Achor. Clcl. Way. 47, would derive *buried*, radically *berried*, or: in the *earth*; from *er*; whence, with the Celtic prepositive *t*, and the Lat. terminative *a*, proceeds *terra*: the Greeks called the dead *Εσποι*, in *earth*:—but all seem to spring from *Ερα*, *terra*; *the earth*.

BURY "in terminationibus urbium, et oppidorum, idem quod *burgh*, vel *burough* denotat: Skinn."—and consequently are not to be derived from the foregoing art. but from Πυρρος: unless in some particular instances; as in *St. Edmond's-bury*; meaning *his place of burial*: though Verstegan is of opinion that "*byrige*, or *birigbe*, *birgen*, and *byrgenum*, are all Sax. words, and signify to *byd*; for *burying*, is a *byding of the dead body in the earth*: now because these *byrigbs*, or *beorgbs* seemed as hills, the name of *beorgh*, or *berg*, became, all Germanie over, to be the general name of a *mountain*; and *Canterburie*, *Salisburie*, and the *lyke*, signifieth a *bigb*, or *chief place*."—and therefore we may suppose that all these Sax. and Germ. words, were but contractions of the Gr. word Πυρρος, *turris*, *arx*; a *bigb*, or *eminent place*.

BUSH; "forte à Belg. *bofth*; Fr. Gall. *bois*; Ital. *bosco*; *folia*: Junius deflectit à Βοσκω, *pasco*; ut *genus* à Νεπω: malle," says Skinn. "cum

viro Rev. deducere à Lat. *arbuscula*;"—and I am willing to join him and his reverend friend; and hope they would have been as willing to have joined me, in tracing it up to the Gr. through their own deriv.: they have taken the Latin *arbusculum*, which is undoubtedly derived ex *arbor*, vel *arbos*, which is derived à Καρπος, *fructus*; a *fruit-tree*, or *bush*.

BUSHEL: "Fr. Gall. *boisseau*; *modius*; Teut. *bueschel*, *bueschlein*; *fascis*, *manipulus*; hoc forte corruptum, à Lat. *pugillus*: Skinn."—but what connexion he could find between this original, and its derivative, would not be easy to conjecture.

BUSK, "*pectorale*, vel *pectorium*, i. e. *signum*, quo *pectus*, et *magnam ventris partem firmant femine*, *recti planique pectoris decorem affectantes*: à Gall. *busque*, *busse*: Jun."—but Skinn. though he has given the same interpretation, yet has deduced it from a different, and far more distant etym, we need not consider his deriv. at present, since it will come more properly under the art. **BUST**. Gr.

BUSKIN: from the termination of this word, it seems to be only a diminutive of *boot*; as if it was written *boot-kin*; and then converted into *bus-kin*, or *little boot*: consequently Gr.

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BUSS, or *vessel*; "grandior navis piscatoria, quâ halices capiunt: Spelman putat dictum à Teut. *busse*; *pyxis*; quod pandâ alvo, et obtusâ prorâ, quam proximè ad similitudinem *pyridis* accedat: Jun."—but *pyxis* is Gr. see **PYX**, quasi *pufs*, unde *bus*.

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BUST; "*effigies hominis usque ad humeros, vel pectus*; Gall. *buste*; Ital. *busto*; Sax. *bpeort*; Alman. *brust; burst*: Lye."—this is undoubtedly a much better explanation of the Ital. *busto*, than what Skinner has given us, under the art. *busk*, which he supposes to be derived à Fr. Gall. *buse, buc, busq, bust, fulcrum vestiarii. seminarum*; forte ab Ital. *busto; truncus corporis*; hoc à Lat. *bustum*; quia sc. *trunco corporis, i. e. pectori applicatur*: et sane mira est sensus translatio, à Lat. *bustum,*
pro

pro loco *ustionis funebris*, ad Ital. *busto*; pro *trunco*; ideo autem sic dictum puto, quia corpora olim urere solebant, quasi *ambustum*, sc. *corpus*, vel *truncus*:—"any one would imagine that the Dr. had mistaken his word; for what connexion is there between a *bust*, and a *busk*; or a *woman's busk*, and a *funeral pile*! in short, a *bust* is what Jun. has very properly defined by *effigies hominis usque ad humeros*, vel *pectus*; so far from being *truncus corporis*, as Skinn. calls it; for then *the head is off*,

_____ jacet ingens littore truncus,
Avulsamque bumeris caput, et sine nomine corpus.
 Æn. II. 557.

since then a *bust* represents a man, so low as the *breast*, it may be derived à *Προσθιος*, *anterior pars hominis*: see BREAST. Gr.

BUSTARD, "Fr. Gall. *bistarde*, quod satis apte flecti possit à *bis*, et *tardus*; q. d. *avis valde tarda*; quoniam *præ nimia magnitudine, et gravitate difficillime se in aerem tollit, et sublata tardius volat*: Skinn."—how happily does such a definition, and such an explanation suit with the genius of such an etymologist! but in the first place, our word *bustard* is not derived from *tardus*; for the *bustard's* flight is far from being *tardy*; and Mr. Spelman, in his first book of the Expedition of Cyrus, p. 53, speaking of the *bustard*, in his notes, says, "We have great numbers of them in Norfolk—they make flights of five or six miles with great ease; for though the agitation, or striking of his wings be slow, yet that stroke is strong, and his progressive motion is very fast:"—which makes me believe the Dr. never saw a *bustard fly in his life*: and in the next place, should it be allowed him that *the bustard was a very slow flying bird*, we may deny that *tardus* would be the original etym. for it would then originate from *Βραδύς*, quasi *Βαργύς*, *tardus*; *slow*.

BUTT-end; "Βυθος, *bottom*; *the bottom of a thing being the (lower) end of it*: Nug."

BUTT, or *fish*: as this fish is constantly found at the *bottom* of shallow waters, it seems very probable to derive its name à *Βυθος*, *fundus*; *the bottom of rivers*, &c.

BUTT, or *push*; *Βωλιαζεν*, Hesych. *Βαλλεν*, *jacere, trudere, arietare*; *to beat, push, bolt against*.

To BUTT with horns; *Βωλιαζεν*, Hesych. *Βαλλεν*, *trudere, arietare*; *to thrust, push, or goad*.

BUTTAL; sometimes called *the buttal-bump*; à Lat. *buteo*; *the bittern, or mire-drum*; on account of its noise: see BITTERN. Gr.

BUTTER; "Βυτυρον, *butyrum*; à *Bos*, *bos*; and *τυρος*, *caseus*; *cheese*; because of its being generally made of cows milk: Nug."

BUTTER-fly; "Sax. *buttor-flæoge*; Belg. *boter-vlieg*; *papilio*; insectum ita dictum à mol-

litie *butyracæ*: Jun."—an insect so called from the downy or buttery softness of its plumage: as the Psalmist likewise expresses softness on another occasion, by, his words *were softer than butter*:—consequently derived as in the foregoing art.

BUTTERY; either from the same root with *butter*, because of its being *the place where the butter, and cheese is kept*: or else it may be derived from *Πότνειον*, *potulum*; *the place where the pots, cups, &c. are lodged*: Skinner derives *buttery* from the Fr. Gall. *bouter*; *ponere*; and then refers us to PUT, which is of Gr. extract.

BUTTOCK; "Fr. Gall. *bout*; *extremitas, extuberantia*; *aboutir*; *acuminari*: Skinn."—this last seems to be but a strange explanation, to say, as *sharp as a buttock of beef*:—*buttock* in our language seems rather to be derived à *Βυθος*, *fundus*; *the bottom, or lowest part of the body*.

BUZZ; *Βομβος*; *bombus*; *sonus quem edunt apes; the noise made by the bee, or any large flying insect*.

BUZZARD; "Βυζαν, vel *Βυσσαυ*, *vagio, bubulo*; quod *querulo gemitu bubones imitetur*; nam *Βυσσαυ* proprie dicuntur *bubones gemitum edentes*: Jun." "quibusdam *tinnunculus*; a *kestrel*: Skinn."

BY-BY; *Βαυβαν*, *dormire, sopire; sopitoria cantio; vox nutricum, infantes ad somnum invitantium*: Casaub. Juh. and Skinn."—*the song of nurses, inviting their infants to sleep*: see LULLA-BY. Gr.

BY-SPEL, or "big-spel; a *by-word, proverb, or phrase of speech*: Verft."—but though this word carries so much the appearance of Saxon origin, yet we shall find, under the art. GO-SPEL, that the latter part of both these compounds is Gr.

BYZANT, *Byzantium*, a capital city of Thrace, now called *Constantinople*: this word *Byzant* is generally understood of that *wedge of gold*, which is valued, says Camden, p. 172, at fifteen pounds, and is offered by our kings at the altar on Easter day; it was formerly made of that gold which was brought from Turkey; being of the purest, and most refined sort."—The reason why it was at first made in the form of a *wedge*, might have been to represent *the Trinity*, by the *three points, or corners*; for Camden in his Remains, p. 173, says, "there was two purposely made for the king and queene, with the resemblance of *the Trinity* inscribed."—but the resemblance alone might have been expressed on a *circular piece of gold*.

C.

CABALA; *cabala*, vel potius *cabbala*, et *cabalista*; a *mysterious doctrine among the Jews*, received by oral tradition from their fathers, and

not committed to writing, but at last compiled into a body, called *their Talmud*: properly speaking, these two words are of Hebrew origin.

CABBAGE-plant; Κραμβη, *brassica*; a *colly-flower*, or *cabbage*.

CABBAGE, or *steal*: by writing this word in the same manner as we write the name of the plant, we have rendered the deriv. of this art. totally inexplicable; but by writing it *kabage*, we shall easily arrive at the true etym. and consequently at the true meaning of that expression *the taylor loves cabbage*; as we shall find under the art. **KABAGE**, in the Sax. Alph.

CABIN, "Καπια, *præsepe*; a *manger*: Nug."

CABINET, quasi *cabinet*, Καψα, *capsa*, *cista*, *arca*; a *chest*, or *nest of drawers*.

CABLE, Καλωσ, *rudens*, *funis nauticus*; the *great rope of a ship*, to which the anchor is fastened, in order to give it the greater stability against the force of the tides, and the waves in a harbour.

CABOSHED: "Fr. Gall. *caboché*, quod qui ab Hisp. *cabo*; Ital. *capo*; et tandem i. at. *caput* descendere non videt, *cæcus est*: Skinn."—and the Dr. must have been as blind as his neighbours, qui non videret that *caput* itself was descended à Κεφα-λη, *caput*; the *head*: a *caboché* being a small nail with a *great head*; such as *coaches*, *chairs*, *sedans*, &c. are ornamented with.

CACH-EXY, Καχεξια, *malus corporis habitus*; an *ill habit of body*: R. Κακος, *malus*; *bad*; and Εχω, *habeo*; to *have*, to *be*.

CAKLE. "Καχλαζω, to *make a noise*: Upt."—Jun. derives it à Κιχλιζιν, *cacchiunari*: vel à Καχλαζιν, vel à Καυχαζιν, *effuse ridere*: vel à Καχλαω, *gaudio efferor*, *letissime gaudeo*; to *make a rejoicing*; as the hen does when she has deposited her egg, with a *laughing noise*.

CACO-CHYMY, Κακοχυμια, *cacochymia*; an *ill digestion*.

CACO-DÆMON, Κακοδαιμων, *cacodæmon*; an *evil spirit*, a *devil*: R. Κακος, *malus*; *evil*; and Δαιμων, *dæmon*; *genius*.

CACO-ETHES, Κακοηθης, Κακοηθεια, *cacoëthes*, *præva consuetudo*; a *bad habit*; an *ill custom*; R. Κακος, *malus*; et Ηθος, *mos*; *custom*, *habit*, *manner*.

CACO-FOGO, à Κακος, *malus*; *evil*, *bad*, or *wicked*; and φως, *φωσκω*, *φωγω*, *uro*; to *burn*; so the whole very properly expresses a *wicked*, or *abominable incendiary*.

CACO-PHONY, Κακοφωνια, *vox*, seu *sonus asper*, *insuavis pronuntiatio*; an *ungrateful manner of expression*, an *unharmonious*, *harsh*, *ill-sounding cadence*: R. Κακος, *malus*; et φωνη, *vox*; *voice*.

CADAVEROUS, Καλω, *deorsum*; quod *cadere* nihil aliud est quam *deorsum ferri*; à *cado*, *cadaver*; a *carcass*, a *dead body fallen down*.

CADENCE, Καλω, *cadens*, *terminating*, *ending*, a *period*; generally closed by the falling of the voice into a lower key.

CADOW, or rather *cadaw*, putemus esse compositum ex *ca*; et *daw*, à Κολοιος, *graculus*: vel derivemus à Χαινω, *bisco*; to *yawn*, or *gape*; because he makes a *cawing noise*; a *jack-daw*.

* **CADUCEUS**, "Κηρυκιον, vel Κηρυκειον, ó βα-σαλειον, οι πρεσβεις, vel Κερυκις' Κηρυξ, ó úπερ αρ-νης αποσπασμενος, και τó Κηρυκιον φερων: *caducifer*, et *caduceator*: sane nec dubium, quin Latina vox è Græcâ originem cœperit: à Κηρυκιον, vel potius Καρυκιον, sive Καρυκειον (quomodo Tarentini dixere, et Syracusani) dixere Latini *caduceum*: vulgo *caduceum* dici aiunt à *cadendo*; sive quia facit ne in eundo *cadatur*: sive quod *cadere* faciat contentiones, atque certamina; quia nempe ut per *feciales bella* indicebantur; ita per *caduceatores* *finiebantur*: sed si à *cadendo* esset, prima corripere, quam Ovidius in *caducifer* producit: Voss."—this therefore is a strong proof that poetry will always help us in doubtful cases to the true etym. of a word; as in this before us; and as we shall hereafter find in the word *pyramid*, &c.: with regard however to the present word *caduceus*, of whatever origin, it signifies the *winged staff*, or *truncheon*, that *Mercury carries*; the *wand which the Greek and Roman heralds*, and *ambassadors bore*, when they treated of peace. Clel. Voc. 147, is of opinion that the word *caduceus* is not of Gr. but of Celtic extraction; and therefore must be referred to the Sax. Alph.

CÆCITY, Αοκκος, vel potius Κικυμος, aut Κοικυλλεν. Perottus non tam dici putat à *carendo*, quod *oculis careat*, quemadmodum neque à *capiendo*, quod *oculis captus sit*; quam quorundam sententiam esse ait; quàm à *cadendo*, quod sit *oculis concisus*: utrumque etymon, tam inquam (says Voss.) hoc à *cadendo*, quàm alterum à *carendo*, adducit Angelus Decembrius:—in our language *cæcity* implies *blindness*, or *dimness of sight*.

Et-CÆTERA, και 'Ετερα, Κατερα, et alia; and others, something else, the rest: R. 'Ετερος, *alius*; another.

CAGE; "Fr. Gall. *cage*; Ital. *gaggio*, *gabbia*: omnia à Lat. *cavea*: Skinn."—and no further would the Dr. go, though he must have known: that *cavea* was derived à *cavitate*; *cavitas*; à *cavus*; *cavus*, à Κοος, Æol. Κυφος, *cavus*; any *hollow place*, or *cave*; any *place of confinement*.

CAJOLE; "vox nuper civitate donata à Fr. Gall. *cageoler*, *cajoler*; Ital. *gazzolare*; primario-sonum edere, instar *Gracculi*; secundario *garrire*, *blaterare*; Ital. *gazzola*, *gazza*; *graccus*, *graculus*: Skinn."—but no farther he:—"judicio meo," says Voss. "*graculus* est contractum è

Κορακιας,

Κορακίας, quod *gaza* est: hoc licet impensius placet, addam tamen et alteram conjecturam: quid si *graculus* statuatur diminutivum à *gracius*; *graccus* autem deducatur ab antiq. *grako*, aut *graco*, quod ab Ἐγραζα, à Κραζω, *crocito*: pro hac sententiâ facit, quòd Hidorus *avem* vocat *loquacissimam*: "to chatter, or prate in one's face."

CATTIF; "Gall. *chetif* (a pretty word this); Ital. *cattivo* (which is almost as pretty); Holl. *cativo*; Belg. *kattif* (which is the prettiest of all) cæterùm hæc primâ suâ acceptione *captivum infelicem*, (Sinonem) *miserum* significabant; postea *malum, atque improbum denotare cæperunt*; propter malas artes, quibus patriâ extorres, ac censu inopes, famem inter exteros propulsare coguntur: Jun. and Skinn."—yet neither of them has told us that *captivus* was derived from *captus*; *captus*, à *cipio*; and *cipio*, à Καπιω, αποδεχομαι: Hesych. 'to apprehend, take prisoner; a miserable wretched fellow.

CAKE, "Πλακω, *placenta*: R. Πλαω, *latus*; broad, and flat: or else we may derive *cake* à Κυκω, *miscéo*; unde *coquo*; (nam ad panes transfulerunt hoc verbum pleræque gentes) Jun."—to mix, cook, dress up any nice dish, cake, &c.

CALA-MANCO; "Καλη-μανδύνη, *pulebrum mantum*; pannus quidam palliis conficiendis idoneus: Skinn."—a species of woollen stuff.

CALAMINARIS, *lapis calaminaris*; a stone used in the composition of brass.

CALAMITY; "Καλω, *cado, cadamitas, calamitas*; an affliction that has befallen any man: or else it may be derived à Ταλαω, *miser, ærumnosus*; miserable, wretched: R. Ταλαω, *suffero*; to suffer, endure: it was also by the Latins used in the sense of *calamus*; a reed, or cane; and then *calamitas* signified the lodging, or laying of corn, by reason of heavy rains, storms of wind, and hail: R. Καλαμασμαι, *stipulas, vel spicas lego*, &c.

CALCINE, Κοις, *cinis*; ashes; to reduce any thing to dust, powder, &c.

CALCITRATE, Λαξ, *calx, calcitro*; to tread, kick, or trample on.

CALCULATIF, Καχληξ, ηκος, *lapillus, calculus*; a small pebble, or chalk-stone; unde *calculo*; to compute, or cast accounts; which was formerly done by the help of small pebble-stones, as now we use counters.

CALCULUS; from the same root; meaning now the *calx*, or *chalk*, or gravel stones, lodged in the bladder, &c.

CALDRON, Καλειος, *caldarium, caleo, calidus*; hot, scalding, boiling: see **CHALDRON**. Gr.

CALE-FACTION; Καλειος, et φωω, *calefo, defacio, calfacio*; hot, boiling: Vossius derives, "à Dor. Καλω, pro Κηλω, or rather," says

he, "à Καλειος, pro Καλειος, quod Hesych. exponit Καυσικος θερμος, λαμπρος:" though his interpreter approves of Αλεω, *solis calor*: vel à Καιω, ηρο; to burn.

CALENDER, or perhaps rather *callender* à Καλλνω, *pulchrum reddo, Levigare*, polire pannum; to smooth cloth, before hot-pressing: or, if it signifies *hot-pressing alone*, it may then be derived from the same root with **CALE-FACTION** in the foregoing art. Gr.

CALENTURE } from the same root.
CALIDITY }

CALF, an animal: Skinner could find that our word *calf* was descended from the Sax. Belg. and Teut. tongues; but he could not find that all those were descended from the Gr. Junius then will help us: "vox *calf*," says he, "est jam olim nota vetustioribus Celtis qui *bovinem præpinguem* videntur *kalb*, vel *galb* appellasse, à similitudine vituli bene saginati: Suetonius certe in S. Sulpicio Galba, c. 3. tradit eum, qui primus Sulpiciorum Galba dictus est, ex eo nomen traxisse, quòd *præpinguis* fuerit visus, quem *Galbam* vocant Galli: Iussisse interim putandus, qui *vitulum* patribus nostris ob hoc censebat *kalb* dictum, quòd sit quasi Κολοβος βυς, non integer bos:"—and yet that opinion might have been confirmed by the authority of Hesych. who has explained Κολοβος, or as he writes it Κολλοβος, by Κουδος, σμικρος, ολιγοσος; (which ought to have been printed ολιγισος) a little bull; a small steer; a young beifer.

CALK a ship; "Fr. Gall. *calage, stuppa*; et alia materia, quâ resarcitur, et reparatur navis: nescio an hoc à *calce*; vel potius à *calcando*, i. e. *inculcando materiam arcende aque idoneam*; Skinn."—but the Dr. ought to have remembered that both *calx*, and *inculco*, are Gr.; to tread down hard, ram in close.

CALL, "Καλω, καλω, *calo*, antiq. *voco*; to call, or summon: Odyss. xiv. v. 147: Upt."

CALLIDITY; according to Clel. Way. 41, we must derive "*callidus, calleo, caller, and scholar*, all from the same root, viz. *cal, bal, al*; a college, or place of education:"—but all these are most evidently derived ab Αυλη, a ball, or college.

CALLING, or trade; not certainly from vocation, or occupation; but as Clel. Voc. 124, very justly observes, "it originates from *cal*; learning in general:"—and here particularly used to signify the mystery of the trade; and consequently Gr. as in the foregoing art.

CALLOUS; "ludit non semel Plautus ambiguitate vocis *calleo*, cum dicere vellet *quempiam totius rei intelligentissimum*, ait eum *callere*: Voss." who allows that *calleo* originates à *calx*, vel *calco*; and consequently is derived à Λαξ, *calx*;

calx; ut proprie fit *durities ea quæ cundo in calce pedis contrahitur*; If. Voss. derives it rather à *Κηλις*, *cicatura*; a *scar*, or *any hard future*: addit et aliam conjecturam Martinus, ut sit à *cala*, vel *Καλον*, *lignum*; ita proprie fit *lignosa cutis*, i. e. *dura*.

CALLOW; “ Belg. *kael*, *kaeluwe*; Suec. *kaal*; *glabrio*; Sax. *calup*; *calvus*; *calpa*; *alopcia*: Lye’s Add.”—all these however are but derivatives; for even the Lat. *calvus* is undoubtedly derived ab *Αλφος*, *albus*, *calvus*, *capillis vacuus*; *bald*, *void of hair*, *feathers*, &c. *unplumed*.

CALM, “ *Μαλακία*, *tranquillitas*; *tranquill*, *quiet*: Cæs. III. 15, *conversis in eam partem navibus, quo ventus ferebat, tanta subito malacia, ac tranquillitas, exiitit, ut se loco movere non posset: calm formatur ex Μαλακία per metath. et contract. Upt.*—or we might rather derive *calm*, à *Γαλ-νην*, *serenitas*; *mildness*, *gentleness*, *serenity*, and *calmness*.

CALOYER: Skinner writes it *coloier*, which he very properly explains by “ *vox origine Græca, sed in libris Anglicis Græcas res describentibus frequentissima*; à Gr. Barb. *Καλο-γερος*, *monachus*; à *Καλον*, *pulchrum*; et *Γερας*, *honor*, *premium*; q. d. *valde honoratus*:”—we might rather say *Γερον*, *senex*; *old*, or *elder*; particularly since *Tournefort*, in his *Voyage to the Levant*, vol. i. 32, 8vo, says, that “ *the monks of the convent of the Trinity (half a day’s journey from Canea in the isle of Crete) are called Caloyers, as it is now pronounced; but it ought,*” says he, “ *to be written calogers, good old men, Καλος, good; and γερον, old.*”

CALTROPS; though all dictionaries write it in this manner; and though they all explain it by *that warlike instrument called a cheveau de frise*, yet I have never been able to meet with any one, which has given a tolerable deriv. of this word, according to the present orthogr. Skinner supposes it is derived “ à Sax. *coltrappe*; and yet we write it *caltrop*; *tribulus*, seu *carduus stellatus*; item *propter similitudinem, instrumentum bellicum, quo equorum pedes intercipiuntur, et vulnerantur*:”—this might do very well for a dictionary writer, but this does not satisfy an etymologist; for this gives us no more knowledge of the word with regard to the deriv. of it, than we had before; this is giving only the signification, not the etymology: we all knew that *caltrops*, or *coltraps*, were explained by *tribuli*; *thistles*, *burrs*, and *brambles*; but do we now know what *caltrops*, or *coltraps* are derived from?—had it been written *cal-traps*, Skinn’s learned friend Th. Hensh. seems to have given the best deriv. viz. *cheval-atrappe*, i. e. Græce *ἵππαγρα*, à *cheval*; *equus*; et *verbo attrapper*; *arripere*, *irretire*, *implicare*:—

however, even now *cheval-atrappe* is pure Greek; for *cheval* is undoubtedly derived à *Καβαλλος*, *caballus*; and *attrapper* is derived à *Τρεπω*, *verto*; the origin of *trap*; as we shall see under that art.

CALVARY; strangely written by Skinn. *calvery*; and yet he acknowledges that it is *vox facialium, cross Calvery*; q. d. *crux calvaria*; ad memoriam crucis Christi in *montem Calvarium* per scalas evectæ: and that is all:—but he ought to have traced this word up to the Greek; for *calvarium* is certainly the same place with *the place of a skull*; à *calvus*; and *calvus* is undoubtedly derived ab *Αλφος*, *albus*, *capillis vacuus*; nam et *Φαληκρος*, Dor. *Φαλακρος*, à *Φαλος*, seu *Αλφος*, *albus*, *calvus*; *bald*, or *white beaded*, *grey beaded*; or even *totally void of hair*; a *naked skull*.

CALUMNY, “ *Καλυβω*, i. e. *Καλυπσω*, *tego*, *calvor*; nempe ut *calvor* sit, *aliquem teste decipio*; unde *calumnia*, inquit Charisius, *prima correpta effertur, venit enim à verbo calvor, hoc est frustror*: id confirmare est verbis Prisciani, lib. X, *solvo, solvi: volvo, volvi; calvo, calvi*; unde *Salustius* in III. *Histor*; infinitum passivi protulit; *contra, ille calvi ratus: calvi pro decipi*: et mox; supinum primum in *tum* convertentia, faciunt, *u* necessario in vocalem *u* redeunte, *solvi solutam; volvi volutum*; sic debet etiam *calvi calutum*; quod tamen usu non inveni; et puto *calumniam* ex hoc *calutum* esse derivatam: Voss.”—and from any crafty and clandestine interpretation of the law, our word *calumny* has been brought to signify *a malicious concealing the truth, and uttering only a false representation of facts*; or *giving a scandalous account of a man’s character, and publishing a false accusation behind his back*.

CALX; *Χαλιξ*, or rather *Καχληξ*, *calx*; prius enim fuit *calix*, *calicatus*, *calculus*; *chalk*; or any *chalky, stony substance, found in the bladder, and other parts of the human body*.

CAMBRIC, “ *tela Cameracensis*; nam *Camera-cum*, urbs Gallia Belgica, quæ vulgo *Cambray* dicitur, *nobilitata est hoc genere subtilioris telæ*: Jun.”—*fine linen made at Cambray in French Flanders*.

CAM-BRIDGE; from the common appearance of this word, it seems to be derived from a *bridge built over the Cam*, as is currently believed; but, if we attend to the deriv. of *Clel. Voc. 71*, we shall find an etym. far more consonant to the institution of that place of learning, as an university; he says then, that “ *Cambridge* is only a contraction of *Cantalbureich*; *cant* signifies *head*; *al*, a *school*, or *college*; and *bureich*, or *reich*, a *borough*, or *bury*; *the head precinct of a college, or principal college-borough*: there are many reasons,” adds he, “ *to believe that Cantalbury, Cambray, or Cambridge, existed in the state of a head collegiate*

borough, for ages before the Roman invasion."—the whole compound however seems to be Gr. for *cant*, *can*, *quin*, *coning*, and KING, he acknowledges to be words all of the same import, and to signify *head*; consequently Gr.: as for *al*, and *bury*, that is, *bureich*, they are Gr. likewise; for *reich* is no more than an abbreviation of *region*.

CAMEL	} Καμηλος } camelus	} the camel		
CAMELO-			} Καμηλο- } camelo-par-	} the came-
PARD				
CAMLET			Καμηλινη } pellis cameli	camlet.

Nugent is of opinion that *camlet* is made of *camels*, or *goats skin*; but where he learnt that trade, or where it is manufactured, I know not; but *camlet* is certainly not made of *the skin*, but *the hair of the camel*, or *goat*; “*è pilis camolorum*: Jun.”—“*conficitur autem reverà pilis caprinis*: Skinn.”

CAMELO-DUNUM; “*a town formed on the plan of a camp, or military inclosure*: Clcl. Voc. 177, n.”—but both TOWN and CAMP are Gr.

CAMFERD, Καμαρα, *fornicem* significat; *fornicatus, striatus, curvatus*: vel à Καμηλω, *flexo*; unde *camurus*, Καμπυλος, *curvus*; *any thing streaked, watered, tabbied*: Skinn. under the art. *Cbamferd*.

CAMP } “Καμπ-λος, *flexus, hæc meta*: La-
CAMPAIGN } tini à Καμπλειν aiunt *campfare*; ut Priscian. lib. X, probat isthoc Ennii, X. Annal. *Leucatem campfant*: Isidor. in Gloss. *campfat, flestit*: est ab Εκαμψα, *campso*; ut ab Εγραξα, *graxo*: Καμπλειν, vero est ab Hebr. חַמַּץ hoc est *curvare, incurvare, fletere*: Voff.”—à prisco Καμπος fit Καμπανος, quia πεδινος, sive *campestris*, unde Καμπανια, *campania*; manifeste mutuata est denominatio à *campus*; quòd *bellicæ exercitationes apricum postulent campum*: Jun.” *a spacious plain inclosed for soldiers to pitch their tents on*.

CAMP a foot-ball: Ray supposes it to be descended from the “*Sax. camp; striving*; and *campian*; to *strive*”;—but it rather descends from the same root with the foregoing art. because it is *a sport, exercised on an open plain*.

CAMPHIRE, Καφουρα, *capbura*, quæ vulgo *camfora*, est *gummi arboris Indicæ*; id quod in *Christianum orbem advehitur, ex China apportatur*: the *gum of a tree in the East Indies, and is generally supposed to come from China*.

CAN, *able*: Skinn. has ventured so far out of his usual method, as to give us a Greek etym. of this word; viz. “*Ικανος ειμι, sufficiens sum, possum*.” *I am able; of my own power, or abilities, I am able*.

CANAL; “*Χαωος* (if there be any such word

in Greek to signify) *hiatus, rictus*: R. *Χαινω, bisco*: Nug.”—true; but *Χαινω, bisco*, does not form *Χαωος*: at least none of our lexicons give such a word: in short, the Dr. seems to have mistaken either the Engl. or the Gr. word; and that instead of *canal*, he ought to have said *channel*, or *that large opening of rivers, or friths, which may be derived from Χαινω*, the root of which is *Χαω, bio*; to *gape, or yawn*; and forms *Χαος, hiatus, vorago*; *hiatus ille cæcus, et immensus qui erat ante conditum orbem*: but if the Dr. meant really a *canal, a conduit, or pipe, as well as a lake, or reservoir of water*, he should have derived it not from *Χαωος, hiatus* (for then the English word ought to have been *chanal*); but from *Καννα, vel Καννν, canna, storea*; a *pipe, reed, or tube*; and modern orthogr. has discarded one of the *nn*, and writes it *canal*, instead of *cannal*; an *artificial conduit for water*.

CANARY-bird } *Canarius, et Canariæ Insulæ,*
CANARY-wine } à *canibus eximiis dictæ*: R. Κανν, *canis*; a *dog*; also *the Canary Islands*.

CANCEL: Clcl. Way. 49, observes, that “*some have forced the word cancell from cancelli*; a *kind of lettice work, made by defacing the writing with strokes of the pen drawn across*; but *cancell* seems rather to be a corruption of *gain-seal*, or *gain-seal*, to *destroy or take off the seal of a bond*: so that *gain-seal* is like *gain-say*, importing contradiction, or nullity:”—but this is not tracing it far enough: *gain* is no more than a contraction of *a-gain-ß*, which Junius derives ab ongean, and Skinner from Γεαν:—but Γε in both instances is only the Sax. initial; and therefore *an* is visibly derived ab Αν-τι, *contra*; *against*: and SEAL likewise is Gr.

CANCER; Καρκινος, *cancer*; *animal, et sidus cæleste*; *morbis, vinculi genus, genus calceamenti*; *forceps*; *instrumentum quo pessulus attollitur*; a *crab*; *an animal, or rather jointed shell-fish*; an instrument to raise a bar; a *constellation in the Ecliptic, in which the sun appears at the summer solstice*; also *a dreadful disease or tumor spreading every way, like the claws of a crab*; and owing its rise generally to a *mortified gland*.

CANDID } *Καω, Καελλα, candentia, candi-*
CANDIDATE } *dus*; *bright, shining, white*: *candidatus*; a *candidate*; a *suiter for any place of honor or profit*: so called from *the white, or splendid garments, which were worn by the Romans on those occasions*: Hesych. gives us the word Γανδαν, which he explains by λαμπειν, *splendere*; to *shine bright*.

CANDY, Διδωμι, Δω, *do*; *condo et condio*; to *hide, put up, or cover with sugar*, &c. If Vossius derives *condio* ex Γανδω, unde Γανδωσμελα, *condimenta*;

condimenta; ἀσπυμᾶλα, ἡδυσμᾶλα: nam Γαδερῶναι, seu Γαρδερῶναι, ἡδερῶναι: *sweet-meats*, or *any candied or preserved fruits*, &c.

CANDLE, Κῶν, Κανῶν, *cando, candentia, candela*; *to glow, to become red hot, to burn*: see CANDID. Gr.

CANDOR, commonly written *candour*: from the same root with CANDID: Gr. and now used to signify *purity, sincerity, plain dealing, impartiality*.

CANE, *to walk with*; "Κανῶν, or Κανῶν, *canna; a reed*: Nug."

CANIBAL } Κυνῶν, à Κυνῶν, *canis*, the pretty

CANINE } modern French *chien, a dog; a glutton, or greedy devourer*: this word *canibal* has been written *cannibal* by Nug. under the art. *Anthropophagus*.

CANISTER, Κανίστρον, *canistrum*; *a basket, hamper, or pannier made of osiers, &c.: a bread-basket, or vorder*: R. Κανῶν, *calatbus; a lady's work-basket; a cup for wine in sacrifices*.

CANKER; "per quendam literarum metath. desumptum ex Κανκῆρος, *cancer*; quod primâ significatione *piscem notissimum designat*: postea vero, *tumorem durum, inaequalem, lividum, aspectu tetrum, et venis ambitu turgentibus, cancro pisci simillimum*: Jun."—Skinner grants it may be derived from *cancer*; but seems to hint at another deriv. "videtur etiam vulgo interdum *gangrænam significare*; et tum, ni fallor, à *gangræná* ortum ducit;"—but does not admit that *gangræna* is Gr. neither has he any such article as *a gangrene* in his work.

CANN, *to drink out of*; Κανθάρως, *cantkarus, scarabæus; a beetle; poculi genus; a species of cup; so called from its shape to that of a beetle*.

CANNEL-coal; "docto amico, cui foli acceptum refero," says Skinner, "exponitur carbo quidam in agro Lanc. frequens:—nescio an à Sax. *cene*; *acer*; et Alan, seu *on-ælan*; *accendere, inflammare*; à vehementi sc. igne, quem concipit; q. d. *carbo accensu-facilis*:"—a very *inflammable coal*, dug in Lancashire:—from this very circumstance of *the inflammability of its nature*, we might be induced to derive it à Κῶν, Κανῶν, unde *candentia*; *coals easily-kindled*.

CANNON, or *great gun*; "Κανῶν, *canna*; Ital. *canone*; augmentative of *canna*; because *it is long, and hollow, like a reed*: Nug." and Junius gives the same deriv. for under the art. *gun*, he says, "*non longe quoque recedit cannon, tormentum bellicum majus*; quod à Κανῶν, *canna* deflectunt; propterea quòd *istiusmodi tormenta sint cava, longa, recta; instar canne*:"—how truly poetical is Milton's account of Satan's train of artillery, in the sixth book of *Paradise Lost*, 572:

A triple mounted row of pillars laid
On wheels (for like to pillars most they seem'd,

Or hollow'd bodies made of oak, or fir,
With branches lopt, in wood or mountain fell'd)
Brafts, iron, stony mold, had not their mouths
With hideous orifice gap'd on us wide.

CANOE, Κανθαρος, *cantbarus, scarabæus; a beetle*; et *navigii genus*, says Hederic: this deriv. has been adopted, rather than Κανῶν, *canna; a cane, or reed*, with Ainsw. who explains *canna* by a *canoe*; but it is not written in that manner; indeed the word *canoe*, or *canoe*, is originally an *Indian word*; and if so, then all deriv. from Gr. or Lat. ceases.

CANON } "Whoever," says Clel. Voc. 20,

CANONIZE } n. "will consider that the Gr. word Κανῶν for *a rule* was never employed in a theological sense, but in the ages posterior to the introduction of Christianity, will easily allow, that the sense of that word is rather forced into the service, and employed, like many other Gr. words, in virtue of a faint similarity of signification, to disguise a purely British or Celtic word; to write which more etymologically, it should be *kên-bone, or kan-bone; proclamation*:"—and in p. 78. n. he tells us, that "this Celtic word does not come from *cano; to sing*; but from *ken, knowledge*; and *bone, singer, and sang*:"—it is true, we still make use of the word *boing*, for *whining*; but it seems to originate à Φωνῆ, *vox; a voice*:—besides *ken* seems rather to signify *the head, or chief*, than *knowledge*; the *canons, or minor canons*, in a cathedral, being *superior* to the chanters, or choiristers: and consequently still is Gr.

CANOPY, Κανωπεῖον, *conopæum*; *a curtain that hangs about beds, made of net-work, to keep away flies, or gnats: also an umbrella, a pavillion, a testern over a bed*: R. Κανῶν, *culex; a gnat*; i. e. *a gnat-net*. Clel. Way. 33, says, "the commentators have most falsely derived it from Κονοψῆ (*which by the way ought to have been only Κανῶν*) *a flea*; and would derive it from any thing spread over the head for *state*:"—but *can* is the same as *kan, kin, kon, koning, KING*. Gr.

CANT } Κανῶν, *canna; a cane, or reed*; quòd

CANTO } *cannâ, seu calamo canerent antiquitùs*: unde *cano, cantus, canorosus; canorous; loud, or shrill sound; singing; also a poem*.

CANT-ER-BURY: Clel. Voc. 71, and 76, observes, that the "*Cant*, which enters into the word *Canterbury*, is not referable to *Kent*, or *Cantium*, as being *a head land*; but to its antient *Cant-al-bury, or Cant-ar-bury*; its being *a head collegiate precinct*:"—consequently all Gr. for *cant, kin, kim, and koning*, all originate from the same root with *KING*; Gr.: *al, and ar; bal, and*

beil, all originate from the same root with **HALL**: and *bury* likewise is Gr.:—but notwithstanding this great authority, it might be better to derive it from **KENT**; otherwise we should lose the locality of this title; and the Primate of all England might have received his title of being arch-bishop of *Canterbury*, because he was arch-bishop of a *bead-collegiate-precinct* in Cornwall.

CANTHARIDES; *Κανθαρίς, ἰδος*: *insectum alatum, virosum, causticum*; è *muscarum genere*, vulgò *musca Hispanica*; the Spanish fly, of a venomous nature, shining like green and gold, bred in the tops of ash trees, &c.: it is now commonly made use of to raise blisters.

CANTLE } “to *canton*; from *Κανθος, υ*, a

CANTON } *corner of the eye*: from whence also comes a *canton*: Nug.”—never was a more strange explanation, or a more strange deriv.; nor would it be easy to trace the original root of this word, which seems to be a contract. of *centuria*, or *conventus*; quasi *canturia*, or *cantus*; unde *canton*; for both those words signify a *tribe*, or *division*; or perhaps it may be derived from *centum*; a *hundred*; as when we say *Laundich Hundred*, *Fleg Hundred*, or *the Hundreds of Essex*: should none of these be admitted, we must then, with Cou-varragius, as quoted by Skinn. derive it from *Καμπῖω, στῆτο*; to *bend, turn, or winde*; to *form an angle*; in the sense Shakespear has made use of the word *cantle*; quasi *canton*; in his first part of *Hen. IV. act III. sc. 3*; where in the partition of the kingdom, he makes *Hotspur* say,

Methinks, my moiety, North from Burton here,

In quantity equals not one of yours:

See how this river comes me cranking in,

And cuts me from the best of all my land,

A huge half moon, a monstrous cantle, out:

meaning a *large portion*, or *district of land cut off by the winding and turning of the river*.

CANVAS, *Κανναβίς, στύππα*; ex *cannabe factus*: *bemp*: Nug.”

CAN-VASSING at an *election*; *Clel. Voc. 114.* n, observes, that “*censeo, census, capite censi* (a pleonasm) *canvassing, counting, &c.* all come from *kan, ken, kin*, in the sense of *bead*; i. e. from the same root with *ken, pen, ven, ven-do, ven-eo*; to *sell*:”—then still it is Gr.: see **VENAL**: or perhaps they may take the same origin with **COUNT**, or *number*; i. e. *casting up the number of votes*: Gr.

CAP for the *bead*, *Κεφαλη, caput*; the *bead*, or any covering to put on the *bead*; being only the first syllable of the Gr. and Lat. words *Κεφ-εap*.

CAP verses; “*alternis versibus certare*; Iceland *cappe*; *certamen*; *kieppast*; *certare*: Lye’s Add.”—all which looks as if we ought to derive every

one of these words the same as to **COPE**, or *contend*. Gr.

CAPABLE } *Καπῖω, αποδεχεσθαι*, Hefych. *ca-*
CAPACITY } *pio, capax*; holding, keeping, containing.

CAP-à-PEE, *Κεφαλη εις Ποδο, à capite-ad-pedes*; from *bead-to-foot*; or *completely armed at all points*.

CAPE of a *cloak*; *Κεφαλη, caput*; a covering for the *bead*: non nemo forte putabit, says Jun. huc quoque pertinere illud *Κυρων*, quod Hefychio est *χιλιωος ἰδος, tunicae species*: but our word *cape* relates only to a part of the coat, or cloak; which is sometimes made large enough to come over the *bead*; like a monk’s coul.

CAPE, or *promontory*; “from the same root; q. d. *caput terræ, seu litoris*; quia sc. *ultra reliquum littus, capitis instar, protenditur*: Skinn.”—tho’ the Dr. would not give us the Gr. deriv. for the world.

CAPER, or *dance*; “*Καπρα*, ut est apud Hefych. *Tyrrhenis dicta est capra*; unde videtur *Καπρια* nomen accepisse, quæ eidem gramm. est ἰδος ορχησεως, sed ενοπλις, five *armatae*, i. e. *quam in armis saltabant*: Jun.” an *armed dance*, which was a very antient Greek institution, called the *Pyrrhic Dance*; and is described by *Dionysius Halicarnassus*, book VII. sec. 72.

CAPER, “a *fruit*, or *berry*; *Καππαρίς, cap-paris*: Nug.” a *shrub*, bearing a *berry* called a *caper*; which, according to etym. ought to be written *capper*.

CAPILLAMENT } *Πῖλος, pilus, capillus*; quasi
CAPILLARY } *capitis pilus*; the *hair of the bead*, a *peruke*; a *tube as fine as a hair*.

CAPITAL, *Κεφαλη, caput*; the *bead*; touching life; a *beinous crime*, the *chief*; also the *top of a pillar*.

CAPITOL, *Κεφαλη, caput*; quòd ibi *hominis caput cum extrueretur inventum*; (*Virgil* seems to hint it was a *horse’s bead*) unde *capitolium, capitulum, locus capitalis, seu principalis*; the temple of *Jupiter at Rome*, called the *Capitol*, from the *bead of a man* (or a *horse*) found at a considerable depth in digging the foundations; and built on the *Tarpeian hill, or rock*; as is mentioned by *Dionysius Halicarnassus*, book IV. sec. 59.

CAPITULATE, *Καπῖω, αποδεχεσθαι*, Hefych. *capio, captus*, quasi *capitulatus, captivus*; a *captive*, *prisoner of war*, articles of *surrender*, when any place is taken by stipulation.

CAPO; “*Capel* in old English signifies a *sorry horse*, *caballus*; a *working horse*: Ray.”—but *Καβαλλος* signifies a *beast of burden*; and no doubt is the original word.

CAPON, “*Καπων, capo*; *gallus castratus*; to cut a *capon*, *απο τῷ Κοπιειν*: R. *Κοπιω, sciendo, seco*; to cut: Nug.”

CAPRICE,

CAPRICE, Καπρος, omnino est à Tyrrenis, quibus *caper* dictus Καπρος: Hefychius Καπρα, αἰξ· Τυρρηνος: and from hence Junius tells us, *caprice*, and *capricious*, signify *cerebrosus*, *morosus*; *qui propriis fantasiis nimium indulget*; Gall. *caprice* est *phantasia*; Ital. *capriccio*; Hisp. *capricho*; *proterviam caprorum pervicaciam tangit illud Maronis*,

Occursare capro, cornu ferit ille, caveto :

Ecl. IX. 25.

we generally say of any one who is peevish, *he is very tricky*, i. e. *full of tricks*, or *humours*, like a goat.

CAPRI-CORN; Καπρος-κερας: sed omnino est à Tyrrenis; as in the foregoing art.—with regard to the word *capri-corn*, it is generally understood to relate only to the goat; and means *that constellation in the heavens, which is known by that appellation, quasi caper-cornutus*; says Voss. ut Græcis Αγοκερωσ: sic dicitur quia superiori corporis parte caprum refert, uti inferiori piscem: capram fingitur referre, et quidem scandentem, quia sol, ubi ad *capricorni* sidus pervenerit, iterum ad nos revertatur: sed cur inferior pars piscis? quia primus tunc incipit mensis hybernus, quæ tempestas *pluvia*, unde et *hyems* dicta; nam Τειν, *pluere*; et *capricorni* figuram ideo inter sidera fixerunt antiqui, propter *capram* Jovis nutricem:—this is the very figure under which it is represented, both on the antient cœlestial globes, and the modern, made by the best opticians: it happens unfortunately for our present purpose, that this figure of *Capricorn* on the Farnese globe, rests (as Spence observes in his *Polemētis*, p. 172,) on the shoulders of Atlas; so that only the head of *Capricorn* appears; by which means we lose the double composition of this constellation, which was represented of old, as a creature of a mixed nature; for so it is described by the antient poets, and painters; tho' I have never yet learnt how this *goat* came to have half his body, and hinder parts, converted into a *fish's tail*; unless the above mentioned reason be admitted: but it is rather the tail of a *dragon*, or *serpent*, according to the opinion, mentioned under the art. CHIMÆRA. Gr.

CAPRI-FICATION; Συκον, *ficus*, *caprificus*; quasi *capri ficus*, says Ainsw. which is scarce intelligible: this *capri* has no connexion with the *capri* in the former art. perhaps we may derive this *capri* by transposition à Καρρω, *siccus*, *arefacio*; Hom. Odyss. N. 398.

Καρρω μὲν χροα καλον ἐν γυαμπίοισι μελεσοι :

Arefaciam quidem cutem pulchram in flexibilibus membris; ubi vertere possis

Carpam pulchram cutem, &c. Voss.

from the *wild fig-tree* they collected a quantity

of *gnats* or *small insects*, and applied them to the top of their *cultivated fig-trees' fruit*; and this operation presently brought them to *maturity*; this extraordinary method of *ripening the fig*, or *caprification*, is thus confirmed by Voss. under the art. *caprificus*;—à *caprificus*, says he, est *caprificare*, hoc est, culicibus è *caprifico* genitis, ficibus aliis *maturitatem* adferre: Plin. lib. XVI. c. 27; *fici caprificantur*: et Palladius, lib. VII. c. 5; *nunc caprificandæ arbores fici*: or perhaps it may be contracted from *campester-ficus*.

CAPTAIN, “Καταπανος, quo nomine Græci ante annos 700, suum Calabriae et Apuliae præfectum appellabant: Skinn.” see CATIPAN: Gr.: but the Dr. acknowledges that word to be derived à Lat. *caput*; he should have said à Gr. Κεφαλη, *caput*; unde *captain*; *the head* or *chief commander*.

CAPTIOUS } Καπῖω, αποδεχεσθαι, Hefych. unde

CAPTIVE } *capio*, *captus*; *to take amiss*.

CAPUCHIN, or *cloak* } “*religiosorum, ut lo-*

CAPUCHIN-frier } *quantur, ex ordine, seu instituto Divi Francisci genus*; à Fr. Gall. *capucin*; Ital. *capucino*; hæc forte à Fr. Gall. *capuchon*; *monacorum cucullus*: omnia à voce Lat. sequioris sæculi *capitium*; hoc à *caput*: Skinn.”—now the only point is to ask, whether the Dr. knew, or did not know, that *caput* itself was derived à Κεφαλη?—we now make use of this word *capuchin* to signify *a short silk cloak for the ladies, with a remarkably large hood, to cover the whole head dress*; as sometimes *the monk's hood, or coul, is drawn over his head in rainy weather, &c.*

CAPYL: Lye acknowledges this word to be derived à Καβαλλος, *caballus*; *a sorry horse, or beast of burden*.

CAR, or *cart*; “Καρρον (if there be any such Greek word) *carrus, currus, curro*; *to run*: Nug.”—it might more properly be derived either from Καρρα, i. e. *καταρα*, *continuo*; *continually*; because *it rolls on continually, with an equable constant motion*: or else from Καρρον, *secundum alveum, sc. fluminis*; pro *κατ*, vel *καθ*, pro *καταρον*, and then by transposition, *cart*:—there is however another deriv. produced by Voss. under the art. *carmen*, which may help us to the original word better than any of the foregoing: “*vir summus censet esse ab Caldæo carma; hoc est vitis, vel vinea, quæ Hebræis cerem; nempe arbitratur vocem hanc primo signare vitem; inde cœpisse accipi pro dolio; item scena plauastro imposta, unde carmina fundebantur*.”—all this may be right, tho' our word *car* originates from a different root, as will be shewn presently; for since Vossius acknowledges, about the close of his art. *carmen*, that, porro, veteres cum desinentia in *men*, etiam per

mentum

mentum efferrent, ut *momen, momentum; documen, documentum*; etiam pro *carmen, carmentum*, dixisse videntur: and since he has likewise acknowledged, under the art. *carpentum*, that nomen esse à *Carmentâ, Evandri matre*; quasi *carmentum*; tho' he seems to reject this deriv. afterwards; yet since all these things are thus, perhaps it would be better to look on our words CAR, CART, and CHARIOT, to be of Greek extraction; particularly since Ovid in his *Fasti*, lib. I. 619, has these remarkable lines,

Nam prius Ausonias matres *Carpenta* vehebant;

Hæc quoque ab *Evandri dicta parente* reor: and every one knows that *Carmenta* was the mother of *Evander*, an *Arcadian*, and consequently a Greek.

CARACH } *Καραβιον*, Hisp. *carabo, caravo*; na-
 CARACK } *vigii, seu cymbæ genus; navicula*; a species of shipping: or perhaps it may be derived simply from *carina*; a ship: though *Clel. Way. 31*, says, "*caraks* are evidently derived à *curroughs*; the vessels antiently navigated on the British seas; being the *vitalia corio circumfuta* mentioned by *Pliny*:"—this looks as if he had intended to derive it either from *curro*, or from *corium*; both Gr.

CARAT, or *carats*, "*Κεραλον*, which has been used for *Κεραλον, siliqua*; which properly signifies a small horn, or *husk, shell, or pod of beans, peas, or any such thing*; and is taken for the weight of four grains: R. *Κερας, cornu; a horn*: or from *Καρασσω, scalpo, imprimo; to imprint, engrave; the carat*, according to some, being no more than a certain mark, which ascertained the degree, to which the gold had been refined: *Nug.*"—then the word *carat*, or *carats*, seems to be but a contraction of *Καρασση, charaster*; only according to this deriv. it ought to have been written *charat*, or *charats*: "or it may come," continues the Dr. "from *Χαραλγιον* (if there be any such Greek word) a golden coin, (he means a gold coin) in which they used formerly to pay their taxes: for as in the division of the fineness of silver, they made use of a coin, which is called the *denier*; so it is very probable, that in distinguishing the fineness of gold, they made use of this other coin; as when one says of gold to 20, 22, 23 *carats*, or *carats*: *Nug.*" only then again, according to this etym. it ought to have been written *charats*, or *charats*.

CARAVAN: whether this be intirely a Persian word, or whether it be derived from *caterva*, is only a conjecture, taken from a hint in *Jun.* who has not given the deriv. of it, but has only explained it by *mercatores catervatim in loca remotiora proficiscentes*. *Skinner* says it is "vox

mercatoribus omnibus, et qui de rebus Turcicis vel Anglice legerunt; notissima; à voce Turcicâ, *kervan; turba mercatorum cum præsidio militum peregrinantium*:"—this *kervan* seems to be but a contraction of *caterva*; at least there is similarity both of sound and of signification between the two words, whatever there may be with regard to deriv.; *caravan*, quasi *catervan, catervatim; merchants travelling together in companies, by troops*: perhaps from *Τυρβαζω, turbo, turba; a croud, or large company*.

CARBINE, or rather *carabine*; *Καραβιον, navicula*. "*Spelman* vocem Lat. *carabus* eodem significatu citat; utrumque forte à Gr. antiq. *Καραβος, cancer*; sc. ab aliquâ cancri similitudine; unde Fr. Gall. *carabin*; Ital. *carabino*; Hisp. *carabo*; genus tormenti bellici; sclopetum brevius equestre; q. d. *tormentum portatile, quia reliquis levius est*: *Skinn.*"—after which he adds, "ab Hisp. *carabo; navigii genus, cui hoc tormentum oblongâ suâ figurâ utcumque simile est*:"—whatever may be the shape of the Spanish *naviculâ*, or *navigium*, called *carabo*, if it be derived from *Καραβος*, which signifies a crab, it seems to be a strange explanation, to say that the *carbine* was a horseman's short gun, oblong, like a boat, or a crab:—there must therefore be some other reason why it received that name, which could not arise from its shape, or figure.

CARBONADE } *Καρρω, arefacio; Εγκαϊνω: a-*
 CARBUNCLE } mong the different deriv. of this word *carbo*, produced by *Voss.* this seems to be the best; at least it bears the nearest affinity to it: to which he subjoins; "itaque *carbones* interpretantur *ligna arida, ustulataque*;" and then afterwards adds; "à *carbo, est carbunculus; ut à fur, furunculus; et ab avus, avunculus; transfertur etenim ad gemmæ genus ob ignis similitudinem; de quo Isidor. lib. XVI. c. 13, omnium ardentium gemmarum principatum carbunculus habet: carbunculus autem dictus quòd sit ignitus, ut carbo; cuius fulgor nec nocte vincitur; lucet enim in tenebris, adeo ut flammæ ad oculos vibret*:"—this however may be rather doubted: but he goes on, and remarks that, "*est et carbunculus vitium atque arborum morbus*; *Plin. lib. XVII. c. 34; quapropter et grando in his caussis intelligi debet, et carbunculatio, et quod pruinarum injuria evenit; hæc enim, verno tepore invitatis, et erumpere audentibus, satis mollibus insidens, adurit lactescentes germinum oculos; quod in flore carbunculum vocant: hæc Plin. carbunculus vero, et carbunculatio vocatur, quia carbonis instar adurat; unde et Græcis Κανρις dicitur: our gardeners and farmers call it frost-bitten*:"—as to the word *carbonade*, *Skinn.* observes very justly, that

it signifies with us *frustum carnis super carbones affum* (affatum) *tostum*; to broil over the coals.

CAR-CASE; *Χρως, Χραος, corpus*; a body; and *καλω, deorsum*; unde *cado, casum*; to fall; so that *carcase* seems to be a contraction of *corpus-casum*; a fallen body: or else it may be written *carcasi*; and then it would be a contraction of *corpus lumine cassum*; a body deprived of life; which would originate à *Χαλω, carco*: vel, quod non minus placet, says Voss, à *Χρηνω, destituo*; i. e. *carco*; unde *casse*; in vain; meaning a dead body, void of life, and utterly useless.

CARD wool; *Καρω, εκαρων, caro, tondeo, carpo*; ut in conjectaneis suis monet Scaliger; unde *carmen* pro instrumento *pestem, quo lana purgatur*; à *carendo* dicitur quasi *carimen*: Voss, *to comb wool*; to separate, divide, to tease, or toase wool.

CARDS ought to be written *chards*, à *Χαρτς, charta*; *paper*: see **CHART**. Gr.

CARDAMUM, *Καρδαμμωμον, cardamomum*; an Indian spice.

CARDINAL points; *Κραδη, hamus*; by transposition *cardo*, ex quo quid suspenditur: sane Germanis similiter *cardo* est *thür-angel, door-angel*; *door-book*, or, as we sometimes melt them both together, *door-bingel*; only it must be observed, that Vossius has not brought this word *thür-angel* as a deriv. from *cardo*; but only as a synonymous term; that, as *cardo* is derived from *Κραδη*, and as *Κραδη* signifies a book; so the Germans expressed *cardo* by *thür-angel*, which is evidently derived from *Θυρα-αγκυλος, janua-angulus, curvus*; any piece of iron crooked, like a book: "*cardo ad varia transfertur; ad coelestia, ut cum sic cardines appellantur caeli-plagæ*:" we have likewise used it in several senses; viz. *the cardinal winds*; *the cardinal virtues*; &c.

CAR-D-IN-AL of Rome: this dignity is supposed to have arisen about the time of Gregory the Great; but is really of much higher source; for according to *Clel. Voc. 23, and 104*, it is composed of

"caer; a town.

d; a prepositive article. } caer-d'en-al; the senior
ben; elder. } ruler of a town:"

al; rule, or command.

—but still it is Gr.; for *caer* in the sense of *town*, is the same as *ar*, or *car*; meaning a stone, or rock; i. e. a town having a stone of sanctuary; or being built on a rock, hill, or eminence; à *Ῥα-χια, vel Ῥαχ-ια*, by transposition *Αρ-χια*, unde *ar, car, caer, or char*: *d'en, or ben*, comes from *Επι-αυλος, annus, annosus*; old, eld, or elder: and *al, or ul*, being *the staff of office*, may descend ab *ῠλ-η, ῠλ-va*; a wand, staff, or rod of power.

CARE, *Ἠρα, cura*; concern, anxiety.

CARESSES; *Χαρις, carus; caritas; endearments*: the deriv. of this word is it seems greatly disputed among the etymol.: Skinn. censures Jun. for deriving it à *Χαριζεσθαι*: non ut Jun. invito Apolline contendit, à *Χαριζεσθαι*: sed satis manifeste à Lat. *carus*: (but, Dr. is not *carus* itself derived either from *Χαρις*, or from *Χαρις, gratiosus?*) and Lye censures Skinn. for deriving it à Lat. *carus*; non, ut Skinn. contendit, à Lat. *carus*; sed ab Arm. *caret; amare; amatis enim adblandiri solemus*:—however, we may prefer the Gr. before any other deriv. notwithstanding Casaub. says, *demulcere, καλαρεζειν*, unde Galli suum *careffer*, effinxisse memini alicubi legere: vulgo tamen (sed non ita probabiliter) ex *Χαριζεσθαι*, quod aliud est: but *Χαριζομαι* signifies *gratificor*; which bears at least some analogy to *careff*.

CAR-FAX: "vox illis solis nota, quibus Oxonium innotuit; à Fr. Gall. *carrefour, quarrefour; quadrivium*; q. d. *quatuor fora*; vel si mavis *quatre faces*; i. e. *quatuor facies, prospectus, vel frontispicia*: ibi enim decussantibus se invicem duabus magnis plateis, quæ urbem constituunt in *quatuor vicos*, eoque totam urbem jucundus satis prospectus datur: Skinn."—every one will allow the propriety of his interpretation, tho' few will admit of his etym.: for if *quatuor facies* be the true deriv. of the word *car-fax*, then undoubtedly the etym. is Gr.: for *quatuor* is certainly derived à *Κεσσοα, Æol. pro Πεσσοα*: and *facies* orig. from *facio*, i. e. from *Φωω, fio, facio, facies*:—it seems however more probable that the former part of this compound *car-fax*, is of the same power with *char*, in *Charing-cross*: and consequently would still be derived from the Gr. as will be seen under that art.: as for the latter part of this compound *fours*, it seems rather to come from *fourche, a fork, a division*; i. e. à *furca*, ab *Ῥεχνη, εφ' ης Φορτια φερουσιν οι ναυται*: Hesych. so that the whole compound should form *quarre, vel carré-fourche, or carie-forchbu*, contracted to *carfax*; signifying the spot, where a person can view *the divisions of four streets, forming four corners, crossing each other at right angles, and making as it were a square, squarre, quarre, carré*, in the midst of them.

CARGO; "*navis onus*; ab Arm. *carg; onus; carga; onerare*; fortasse à Celt. *carr*; unde Lat. *carrus*; quod idem significat: Lye."—but it may be very much doubted whether *carrus* be derived from the Celt. *carr*: we might rather suppose the contrary; consequently that *carr, carrus, and currus*, are all derived from the Gr. for the reasons which have been already given under the art. **CAR**: besides, here seems to be rather a confusion of ideas; for in the first place he tells us,

cargo signifies *navis onus*, and is derived from the Arm. *carg*; *onus*; or *carga*, *onerare*; then immediately after derives it from *carr*, and *carrus*; but there certainly is a difference between *the cart*, and *its load*; as well as between *the ship*, and *her burden*; the same deriv. can scarce be applicable to both: but in our language strictly, *the cargo* is *the burden*, not *the ship*; but here it is used to signify *the burden only*.

CARINE, sometimes written *careen*, or *carene*; there are two deriv. of *carina* given by Voss. viz. à *curro*; which, as we shall see presently, is Gr.: or else from *Καρω*, *Καρον*, *scindere*, *secare undas*, *equora*; quomodo de *carina*, sive navigio, etiam Latini loquuntur; ut

— sic ipsa fugâ secat ultima pristis
Æquora. — Æn. V. 218.

we understand the word *carine* in the sense of *cleaning the ship's bottom*, and *new paying*, or *pitching her*.

CARIOUS, *Καρω*, *Καρω*, *edo*; *caries*; *putredo lignorum*; *decayed*, or *worm-eaten wood*; also in surgery *any decayed*, or *putrid limb*.

CARKING; *Ωρα*, *cura*, *curo*; *cark*; *care*, *concern*, *anxiety*: Junius has derived it à *Καρκαισω*, *resono*, *sonitum edo*; unde Sax. *cearcian*; *freudere*, *fridere dentibus*; unde *cark and care*, est *acribus sollicitæ mentis curis confici*: and this deriv. might have been adopted, if *carking* conveyed any idea of *sound*, or *uttering any complaint*; on the contrary, *a person may be very anxious*, and *sollicitous*, without expressing any loud lamentation.

CARL, " *Καρος*, quasi *Καρλ*, *Juvenis*, *inter puerum virumque medius*; qui ut plurimum ferociore, et petulantiores esse solent: ceopl olim (nunc *churle*) *duri agrestisque vir ingenii*; *sed et rusticus*: Casaub. as quoted by Jun." who likewise adds, "Angli certe *catum masculum*, a *carl-cat* appellat; et *cannabum robustiorem*, *carl-bemp*:"—the words *carl*, and *ceopl*, or *churle*, were antiently understood in the same sense; for Stowe, in his *Chronicles*, speaking of *bold Robin Hood and Little John*, who lived so early as in the times of Richard I. about the year 1190, says, "the said *Robert*, (or *Robin*) *Hood* intertayned an hundred tall men, and good archers, wyth such spoiles and thestes as he got: upon whō 4 hundred were they never so stronge durste not geue thonsel; he suffered no womā to be oppressed, violated, or otherwise molested; poore mē's goodes he spared, abundantly releuing thē wth that w^{ch} by theft he gate from abbeyes and the houses of *riche carles*:"—meaning rich men, who were of such an ill-natured disposition, and so hard-hearted, that they gave away, or bestowed nothing on the poor.

CARMELITE, *frater Carmelita*; a *Carmelite frier*; one of that order.

CAR-MINATIVE; "surely not from *carmen*; a *charm*;" says Clel. Way. 51; "but from *car*, or *gar*; to *compell*, or *expell*; and *win*; *wind*; the *w* converting, as it most frequently does, into the *m*:—but now at least the latter half of this compound is Gr.: see WIND. Gr.

CARNAGE	} <i>Κρεας</i> , <i>caro</i> , <i>carnis</i> ; <i>flesh</i> : with us, <i>carnage</i> signifies <i>slaughter in battle</i> : <i>carnival</i> , says Clel. Voc. 88, seems to be compounded of <i>carni vale</i> ; <i>bidding adieu to the eating of flesh meats</i> ; at which times they used to indulge in great excesses: see VALES: Gr.
CARNAL	
CARNATION	
CARNI-VAL	
CARNI-VOROUS	
CARNOSITY	

CAROL; Skinner supposes this word to be derived à Fr. Gall. *carolle*; *genus saltus modulati*; item *canticum quoddam festivum*, *præsertim festo natalis usitatum*: forte à Gr. *Χαρα*, *gaudium*; *Χαιρω*, *gaudeo*:—after this, it may perhaps be wondered, that he should add, "mallem tamen deflectere à Sax. *carl*, seu *ceopl*; *rusticus*; q. d. *carmen agreste*, seu *rusticum*:"—this can by no means be allowed; because whenever Chaucer mentions the word *carol*, it is always with some commendatory epithet:

I sawe her daunce so comely,
Carol, and sing so *swetely*:

and again;

A lady *karoled* —————

Her voice full clere was, and full swete,
She was *not rude*, ne unmete,

But couthe ynough for such doing,

As longeth unto *karolling*. R. R. v. 743.

Clel. Way. 78, supposes *carol* to be derived from the Celtic word *car*, or *cir*; a *circle*; because it is a song sung in a round:—but CIRCLE is Gr.

CAROT; " *Καρωλος*, *Καρλος*, *pastinica tenuifolia*, *apud Athenæum*: nescio an ideo sic dicta quia *carum* educere edentibus olim credita est: vel à *faporis suavitate Καρωων*, i. e. *nucum juglandium æmula*: Skinn."—*a very sweet tasted root*, like a beet.

CAR-OUSE; Clel. Way. 81, says, "*carouse* is derived from the Celtic word *car*, or *cir*; a *circle*; because *to carouse* is the custom of *drinking round*:"—but CIRCLE is Gr.

CARP *at*; *Καρπομαι*, *Καρπιζω*, *carpo*, *êre*; to *find fault with*.

CARP, a *fish*; *Κυπρινος*, *carpio*; *piscis fluvialis*; a *river*, and *pond fish*.

CARPENTER: we have already observed, under the art. CAR, that probably our words *car*, *cart*, and *chariot*, were derived from *car-penta*; and that they were derived from *Carmenta*,

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the mother of Evander, an Arcadian prince, and consequently a Greek: and from hence the word *carpenter* was a name given at first to those who built such machines; and afterwards ascribed more generally to all workers in wood.

CARPET, *Ταπης*, *tapes*, *stragulum variis coloribus intertextum*; *tapestry*.

CARREER, 'Pew, vel 'Puw, *fimo*; unde *curro*, quasi *corruo*, compounded of *con* and *ruo*; and then contracted to *curro*; *to run*, or *rush along violently*: "*cursus equitantium concitatissimus*, says Skinn." and he says rightly; but why he should derive this à verbo *to carry*, *vebere*, would be impossible for me to say: there may be some mistake in the press, and in composing from his manuscript the compositor left out the former part of another art.; perhaps **CARRIER**, and added the latter part of it here to this art. **CARREER**; for it is not natural to suppose, that he could derive *carry*, à *curro*; or *carreer*, à *carry*, *vebere*.

CARRION, "Κρασις, Κρεσις, *caro*, *carnarium*; *flesh*; generally *dead*: others derive it from *Χαρωνιον*, any place which exhaled a very bad odor; and was reckoned as it were the mouth of Hell; but *Χαρωνιον* was also the gate through which they led malefactors to punishment: R. *Καρων*, *orlos* (if there be any such word in Gr. to signify) the ferryman of Hell: Nug."—it ought to have been printed *Χαρων*: however, not to criticise upon either of the Dr's. deriv. our word *carrion* is rather derived à *Καρω*, *Καρω*, *edo*; unde *caries*, *putredo lignorum*; *decayed*, or *worm-eaten wood*; in surgery it signifies any *decayed* or *putrid limb*; and *carrion* is not only *dead flesh*, but *dead flesh decayed*; for all *dead flesh* is *not carrion*.

CARTEL } "*Καρτιον*, *chartula*; a small
CARTOON } *book*, or *paper*: Nug."—again
CARTOUCH } here is a like mistake; for
CARTRIDGE } there is no such word as
Καρτιον: it ought to have been printed *Καρτιον*; and then, as the Dr. observes, R. *Καρτις*, *ᾠ*, *ὀ*, *charta*; *paper*.

CARTILAGE, *Κρεσις*, *Κρεσις*, *caro*, *carnis*, *carnilago*, *cartilago*; a *gristle*, or *tendon*. Vossius derives it à *Κρασις*, *Κασις*, *Κασιλος*, quoniam in eo est *robur ossium*; because in the cartilage does the strength of the bones consist: R. *Κρασις*, *robur*; *strength*.

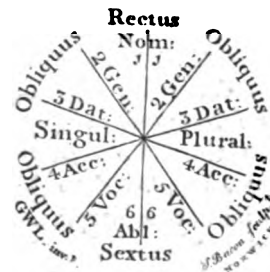
* **CARVE** *meat*; *Καρποομαι*, *Καρπιζω*, *carpo*, *psi*; *to cut up*, *separate*, *divide*: it seems rather to be Sax.: see **KERF**. Sax.

CARVER, *engraver*; *Γραφω*, quasi *Γαρω*, *sculpo*, *incido*; *to engrave*.

CASE, *to contain any thing*; "*Καψος*, or *Καρος*, or *Κασος*, *capsa*, or *capsa*, which M. Saumaise in his *Historia Augusta*, explains by *lectamenta cal-*

colorum in tabula: Nug."—it were to be wished these learned gentlemen had produced any authority for the use of the words *Καψος*, or *Καρος*, or *Κασος*, for there are no such words in our modern lexicons: Hederic gives us only *Καψα*, *Καψαρις*, and *Καψαριον*, *capsa*, *cista*; *a chest*, or *box*:—"it might therefore be better to derive *case* simply à *capsa*; i. e. ut à *tegendo* Latini tum *ædificii* partem, tum *vestis* genus, *tectum* dicebant; ita à *tegendo*, et *vestem* *Κασιαν*, vel *Κασιν*, et *domum* etiam *casam* esse nuncupatam: Voss."—a *case*, or *sheath*, being only a *covering* or *house* to contain any thing.

CASE in grammar; *Κασις*, *casus*; a *falling down*; meaning a *declination* of a noun from the *nominative*, or *primitive idea* of its *appellation* into *oblique cases*, or *fallings* from the original *case*, called by grammarians *casus reclusus*, and represented by a *perpendicular line*, and all the others by *obliques*; as in the following figure, taken from a hint in Harris's *Hermes*:



CASE-MATE, "*Κασματα*, *biatus*; *openings*, or *hollow places under ground*: the Italians read *casamatta*, which some suppose to have been designed to express *casa a matti*, a *mad-house*, or *place to put fools in*: Nug."

CASEMENT, *Κασμα*, vel *Κασμη*, *biatus*, *biatio*; *an opening in the walls of buildings to admit the air*, and *light*; a *window*: R. *Καίω*, *bio*, *bisco*; *to gape*, *yawn*, *open wide*.

CASH, *Κασιανης*, *capsa*, *cista*; *pecunia numerata*; *money boarded up*.

CASHIER: vel à *Κασιω*, *careo*, *egoo*: vel à *Χηρειω*, *desitior*, *careo*; et à *careo*, est *caritum*; unde *cassem*; unde *casare*; et *casè*; *in vain*, *void*, *fruitless*: alio *militari expungere*; *to strike a soldier off the list*; render him nobody.

CASINGS; "*stercus fœcum jumentorum*, quod *pauperes frequenter ad usum facorum colligunt*; à *Χεζεν*, *ventris onus deponere*: Skinn." the *dried dung of cattle*, often gathered by the poor for fuel.

CASK, *Καδος*, *cadus*; a *cask*, or *barrel*.

CASKET, *Κασιανης*, *capsula*, *cistula*; a *cabinet*.

CASSATE } *Χηρειω*, *careo*, *ui*, et *casus sum*; unde

CASSER } *casè*; *to be in want*, *render void*, *abrogate*; *an abrogator*.

CASSIA, “*Κασσία, cassia, frutex aromaticus; a sweet shrub bearing a spice, like cinnamon: sometimes it is written *casia*: Nug.*”

CASSITERIDES, *Κασσιτερος, stannum; tin; the Islands of Scilly, or the Sorlings; from whence they formerly got great quantities of tin.*

CASSOC; *Σαγος, sagum; a cloak: Junius has given us a better deriv. under the art. jacket, which he derives à Fr. Gall. *jaque, casaque*; Ital. *giacco, casaco*; Hisp. *jaca, casaca*; “Græcum est *Κασος, casa*; quod non domum tantum, sed et vestem significat; profus ut *tectum*; nunc ad *adificia*, nunc ad rem *vestiarum* referri potest: ab hoc itaque *Κασος* est *casà, kasacke*; unde *casoc*: Voff.”*

CAST, or *throw down*; *Κατασπορω*, per sync. *κατ-ορω*: and we have curtailed it still farther, and have kept only the first four letters *κατ*: R. *κατασπορωμι, prosterno, dejicio; to cast, or throw down.*

CASTANETS; “*Κασανον, à castanea, seu castana, Thessaliæ urbe, circa Pineum, ubi magnus earum proventus: Voff.*”—to which let me add from Skinner, under the art. *castaniettoes*; vox choreas ducentibus satis nota; ab Hisp. *castannetas*; Ital. *castagnette*, idem signantibus; q. d. *parvæ castaneæ; globulus enim ligneis, castanearum similibus, digitis interpositis, crepitant:*—an instrument, held in the hands of dancers, or between their fingers, in order to beat time; and which formerly had the shape and appearance of *chestnuts*.

CASTER: even Verft. allows, that “this is no antient Sax. word; it is rather borrowed,” says he, “from the Lat. *castrum*, betokening a *castle*, or *fortresse*; and *caster, chester*, and *ceter*, being the terminations of many places in England, do signify that such places had *castles* buylt by the Romans (between 4 or 500 years) before our English-Saxon anceters came into Britaine.”—let me then only observe, that the word *caster*, when used in the termination of places, as *Bran-caster, Don-caster, Lan-caster*, undoubtedly signified a *place of strength*, or *the situation of a Roman camp*: hence likewise *Caster*, now a village near the city of *Norwich*: and consequently derived à *castra*, which omnino est à *Καστραμα, pro Καστραμα*, says H. Voff. signifying *superius tabulatum navis, quod nautas, aut milites sustinet; fori; the deck of a ship*: R. *Κατασπορωμι, consterno, sterno, stratum; any thing strewed, or laid on the ground*; and here used to signify *the straw, skins, or bedding, laid on the ground, under some shed, or covering made of cloth, or canvas, called a tent, for soldiers to sleep on when in the field.*

CASTIGATION; *Κεραο Dor. Κασος, Κισος, cestus, lorum; a thong; castigo, castum ago; Doræ Siculi Κασος, dicebant, lorum; quod loris cæde-*

bant; to scourge with a thong; to chasten, to correct, or purify.

CASTOR, “*Καστρο, castor, fiber; the beaver; an amphibious animal: Nug.*”—this does not account for the origin of its name: “some,” says Sir Thomas Brown in his *Errors*, p. 144, “have been deceived by deriving *castor* à *castrando*; whereas *castor* is so called, quasi *Γαστρο*, i. e. *animal ventricosum*; from his *swagging*, or *prominent belly*.”—or perhaps rather from that remarkable *swelling* under his belly, which contains the bag of perfume.

CASTRATION, *Κερος, Dor. Κασος, cestus; cingulum Veneris, quod nova nupta gerebat; unde castus; chaste; et castro, quod castum facit; quia castrando vis libidinis extinguitur; to cut off, abate, quench all desire: there is however another, and perhaps a better deriv. given by Voff. viz. castro à Στερω, Στερα, unde Κατασπειρον, et Κασπειρον, sterilem reddo; to render sterile, or barren.*

CASUAL, *Καλω, deorsum; cado, casus, casurus; about to happen; by chance, fortuitous.*

CAT, *catus*; if there be properly any such Latin substantive, to signify a *cat*: Skinner supposes it to be derived à *captare*; *to catch*; as if it was contracted from that word; and so perhaps it may; but then it would be Gr.: see **CATCH**: Gr.—let me however just mention that it is possible our word *cat* may be derived from the Latin adjective *catus, a, um; wise, cautious, watchful*; and then Voff. tells us, *catus* may be deduced from *caveo, cautum*: Gr.: as we shall find presently, under the art. **CAUTIOUS**. Gr.

CATA-CHRESIS, *Καταχρησις, catachresis; a figure in rhetoric, when one word is abusively put for another; thus, vir gregis ipse caper: Virg. qui quidem proprie est bircus; neque vir usitate dicitur, nisi de homine.*

CATA-CLYSM, *Κατακλυσμος, cataclysmus; a general flood, or deluge: R. Καλα, et κλυω, abluo; to wash away.*

CATA-COMBS, “*Τυμβος, tumba; a tomb; quasi catatombs, catatumbæ; taken from Κατα, or Κατω, infra; which is a subterraneous place, whither it is supposed the primitive Christians retired during the persecution; and where they buried the martyrs; but now it is customary to say catacombs: Nug. under the art. Tomb.*” see likewise **ROME**: Gr.

CATA-DUPE, *Καταδυπος, cataclupa; “a torrent of the Nile; a fall of water, with a very great noise: Καταδυπω, cum sonitu decido: R. Δυπος, sonitus, fragor: Nug.”*

CATA-LECTIC, *Καταλεκτικοι, catalecticum carmen, cui in fine deest syllaba ad perfectionem.*

med renidet in domo lacunar: Hor. Car. II. 18. which, with one syllable more, would have been a perfect iambic.

CATA-LEPSIS, Καταληψις, *catalepsis*; *invasio, comprehensio mente*: *morbis quidam*: R. Λαμβανω, *accipio*; *to seize*.

CATA-LOGUE, Καταλογος, *catalogus*; *a roll, bill, or scroll*; *register of names, or articles*: R. Λογω, *Logos, sermo*; *speech, discourse*; *mention*: Nug."

CATAMITE; Γαυμηιδης, pro Γαυμηιδες, à Γαυθηαι, quod idem est ac Γαυθηαι, *letor, gaudeo*; *to rejoice, to give pleasure*: inde fuit prius *Ganymidus*; deinde *Ganymedes*; et postea *catamitus*:—*boys retained for the vilest purposes*.

CATA-PLASM, Καταπλασμα, *a kind of plaster*: R. Πλασσω, *to do*; *to form*; *to invent*: Nug."—but it bears a different sense here; viz. *illino, obliuo*; *to daub, or spread with any unguent, salve, &c.*

CATA-PULTA, Καταπελτης, unde Καταπυλτης, *catapulta*; *a warlike engine, to shoot, or cast large darts, arrows, stones, &c.*: R. Παλλω, *vibro, quatio, agito*; *to vibrate, shake, or hurl*: Voss."—or perhaps à Βαλλω, *jacio*; *to hurl, or cast, or throw*; quasi *catapulta*.

CATARACT *in the eye*; as Clel. Voc. 5, very justly observes, "is only a barbarous formation of the words *cakoeroc*, or *cacoroco*, still in use in the Southern parts of France; the meaning of which is *a speck, or any gathering over the eye*:"—then we may reasonably suppose that *cakoeroc*, and *cacoroco*, are nothing more than Gallic distortions of Κακος-οκος, quasi Κακορ-οικος, *malus oculus*; *a malady in the eye*.

CATA-RACT of waters; Καταραξις, *catarracta*; *a catarract of waters, or pools, at the gates of citadels, and fortified towns*: R. Αρασσω, *pulso, collido, tundo*; Καταρασσω, the same: or from Ψησσω, *frango, rumpo, vehementer ferio*; Καταρρησσω, *confringo, cum impetu decidere facio, insono*: Nug."—any, or all of which, may be applicable to this word; and yet there is another deriv. as applicable, tho' perhaps not the right one; and that is, Καταρρεω, *defluo, decido*; R. Κατα, *deorsum*; et Ρεω, *fluo*; *to rush down with violence*.

CATARRH, Καταρρως, and -ρως, *catarrhus, defluxio*; *a defluxion, or flowing down of the humors*: R. Ρεω, *fluo*; *to flow*: Nug."

CATA-STASIS, Καταστασις, *constitutio aeris, vel corporis humani*; *the natural constitution*: R. Καθιςτημι, *constituo*; *to constitute*.

CATA-STROPHE, Καταστροφη, *catastrophe, extrema pars fabulae, exitus, mors*; *the issue of an event, the unravelling of a plot, the winding up of a story, or play*; *the conclusion of an event*; *death*: R. Στρεπω, *verto*; *to turn, change, die*.

CATCH, Κατρω, αποδεχεσθαι, Hesych. *capio, captus*; *catch, caught*; *to take, seize, apprehend*. Junius observes, that our word *catch* affine est Belg. *ketsen*; *vehementer alicui rei insistere, atque omni nisu aliquid sectari, quod assequi cupias*: Κατεχεω, quod *detinere, obtinere, occupare, significat*: mutuatur sua tempora ab inuf. themate Καταχεειν, unde *catch*, contractum esse nemo non videt: and perhaps our word *cat* may likewise have drawn its origin from hence; though there has been another deriv. attempted under that article.

CATCH-POLE, Κατασχω-πολος, *prehendere polum, verticem, caput*; Cymraico *ceif-powl* est *lietor, apparitor*; Jun."—*a bailif, who apprehends a person by seizing his pole, or the pole of his head*; or even by *touching any part of him*.

CAT-ECHISM, Κατηχησμος, *catechismus*; Κατηχηζειν, *catechizo*; *to instruct by word of mouth*; *to teach (by rote) the principles, and first elements of an art, or science*; and particularly of the *Christian doctrine*: R. Ηχος, *echo, sonus, repetitio*: Nug."—by hearing them often repeated, resounded.

CAT-EGORICAL, Κατηγορια, *categoria, predicamentum, apud Logicos*; it is taken for certain classes, or beads, wherein philosophers comprize all things: Κατηγορειω, *to shew, declare, manifest*: R. Αγορα, *forum*; *the bar, a market*; *an barangue*; *affirmative*: Nug."

CATENARIAN, Κων, *canis*; *canis autem vinculi genus significat*; unde *catulus, et catena*; *a chain, or bond*: thus a *catenarian arch*, is sometimes used in books of architecture, to signify *an arch in the form of a chain*; as are seen in old Gothic buildings: see CHAIN. Gr.

* CATER } whether these words are but con-

* CATES } tractions of *delicacies, or delicate*, is offered only as a conjecture by Skinn. and should that be admitted, their etym. will be found under the art. DELICACY: Gr.—but should that not be admitted, we must then refer to the Sax. Alph.

CATER-PILLER, commonly written *cater-pillar*; Καπλος, *tonsus, à Κειρειν, tondere, scindere, edere*; hinc *cater, opsonator, ille majoris familiae minister nundinalis appellatur, qui coemptos in macello cibos tradit coquo*: hinc etiam patet quamobrem, *volvox, vel convolvulus, Anglis dicitur, cater-piller, quod hominum pecudumque edulia è terra enata, exteriori cortice, vel leviter tantum eroso, vitiet*: Jun."—this however accounts for only the former part of this compound; the latter may be gained from Skinn. who tells us, dicitur *chatte-peleuse, ab hirsutie istius animalis, felis simili*; q. d. *felis pilosus*: doctus Th. Hensh. dictum putat quasi *chair-peleuse, i. e. caro pilosa*: but both explanations do not answer the former part of the compound

cater; for certainly *cater* can have no connexion either with *cat*, or with *caro*; we should have been obliged to them for the latter, if they had but derived *pilosus*, either from Φελλος, *pellis*; unde *piller*; or else from Πίλος, quo proprie signantur *coactilia*, vulgo *feltra*; and then it ought to be written *cater-piler*: in both cases however it signifies *the hairy devourer*.

CATER-point; a distortion of *quatuor*; *four*: see QUATER, Gr.

CATER-WAUL, à *cat*; et *waul*; "voce sono fictâ, *felium rugitus*; quia sc. *catulientes feles inter imbrices horrendum illum ejulatum edunt*: Skinn."—the former part of this compound we have already traced under the art. CAT; the latter perhaps may be derived from *ejulo*, or *ululo*; and consequently of Greek extract. as will be seen hereafter.

CATHARTIC, Καθαριστικός, *catharticus, purgativus*: Καθαρός, *purus, mundus*; R. Καθαίρω, *purgo, mundo*; *to cleanse, to purify*.

CATH-EDRAL, Καθίδρα, *catbedra*; *a seat, or chair*; an *Episcopal see*: R. Κάθισμα, and Εδρα, *sella*; *a seat*; ab Εζομαι, *sedeo*; *to sit down*; the place of a *bishop's residence*; where he keeps his *chair*.

CATHETER, Καθήτης, *catheter*; *an instrument in surgery*; R. Καθίπτω, *demitto*; sc. *in vesicâ*; *to descend, or let down into the bladder*.

CAT-HOLIC, Καθολικός, *catholicus, universalis*; *universal*: R. Όλος, *totus*; *the whole*; all: Nug."—meaning *the whole Christian church*.

CATIPAN "manifeste corruptum est à Lat. *capitaneus*: *to turn catipan*; *desicere, transfugere*, Απεσταλέν; à *catipanis*; qui sc. *Græcorum imperatorum nomine olim ante 700, vel 800 annos Calabria et Apuliæ præfuerunt; et propter perfidiam, apud vicinos omnes male audierunt*: Skinn."—but the Dr. himself has acknowledged, under the art. *captain*, that the Greeks themselves, about the year 700, called their prefects of Calabria, and Apulia, Καταπανος, and that word he says, was derived à Lat. Barb. *capitaneus*; which was again derived à Lat. *caput*;—which, we have already shewn under the art. CAP, is Gr.

CATKINS of *walnut-trees*, &c. "Belg. *katztekins*; Teut. *katzleins*; Fr. Gall. *chattons*; *juli juglandium*; à *lanugine pilorum felinorum simili sic dicti*: Skinn."—this reason, weak as it is, will lead us to the Gr. see CAT. Gr.

CAT-OPTICS, Καταοπτική, et Καταοπτικός, *catoptrica*; *disciplina optices, quæ reflectiones deprehendit*: à Καταοπτήρον, *speculum*: R. Οπτιομαι, *video*; *to see*: *the doctrine of vision*.

CATTLE, Κεφαλή, *caput, capitalia, armentum*; quia ad *caput*, i. e. *personam, jure pertinent*:

live stock, reckoned among personal property; or CHATTLES. Gr.

CAVALCADE } "Καβαλλος, *caballus*; *a sorry*
CAVALLIER } *horse, or beast of burden*
CAVALRY } Nug."—in later times taken for *a war-horse*; and the second word *cavallier* gloriously distorted by the French into *chevalier*.

CAUDLE, Κανδύλος, Κανδαυλος: J. Polluci, lib. VI. recensetur inter ἡδυσματά, ac tradit confici solere ex Αμυλη, και Τυρυ, και Γαλακτος, και Μελιτος: Hesychio est Πεμμα εδωδιμον δια Ελαιου, και Γαλακτος, και Τυρυ, και Μελιτος: whether this latter receipt be a good one, and would suit with the constitution of a modern English lying-in lady, may be very much doubted: the following from Jun. is a much better, viz. "*sorbillum calidum ex vino, ovis, saccharo, cinnamomo, aliisque aromatibus confectum*" apud Lydos quoque non ab simile edulium in usu fuit, Athenæo atque Eustathio testibus, Κανδαυλου vocabant: veteris linguæ Frificæ tenacibus nuncupatur *warme-jawte*; quod tantundem est ac si dicant, *calidum donum* (perhaps rather *calidum jus*) *kandeel-suypen*; "*warm-suppings, given to the good woman in the straw, and to the company who come to visit her*; and as these *suppings* were always given warm, Dr. Skinner has been induced to crumble a little bread into the *posset*, and to suppose that *caudle* is derived from *calidus*, q. d. *potio calida, quæ calida semper sumitur*:—but this is only an accidental appellation, and is rather an epithet, than a name; whereas Κανδύλος, vel Κανδαυλος, was the name itself of this *posset*, or *caudle*; whether cold, or hot; unless we could suppose that Κανδαυλος signified *calidus*.

CAVE } "Γλαφυ, *spelunca*; απο τῆ Γλαφου,
CAVERN } *cavare*: Upt."—perhaps it would be more proper to derive our word *cave* à Κοος Κυφος, *cavus*; *hollow*; particularly since it seems to be the etym. pointed out by Virgil, Æn. II. 53. when Laocoön struck *the wooden horse*,

Insonuere *cavæ* gemitumque dedere *caverne*: or perhaps it would be nearer still to derive it à Χαος, Χαφος, *cavus*; from Χαινω, *bio*; *to yaw*, or *gape*; ab antiquo Χαω, inserto *v*: Voss.

CAUGHT; the past tense, and participle of the verb CATCH. Gr.

* CAVIARE; Γαρρον, *garum*; *any salt pickle*: though perhaps this art. ought rather to be referred to the Sax. Alph.

CAVILL; *cavillor*; à *caveo*; ut *sorbillor*, à *sorbeo*: Voss.—but he had derived *cavico* à Χαω, Χαινω, for the reasons that will be given under the art. *caution*: here it is used to signify *a piece of sophistry*; when by degrees from evident truths, notorious falsehoods are deduced: let me however observe, that notwithstanding *cavillor*, and *caveo*,

are

are derived from the same root; yet Jun. has made an excellent distinction between them; "quemadmodum vero *cavere* proprium est jurisconsultorum; ita *leguleii*, ac *rabulæ forenses* dicebantur *cavillari*, cum captiosis quibusdam *sophismatis*, et variis *tergiversationibus*, conantur eludere inquirantes controversæ rei veritatem:"—a mere quibbler.

CAUL, or *membrane*; both Jun. and Skinn. suppose that *caul*, a *membrane*, or *omentum*, and *caul*, *reticulum crinale mulierum*, originate from the same root; but it is evident that as this word bears two different senses, it proceeds from two different etym: when it signifies *the membrane*, or *omentum*, which contains either *the brain*, or *the bowels*, it originates from *Koos*, Æol. *KuFos*, *cavus*, *caveola*; a *cage*, or any hollow place, or thing, that contains, holds, or comprehends, another: but when it signifies *reticulum*, it derives as in the next art.

CAUL for the hair } idem forte cum *cowl*; and

CAUL of a wig } consequently is now derived à *Κυκλον*, *circumagere*; quòd hoc munimentum capitis quaquaversum circumegerint; atque eo se adversus undique irruentes aeris injurias protexerint; quoniam etiam denotabat *tunicam*, non nemo forte putabit huc quoque pertinere illud *Κυφων*, quod Hesycho est *Χιλωος ειδος*, a *species of cloak*, with a hood to it: this hood by the monks is called a *cowl*; *cucullum*; et Salmaf. deducit vocem *cucullus*, ab illo *Κοκκως*, quod Hesycho. exp. *λωφος*, και *Περικεφαλαια*, a *caul*, *cape*, or *hood to cover or encompass the head*.

CAULI-FLOWER, *Καυλος*, *caulis*; a *stalk*, or *stem*; a *species of colewort*, commonly written *collyflower*, because it grows on a *stalk*.

CAUSE, *Αἴτια*, vel *Αἴσα*, pro quo Æoles *Αυσα*, *causa*; a *design*, *purpose*, *inducement*; also a *suit*, or *process at law*.

CAUSEY; *Λαξ*, *calx*, *calco*, *callis-strata*; a *paved way*, or *road made by hand*: or perhaps à *Χοος*, *terra egesta*; a *raised path*, or *bank*.

CAUSTIC, " *Καυτηριον* et *Καυστικος*, *causticum*, *urendi vim habens*; a *caustic*, or *burning medicine*, or *instrument*; also *the place where the operation is performed*: R. *Καιω*, futur. *Καυσω*, *uro*, *ustum*; to burn: Nug."

CAUTION, *Χαω*, pro *Χαινω*, *caveo*, *cautus*; inserto *v*, quomodo, à *Διος*, *divus*; à *Λειος*, *lævis*: vel est *caveo*, *cavus*, à *Koos*, Æol. *KuFos*, *cavitas*: sed quæ ratio est, ait Scal. ut *cavere* à *cavo*, *caveo*, deductum sit?—rationem non absurdam adfert Jovian. Pontan. ita enim in Actio suo scribit, *prisci illi, qui Latium, à quo Latinam esse linguam sunt qui velint, etiam ante Aborigines tenuere, plerique in cavernis habitabant, quæ à cavendo essent διδα: iis autem æstus cavebant, et frigora, plera-*

que etiam alia incommoda; in illisque se et sua cautius tutabantur: quæ à re verbum caveo ab iisdem esse deductum: hactenus Pontan. porro cavere sibi nihil aliud est, quam sibi prospicere, ac consulere; quasi in cavis, vel cavernis delitescendo, latendo: Voss."—to act with caution, by retiring, or retreating into caves, and caverns; as into places of security.

CAW, *Καυχαομαι*, *glorior*, *exulto*; to make a rejoicing, and exulting noise: or rather from *Xaw*, *bio*, *apertus sum*; to open, yawn, or gape.

CAWEL; " *cors*; Sax. *Lapel*; *calatbus*, *qualus*: Ray."—but surely *cawel* is nothing more than a barbarous Northern distortion of *qualus*; and *qualus* itself is only a contraction of *calatbus*; and *calatbus* is either defended from, or has given origin to *Καλαθος*, *qualus*; a *frail*, or *twig basket*.

CEAGE; Versteegan explains this by *key*; *clavis*; and indeed it seems to be but another dialect for *key*; which undoubtedly is Gr.

CEAL, *Κοιλωω*, *celo*, *abscondo*, *occulto*; to bide, *musse up*; alluding to that barbarous practice in falconry, of *sewing up the eyelids of a pigeon*, in order to make her mount; for the poor bird being thus blinded, is afraid of venturing in a strait progressive motion, lest she should fly against some obstacle; and therefore continually clambers upwards, which teaches the hawk to pursue her game by a similar motion:—our word *ceal* is only a contraction of *con-ceal*; derived as above; which has often made me wonder at the manner in which we find this word printed in all the editions of Shakespear I have hitherto seen, in that memorable passage of Hen. IV. part. II. act iii. sc. i. where he has introduced that king thus expostulating with sleep:

————— O gentle sleep,
Nature's soft nurse, how have I frightened thee,
That thou no more wilt weigh mine eyelids down,
And steep my senses in forgetfulness? ———
Wilt thou, upon the high and giddy mast,
Seal up the ship-boy's eyes, &c. ———

which ought certainly to be printed *Ceal*, or *close up*; but perhaps the idea of *sealing*, or *closing up a letter* might have misled the different editors; nay even Shakespear himself might have written it *Seal*, though he intended to allude to the term in falconry, which is never done with wax, or by any impression; but a letter is never sealed till some impression is made on the wax, or wafer.

CEAP-MAN: any person, who looks only at this word, would suppose with Verft. that it was Saxon; but since he has explained it by "for this wee now say *chap-man*, which is as much to say as a *merchant*, or *cope-man*:"—which is as much

much to say as nothing at all; for this is not giving us the root, and etym. of this word; which is Gr. as we shall see under the art. CHEAPEN, and COPE. Gr.

CEASE, Χαζω, χαδῶ, *cado, cedo, cesso*; to give over; to leave off.

CEDAR, “Κεδρος, *cedrus*; the cedar; an odoriferous tree: Nug.”

CEILING, Κοιλον, *caelum*; the concave canopy of heaven over our heads; and therefore applicable to the covering of a room, called in Lat. *laquear*; a vaulted roof: as to our common orthogr. of the word *ceiling*, or still worse *sieling*, it is deduced from the barbarous French, who have scarce ever adopted any word, but they have distorted it in such a manner, as would perplex the Sorbone to trace it up to the original language; for none but a Frenchman can trace out any connexion between CIEL, and Κοιλος.

CELEBRATION, Κλεος, *celeber*; Κλεω, *celebro, celebratio*; reputation, glory, renown: also a solemnizing of matrimony: or else we may derive celebration from Κελῶ, ὀρμησω, Hesych. ab Ὀρμησω, *in rem aliquam propensus sum*; παρο aliquid facere; to perform any thing, to become eminent, and famous.

CELERITY, “Κελνη, Æol. pro Κελης, *celes*; a race-horse; *celer, celeritas*; swiftness, speed, velocity; à Κελλω, κινω, unde *cello, antecello, excello, celer, celeriter, et celox*: Voff.”

CELL } Κοιλω, *celo, abscondo*; to hide up, or

CELLAR } conceal any thing; a place to store wine, beer, &c. *cella, cellarium, hypogæum*; also partitions in a honey-comb, called the cells; also a monk's, or nun's cell, or room of retirement. It is observable, that Voff. under the art. *celo*, derives it à Κλεω, *claudio*; to shut up: when, under the art. *cælo*, he had more properly derived it à Κοιλω, *abscondo*; for he allows both *cælo*, and *celo*, to have the same origin, though not the same signification; sic Nonius distinguit, quòd hoc fit tegere, et abscondere; illud insculpere: *cælo*, à Κοιλω, idem quod Κοιλαινω: sic Plutarcho Κοιλον αργυριον, *aurum cælatum*; chased gold: sed et cum pro *abscondere* accipitur, et tum quoque ab eadem est origine:—nothing can be plainer; and yet now he derives *celo*, *abscondo*, from Κλεω, *claudio*; to shut, or lock up. Clel. Voc. 130, says, that “*kil* in Erse signified an inclosure; and thence it came to express a cell; which is radical to *celare*!”—but they all seem to be derived à Κοιλω: as above.

CELSITUDE, “Κελλω, κινω, sive Κλινω, *cello, celsus, celsitudo*; in altum extollo: Voff.” Clel. Voc. 211, says that “*cell* in the sense of mountain is the etimon of *ex-cel-sus, cul-men; ex-cell-ens; coll-is*; and many other words, im-

porting *eminence, and height*.”—but according even to that sense, it still would be Gr. as will be shewn under the art. EX-CEL-LENCE. Gr.

CELT-IBERIA } on this article chiefly we
CELTIC } may rest the whole power
CELTS } of the argument, whether many, if not most of the Gr. and Lat. words ought to be deduced from the Celtic tongue; or whether the Celts, or Gauls themselves did not borrow those words from the Greeks, and then disfigure them in their own language: let us then take the first of these words, *Celt-iberia*; which Clel. Voc. 190, says is strictly the *Western-Celts*; to shew this, he says, p. 206, that “the name of *Celts* was convertible with that of *Galli*; which being in fact nothing but a dialectical variation of sound, signifies respectively to Italy the same as *Tramontani*, except indeed *Gallia cis-alpina*, which forms upon the like principal, of *all, gall, or cell*; both signifying *hill*, but with an obviously different modification.”—now in p. 211, he says, “*al, el, il, ol, and ul*, are of the same power, the vowel in fact being indifferent; and that these give origin to, or are the root of *Cell, Celt, excel-sus, ex-cell-ens, coll-is, cul-men; Gaul, Alps, Welsh*; &c. they all signifying *eminence, height, hills, mountains, and mountaineers*.”—then we may safely rest all these on the derivation of Κοιλων, *coll-is, tumulus*; a hill, mount, or mountain: now, as for the latter part of this compound, *iberia*; Clel. Voc. 190, says. “it is remarkable that this Celtic particle of *Iw, or Ibb*, in the sense of *privation* (the sun is understood) gives (origin to) the words *eve, evening, Iver, Iberia, Hibernia, Hebrides, Hispania, Hesperus, Vesperus*; &c.”—but we shall see, under the art. EVE, that it is Gr.

CEMENT, Κοπιω, *cedo, casum, cementum*; quòd *cementa sunt parvi lapides casti à majoribus; rubbish, shards, mortar, parget*.

CEMP-fight, or *kemp-fight*: “properly,” says Verst. “one that fighteth hand to hand; wherunto the name in Teutonic of *kemp-fight* accordeth; and in French *combat*: certaine among the ancient Germans made profession of being *kemp-fighters*: whereof is deryued our name *Campion*; which, after the French orthography, some pronounce *champion*.”—but we shall see presently that they all are Gr.

CENO-TAPH, Κενοταφιον, *cenotaphium; honorarium, sed inane sepulchrum*; an empty monument, set up in honor of the dead; especially when they died abroad, and the body could not be conveyed home, but was buried in a foreign country. Xenophon, in his Expedition of Cyrus, about the middle of the sixth book, says, “as for those whole

whose bodies could not be found, they erected a large *cenotaph*, with a great funeral pile, which they crowned with garlands." On which Mr. Spelman observes, "in the same manner we find in Thucydides, that the Athenians, in the funeral of the first of their countrymen, who were killed in the Peloponnesian war, besides a coffin for every tribe, carried also *an empty one* in honor to the memory of those, whose bodies could not be found:" Virgil has translated the Greek word by *tumulus inanis*, where he says, Andromache had raised *an empty monument* to the manes of Hector

manesque vocabat

Hectoreum *ad tumulum*, viridi quem cespite
inanem

Et geminas causam lachrymis, sacra verat aras.

Æn. III. 303.

CENSER, "q. d. *incensere*; *thuribulum*, i. e. *incensorium*; seu *vas*, in quo *thus* incenditur: Skinn."—who then refers us to *incense*; but on looking into that art. we gain no farther intelligence: Vossius however in *candidus* will help us to the true etym. by deriving *incendo* from *candeo*; and *candeo* à *Kaw*, sive *Kaw*, *uro*; to *burn*; magna enim est affinitas vocum inter *Kawla*, et *candentia*; *burning*.

CENSORIOUS, *censeo*, *cenfura*, *cenforius*; *severe*, *grave*, *solemn*. Cl. Voc. 114, n. says, that "*censeo*; I *opine*, or *think*, or *judge*, derives from *kan*; *the head*:"—but *kan*, *ken*, *pen*, and *ven*, seem all to be of the same import; and consequently Gr. as may be seen under the art. VEN-AL. Gr.

CENT per CENT; *ἑκατόν*, *centum*; *a hundred*: *a hundred for a hundred*.

CENTAUR; "*Κενταυρός*, *centaurus*: R. *Κεντρω*, to *spur*; and *Ταυρός*, *a bull*: the centaurs were originally troopers belonging to the king of Thessaly, who used to *spur their horses in bringing them back to the stable*: this word has been since adopted by the poets, to express *a kind of monster, made up of half a man, and half a horse*: Nug."—certainly this is one of the most learned trifles to be met with; for in the first place these troopers (called *centaurs*) if the deriv. of their name signified any thing, ought to have been mounted on *bulls*, and then to have *spurred their horned cattle back to their stalls, or stables*; if even *bulls* can be supposed to have shewn such a mighty reluctance, as to have needed the whip and the *spur* to get them thither: and yet the absurdity consists in supposing that these troopers were obliged to *spur their horses in bringing them back to the stable*; no; Vossius has

given us a much better account; he says, *fuere quidam Thessaliæ incolæ, qui primitus vectabantur tauris, unde iis nomen, quia soleant Κεντρω ταυρός; stimulis pungere tauros; not in bringing them back to the stable, as the Dr. supposes, but in breaking, in menaging, in governing them*: and these *centaurs*, continues Voss. *postea aggressi equos cicurare*; hi equis ad Peneum flumen vecti, ubi ex adversæ ripæ hominibus è longinquo conspecti, quia equi ad aquandum caput demississent, visi sunt priori parte *homines*, posteriori *equi*: hæc origo fabulæ.

CENTENARY, *ἑκατόν*, *centum*, *centenarius*; *an hundred*.

CENTER } "*Κέντρον*, *centrum*; *a point in the*
CENTRE } *middle*: Nug."—how imperfect is this definition; for this may be as applicable to *a line*, or *a square*: but *the centre* is generally understood of *a circle*; and is *a point at equal distance from every part of the circumference*: R. *Κέντρον*, *pungo*.

CENTINEL; it were to be wished that custom, which has in a manner established this orthogr. would be pleased to change it, and confirm the true etymology of this word, which is undoubtedly derived from the Gr. as we shall see under the proper art. SENTINEL. Gr.

CENTI-PES, *ἑκατόν-πόδες*, *centi-peda*; *an insect with an hundred feet*; i. e. *many-feet*; like *the palmer worm, or caterpillar*.

CENTRI-FUGAL; *Κέντρον-φευγω*, *centri-fugio*; *the tendency of a body, revolving in an orbit, to fly from the center of that orbit in a tangent to the circumference*.

CENTRI-PETAL, *Κέντρον-επιστρω*, *centripeto*; *the tendency of a body revolving in an orbit, to fly to the center of that orbit*.

CENTUM-VIRATE, *ἑκατόν-ἱς*, *centum-vis*, *vim*; unde *vir*; unde *centumvirilis*; *belonging to the centumviri, or hundred judges*.

CENTU-PLE, *ἑκατόν-πλεων*, *centumplectus*; *an hundred-fold*.

CENTURION, *ἑκατόνταρχος*, *centuriæ præfectus*; *a captain over a hundred foot-soldiers*: R. *ἑκατόν*, *centum*; et *αρχων*, *princeps*; *chief commander*.

CENTURY, *ἑκατόντος*, *centuria*; *a subdivision of the Roman people into centuries, or tribes of a hundred*; also *the space of a hundred years*.

CEORLE: "now written *eburle*; anciently understood for *a sturdy fellow*: Verst."—this is giving us nothing more than an explanation, instead of a deriv. of this word, which is only another dialect for CARL. Gr.

CEPHALIC, *κεφαλικός*, *cephalicus*; *belonging to the head*: R. *κεφαλή*, *caput*; *the head*.

CERATE;

CERATE; Κηρωτόν, à Κηρω, unde Κηρος, *cera*, *ceratum*; *cerâ obduco, obliño*; a *plaster made with wax*; an ointment, &c.

CERBERUS, Κερβερος, *Cerberus*; *canis infernalis fœditus*; the infernal dog feigned to have three heads: Κερβερος, quasi Κρειβορος, i. e. *carnivorus*; ut significetur terra, quæ mortua corpora consumit: see **SARCO-PHAGUS**: Gr.

CERE-CLOTH, Κηρωτόν, *ceretum, cerâ obductum*; cloth covered with wax.

CEREMENTS, burial clothes: from the same root. Shakespear has finely introduced this word in the scene between the ghost and Hamlet:

Ham. Let me not burst in ignorance; but tell
Why thy canoniz'd bones, hearf in death,
Have burst their *cerements*? Act I. sc. 7.

CEREMONY, Κεραυνυμι, Κεραω, Κεραμυς, *figulus, miscens*; quod ex elementari *mixture* corpora composita sunt; *creo, ceremonia, religion, holiness, sanctitude*; also *politeness, punctuality, formality*: though there is another deriv. in Voss. which seems very near the truth; viz. Ἱερομνηνία, *ceremonia, festivi ludi*; *festive games, sports, rites*. Clel. Voc. 52, would derive "*ceremony from cir-y-won*; meaning a *custom sacred, or passed into a law by the shire, or gemot*:"—but all the whole compound is Gr. as may be seen under their proper art.

CERES; Clel. Voc. 209, tells us that "the name of this goddess is derived from the Celtic *cer*; *corn*:" but Vossius, says, "nonnullis tamen magis placet *cereo*, per epenth. fieri à *creo*; hoc vero esse à Κεραυνω, *perficio*; to ripen; ab eodem non ineptè deducitur *Ceres*; quasi frugum *creatrix*: or *elie*," says Voss. "dispicendum num *Ceres* sit ab Hebræo: the goddess of *corn*."

CEROMATIC, Κηρωματικός, *ceromaticus, ceromate unctus*; anointed with the wrestlers' oil: R. Κηρωμα, *unguentum*; ex oleo et *cerâ*.

CERTAIN, Κερνω, *cerno, quasi crino, judico, certus sum*; *sure, steady, faithful*; fully informed; thoroughly satisfied.

CERVISE-apple; Κεραινω, *creo, ceres, cerevisiæ*; à *Cerere vocata*; et *Ceres*, à *creo*; quasi frugum *creatrix*: *ale, beer, cyder*; or any liquor made of apples, fruits, &c.

CERUSS, commonly written *ceruse*; Χρωω, Χρωσθεος, *coloratus, cerussa, cretâ assa*: Vossius more justly supposes it to be derived à Κηρος, Κηροεις, Κηροισσα, unde Κηροσα, *cerussa*; pigmenti genus; quo faciem inficiebant fœminæ, ad conciliandum candorem; a *paint, which the Roman ladies used, to beautify their complexions*: a *cosmetic composition*.

CESSATION, Χαζωω, χαδωω, *cedo, cesso*; to cease, leave off, to yield, or give up.

CESSMENT; "Κηνος, *census*: Matt. xxii. Nug." the valuation of every man's estate; the re-

gistring himself, his name, age, tribe, family, profession, wife, children, servants: "or perhaps from Κηνοεις, *possessio; estate*: R. Κηνομαι, *possideo*; to possess: Nug."—to which let me produce another deriv. from Voss. viz. *censeo et census*, à Κενσαι, which Hesych explains by Κησαι, Κηλευσα, Κησις, *ordinatio politica magistratus*; et Κηλευσαι à Κηλευω, *ju-beo*: et *census* ex Κενσος, pro Κελσος, istud autem à Κηλομαι, *hortor* (or rather perhaps Κηλευομαι, *ju-beor*) et inde Κησαι pro Κησαι, apud Hesych. *census ergo mandatum, jussum*; a *tax, ordered, appointed, or laid on by the command of the magistrate*: Clel. Voc. 114, n, tells us, that "*censeo, census*, include the *telling by the bead*; *capite censi* is a pleonasm; all come from *ken, or kin*; the *bead*;"—but *ken, pen, ven*, seem all to be of the same import; and consequently Gr. as may be seen under the art. **VEN-AL**. Gr.

CESTUS, Κεσος, *lorum*; a *thong, belt, girdle*: *cingulum Veneris illecebrosum, acupictum*: R. Κησιω, *pungo*; to *embroider*; the *enchanting girdle of Venus, embroidered by the graces*; so elegantly described by Hom. Iliad XIV. ε. 211.

CETACEOUS, Κηλωδης, Κηλωος, *cetaceus*; of the *whale tribe*: R. Κηλος, *cetus*; vel Κηλη, *cete*; *bel-lua marina, vel animal marinum ingentioris magnitudinis*; a *huge sea animal, or monster, enormous in his bulk*.

CHAFE; by changing the original letters, or at least by introducing the *b* into this word, we have totally altered the powers, sound, and appearance of it; for Casaub. has very judiciously derived our words **CHOP**, and **CHafe** à Κοψω, *scindo*; Κοψισθαι, *vexare, plangere*; to *vex, grieve, fret*: or *chafe* ought rather to be derived as in **CHAFING**-dish. Gr.

CHAFER, or *beetle*; Sax. ceofor; Belg. *kever*; Teut. *kaefer*; *scarabæus*; a *beetle*: even Skinn. acknowledges, est autem in nominibus *kever* et *kaefer*, nominis *scarabæi* vestigium: and if that *vestigium* is so dark, we have certainly nobody to blame but ourselves; for we have here again totally altered the Greek word; and departed from those who departed from the original; for the Greeks called this insect Καραβος, the Latins, *scarabæus*; the Belgæ *kever*; and the Teutones, or Germans *kaefer*; quasi *kaeraber*: but we have so totally changed the word as to write it *chafes*, and then pronounce it soft, like *cbapel, charms*, &c.

CHAFF. "Fr. Junius longe ingeniosus, nescio an verius," says Skinn. "deflectit à Κηφος, *levis*; *light*."

CHAFFER; Teut. *kauffen*; *emere*; hæc enim antiquissima omnium *negotiatio*; à Κοπηλευω, *cauponor*; to *cheaten, buy, or exchange any thing*; for *exchanging*,

exchanging, or trucking articles, was the most ancient method of merchandise; particularly herds, or heads of cattle; which was a custom so ancient, that Clel. Voc. 210, supposes "the word *cope*, to buy, sell, or exchange, comes from the Celtic word *coff*, signifying a bead; because the ancient traffic was by beads of cattle."—then it seems probable that *cope*, *coff*, or rather *kepb*) and *chaffer*, are all derived à Κεφ-αλη, *cap-ut*; the bead: see CHAFFER. Gr.

CHAFING-*disb*; Καλειος, Dor. pro Κηλειος, *calio, calfacio*; to make hot, by rubbing, &c.

CHAIN: "Χαῖνος for Σχοινος, *juncus*; a bulrush, or cord made of bulrushes: (which no doubt would make as stout a chain, as a rope of sand) or from *catena*, quasi καθ' ἑνα, because it gathers the rings (the links) of the chain one by one: or else *chain* has been taken from Καθημα, which occurs in Pollux in this signification, as well as Καθημα in Hesych. see Voss. etym. Nug."—let us examine this art. a little more closely: with regard to Χαῖνος for Σχοινος, it may give origin not to *chain*, but *skien of silk*, or *thread*: and as to *catena*, we might join issue with the Dr. if it had been his own deriv. but Voss. has observed, that "magis verisimile sit, quia varios annulos jungit unitque, sic dici catenam, quasi καθ' ἑνα: quantitas tamen penultimæ ob stare videatur;" after which he mentions Pollux, and Hesych.: against all of whom I am able to produce only the single authority of Plautus, as quoted by Ainsw. who says that *canis* signifies a *chain*, or *setter*; ut tu bodie canem, et furcam feras: Plaut. Cas. 2, 6, 37.

CHAIR: "Καθεδρα; *catbedra*; a seat: R. Εζομαι, *sedeo*; Εδρα, *fella*: Nug."

CHALCO-GRAPHY, Χαλκογραφος, *areis literarum notis scribens, in as scribens, seu in as incidens*; what we may now call a *copper-plate engraver*: ex Χαλκος, *as*; *brass*; et Γραφω, *scribo*; to write, or cut upon.

CHALDRON, Χαλκειον, à Χαλκος, *as*, *areus*; a brazen kettle.

CHALICE, "Κυλιξ, *calix*; a drinking-cup; Upr."—and since Κυλιξ is derived either from Κυλιδω, or Κυλιω, *volvo, voluto*; to roll about, or tumble; from hence the idea of our word *tumbler*, to signify a *drinking glass*, may perhaps be deduced: there may however be another deriv. but probably not the right one, though our orthogr. seems to agree with it, viz. *chalice*, à Χαλις, *Bacchus, vinum, merum*; wine, or the vessel that contains it.

CHALK; Χαλιξ, or rather Καχληξ, *calx*; *chalk*, *lime*, *marlar*.

CHALLENGE, Καλω, *voco, provooco*; to call any one out.

CHALYBEATE, Χαλυψ, βοσ, *chalybs*; genus *ferri durissimi*; iron and steel.

CHAMÆ-LEON, Χαμαιλεων, *chamæleon, leo pumilus*; a dwarf lion; ex Χαμαι, *bumi*; et Λειων, *leo*; the little lion that creeps on the ground.

CHAMBER } Καμαρα, *camara, seu camera*;
CHAMBERING } a vault, or arched roof;
CHAMBERLAIN } also a lord of the king's household; and a publick officer.

CHAMO-MIL: Nug. writes it *camomil*, and derives it à Χαμαιμηλον, *chamæmelon*; the herb *camomil*: R. Χαμαι, *bumi*; the ground; et μηλον, *malum*; an apple; vel μηλα, an apple-tree: *chamomil* smells very much like an apple.

CHAMOISE } "Κεμας, *dama, binnulus cervi*;
CHAMOY } seu species *capræ sylvestris*: and hence *chamoi-gloves, shoes, &c.* Upr."—it were to be wished that neither this gentleman, nor common practice had established this orthogr. since neither the Greek, nor Lat. lang. affords any countenance to such a method of writing, or pronunciation, as *chamoy*; or as it sometimes is more absurdly written, and pronounced *shammy shoes*, and *shammy gloves*: it is surely a shocking shame, to write and talk such stuff: when the Greeks wrote it Κεμας, and the Latins *camus*, the barbarous French write it *chamois*; and those fervile imitators of French ignorance, and French fopperies, the illiterate part of the English nation, will be sure to copy them in this, and every other instance of folly: our forefathers were wiser, and knew better; for thus has Chaucer written it, Round was his face, and *camised* was his nose:

R. T. v. 14.

and therefore with Jun. we should rather write it *camoise*; though as yet there can be no reason given why the *o* is introduced: *simus, cui sunt resimæ nares, et depressæ superius*; Gr. Καμυλορριν, the snub-nosed ape, goat, &c.

CHAMP, or *chew*; Καπιω, *avidè devoro, edo*; unde et Καμματα, vel Καμματαδες, *edulia quædam Læconica*, apud Athenæum, et Hesych. vel à Γαμφω, *malæ, maxillæ*: vel à Κομπεω, *crepitum edo, qualem aper acuens, seu collidens dentes*: vel, quod verisimilius est, à sono *crepitantium, dum quis valide masticat, dentium*: Skinn. et Jun."

CHAMPAIGN, Barbarous French orthography: see CAMP, and CAMPAIGN. Gr.

CHAMPION or *fighter*: "Sax. *camp*, et *comp*, *agon, certamen*; Alman. *kampa, miles, pugil, agonista*; Fr. Gall. *champion*; Ital. *campione*; Belg. *kamp*; Teut. *kampff*; à Lat. *campus*: alludit *Καμνω, laboro*: Jun. Skinn. Lye:"—but none

N

of

of all these is the original word; particularly the last by Skinn. for they all originate, "omnia plana," says Voss. "ex sententia Jos. Scal. quam solam amplectimur, ab eo, quod *circus*, sive *Hippodromus*, Siculis, Hesychio teste, Καμπος vocatur, nempe απο τῆς Καμπῆς, hoc est, *equorum flexu*; unde et *meta ipsæ*, Καμπῆρες, περι δε τὸ ὀ Καμπῆσι, νύσσα, και Καμπῆρ: itidem Latini à Καμπῆιν, dixerunt *campare*, *flexere*; unde *campus*, et *campesbris*: so that a *champion* is one who enters the lists, in order for combat; à Καμπῆω, *flexo*; not à Καμνω, *laboro*.

CHANCE, Κάω, unde *cado deorsum*; nam *cadere nihil aliud est quam naturaliter ob gravitatem deorsum ferri*: vel à Χαζω, χαδῶ, *cedo*; cujus aor. 2dus χαδαν: à *cado, casum, fit casus; fortune, or any thing that falls out, i. e. happens by chance, by cadence*.

CHANCEL of a church } "Κιγκλις, con-
CHANCELLOR of a diocese } verso: in a;
nam quod Græci Κιγκλις, id Lat. *cancelli*: Pollux, lib. 8. αἱ μὲν ἐν τῶν δικαστηρίων θυραὶ, Κιγκλιδες καλεῖτο, αἷς οἱ Ῥωμαῖοι Καγγυλιώδης λεγούσι: à *cancellis* est *cancellatim*; i. e. ad modum *cancellorum*; et *cancellarius* sic dictus quia ejus sit curare, ne quod rescriptum, edictum, decretum contra jus aut rempublicam impetretur; quod, si præferat, id debeat *cancellare*, hoc est, transversâ lineâ circumducere, oblinere: Voss."—this latter part of his interpretation is rejected by Cleland; as we have already seen under the art. **CANCEL a bond**: but with regard to the former part, Vossius is undoubtedly right; since *the chancel of a church* is that portion, or part, which is separated from the main body by a *screen*, or *lattice work*; and *the chancellor of a diocese* is that dignitary, who is invested with the power of seeing that *the chancels* are properly kept in repair.

Lord CHANCELLOR } From the strange ap-
CHANCERY court } pearance of these words in our language, any person would suppose that they originated from *chance*, but it is certain that this great dignitary derives his title and office from quite a different source; for Clel. Way. 28; and Voc. 137, and 176, gives us a double deriv. of this word; because it signifies two different offices: "when it signifies the *Lord Chancellor*, in quality of the officer who holds the great seal of state, in contradistinction to the privy seal, it manifestly derives," says he (Way. 28) "from *band-sealer*, or officer à *manu sigilli*:" both Gr.; but *chancellor*, in the sense of judge in the court of *chancery*, has a very different deriv. from *can-celli*; a *head-recess*, or *cell*:—still both Gr.; for *can, ken, con, coff, boss*, and *kep*, are all descended à Κεφαλή, *caput; the head*; and *cell* comes

from Κοιλ-ω, *celo; to hide*; being a recess to retire into.

CHANDELIER } here again we have followed
CHANDLER } the absurd French orthogr. and no less absurd French pronunciation; for both they and we pronounce these words soft; whereas both Greeks and Romans pronounced them hard; as is plain from Χαυλω, and *caudentia*, or *candela*: let me only observe, that *tallow-chandler*, and *wax-chandler*, are evidently derived from hence; but from whence *corn-chandler* is derived, I have not as yet been able to trace.

CHANEL, Χανος, à Χανω, Χω, *bio, apertus sum; to open, the opening, or the chops of the chanel*; sometimes called *the passage between two continents*; thus *the British Chanel*, *St. George's Chanel*.

CHANGE, Καλαμειβω, per syncope. *cambio*; quasi *chambiling*, converted into *changeling*: Αμειβομαι, *muto, permuto; to exchange, or barter*; item *puer, ut vulgus credit à demonibus terrestribus subditus, seu suppositus, loco genuini filii ab iisdem subrepti, eoque deformis, stupidus, ac stultus*: if such opinions be absurd, they at least make a handsome apology for those poor creatures; and seem to plead the cause of the helpless.

CHANT } more monkish and French
CHANTICLIER } barbarism! for all these
CHANTRY } words are undoubtedly derived à Καννα, *canna*; unde *cano, cantum; to sing mass*; and hence *chanticlier* signifies *the clear-toned, shrill-toned cock; who sings, or crows so loud and shrill*.

CHAOS, Χωος, *chaos; a confusion, or mass of things*: R. Χανω, vel Χω, *bio, hiatus ille cæcus, et immensus, qui erat ante conditum orbem*.

CHAP, or *chink*; Κοπῶ, *scindo; to divide, cleave asunder, separate*.

CHAPE of the scabbard; "Gall. *chape de fourreau; ferrum extremæ vaginæ*: Jun."—but this very explanation seems to point out the Gr. deriv. viz. à Κεφαλή, *caput; the head, the tip-end, capt with iron, &c.*

CHAPELL, *capella, sacellum; a little church, vel ab Απειλλαι, fanâ, conciones; ab Απειλαζω, et Απειλλαζω, concionar; to preach, to harangue*.

CHAPTER, Κεφαλή, *caput, capitellum; the top of a pillar*.

CHAPLET of flowers; "videtur distinctum quid esse à *corollâ rosacâ*: Chaucero R. R. v. 563, Jun." who explains it likewise by *corona*; and then immediately adds, "Gall. *chapelet, ou rosaire de Pater nostri*: rationem denominationis tradit Menag. in *chapelet*:"—it is true, *chapelet* does signify a *rosary*, or *set of beads*: but *chaplet*, sive *corona*, in our language signifies only a *garland*,
or

of wreath of flowers; and then *chapéau* is the proper French word for it; which makes me suspect, that the English, and French words, are both of them derived à *Κεφαλή*, quasi *kephalet*, *abseulet*, *chaplet*; because worn on the head.

CHAPTER of a book } *Κεφαλή*, *caput*; the
CHAPTER of a cathedral } head, the chief;
the summary, or principal divisions of a book.

CHAR-coal seems to be a pleonasm; for *char* properly signifies a burnt coal; à *Καρω*, *ξηραίνω*, *aresacio*; to parch, burn, or shrivel up; and consequently ought to be written *kar-coal*; being made of burnt wood, suffocated.

CHAR-fish; "Sax. *ceppan*, *vertere*; quia hic piscis rapide, et celeriter se in aquâ vertit: Skinn."—should this interpretation be true, then both the Dr's. Sax. *ceppan*, and our word *char* would be only a various dialect of *Γυρ-ω*, *gyro*, *volvō*, *verto in orbem*; to whirl, or roll round.

CHAR-woman, "potest deflecti," says Skinn. "à Belg. *keren*, vel *keeren*; *vertere*; i. e. *mulier ad everrendam domum, &c. conduēta*; a *sweeper*:"—this however does not seem so good an interpretation as the following by Ray, viz. "*char*, a *business*, or *task*, as, *that char is chard*; *that business is done*: I have a *char* for you; I have something for you to do."—it seems now to be only a contraction of *CHARGE*; consequently Gr.

CHARACTER, *Χαρακτήρ*, *character*, *nota impressa*, vel *insculpta*; an *impression*, *stamp*, or *mark*; R. *Χαράσσω*, *scalpo*, *imprimo*, *exaro*; to engrave, cut, or carve.

CHARD } "à Lat. *carduus*: Skinn."—but
CHARDON } he ought to have traced this word up to the Greek, "nempe à *Καρύν*, *carōre*; quia *aptus est carendæ lanæ*; *Καρύν*, sive *Ξαίνων*: Voff." see to *CARD* wool. Gr.

CHARGE, *care*; *Ἦρα*, *cura*; any thing committed to our charge; *trust*.

CHARGE a gun } this word bears such a variety of senses, that it would
CHARGER } produce a dissertation, were
CHARGES } we to take notice of them all; however, since they all seem to terminate in one general idea, we need not hesitate in deriving them all from one and the same root; viz. from *carmenta*, *carpenta*, contracted to *car*; unde *cargo*; unde *charge*, any burden, weight, load, cost.

CHARING-cross. Somner, at the end of *Ca-saub.* 61, says, "Sax. *Ācýrpan*, *avertere*; alia *cýrpan*, *cýrpanung*, *aversio* (this seems to come à *Γυρ-ω*, *gyr-o*, *verto*, *volvō*; to turn round, as at the corner of a street): atque hinc à *viarum* sc. et *platearum diverticulis*, ut in *compitis*, pluribus apud *nostrates* locis hoc nomen inditum; quod

postea in *carring* mutatum; tandem transit, ut nunc dierum, in *charing*; quomodo quadrivium, sive *compitum* illud nuncupatur in *suburbis Londinensibus*, ab *occidente* propter *Westmonasterium*, *Charing-crosse*, vulgo dictum; *crosse* addito ob *crucem* ibidem ut in *compitis* solitum, olim erectam:"—*the cross*, which was erected, where there are three turnings of the streets meeting together: this great etymol. gives us likewise another deriv. viz. "*Bercýpian* etiam, ut et *Ārcýpian*, *separare*, item *amputare*, *refecare*; vulgò, *to shear*:"—but even now *SHEAR* is Gr.; and *Charing-cross*, or indeed more properly writing, and pronouncing it, *Sbaring*, or *Sbearing-cross* would signify a place, where the street *divides*, *separates*, or *is cut*, and *parted* into two, or more directions; and in which place there formerly was a *cross* erected, that continued in being till 1647: see *SHEAR*. Gr.; the former deriv. however seems to be the more probable.

CHARITY, *Χαρις*, *gratia*, *amor*, *affectus*; *grace*, *love*, *affection*.

Founded in reason loyal, just, and pure,
Relations dear, and all the *charities*
Of father, son, and brother —————

Par. Loft, B. IV. 755.

Clel. Voc. 110, supposes "*charity* is derived from *char-easter* in the designation of every thing delightful to the heart; and signifies a banquet of grace, or reconciliation; from *car*, *the heart*; and *easter*, or *feaster*; a *feast*, or *banquet*; a *love-feast*;"—consequently Gr.; for *car* is undoubtedly derived à *Καρ*, *cor*; *the heart*: and *FEAST* likewise is Gr.

CHARLATAN, *Κίρκος*, *circus*, *circulator*; Ital. *ciarlatano*; et Fr. Gall. *charlatan*; *garrire*, *nugari*; to prate, to trifle; a *circumlocuting quibbler*.

CHARM } *Καρμα*, *carmen*; an *incantation*;
CHARMS } according to Dion. Halicar. book I. sec. 31, this word originates from *Carmenta*, another name for the Arcadian nymph *Themis*; (the mother of Evander, an Arcadian prince); which implies the same as *Θεσπιώδος*, a *prophetess in verse* (unde *Thespis*); for the Romans call *Ἦδας*, *verses*, *carmina*: on which Mr. Spelman observes in his notes, that *Dionysius*, and *Virgil*, derived their accounts from the same authorities; and then quotes,

Me pulsam patriâ, pelagique extrema sequentem
Fortuna omnipotens, et ineluctabile fatum,
His posuere locis; matrisque egere tremenda
Carmentis nymphæ monita, et Deus autor Apollo.

Æn. VIII. 333.

after all this, it is no wonder that *poetry*, *charms*, and *incantations* are held in such high veneration,

tion, since they are able to deduce their origin from such illustrious personages. Clel. Way. 78, gives us another deriv.; for he says, that "*carmen* signifies a *song in a round*; and consequently is derived from the Celtic *ar, er, ir, or, ur*, signifying *roundness, or any curve, tending to roundness*:"—and therefore may be derived from *Γυρ-ος, gyr-us*; from the same root with CURVATURE. Gr.

CHARNEL-*house*, according to the false French method; but deduced à *Κρεας, caro, carnis*; *flesh*; a *place to put dead bones in*.

CHARTER, *Χαρτης, charta, paper*; a *map, or draught*; also *the great covenant of English liberty*: R. *Χαρττω, sculpo*; *paper, or any other substance to write on*: Clel. Voc. 198, n, tells us, that "*charta* is derived from *ar*, signifying *stone, or metal*, the primitive materials for receiving characters; metonymically *charta* for any thing serving for the like use; thence *exarare, to write*; and *aratio*, an old Latin word: it is at the bottom of *γραπτω, and χαρασσω, sculpo, sculpo*; *to scratch, engrave*:"—but *ar*, signifying *stone*, seems to be only a transposition of *'Ρα-χια, vel 'Ρα-χης, rupes*; quasi *Αρ-χια, vel Αρ-χης, a rock, or any eminence of stone*.

CHARTER-*house*: scarce any word has been more disfigured both in orthography, and pronunciation, than this; the beginning of which disfigurement came from that fountain of all barbarism, the French language, with regard to etymology: let any Englishman, or even let any Frenchman, who is a scholar, look at the original, and its derivatives, in both those languages, and then give us any tolerable reason for their present appearance: it is generally agreed, that this order of monks was founded by CARTHUSIUS; but they have been so confounded, transposed, and transplanted, as to their name by the French, that they wear at last this ridiculous appearance, CHARTREUX; which the English, by endeavouring to preserve something of the vitiated French pronunciation, have converted into CHARTER-HOUSE: it has been generally agreed, that *Cartusius* was the founder of this order of monks; but others say, there was no such person, who bore that name; but some religious man, who took that appellation, à *Cartibusia, monte juxta Gratianopolim Allobrogum, in quo Bruno, instituti author primus, sedem fixit*:—it is however the same thing with regard to etym. whether the order be derived from the name of a *man*, or a man who lived on a *mountain*:—there is still another interpretation, which would require a different source; but as that does not seem so probable as the above, it shall be only barely mentioned from Skinn. "vel si mavis à Fr. Gall. *chartre, quod olim carcerem* sig-

navit; et à voce *carcer* ortum duxit; quia sc. hi monachi in cœnobio suo, tanquam in *carcere* clauduntur, et omni fere societate humani generis prohibentur:"—should this be the true interpretation, it would still undoubtedly be Greek; and derived from *Ἐρκος, Ἐρκος, idem quod Εἰρκη, vel Ἐρκη, Hesychn. γεργυρα, δεσμωτηριον*.

CHARTER-*party*; *Χαρτης, charta*; et *Φαρτος, κλασμα, pars, partitus*; "vox forensis, sed vulgo nota, *charta partita*; ubi sc. *syngrapha utriusque contrahentium reciproce traditur*: Skinn."—tho' the Dr. has given neither of the Gr. words: a *counter-part of any writing, delivered to each of the disputants*.

CHARY, *Χαρις, seu Χαρις, gratus, beloved, dear, choice*: vel ab *Ωρα, cura*; *care, concern*; one who shews an *anxious care, and solicitude for any thing*; is *chary* of her virtue.

CHASE in the *fields*, Skinner supposes this word to be derived à Lat. *captare*; but *capto* is Gr.: à *Καπτω, αποδεχισθαι*: Junius says it was originally derived à *venari casse, i. e. rete*; *to hunt with toils*; though now it is used for hunting in general: it is also used to signify *salus in quo aluntur feræ, quibus se oblectent venationis cupidi*.

CHASE in *gold*: vel à *Κυψηλη, capsula, capsula, quasi cbassa, cbasa*; a *small cup, or box*: vel à *Καμψα, θηκη*: Voss. and here used to signify "*annuli pala, seu gemmæ locus, capsula, in qua includitur, et ab attritu, et sordibus tuta servatur, et in castello munitur*: Skinn."—but according to the common acceptation, it is generally understood to mean *wrought plate*.

CHASM, "*Χασμα, cbasma*; a *great gaping, or opening of the earth*: R. *Χαινω, vel Χω, bio, bisco*; *to yaw, or gape*: Nug."

CHASTE, *Κειρος, lorum, cingulum Veneris, quod nova nupta gerebat*: unde *cestus, castus*; *pure, undefiled, sincere*.

CHASUBLE, "*Κυψηλη, alveare apum*; a *bive*; according to Voss. or from *capsa, capsula*; according to Spelman, who writes it *casula*; a *little cope, or chesuble*: but we have seen under the art. *cbase in gold*, that *capsa* may be derived à *Καμψα, θηκη*: a *monk's hood, or cope, which covers or conceals the head*: or else it may perhaps be derived à *Κασας, tapes, ab utraque parte villosus*; from its being *lined with fur*: Nug."

CHAT, "*Κωιλλαν, garrire*; *to prate, to gabble*. Hesiod. Op. et Dier. 373.

Μηδε γυνη σε νοον πυραγολος εξαπαλω,

Αιμουλα κωιλλεσα—

Nec vero mulier nates exornante animo decipiat, Blande garriens.— Upt."

CHATTLES; *Κεφαλη, quasi Κελλα, caput, capitalia*; *bona mobilia, et immobilia; potissimum tamen*

à bonorum pars, quæ in animalibus consistit; pecus, et armentum; personal property, particularly live-stock; as cows, horses, hogs, and such like cattle.

CHAUNDLER, "a candlestick: Sheffield: Ray."—the deriv. of this was so evident, that it is a wonder this gentleman did not give it: see CHANDELIER: Gr.

CHAW; Χαω, bio; to gape; to eat with the mouth open: or else from the next art.

CHAWS, or jaws: "vel à Φαω, Æol. Φαωω, unde fauces: vel à Βοαω, unde Βωαιες, Βοαιες, unde Βωξ, vox: vox faucibus hæsit: Voss." the jaws, or chops.

CHEAR; since this word is evidently derived à χαρα, gaudium; to signify good cheer, this orthography has been adopted, rather than with Upr. to write it cheer: R. χαίρω, gaudeo; to rejoice: or perhaps it may be derived à καρ, cor; the heart; to signify any thing that is heartening, or strengthening.

CHEAT: "Sax. cetta, circumventiones, astutia; forte à Lat. captare: Skinn."—consequently à Καπιω, αποδεχομαι, capio, excipio; to take; to catch by craft, or guile.

CHECK, accuse; Κακιζω, vitupero, opprobriis ænare; to taunt: Καικασαι quoque Hesych. exponit. Καλαγελασαι, deridere; to reprehend, mock, scoff, deride.

CHECK, curb; Συναγω, cogo, coactus; quasi cæsus; cbeckt, restrained.

CHECK-mate, at chess: "subactus mattus, à Ματτω, subigo: Skinn." Clel. Voc. 19, says, "cbeck-mate is only a corruption of cbeck-mort, or mat; the stroke of death; cbeck simply is a bit, or blow."—and may perhaps be derived as in the foregoing art.; but both mort, and mat, are undoubtedly Gr. for mort originates à Μορος, vel Μοιρα, mors, mortis; unde mortuus; and mat à Ματτω, matto, subigo; to subdue, or demolish.

CHECKER, "Fr. Gall. eschecquier, tabula laturuncolorum: Gall. ouvrage en eschiquier: Skinn."—but all these words seem to be no more than a different dialect of Κιγκλις, cancelli; cross-barred; lattice work.

CHEEK, Γενος, gena; the cheek; quasi geek: Casaub.

CHEESE: that cheese should be derived from Αγω, may at first appear impossible; and yet it is undoubtedly derived from thence; which shews what strange appearances words put on, when they have gone thro' two or three languages: let us then shew how the word cheese may be deduced from Αγω: from Αγω comes ago, coago, coactus, coactus, quasi caseus, unde caseus, cheese; nempe à coactio, i. e. coagulato lacte; coagulated and com-

pressed milk: et presse copia lactis, says Virgil in his First Eclogue.

CHEIRO-GRAPHY; Χειρογραφια, cheirographia, manu-scriptus; a hand-writing, a manu-script; written by the hand.

CHEIRO-LOGY, Χειρολογία, manu-loquens; talking by the hands, or fingers.

CHEIRO-MANCY, "Χειρομαντεια, divinatio ex inspectione manus; the art of foretelling, by looking into the lineaments of the hands: R. Χειρ, χειρος, manus; the hand; and μαντις, εως, a soothsayer: Nug."

CHEIR-URGEON, commonly written and pronounced surgeon; Χειρουργος, cheirurgus; one who performs medical operations by the hand; not by drugs, or medicines: R. Χειρ, manus; the hand; and Εργον, opus; operation.

CHEMIST, Χημια, vox Arabica; occulta; hidden, mysterious science: Clel. Way. 50, would derive it from kbeym, which, in his Voc. 158, he writes cbeim, and says "it is radical to the Spanish quemar; the Latin caminus (he might have added the Gr. Καμινος) and the English chimney:"—but certainly they are all Gr. as above; though even then it would be as applicable to a blacksmith, as a chemist: and therefore it would be better to derive chemist as in the article AL-CHEMY: Gr.

CHERRIES; Κερρασια, fructus Cerasi; Cerasus civitas est Ponti, quam cum deleisset Lucullus, genus hoc pomi inde advexit; brought first from Cerasus, a city of Pontus.

CHERSO-NESE, Χερσονησος, chersonesum, seu chersonesum, continens; a pen-insula, almost surrounded by the sea: quatuor Chersonesi celeberrima, Taurica, Media, Cimbrica, et Thracia: ex Χερρος, sive Χερρος, continens; et νησος, insula: an island joined to the continent by a small narrow neck of land; which neck is called the Isthmus.

CHER-VIL; Χαιρω-φυλλον, chærephyllum; gaudio-folium; an herb of a grateful smell and taste; pleasant scented-leaf.

CHESS; Clel. Way. 100, says, "the word cbeckts is softened into chess; and in his note observes, that this game is universally allowed to be of the highest antiquity, and probably of the North-Western Celtic origin; and to have been carried with the antientest Celtic emigrations into Asia: but it is not so easy to think, how it could get to Iceland; where lord Molesworth was surpris'd to hear it was a familiar game: now Iceland was one of the last retreats of the every-where persecuted Druids:"—with regard to the deriv. of the word chess, since this gentleman allows, it is softened from cbeckts, it seems to take the same origin with the word CHECK, or curb; because it probably signifies the bit, or stroke;

stroke; and hence a *check-mate* is the fatal, or death *stroke*; when a man is as it were killed by the adversary at play: but CHECK is Gr.

CHEST, “Κιστη, *cista*; a *coffer*, or *box*: Upt.” Cleland Voc. 66, says, *Kist* is Celtic.

CHESTER, “frequens in terminationibus urbium; à Sax. Cearster; *urbs*; hoc à Lat. *Castra*: Skinn.”—but no farther he:—we have seen however under the art. CASTER, that it is Greek: or else we may derive *Chester* from the Gr. thro’ another source. Clel. Voc. 67, would derive “*Minster, Winchester, Manchester, Ancaster, &c.* from the Celtic *Min-kister* :”—the former part of these compounds will be more properly considered under the art. MEYNS: Gr.; the latter he now derives from the antient word *kist*, or *chest*; which signified *keeping*; “whence,” says he, “the Latin words *custos*, and *custodia*, are derived:”—consequently all are Gr. if Κιστη, *cista*; a *chest*, or *box*, be a Gr. word.

CHEST-NUT, Κασιωαῖκος, *castaneus*; à Κασιωα, *urbs Thessalia*, et *Ponti*: a *nut brought from Castana*, or *Castanea*, a *city of Thessaly, near Peneus*, in our language it looks as if derived from *chest*.

CHEVALIER: let any Frenchman look at the quaintness of this word, and endeavour to trace the etym. according to the orthogr. which his countrymen have here given us, and I believe it would perplex him to a thousand generations; he would little imagine that this finical word *Chevalier* was distorted from Καβαλλος, *caballus*; which at first (that is, among the Greeks) signified only a *sorry horse*, or *beast of burden*; but by the French, those refiners of the language, and manners of mankind, in the dark ages of barbarism, it has been made to signify a *war-horse*, and a *knight of valour*.

CHEVERIL, “idem quod *chamois*; a Fr. Gall. *chevereul*; *caper sylvester*, *caprillus*, *capreolus*: Skinn.”—but all these words are evidently derived à Καπρος, αἰξ, Τυρρῆνοι, Hesych.

CHEVERON, *vox facialis*: from the same root: Gr.

CHEVIN, “Κεφαλος, *mullus*; à *capitis magnitudine dicitur*; quasi *capito*; the *mullet*: Skinn.”

CHICKEN, Κικκος, *gallus*; Κικκη, *gallina*; a *cock*, and *hen*: Hesych. Schrevel. Casaub. and Upt. but Hederic gives us no such words.

CHIDE; “Κυδαζεν, *convitiari*; Κυδος, *convitium*; *maledictum*; objurgantes etenim non raro ad opprobria devolvuntur: Casaub. Jun. and Skinn.” *reproach*, *reproof*, *upbraiding*.

CHIEF, Κεφαλη, *caput*; the *head*, or *principal*; and borrowed from the barbarous French orthogr. and pronunciation.

CHIL-BLAIN: many have supposed this word is derived from *child*; because, say they,

children are subject to them: but so likewise are old people; and this word originates not from child, but “*cbill, cbilly, cold*, i. e. from Γελα, Γελαυδρον, *gelu, gelidum*; *cold, frost*; et Βλωσκω, *creasco, tumesco*; *pernio*; *ulcus frigidum*; quoniam à frigore contrahitur; sc. *membris à magno algore nimis prope, et intense calefactis*: Skinn.”—tho’ he has not derived it from the Greek; but only refers to *cbill*, and *blain*.

CHILD, “Sax. *calb*, à Χιλος, *pubulum*; χιλου certè, et χαλω, est *pasco, sagino*; unde χαλωσθαι, Hesych. exponit. *παχυνεσθαι, σιλιζεσθαι*: et χαλιλαι eidem Grammatico est *μεγαλυνεσαι, αυξισαι*: rationem denominationis *child* facile perspiciet, qui cogitabit unam esse matrum super prole recens edità sollicitudinem, ut *pubuli beneficio crescat, augeatur, et habitior fiat*: Jun.”—to *cherish, grow, fatten*.

CHILDER-MAS-DAY: the *day*, on which in Roman Catholic countries, *mass is said for the souls of those children that were slain in Bethlehem*: Matt. ii. 16. this day in our calendar is called *Holy Innocents*.

CHILLY, Γελα, Γελαυδρον, *gelu, gelidum*; *cold, sharp, frosty*.

CHIMÆRA; “Χιμαιρα, *capra*; a *goat*: Hom. R. Χειμα, *hyems*: Nug.”—Schrevelius says, the root of Χιμαιρα, and Χιμαρος, is Χειμα, *hyems*; quia *capra in hyeme nata est*:—but this is a very unnatural construction; we may rather suppose it was called so, because *capricorn was a winter month*: Hederic derives Χιμαιρα from Χιμαρος, *caper*; which is very little more than telling us, that Χιμαιρα is Χιμαιρα:—however, let us proceed with Nug. who tells us, that “Χιμαιρα, *Cchimæra*, was properly a *mountain of Lycia, that cast forth fire*; on the top of which were *lions*; on the middle were *goats*; and at the bottom were *serpents, or dragons*: this gave origin to the fable, which paints the *Cchimæra* as a monster, throwing fire out of its *throat*; with the *head and breast of a lion*; the *body of a goat*; and the *tail of a dragon*: and because Bellerophon rendered this mountain habitable, it has been thence feigned that he killed the *Cchimæra*: Nug.” Clel. Way. 50, would derive it from “*kbeym*: or Voc. 158, *cbeim*, signifying *fire* :”—but we have seen under the art. CHEMIST, that it is Gr.

CHIMES, “*frequentamentum tintinnabulorum*; *harmonica nolarum agitatio*: suspicor olim,” continues Jun. “*fuisse à cimbal, vel rimbale, vel cimble of bells*; atque inde *cime*, aut *cbime* factum, ad vitandum asperitatem, quam vocabulo dabant duriores literæ *bl*.”—Minshew has given the same deriv. which Skinn. condemns; perperam desleat Minsh. à Lat. *cimbalum*; the Dr. supposes it

is derived à Fr. Gall. *gamme*, à musicâ voce *gammut*; Arabicæ originis: after this, he quotes his friend Th. Henshaw, who derives our word *chime* ab Ital. *cbiamare*; quia *iste sonitus ad ecclesiam inuitat*; feliciter sane, et ingeniosè, ut solet:—to which let me only offer one conjecture more, that the word *chime* may perhaps be derived à *campana*; *bells*; and consequently Gr.

CHIMNEY, “*Καμινος, caminus, fornax; a stove, or furnace: Nug.*” vel à *Κλιβανος, Dor. pro Κριβανος, quod Eustath. dici vult, quasi Κριθης βανος, a baker's oven. Clel. Voc. 158, says, that the Celtic “chbeim, in the sense of fire, is radical to the Spanish quemar, to burn; to caminus; to chimney; &c.”—but caminus, chimney, and chbeim (were they but written with a Κ) would all naturally derive à *Καω, Καυλα, unde Καμινος, απο τῷ Καυματος, à calore.**

CHIN, “*Γενειον, gena, mentum; the lower part of the face: Casaub.*” Clel. Voc. 175, would derive it from *kim*, or *little*, as being applicable to *little*, or *lessening*; for the lower part of the face is always smaller than the cheeks, or upper part:—but then it would be Gr.: see KIN. Gr.

CHIN-COUGH, “*Κερχνος, asperè sono; et Κερω, levo, i. e. expelloro; unde Belg. kinchen, kichen; anbelare, difficulter spirare: Skinn.*” a *spasmodic cough in children*:—this looks as if Ray had adopted this deriv. from the Dr. without naming him; indeed it is a compound of *chin*, (not of the face; but rather) *kink*; and *cough*: see KINK. Gr.: unless with Clel. Voc. 174, we may look on *chin* as another dialect for *kin*, an antient word for *little*; it being in fact a disorder, chiefly, if not exclusively, incident to *children*: *kint*, a *child*, has only received the common paragogic *t*:—but still *kin*, or *kint*, is Gr.

CHINE, *Πιννα, pinna, spina; Ital. scbiena; Fr. Gall. eschine; chignon, chinon; spina dorsi; the loins; the back-bone; so called because it resembles sharp spikes, or thorns: Casaub. with greater probability, derives chine ab ΑΧΥΝΣΙΣ, quod etiam ΧΥΝΣΙΣ, spina dorsi, proprie in quadrupedibus; the back-bone, chiefly of quadrupeds.*

CHINK, or *gap*; *Χαινω, bio: Sax. cinan; to gape, yawm, or open.*

CHINK, or *sound*; *Τιννει, Tonos, tinnitus; a tinkling sound, or noise; quasi tink.*

CHIRP as a *sparrow*; “*Belg. circken als een mussche; titiffare, instar passeris: vox à sono facta. Jun. and Skinn.*”—but it seems to descend à *Κριζω Κρικω, Κριγη, transposed to chirp-ing.*

CHISEL, “*Σχιζειν, findere; to cleave, or cut asunder: Upt.*”

CHIT, or *child*; *Ηττων, minor; Ital. cito; puellulus; Hisp. cico; parvus; a little, diminutive baby.*

CHIT-peas; either from the same root; or from *cicer*; a *vetch*; et *cicer est à Κικυς, robur, vires, ob vim quam habet; solum enim ob falsilaginem suam urit: vel potius ob rotunditatem ejus deduc à ככר, quo orbis frustum notetur: Voss.*

CHIT, or *strike root*; perhaps ab *Ηττων, minor; it being the first small, fibrous shoot, that begins to sprout.*

CHITTERLINGS; “*Teut. kutteln, vel kueteln; omasum, intestina: Skinn.*”—the *inwards*: quasi *gutterlings*: consequently Gr.

CHIVES, *Καπια, τὰ Σκοραδα, cæpa, or cæpe; a species of onion, without a bulb.*

CHLEYS, by some very properly used for *claws*, *Χηλαι, forfices cancrorum; the arms of crabs, lobsters, scorpions*: this orthography, tho' according to common pronunciation, is undoubtedly right, if we follow either the Greek or Latin languages; for *chleys* answers to both *Χηλη* in Greek; and *chelæ, arum* in Latin, better than *claws*: Virgil in his First Georgic, 33, has used this word in the sense here intended;

Anne novum tardis fidus te mensibus addas;
Qua locus Erigonem inter chelæque sequentes
Panditur:

and again in his Third Georgic, 415, he has mentioned a serpent armed with *claws*, or *chleys*, like the scorpion;

Disce et odoratam stabulis accendere cædram,
Galbaneoque agitare graves nidore chelydros.

CHOAK; *Αγχο, by transposition Χωω, choag; neco, strangulo, suffoco; to strangle, suffocate.*

CHOICE } “*Belg. kiesen; Sax. ceoran; Fr. CHOOSE } Gall. cboiser; affinitatem habent cum Cymr. coisio; quærerere: Jun. and Skinn.*”—but all these Northern words by their very pronunciation seem to be but various dialects of *quæsitus*; and consequently Gr.: see QUEST. Gr.

CHOLERIC, *Χολερα, cholera; fellisua passio; morbus, in quo bilis, vel per vomitum, vel per fecesum, excernitur; a disease of the stomach, by which the bile is discharged, either by vomit, or stool: R. Χολη, bilis, fel; gall.*

CHOP, or *change*; *Καπηλος, Καπελευνο, capro, cauponari; “permutatio enim antiquissimum commercii et emptionis genus fuit: Skinn.”—without giving us the Greek word, to buy, sell, or exchange: or else with Clel. Voc. 210, we may suppose, that to chop, and change, comes from the same origin with to COPE, buy, or sell; which, he says, “comes from the Celtic word *coff*, signifying a *bead*; because the antient traffic was by *beads*, or herds of cattle:”—then they all seem to be derived à *Κεφ-αλη, caput; the bead: see COPE. Gr.**

CHOP,

CHOP, or *cut*; “Κοπῶ, *scindo*; to *cut*, or *divide*: Casaub. and Upt.”—either the verb Κοπῶ is originally Gr. or else the Persians conferred it on the Greeks; which is scarce to be supposed: however Hutchinson, in the first index to his elegant quarto edition of Xenophon's Cyropaideia, says, “*copis*, genus gladii Persici, quem multi pro *securi* habuerunt; plurimi pro *cultro*, aut pro *ense* Perfarum: Κοπίς autem ex Gr. Κοπῶ vulgo derivatur, at multò potiore jure ex Persico *kafun*; *findere* derivabitur; erant enim *copides* origine Persicæ:”—now it appears the more extraordinary that *copides* should be original; and that Κοπῶ should be so too; and yet that they both should signify the same action; viz. *findere*; to *cut*, *cleave*, or *chop*.

CHOPINS; “vel ut nos efferimus *chopeens*; Hisp. *chopin*; *soccus*, seu *solea alior*: Skinn.”—a *high-beeled shoe*: “Malleme,” continues he, “à *chappa*; *bractea metalli*; quia sc. forte *auri*, seu *argenti bracteis* ornari vel solent, vel solebant:”—but how unfortunate is the Dr. ! for now he has made it Gr. in spite of all his efforts, if *chapa* signifies *bractea metalli*; for these *auri*, seu *argenti bracteæ* are really no more than what we may call the goldsmith's or silversmith's **CHIPS**, or **CHOPINGS**; and consequently derived à Κοπῶ, *seco*; to *cut*, or *chop*: as above.

CHOPS, or *cheeks*; vel à Καπῶ, *comedo*; the *chaps*: vel à Κοπῶ, *scindo*; to *cut*, *divide*, or *chew* the *meat fine*. Clel. Voc. 174, gives us rather a jocular derivation of this word; for he says, “just below that swell, which we vulgarly call the *chops*, or *jaw-ups*, begin the cheeks:”—but even now both **JAW**, and **UP**, are Gr.

CHORD in *music*; Χορδή, *intestinum*, *chorda*, *tendicula*; the *string of a harp*, *lute*, or any other *stringed instrument*: see **CORD**. Gr.

CHORO-GRAPHY, Χωρογραφία, *regionis*, vel *regionum descriptio*; the *description*, or *map of a country*: R. Χωρος, *regio*; et Γραφω, *scribo*.

CHORUS, Χορος, *chorus*; a *company of singers*, or *dancers*.

CHOUGH, or *chouse*; “Κεφός, Aristoph. Plut. 904, de stolido ac fatuo, ὃ Κεφός: Κεφός, *avis marina*, et *laro similis*:—Prince Hen. says to Falstaff in Shakespear, 1st part of H. IV. “*peace*, Chewet, *peace*.” Gall. *chouëtte*: Upt.”

CHOUGH, if pronounced like *cau*, may be derived either from Χαίω, *bio*, *bisco*; to *yawn*, or *gape*, in the *action of yawning*: or from Γαίω, *gaudeo*, *glorior*; to *boast*, to *insult*; those birds being the most *saucy*, and *impertinent of all others*: or else perhaps it may be but a contraction of Κοραξ, *corvus*, *cor-mix*; à Κερός, *niger*; *black*; from its *color*.

CHRAONS, commonly written *crayons*, ac-

ording to the modern French, who very likely never saw the verb Χρῶω; or if they had, might have read it Κρῶω: but the Greeks wrote Χρῶω, *coloro*, *tingo*; to *colour*, *tinge*, *paint*; *chraons* being *soft chalk pencils of different colours*.

CHRIMP fish, &c. Χριμπῶ, *appropinquo*, *admoveo*, *accedo usque ad os*; to *cut fish across in many places*, down to the *very bone*, in order to make them *eat firmer*:

αιχμη δε διεσσυο μαίρωσα

Οσῶ εγχεριμφθισα

cuspis pertransiit rapido impetu aila

Ad os appulsa.

the point quite penetrated deep

Down to the bone. Il. E. 661.

CHRIST, Χρισμα, *unguentum*, *unctio*, *chrisma*; unde Χρισος, *anointed*; *unctio*, *anointing*; the *anointed of the Lord*, the *Christ*. Clel. Way. 103, n, observes, that “this deriv. is extremely happy, apposite, and in character of the divine personage, to whom it is consecrated; and yet there occurs an etym. of not less piety, and of more simplicity:” then he proceeds to shew that “*Christ* may be derived from *Kruys*; a *cross*; unde *Kruys*; the *crucified Jesus*:”—but **CRUCI-FY**, is Gr.

CHRISOMS, from the same root, Gr. signifying *infantes ante baptismum mortui*; *infants dying before baptism*.

CHRISTO-PHER, Χριστοφορος, *Christum ferens*; carrying *Christ*; R. Χρισος, *Christus*; et φερω, *fero*; to *bear*, or *carry*.

CHROCK, Χροα, *color*; to *colour*, or *blacken with soot*, &c. R. Χρῶω, *tingo*, *coloro*; to *colour*, *tinge*, or *paint*: see **CROCK**, an earthen vessel: Gr.

CHROMATIC, Χρωματικός, de *harmonia musica*, quasi *colorata*; a *softness*, and *delicacy of music*, as if it was *painted*, or *coloured*.

CHRONIC } “Χρονικός, ad tempus perti-
CHRONICLES } nens; belonging to *time*:
Nug.” Χρονικός, *vetula ovis*; an *old ewe*: ut docet Veriteganus: Casaub. hinc τὰ Χρονικά, *chronica*, seu *libri chronici*, in quibus *annotatur, quo tempore quid gestum sit*: R. Χρονος, *tempus*; *annals*; or any *records of time*.

CHRONO-GRAPHY, Χρονογραφία, *descriptio temporum*; a *describing the times*: R. Χρονος, *tempus*; et γραφω, *scribo*; to *write*.

CHRONO-LOGY, Χρονολογία, *chronologia*, *temporum doctrina*; the *doctrine of time*, or *regulating and fixing the dates and periods of events*, from the earliest account of things: R. Χρονος, *tempus*; et Λογος, *sermo*.

CHRONY, Συγχρονος, *temporis ejusdem*; *coetaneus*, *contemporaneus*; an *intimate friend*, and *contemporary*, *coeval*.

CHRYSO-COLLA, Χρυσocolλα, *chrysocolla*, *auri glutinum*;

glutinum; vulgo borax; gold-folder: R. Χρυσος, aurum; gold; and κλλα, gluten; glue.

CHRYSO-GONUS, "Χρυσογονος, chrysogonus: R. Χρυσος, aurum; et Γονος, generatio; ex Γεινομαι, fio: Nug."—gold-ore.

CHRYSO-LYTE, Χρυσολιθος, chrysolithos, lapis aureus, seu aurei coloris gemma; a precious stone of a gold colour: R. Χρυσος, aurum; et Λιθος, lapis.

CHRYSO-STOM, "Χρυσοστομος, Chryso stomus; Cbryso stom: R. Χρυσος, aurum, gold; et Στομα, os; the mouth; golden-mouth: Nug."

CHUBBY, Κεφαλη, caput, capito; et rusticus, et piscis; a large-headed, fleshy-faced person: unless we may look on *chub* as only a contraction of *chberub*, who is generally represented full-faced.

CHUCKLE, Κιχλιζεν, immoderatè, et effusus ridere: we make use of it in a gentler signification, only to giggle, snigger, titter, simper.

CHUFFY, "either from the same root with *chub*, and *chubby*; or else from Κυββα, ποτηριον, cupa, cuppa, cyathum, è quo bibimus: Voss."—"certe satis eleganti metaph. præsertim si, ut suspicor primitus de rustico grandi, ventrioso, et tam gulæ, quam temulentia dedito dictum fuit: omnino ut de Bonoso tyranno à laqueo pendente lusit vulgus, amphoram pendere, non hominem: Skinn." *bere bangs a gotch, not a man.*

CHUM; "ab Armor. *chom*, simul morari, habitare, contubernalis: Lye."—but the whole force of the expression seems to consist in the adverb *simul*, and the preposition Συν, con; i. e. cum; unde *chum*; one who lives with another; a companion.

CHURCH, Κυριος, Κυριακος οικος, Κυριακον, dominicus, domus Dei; a kyrke, or kirk, the house of the Lord, or the house of worship. Cleland (Way. 15) derives it from the Celtic *kir*, *cir*, or *circle*, and *rock*, a stone; like Stonehenge: both consequently Gr.

CHURCH-LITTEN; the church yard; or more properly speaking, the road, or path way that leads to the church: "fortasse à Sax. lædan; Teut. leyten; ducere; via ducens ad templum: Skinn."—but the Dr. ought to have considered that to lead is Gr.: see LITTEN. Gr.

CHURN, "Κιρνω, quod idem est ac Κεραυνυμι, Κεραυνω, misceo; quod agitationis violentiâ, quæcunque in vas istud immittuntur, primo confundi, et mox discerni, atque in suum quoque temperamentum coalescere solebant: Jun."—a vessel, in which milk being put, by continual agitation mixes all the parts together, and at length causes the unctuous particles to unite together, and become butter:—or perhaps *churn* may be derived à Γυρος, Γυρω, in orbem verto; to turn round; quasi *gryn*, *churn*, because whirled round.

CHYLE, "Χυλος, succus; juice: Nug."—the first concoction.

CIBORIUM, "Κιβωριον, ciborium; a vessel that holds the host: Nug."—the Dr. seems to have mistaken Κιβωριον for Κιβωριον, which signifies *artucula, capsula, scriniolum*; and may be applicable to the *pyx*, or box that holds the host: but Κιβωριον, according to Hadrianus Junius, *pro poculo capaci accipi potest: et επι Πολυεια*, says Hesych. a cup, or wine-vessel, set on altars.

CICATRIZE, Κικνω, cicatrico, valeo; to grow well, to heal; as a wound: though If. Voss. is of opinion it ought rather to be derived from Κεκαυτερις, à Καυθηριαζω, cautare inuro, cautare amputo:—but all wounds do not require the caustic; neither are all scars produced by burning: but all wounds, when healed, cicatrize, or form a scar.

CICHORY, vulgarly written, and pronounced *succory*; Κιχωρον, et Κιχωριον, cichorium; the wild endive.

CIDDE; "cbid, rebuked; Verft."—consequently only another dialect for CHIDE; which is Gr.

CIMBRI; Clel. Voc. 202, says, "it originates from *kym*, one of the most antient Celt. words for a mountain; it is a variation of *kean*; *bead*:" i. e. *ken*, or *pen*, or *ven*; the *bead*: and consequently will take the same deriv. with KYM-BROBRITONS, VENALITY, &c. Gr.

CINCTURE, Ζωννω, zingo, cingo; to gird, surround.

CINDERS, Κοις, pulvis, cinis, cineres; powder, dust, and ashes.

CINGLE; Ζωννω, zingo, cingo, cingulum; a girt, girdle, or belt.

CINNABAR; Κινναβαρι, cinnabari; gummi arboris Indicae; the gum of an Indian tree.

CINNAMON; Κινναμων, cinnamomum; frutex brevis, cujus dos omnis in cortice est; the cinnamon shrub, whose virtue is in the bark.

CINQUE-PORTS; Πεντε-πορθμοι, quinque-portus; the five capital ports, or havens, which lie on the East coast of England, towards France; namely, *Hastings, Dover, Hitb, Rumney, and Sandwich*; the inhabitants of which towns have many privileges and immunities; they have also a governor, who is stiled *Lord Warden of the Cinque Ports*, having the authority of a lord admiral in places not exempt: R. Πεντε, Dor. Κενκε, quinque, unde *cinque*; five; and Πορθμος, portus; a haven, harbour, or frith.

CIRCENSIAN, Κιρκησια, circensis; belonging to the circus; Κυκλος, Κιρκος.

CIRCLE, Κιρκος, circus; Κυκλος, circulus; a circumference, or circle; every part of which is equidistant from the centre. Clel. Voc. 10, tells us, that *sir*, or *cir*, is metonymically used for the ruler of a *cir*, or *shire*; à Κιρκος, circus; a circuit, or *shire*; from whence Κυρ-ιος, dominus, vel *berus*; and from thence likewise may be derived the expression.

pression of a judge on his *circuit*; not certainly from his journeying round in a *Κίρ-κος*, *circus*; a *cir-cle*, or *cir-cuit*; but from his visiting the different *Κίρ-κοι*, *cirs*, *shires*, or *districts*, under his jurisdiction, and of which he is the *Κυριος*, *dominus*; *head*, or *chief ruler*: so that indeed it may derive à *Κυρ-ιος*, vel à *Κερ-εν*, *scindere*, *dividere*; a *shire*, *county*, or *division*.

CIRCUM, used in composition with many words, which may be found under their respective articles.

CIST, “*kist*, or *kissed*: Vest.” — but KISS is Gr.

CISTERN, “*Κιστη*, *cista*, *cisterna*; quòd in eâ aliquid reponatur; a *reservoir*; ut à *luceo*, *lucerna*; *lateo*, *laterna*; *taba*, *taberna*: Voff.”

CITE, *Κιω*, *Κιῶ*, Ion. *Κιτω*, *citeo*, *cito*; to *summon*: vel à *Σεωω*, *citeo*, *moveo*; to *move*, *induce*.

CITERN } *Κιθαρα*, *citbara*; a *harp*.
CITTERN }

CITY, *Συσιεναι*, *co-eo*; unde *civis*, *civitas*; a *state*, *community*: possis tamen, says Voff. et eâpse de causâ (quòd in unum coeuntes vivant) *civis* deducere à *Κιω*, quod est *eo*, *vado*; quòd nempe in unum veniunt cætum, et sub legibus iisdem vivant; because they live together in society. Clcl. Voc. 114, n, says, that “*civis*, and *civitas*, answer to *chef*; *the head*.”—if so, then it is evidently Gr. as he would have seen, had it been written *kepb*, instead of *chef*.

CITRON, “*Κίριον*, *malum Citrium*; a *fruit brought from Media*: Nug.”

CIVET, *zibetbum*, ab Hebr. ציבט *fluere*, *stillare*; est enim *sudor inter bujusce animalis testiculos concre-scens*; a *perfume*, like *musk*: Ainsw.—the perfume which the animal, called a *civet-cat*, produces, is of the consistence of honey, and seems to be extracted from certain glands, which lie between the coats that compose the bag from which the *civet* is taken, and which lies under the belly of that creature.

CLAME, commonly written *claim*; *Καλω*, *clamo*, *voco*, *provoco*: to *call aloud*, a *clame*, a *right*; to *challenge*.

CLAMMY, *Κολλα*, *gluten*; *glue*: Junius quotes Hesych. for the word *Κλαμαραν*, which he explains by *πλαδαραν*, *ασθενη*, *biemelam*, *invalidam*; *moist*, and *weak*; but neither of those words seem to answer our idea of *clammy*; which is rather *glutinous*.

CLAMOR; either from *Καλω*, *καλῶ*, *clamo*, *clamosus*, quasi *clamorosus*: or else perhaps more properly from *Κλαυθμος*, *fletus*, *ploratus*; a *weeping*, *wailing*, or *any loud noise*: since Hesych. explains *Ολοθυγμος*, (which properly signifies *the shout before battle begins*) by *Κλαυθμος*: yet Junius,

under the art. *clamour*, quotes Hesych. for the use of the word *Κλαμυσναι*, which he explains by *Βοησαι*, *Καλειςαι*, *clamare*, *vocare*; to *call aloud*; and this perhaps may have given origin to our word *clamor*: though, under the art. *trumpet*, he is rather of opinion, that *clamo* is derived à *Κλαω*, *pro κλαιω*, *fleo*, *ejulo*, *ploro*, to *make any wailing noise*; by inserting the letter *m*: and has given many other instances.

CLANCULAR } “*Κεκαλυμμενος*, *occultus*;
CLANDESTINE } *bidden*, *secret*; R. *Καλυπτω*,
κλεπτω, *κλεμμαδον*, *κλεμμαδιως*. If. Voff.”

CLANG } “*Κλαγγη γερανῶν*: Iliad. III Γ. 3.
CLANK } see CRANE: Gr. Upt.”

CLAP, a *disease*; *Λαγως*, *lepus*; “*Gall. lapin*, *cuniculus*; unde *clapier*, *vivarium*, feu *septum cuniculorum*; unde *clapiers d’ulcere*, *sinus ulceris*; *vox chirurgica*; unde *clapoir*; Fr. *Gall. bubo* proprie dictus, quia sc. *in inguine oritur*: Skinner’s friend Th. Hensh.”—as if we were to say with an inuendo, *that gentleman keeps a private warren*.

CLAP, *slap*; *Κολαπω*, *tundo*; *Κολαφος*, *alapa*; a *box on the ear*.

CLARENCEAUX *king at arms*; this officer derives his name from George duke of *Clarence*, brother to Edward IV.; that king, on the death of the duke, having instituted his *herald* one of the kings at arms:—but *Clarence* itself seems to be derived à *Κλειος*, *gloria*; *glory*, *splendor*:—with regard to the office of *Clarenceaux*, see NORROY *king at arms*: Gr.

CLASH, *crash*; “*Κλαω*, *Κλαζω*, *κλαζω*, *frango*; to *break*. Upt.”

CLASP, *Απω*, *Αψω*, *apto*, *necto*, *jungo*; to *connect*, *bind*, *fasten*: Skinner quotes Casaub. for deriving nostrum *claps* à Gr. *Κολλαβοι*, vel *Κολλοπις*: but does not approve of that deriv.; though he has not given any reason why he rejected it:—the reason why it has not been adopted here is, because both those words bear too distant a sense in Gr. to what we conceive of the word *claps*.

CLASSIC, *Καλω*, *voco*; to *call*; quasi *calassit*, à *calando*, *vocando*; quia *exercitus per cornu vocantur*; an *army*, or *navy assembled and called together by the sound of the horn*, or *trumpet*.

CLATTER, *Κελαδος*, *strepitus*; *Κελαριζω*, *strepito*; to *make a noise*.

CLAUDICANT, *Κυλλος*, *claudus*, *claudicans*; *balting*, *limping*, *lame*.

CLAVI-CHORDS, *Κλεις*, *clavis*; et *Χορδη*, *chorda*; a *key-stringed instrument*, like a *spinet*, or *harpfichord*.

CLAUSE, *Κληνω*, *Κληνω*, Dor. *Κλαιδω*, *claudio*; to *shut up*; *close*; *come to a conclusion*.

CLAW; *Γλαφω*, *scalpo*; to *scratch*: vel potius à *Χηλη*, *forceps*, vel *forfex*; *quales cancrorum*; de
avian

ovium quoque unguibus dicitur : Casaub.—but these are rather *the talons themselves, than the action of those talons* : see CHLEYS. Gr.

CLAY, Χαλιξ, or rather Χαχληξ, *calx, calculus* ; *chalk, clay, loam*.

CLEAN, Κλειος, *inclitus, præclarus* : vel à Κεος, *vacuus, inanis*, as *he is clean gone* ; Casaub. “vel mallet, si satis Græcus essem à Καλλυνω, *pulchrum, seu venustum reddo, verro, mundo* : Skinn.” —à Καλλος, à Καλος, η, ον, *pulcher* ; *to beautify, to purify*.

CLEAR, Κλειος, Κλειος, unde *clarus* ; *gloria* ; *glory, splendor, shining* ; Junius derives *clear* à Γαλειος, *serenus, splendidus*.

CLEAVE *asunder*, Κλαω, *frango* ; *divido* ; *to break, divide, or cut in twain*.

CLEAVE, or *stick close* ; Κολλαω, *adglutino, adjungo* ; *to adjoin, adhere*.

CLEMENCY, Κηλειον, *πραῦνεν, lenio, clementem reddo, clementia* ; *evenness of temper, mildness of disposition*.

CLEPED ; “Sax. cleopan, clypian, clypan ; *vocare, nominare, appellare* : Lye.”—perhaps all these words are but another dialect of Καλειω, *voco* ; Καλειω, Κεκληκα, quasi Κεκληπα, contracted to Κηπα, unde *cleped* ; *called, denominated*.

CLERGY } “Κληρος, *clerus* ; Κληριος, *clerical* } *cus* ; *a lot, portion, or inheritance* : *the clergy were so called, either because they were reckoned to be the inheritance of the Lord (and consequently had no inheritance with the people in the promised land) ; or because the Lord was deemed their portion, - and inheritance* : Nug.”—to which let me add, that David, in Ps. xvi. 6, makes use of this expression, *the Lord himself is the portion of mine inheritance* : R. Κληρος, *sors* : he goes on, and says ; *thou shalt maintain my lot* : i. e. *mine inheritance* ; *sors* ; *hereditas*. Clel. Way. 41, and Voc. 56, says, “from *cal*, we have that so much distorted word *clerus*, (quasi *callerus*) the etymon of *clergy* ; but in fact only a barbarously latinised contraction of *caller* :”—be it so ; still it is Gr. ; for *cal*, *al*, *bal*, or *ball*, are no more than contractions again of Αυλ-η, *aula* ; *a hall, or college* ; whence, according to his own etym. *baller, scholar, caller, callerus, clerus, clergy*.

CLEVER ; “Γλαφυρος, *scitus, et venustus* : Plutarch, speaking of Cleopatra, calls her Γλαφυρη κωρη, *a clever woman* : Upt.”—there is however another deriv. which though not so ingenious, seems to approach nearer to the orthography of our word *clever*, viz. Κλειος, *gloria, celebritas, splendor nominis* ; *reputation, fame, renown*.

CLICK-clack, Κλαζω, *strido, clango* ; *to make a noise, like a clock*.

CLIENT, Καλειω, *voco* ; *to call* ; *to consult with*

a patron : or else from Κλειω, *celebro* ; *to celebrate one's patron* ; utpote *qui colebat patronum* :—but If. Voss. derives *cliens* à Κλυων, επακκων, *audiens, obediens* ; *one who obeys, or follows the counsel of his patron*.

CLIFF, Κλις, Æol. Κλιπος, *clivus, devexitas* ; *a declivity* : or rather our word *cliff* may be derived from *cleft*, the participle of *cleave asunder* : good old Verst. writes it *clif* ; and calls it *a rock on the sea syd, seeming cleft, or cloven* ;—and yet could not see that it was consequently not Saxon, but Gr. : à Κλαω, *frango* ; *to break*.

CLIMACTERIC, “Κλιμακτηρικον, sc. ελος, *climactericus, sc. annus* ; *a year that ascends by certain degrees* ; as from 7 to 7 ; or from 9 to 9 ; R. Κλιμαξ, *a gradation* : Nug.”—this interpretation is obscure enough ; for nobody can understand it ; at least *the climacteric years do not rise*, as the Dr. has here observed from 7 to 7 ; for that makes but 14, or 21, or 28 ; but from 7 to seven times 7, which is 49 years ; and then to 7 times 9, which is 63 years, *the climacteric* ; and lastly *the grand climacteric*, which is not, as the Dr. supposes, from 9 to 9 ; for that is but 18 ; but is 9 times 9, which is 81 years ; at all which periods, viz. 49, 63, and 81 years of age, some dangerous fit of sickness, some extraordinary calamity, (it could not possibly be any lucky event ; but) even death itself has superstitiously been supposed to have attacked mankind :—but all these fond and frightful imaginations of Chaldæan and Egyptian extraction, have been long since deservedly exploded.

CLIMATE, “Κλιμα, αλος, *cæli inclinatio, terre tractus* ; *the inclining, or bending of the heavens* : R. Κλιω, *inclino* ; *bending* : Nug.”

CLIMB, Κλιμαξ, *scala, gradus* ; *ascending by steps* : a figure in rhetoric ; also a figure in writing, *a progressive ascent of ideas*.

CLINIC, “Κλινη, *lectus* ; *a bed* ; *a bed ridden person* : R. Κλιω, Nug.”

CLIP *the coin* ; Κλεπω, Κλεπω, *clepo* ; *to steal, or pilfer* ; *to diminish, or take away part of the public money, by filing, sweating, &c.*

CLIP, or *cut* ; “Belg. *knippen, snippen* ; *resecare, præcidere* ; *to cut with a pair of shears, or scissars* : Sax. clypan ; Iceland. *kliþa, torquere forfice, unguibus, digitis* : Lye.”—but as all these words seem to carry the idea of *cutting, dividing, separating*, they may be only various dialects of the verb Σχιζω, quasi Σχινοω, *scindo*, by transposition *scido, scipo, snipo, snip, clip*.

CLIP, *enfold* ; “Sax. *clippan, clypþian, beclippan* ; *amplecti* : Skinn.”—*to embrace, clasp, or enfold* : from all which perhaps it is possible the Saxons have given us only a transposition of Πλεκω, *plico* ; quasi *clipo* ; *to embrace*.

CLOAK, Καλυπτω, *occulto*; to *hide, to cover, in cold or rainy weather*; unless we chuse to derive it from Χλαμυς, *cblamyς*; à Χλιανω, *calefacio*; unde et Χλαινα, *lena*; a *soldier's cloke, or cloak, to keep him warm*.

CLOCK, à Κλαζω, κλαξω, κεληγα, unde *clango, clamo*; unde *clock*; from the constant *click clack noise of its beating, or the loud sonorous tone of its striking*.

* **CLOD**, Κολοβον, *globus*; a *lump of earth*: or else it may be of Sax. orig. as will be observed in that Alph.

CLOG, “Κλοιος, *vinculum, collare caninum, jugum ligneum*; quo *ferociores canes domitantur*: Casaub. and Jun.”—but Skinn. supposes it to be derived à *log*; and *log* he supposes to be Sax.; but it will be seen under that art. that the Dr. himself acknowledges, felicissime alludit Gr.

CLOISTER } “Κλειθρον, *claustrum*; a *prison*;

CLOSE } or any place *shut up, or enclosed*:

CLOSET } R. Κλειω, *claudo*; to *shut up*:

Nug. and Upt.”—vel à Κλεις, *clavis*; a *key*, to *lock up with*. Clel. Voc. 56, by no means admits of this deriv.; but says, that “the Romish monks, changing names and things, formed the word *claustrum, a cloister*, much as the Italians call the Grand Signor’s *serai* (which signifies a *bead mansion*) *ferraglio*, from the accessory idea of inclosure, or confinement, especially of the women:”—he would therefore derive *cloister* à *callister*; *the abode, cal, or bal*, appropriated to the *colators, callers, or scholars of colleges*:—but all these words seem to originate from Αυλ-η, a *hall, school, or college*.

CLOTH, commonly written *cloath*; but derived from Κλωθειν, *nerē*; to *spin*; because originated à Κλωθω, *Clotbo*; *one of the destinies, supposed to spin the thread of life*.

CLOUD, Αχλος, *caligo, tenebra*; *darkness, obscurity, or any obstacle that brings a shadow*.

CLOVE of *garlic*; Lye very justly supposes that the expression *clove of garlic* is derived à Sax. cleofan, *findere*; but then he ought to have traced it up to the Greek; as we have seen under the art. **CLEAVE asunder**. Gr.

CLOVE, *spice*; Κλαβα, Æol. pro Κλαδα, Hesych. Κλαδαν, Κλαδον, ραβδον, *clava*; “unde Sax. *clufe*; *spica, allii nucleus, caput*; q. d. *clavus allii*: Skinn.”—but perhaps the Dr. is mistaken, if he supposes that *clove, the spice, and a clove of garlic* originate from the same root: *clove, the spice*, is derived, as he acknowledges, à *clavo, ob luculentam satis clavi similitudinem*; but a *clove of garlic* bears no such resemblance; and therefore he need not have added, vel, si mavis à Sax. *clufe, spica allii nucleus*:—now, *the allii nucleus*

is a *different thing*; as we have seen in the former art.

CLOVER; Χλωα, *berba: virens, gramin*; a *grassy herb*.

CLOUGH, Κλαω, *frango*; unde Sax. *clough, rima quedam, seu fissura*; a *cleft in a rock*: a *kynd of breach down along the syde of a hill*: says Verft.

CLOUTED cream: see **CLOD**: Gr. being *milk, or cream thickened up*.

CLOUTED-shoe; “Sax. *clut, pittacium, sutura*; γεclutod, *beclouted, or patcht*: Skinn.” who has given us another signification à Fr. Gall. *clouet*; *clavulus, seu parvus clavus*; diminutivo τὸ *clau, clavus*; qui *calceos parvis clavis confixas habet*;” *shoes with nails at the bottom*:—but this is seldom used in the sense of a *clouted shoe*; and should it be so, even then it is Gr.: see **CLUB**: Gr.

CLOWN, “Χλωνης, *agrestis, ferus*; *rude, and rustic*; proprie *qui in virenti gramine cubare solet*: R. Χλωα, *gramen*; and ευνη, *lectus*; a *bed*: Hom. Iliad. I, IX: 535, Upt.”—or perhaps *clown* may be derived from Κολωνος, *coltis, tumulus, locus editus*; *one who inhabits the hills, mountains, or eminences*: let me just hint another deriv. which may be the right one; viz. that *clown* may likewise be only a contraction of Κωλον, *membrum*; unde *colonia, and colonus*; a *husbandman, or farmer*; *one who lives in the country*.

CLOY, “Χλιω, *deliciis frango*; *palled with pleasure*; a *palled appetite*: Upt.”—this is certainly to be preferred before Εγγυσσαειν, et Εγγλυκαζειν, in Casaub. as quoted by Jun. if Casaub. did not intend that rather as a deriv. of *glut*; as when we say *glutted with sweets*: Junius himself supposes it derived from *clog*; and Skinner and Lye from *claudere*; but *claudo* is derived à Κλειω: let me only add that *cloy* may perhaps be derived à Κλοιος, which primarily signifies a *log*; and might afterwards have been applied to the idea of *filling, blocking, or choaking up*.

CLUB, or *batt*; Κλαβα, Æol. pro Κλαδα, quod Hesych. exponit ραβδον, *clava, clavus*: Κλαδα, proprie *ramus ex arbore recisus cum nodis*; *quali uti Hercules solet*; a *knotty club, or battoon*: unless with Skinn. we may suppose it to be contracted from Κολαπιω, *percutio*; to *beat, strike, or knock*.

CLUB, or *society*; “Sax. cleofan, cleafan, *findere*; uti sc. symposii sumptus in æquales portiones, seu symbolas *finditur, seu scinditur*: Skinn.”—the Dr. is right as to his explanation; but perhaps not so as to his deriv. if he thinks that the Sax. cleofan is the original; for it is undoubtedly but a derivative from the same root with our word **CLEAVE**, i. e. Gr.—it is very remarkable that Clel. Voc. III, n, has given us a Celt. deriv.

deriv. totally different from the foregoing, and yet conveys the same idea; for he says, that "the solemn banquets of the antient Britons were supplied among the parties by common contribution:"—and then in his note observes that "such entertainments, so far as they depended on each furnishing his part, were, literally speaking, collations, or more properly clubs; a word of the highest antiquity, though now in such common use: *ibb*, in the sense of *partition*, or *dividend*, is radical to *club*, by contraction from *col-ibb*, or meeting, at which each man contributes his share, contingent, dividend, or *quota*:"—but in p. 191, he tells us, that "*ibb*, *beb*, and *eve*, in the sense of *separation*; gives our English word *every*, which means *single*, or *separately* taken:"—and here it signifies each, separate person contributes his particular share, towards raising the whole sum: only now it is probable that *ibb* is Gr. as we shall see under the art. EVE: and perhaps it would be difficult to shew how *col*, and *con*, should be Celtic.

CLUCK, or rather *clock*, as a hen; "Κλωζω, κλωξω, *clamo*, more *graculorum*: Upt."—though this may be the true deriv. yet I must desire leave to dissent from this learned and ingenious gentleman in this art. because of the great diversity of ideas: *to cluck*; in our language signifies *the noise of a hen calling her chickens*; but Κλωζω in Gr. signifies *the chattering and clattering of jack-daws*, as it were in derision of the by-standers; and hence has been transferred to the theatre, to express *the scorn and resentment of the audience*: Κλωζω, *explodo à theatro, sibilo*; says Hederic: this now being so totally different an idea from the *clucking of a hen*, when she calls her chickens, we may rather derive *cluck*, or *clock*, à Καλεω, *voco*; *to call*; unde Κληθεις, *vocatus*; *called*; the idea implying more the notion of *calling*, than *the noise that is made*.

CLUE, or *bottom of thread*: Κυλιω, *volvo*, *voluto*; *to roll*, or *winde round*; or perhaps *clue* may be only a different dialect of Κλωθω, *glomero*; unde *glomus*; *a bottom of thread*, &c.

CLUMPS; Skinn. derives this word à Χωλοπυς, *claudus* (Hederic writes it Χωλοιπυς, if it is not a mistake);—but what connexion Χωλοπυς, *claudus*, can have with Belg. *kloute*, vel *potius klomppe*, or the Teut. *klump*, *massa*; or the Belg. *lompfch*; *supidus*, *piger*; or with our word *clownish*, would not be easy to say; unless when we use the expression *clump-footed*, for *club-footed*.

CLUMPS; or *knots of trees, flowers, &c.* Λοφος, *collis*, *tumulus*; *a little billock*; *flowers, or shrubs, planted in patches*; so as to have the appearance of *rising mounds, or small hills*.

CLUNG: by the deriv. Skinner has given of

this word, we might imagine he intended to derive it from a different orig. to the verb *cling*; for he has derived *clung* à Sax. *clingan*, *marcere*, *macie confectus*, *præ macie ossibus bærens*; and yet even by this interpretation, *bærens*, *clung*, seems to be only the past tense, or participle of *cling*: but perhaps he meant a different word, since he explains *Halp-clungu*, by *semi-gelatus*, *fame*, *seu frigore semi-mortuus*; which is a different idea from *cling*, or *stick close*.

CLUSTER: both Jun. and Skinn. have derived *cluster* à Sax. *clýrter*; Belg. *kliffen*; *cobæ-rere*; ac proprie magis, *lapparum instar*, *mutuo sibi adhærescere*: however Junius adds, *puto esse cluster* à *glus*, i. e. *gluten*: if so, then it naturally descends à Γλια, Γλοιος, *gluten*, *viscus*; any number of small bodies adbering, like a bunch of grapes; *sticking together, as if glued*.

CLUTCHES: Junius explains it by *hamatæ ungulæ*; and derives it from Belg. *klutsen*; *quaterere*, *concutere*; which are different ideas: he then refers us to *clash*; but might better have said *clasp*; since Shakespear has used it for *clasp*, or *grasp*, in *Mackbeth*: Act II. sc. 2, where he has made him speak to a visionary dagger thus;

Is this a dagger, which I see before me,

Th' handle tow'rd my hand? come, let me clutch thee;

let me gripe thee fast: in this sense I should be glad to find the nearest etym.: Lye in his Add. says, Sax. *hand geclihc est manus collecta, et contracta*:—then it is natural to suppose that *clihc*, and *clutches* are really no more than contractions of *collecta*, quasi *collutches*, contracted to *clutches*; that is, *colligo*, i. e. à Λεγω, quod proprie est *Συναγω*, *colligo*; *to collect*, or *clench together*.

CLUTTER. see CLOTTER in CLOD. Gr.—Cafaub. would rather derive *clutter* à Κροθλος, *pulsus*, *plausus manuum*, *pedumve*; *συχροθλημα*, *coitio*, *conspirationis*; Anglis *clutter*; *sonus inconditus*, *tumultus*;—he has certainly explained it properly; but the deriv. seems to be hard; for this would agree better with our word *clatter*, or *noise*.

CLYPED: Verstegan supposes it to be Sax.; but it is probably only another dialect for CLASPED: Gr.; unless we understand it in the sense of *called*; and then it orig. à Καλεω, *voco*; *to call*.

CLYSTER; commonly written, and pronounced *glyster*; "Κλυστηρ, κλυστηριον, *clyster*; *id quo alvus eluitur*: R. Κλυζω, *to wash*; or *cleanse*: Nug."—*an injected purge, to rince the bowels*.

CNAPA, "a boy, lad, lackey; heer-hence cometh our word *knave*: Verst."—but *knave*, as we shall see, is Gr.

COACH, "Καροχιον, *caroche*: Upt."—since COACH is but a contraction of *caroach*, and *caroach*

caroach, is undoubtedly derived from CAR, it is referred to that art.

CO-ACTION, Συν-αγω, *cogo*, *aduno*; to act together, to unite forces.—We have many other words in our language, beginning with the prepositions CO, COL, COM, CON, or COR, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

CO-ÆVAL; Συν-αιων, *tempus vite hominis*; of equal-age: Vossius says, Αιων dicitur quasi Αικον, *semper-existens*; unde deducitur *ævum*, inserto v consono, more Æolum, ΑιϜων, quomodo ab Ωον, *ovum*; ab Οις, *ovis*; et à Λειος, *lævis*; &c.

CO-AGULATE, Συν-αγω, *cogo*, *coagulo*; to curdle, or congal.

COAL, to burn; Καλω, Dor. pro Κηλω, *comburo*: “malim caleo deducere à Dor. Καλειος, pro Κηλειος, quod Hesych. exponit καυσικος, θερμος, λαμπρος, *Ignis* epitheton est apud Hom. Iliad. Σ et X. Καλειος vero ab Hebr. quod est *torrere, affare, ustulare*; unde et Germanicum *kolen*; ac Belg. *kolen*, i. e. *carbones*: Voss.”—it might be worth while to inquire why our English word *coals* differs so much from the orthogr. of other languages.

CO-ALITION; Αλω, extrito δ, Αλω, *alo*, *alesco*; *ascendo*; nam quæ aluntur, in altitudinem assurgunt; a living together, bred together, and uniting together in the same principles, growing together in one system; the junction of parties.

CO-APTATION, Απιω, *apto*, *jungo*; a joining together.

CO-ARCTATION, Συν-αρκειω, *arceo*; to drive together.

COARSE, Κραιας, *caro*, *creassus*, *crassus*; *gross*, *fleshy*, *homely*: Skinner writes it *cours* (perhaps it ought to have been *coars*) and says, “si Græcus essem, deflecterem à Χερσος, *incultus*, *asper*; proprie autem à Græcis de terrâ dicitur; nobis de panno, &c.”—we have another orthography in Jun. who writes it *course cloth*; and quotes Harmarus, qui putat dictum quasi *cherse* à Χερρος, vel Χερσος, *incultus*, *asper*, *rudis*; but then immediately adds, “sed vide annon rectius per metath. derivetur à *crassus*, aut *grossus*.”—he should have gone a little farther, and traced those two words to their original Gr.; as above.

COAST, or *shore*: “à Latino fonte, q. d. *littoris*, seu *maris costa*, i. e. *latus*: Skinn.”—but in the first place, *costa*, as we shall see, is not an original word:—and in the next place, we may very much doubt whether the word *sea-coast* be derived from the Latin word *costa*: but as Junius very justly remarks, *medii ævi scriptoribus ora maritima dicebatur costera*; the *sea-side*: and yet it looks by this interpretation, as if our

word *sea-coast* did originate from *costa*, in the sense of *latus*; the *sea-side*: unless we may suppose that the *sea-side* is only a contraction of *beside the sea*, or *near the sea*, bordering on the sea: and it is observable that even now there seems an unavoidable connexion of ideas between these words; thus the *sea side*, or *beside the sea*; *latus*, *costa*, and *coast*; but nevertheless the deriv. may be different, tho' I have not been able as yet to satisfy my inquiries; for none of the etymol. are satisfactory: this however is certain, that if the deriv. of *costa* be established, we shall find that *costa* is Greek: see COSTE. Gr.

COAT, Χιτων, *tunica*; a vest.

COAX, “à Κυμβος, *curvus*; unde Κυμβη, et Κυμβιον, εδος πλοιου, παραπλησιον τω σχηματι πλοιω, ο καλειται Κυμβη: Voss.”—from this word Κυμβη is manifestly derived *cymba*:

Inferimus tepido spumantia cymbia læte.

Æn. III. v. 66.

from *cymba* is derived the Cymeric word *cwcb*; and from thence the Sax. word *cozge*; *navigiolum*; and from thence *cock-boat*, and *cock's swain*, for *boatswain*: now to shew how this deriv. is applicable to the word in question; à Sax. *cozge* petit Kennettus, non ita pridem episcopus Petriburgensis L. B. *cogcionas*: *cogge* si recte conjicio, says Lye, ab hodiernis mutatum est in *cokes*, seu *coax*; quod ejusdem esse originis vult idem doctissimus præsul: nautæ enim istiusmodi per vicus vagantes, *fictis*, *febilibusque* de naufragiis *narrationibus* populo nimium credulo *imponere* solent, ac pecuniâ *emungere*:—and from this custom of *sailors imposing* on the credulous vulgar, has been derived our word *to coax*, or *weedle*, men out of their money, by false pretences of *shipwreck*, &c.

COB, or “*basket* to carry upon the arm: Ray.”—let it be carried wherever, and however it may, it seems to be but a contraction of *corb-is*; which Littleton observes, may be Gr.: forte ut ab οροφος, *orbis*, ita à κορυφη, *corbis*; a *twig-basket*, *pannier*, or *skop*.

COB, or *bird*, “Κεφαλη, *caput*; unde Teut. *kopff*; Sax. *coppe*; the *head*; *apex*, *culmen*; the *sea-cob*, or *sea-gull*; *comenio*, *gavia avis*: Skinn.”

COB-IRONS: “from the same root; q. d. *ferramenta capitata*, vel *apicibus prædita*, *fastigiata*; the *and-irons*: Skinn.”—though indeed his definition seems to agree more with *the spit*, than the *cob-irons*; which in Latin are properly called *cratenteria*; because they belong to the *fire-grate*: the deriv. however may be right.

COBLER, Απελλω, *pello*, *compello*; unde *copula*: vel, à Συμπλοκη, à Πλοκη, sive Πλοκα, per metath. *copla*; à Πλεω, *plico*; Ger. Voss. but Isaac rather prefers *coapula*; ab *apio*, (inuf. pro *apio*,

apto, Απλω) *jungo, necō*; to join, unite, sew pieces on old shoes.

COB-NUT, “*Κεφαλη-μυκηρος, caput-nucris, vel nux*; a large-nut: also *lufus puerilis, q. d. nux primaria, seu vitrix*: Skinn.”

COB-WEB. Skinner tells us, it is derived from the Belg. Teut. and Sax. tongues; but both parts of this compound are Greek; the former we have seen under the art. ATTER-COB; and the latter will be seen under the art. WEB, or WEAVE, to be Greek.

COCHE-NEAL, “*Κοκκος-βαφικη, Lat. Barb. cochinilla*; Fr. Gall. *cochenille*; Hisp. *cochinillo*; Ital. *cociniglia*; q. d. *coccinula*: Skinn.”—but all these words answer only to the former part of this compound, viz. *Κοκκος, coche*; what the other is, viz. *βαφικη*, neither the Dr. nor any other etymol. has as yet informed me; Skinner however has very properly defined it by *granum infestorium, tinctorium*; sic enim dicitur *vermiculus quidam, qui in grano tinctorio, fructu ilicis coccigeræ, vel potius in ficu Indicâ, nascitur, quique splendidissimum purpureum colorem exhibet*;—still this does not account either for *βαφικη*, or *neal*: *βαφικη* is undoubtedly derived à *βαπλω, tingo*; to dip, dye, or tinge; and perhaps *neal* may be either an Indian termination, expressing the same thing; or may be only a different dialect of *novulus, novellus*; *new*; *the new-invented*, or *new-discovered berry in the art of dying*: and then it would be derived à *Νεος*.

COCK
COCKEREL } *Κοκκυζω, coccuζo, canto, ut cucu-*
COCK'S-comb } *lus; ut gallus gallinaceus; to*
crow like a cock:—minimè interim prætereundum, says Jun. quòd *Κωκαλον, Hesyeh. exponit εδος Αλεχθρονος, genus galli gallinacei*: “item *crista galli*; q. d. *galli pecten, et sane pecten incisuris (incisuris) suis satis graphice exprimit*: Skinn.”—and from hence, tho’ with a different orthogr. a *stilly, vain fellow* is supposed to have been called a COXCOMB; as the Dr. likewise informs us under that art.: “verum, quoniam *coxcomb proprie stultum affectatum, et de se magnificè sentientem notat; quia sc. cristam suam, instar galli superbientis erigit*.”—one who is as vain and as proud as a strutting cock, with a high erected comb.

COCK apparel; a strange distortion of the Fr. Gall. *quelqu (quelque) appareil; aliquis apparatus*; or rather *qualis apparatus!* i. e. *magna pompa, magnus fastus*: “sed unde inquires *quelques?* certe ab Ital. *qualche*, idem signante; hoc à Lat. *qualis*, q. d. *qualicus*: Skinn.”—certè à Gr. *Οιος, Ποιος, quasi quouis, quoilos, qualis, quelques*: what kind, what sort:—as for the latter word *apparel*, it has

been already considered: so that *cock-apparel* signifies what fine apparel! how fine is he!

COCK of a barrel; “à figurâ rostri, vel capitis gallinacei, *spibunculus ille ex quo depromuntur liquida dicitur est*; the cock of the conduit: Jun.”—this gentleman is undoubtedly right as to the former part of his definition; but *the cock of the conduit* means a different thing; as will be shewn under the art. COCKEY: Gr.

COCK-boat; we have already shewn, under the art. COAX, from whence this word is derived; let me only observe here, that Shakespear in his *Lear*, act IV. sc. 6; has called it only *the cock*; in his admirable description of Dover Cliff, which was so steep, that to look down,

The fisher men, that walk upon the beach,
Appear like mice; and yond tall anchoring bark
Diminish'd to her cock; her cock a bouy
Almost too small for sight.

COCK of a gun; “parum deflexo, sc. *ab arcubus veteris militiæ ad tormenta recentioris instrumenta, sensu*; ab Ital. *cocca; crena sagittæ; coccare, accoccare; sagittam arcui aptare*: Skinn.” to notch the arrow; to make ready.

COCK of hay; *Κεφαλη, caput, apex; hay beaped up to a point*; “hinc a *cop of hay*; quod etiamnum pro eodem in Cantio usurpatur, says Skinn.” hoc autem *cop* proculdubio oritur à Sax. *coppe; apex*; q. d. *apex, seu meta fami*:—he should have proculdubio a little farther, and told us, that the Sax. *coppe* was proculdubio derived from *caput*; and that *caput* likewise was proculdubio derived from *Κεφαλη*.

COCK a hoop: it would be difficult to interpret this expression, and trace out its deriv. according to the present orthogr.: but if it were to be written *cock a whoop*, it might originate from *Κοκκυζω, or Κωκαλον οπις, quod Hesyeh. exponit. φωνη, he is all cock a whoop, i. e. he makes as much noise as a cock crowing, and is as proud of himself in the action*: Ray in his Proverbs, p. 183, octo. has written it *to set cock on hoop*; and explained it thus: “spoken of a prodigal, i. e. one who takes out the spigget, and lays it upon the barrel; drawing out the whole vessel without intermission:”—this interpretation may be very much doubted, because it is an action, which a spendthrift, or prodigal, would hardly be guilty of, I mean to be so careful about the spigget, as to lay it cautiously and carefully upon the barrel; we might rather suppose, that on such a jolly occasion, in the gaiety of his heart, he would throw the poor spigget away; and then what would become of Mr. Ray's *cock on hoop*?—should this however be found to be the true etym.

it would then be intirely Greek: for *cock*, as we have seen, is Gr. (*the barrel-cock, and the dung-bill-cock*, having one deriv.) and *HOOP* we shall hereafter find to be Gr. likewise.

COCK's swain; "corruptè *coxain*, et *coxon*; à Sax. *cozzrain*, quod componitur ex *cozz*, *cymba*; et *ppan*, *servus*: Lye."—under the art. *COAX*, we have shewn that *cock*, or *boat*, is Gr.: and we shall see that *SWAIN* is Gr. likewise.

COCK's-TRIDE, or rather *cock's-tread*, à Τριψω, Τριψω, *tero*, *tritum*; *tread*, *trodden*; "eo sc. sensu, quo pro *galli initu*, *insensu*, et *venereâ conculcatione usurpatur*: Skinn."—who could not see the Gr. deriv.

COCKATRICE; both Jun. and Skinn. could find that this word came à Fr. Gall. *coquatrix*: to which Junius adds, manifestè hac in voce agnoscas Teut. *cock*; *gallus*; et *adder*; *vipera*:—but neither of them could so manifestly perceive that both those words were evidently Gr.: sometimes *the cockatrice* is called in Latin *basiliscus*, *regulus serpens*; nota est nimirum decantatissima vulgo fabula de *galli gallinaceo* jam effœto atque ovum pariente, quod serpens excludit.

COCKER, "Κυκτω, *misceo*, *coquere*; *molliter habere*, et *laute aliquem educare*: Anglorum interim *nutriculæ*, *alumnis suis blandientes*, nunquam non in ore habent illud suum, *my sweet little cockey*: Italis quoque *cocco* est *dilectus*, *carum caput*, *e gli*, *e il mio cocco*; *babeo eum in deliciis*: Jun."—tho' he has not given us the Gr. deriv.

COCKET, or *nursed up*; "dicimus de homine *valetudinario*, qui jam meliuscule se habet, et *convalescere incipit*; q. d. est, *instar galli, alacer*; non ut prius *languidus*: vel à Fr. Gall. *coqueter*; *glacitare*, *instar galli, gallinas suas vocantis*: vel *superbè incedere*, *instar galli in suo sterquilinio*: Skinn."—in all which three instances it takes the same origin with *COCK*; but perhaps it might be nearer to derive it from *COCKER*, above.

COCKET, or *ticket*: Kennet and Skinner derive it from *cock-boat*; the Dr. however explains it by *vox mercatoria*; est autem *schedula, qua vectigalium mancipis seu publicani testantur vectigal mercium à mercatore persolutum esse*: quasi *schedula, seu apocba cymbæ*: a *custom-house ticket*.

COCKEY: Junius supposes that *the cock of the conduit*, and *the cock of a barrel*, have the same origin; so they undoubtedly would, if they meant the same thing; but perhaps *the cack of the conduit* means what is sometimes called *the cockey*, which is only a contraction of *conductus aquæ*; and if so, the etym. will be found under the art. *CONDUIT*, and *AQUEOUS*; meaning *a sewer, or conduit, to conduct, or lead off the water, ac-*

casioned by any great and sudden fall of rain, melting of snow, &c. in large cities or towns.

COCKLE-weed, or rather *coccol*, à "Sax. *co-cel*; *zizania, lolium*: hoc credo," says Skinn. "à verbo *ceocan, aceocan*; *abook, abooking*; quia sc. *segetes strangulat*:"—but so do all other weeds: "let thistles grow instead of wheat, and *cockle* instead of barley: Job xxxi. 40."

Grandia sæpe quibus mandavimus hordea sulcis, Infelix lolium, et steriles dominantur avenæ.

Ecl. V. 36.

—if this therefore be the true deriv. it comes from the Gr.: see *CHOAK*. Gr.

COCKLES, Κοχλις, Κοχλιας, *cocklea*; a *shell-fish*; R. Κοχλω, *gyro, roto*; *to whirl, or turn round*; because *the shells of many species of cockles are wreathed, camfered, and striated*.

COCKNEY; "pretium operæ facturur videor," says Jun. "si Casauboni etym. adjecerim; Οικουγενς, inquit vir doctus, est *domi natus, et educatus*; παν σφοδρα Οικουγενς apud Platonem est *genuinus Atheniensis, qui in urbe natus, raro aut nunquam foras extra natalitia pomeria pedem extulit*; *rerum omnium, præterquam urbanarum, plane expers, et ex merâ insolentiâ stultus atque incredulus admirator*:" *one who has never looked beyond the walls of his own native city; a mere domestic*.

COD-fish; Κεφαλη, *caput*; *capito*; *from the largeness of its head*.

COD, or *pillow*; "Græci Κωδια lectis hyeme imponebant, et æstate Ψιαδης: autore Laertio; lib. II. in Menedemo. Nicholson:"—notwithstanding the similarity of sound, it is evident that the *Κωδια* could not strictly signify a *pillow*; neither perhaps did this gentleman intend it should; for *Κωδια* signify *skins, fleeces*; or as we should say, *blankets, and rugs*: however, since they have a connexion with the bed, and its furniture, they might perhaps afterwards be used to express *that bundle of skins, which might be rolled up, and laid under the head, like a pillow*; and so be called by the name of a *cod to sleep on*:—it seems rather to be derived à Κοιτη, *cubile*; a *bed*, or *pillow* belonging to a *bed*.

CODDLE; Κυκτω, *coquo, coctus*; *to setbe, or boil*: vel ab Αγω, *ago, cogo, coactus*; *coagulatus*; *to quail, or curdle*.

CODE } Κωδιον, Κωδιξ, à Κως, *pellis ovina*;

CODICIL } *sheep-skin, of which parchment is made; and on rolls of which, laws were formerly written*.

CODLIN; "malum Cydonium, vel *Cotoneum*; à quo diminutum videtur: Lye."—but properly, *the malum Cydonium, vel Cotoneum, is the quince*: we may therefore rather suppose with Skinn. that our word *codlin* is derived from Κυκτω, *coquo, coctus*; *malum,*

malum, vel pomum coctile; q. d. *coctalare, vel coctiliare*; *the apple that is easily boiled, baked, or roasted.*

COB-WORM, commonly called *caddis*; "*vermis trochaesca*: nescio an à Sax. *codde*; *pera, marsupium*; sc. *ab aliquâ marsupii similitudine*: Skinn." à *Κωας, Κως*, et in diminutivum *Κωιδιον, Κωιδω, pellis ovina villosa*; *a pouch.*

COELESTIAL; commonly written *celestial*; à *Κοιλον, cavum*; unde *cælum*; *the concave vault of the heavens.*

COE-LIBACY; commonly written *celibacy*; à *Κοιλις, cælebs*; *a single, or unmarried person*: R. *Κοιη-λειπω, carens-lecto*; *without a bed-fellow.*

COEMETERY; commonly written *cemetery*; à *Κοιμητηριον, cœmeterium*; *locus, in quo humana corpora mortua jacent*; *a church yard, where many human bodies sleep in peace*: R. *Κοιμω, dormire facio*; *to sleep.*

COENO-BITE, commonly written *cenobite*, "*Κοινο-βιος, cenobium*; this word," says Cl. Voc. 53, "is perfectly proper, and very seldom used; tho' even that word, all proper as it is, may be but a Hellenism, with a variation of sense, of the Celtic *ken-ab-by*, or *principal abby*:"—the only point now is to determine, whether every abby was not a *cenobium*; *Κοινοβιον est vitæ communicatæ societas, communis monachorum habitatio*; ex *Κοινος, communis*, et *βιος, vita*; *a community of living, a monastery, or cloister*, whether large, or little, whether mean, or principal.

CO-ERCIVE, *Αρκειω, arceo, coerceo*; *to restrain, stop.*

COERULEAN, "à *Κοιλον, cælum, cœruleus*; *the azure colour of the heavens*: Græcè dicitur *Κυανος, à Κυανος, quod Hesych. exponit ειδος χρωματος, κραινειδης*: Ger. Voff."—but Isaac derives *cœruleus*, à *Κερρος, subrus, gilvus, rubeus*.

COFFER } *Κοφινος, corbinus, corbis, qualus*; *a chest, box, pannier, basket.*

COFFIN } *chest, box, pannier, basket.*
COG, or *flatter*; "*blandiri, assentari*; si recte conjicio," says Lye, "*ab hodiernis cogges mutatum est in cokes, et deinde coak*; *nautæ enim istiusmodi per vicos vagantes fictis flebilibusque de naufragiis narrationibus, populo nimium credito imponere solent, et pecunia emungere.*"—there is great probability in this deriv.; and yet let me desire leave to produce another from Casaub. 308, 9, "*ut autem verna, unde vernitas, et vernaculus apud Latinos, pro Αρεσκω sæpe sumitur, ita et Græcum Οικολογηνς usurpatum olim videtur*; *Anglis quoque to cogge est adulari, blandè et verniter alloqui*:"—*to talk with pleasing blandishment.*

COG *the dice*; *Κακων, malo, vel damno officere*: as indeed every branch of that honorable profession, gaming, is *detestable, and destructive*; and

always tends to the *detriment and damage* of the one party, or other.

COGS of a wheel, à *Συναγω, cogo*; *to compel*: the *cogs* being those pieces of wood which stand up like teeth, and by which the main wheel *forces* and *compells* the others into action.

CO-GENT, *Συναγω, cogo*; *to compell, force, infer.*

CO-GITATION; from the same root; *cogo*; *cogito, nil aliud fit, quam animam agitare*; ab *Αγω*; *to think, muse upon, to meditate.*

CO-GNATION, *Γεινομαι, γινωσκω, nascor, natus, cognatio*; *kindred; relationship*; chiefly by blood; sometimes by adoption.

CO-GNIZANCE, *Γινωσκω, cognosco*; *to know, to have knowledge of.*

CO-GNOMEN; *Ονομα, nomen*; *a name; cognomen; a surname.*

CO-HORT, *Χορτος, ut significet Συγχορτια, con-septa*; *eodem septo comprehensa*; *a company of men united in one corps*:—this interpretation naturally leads to another etym. viz. *Χωρος, Χροος, Æol. Χρωρος*, et per metath. *Χορρος, corpus*; *the body, a collective body of men*: we might however prefer the former deriv. because confirmed by Voff. "*vera meo judicio originatio est, quam Hen. Stephanus, Jos. Scaliger, Justus Lipsius, et Petrus Nunnefius adferunt, ut cohors militaris, et villica sit à Χορτος: translationis causa est, quod uti villica, ita militaris etiam cohors, rotunda esse solet; quomodo et globus militum dicitur.*"

COIF, *Κεφαλη, caput*; *the head, or covering for the head; a cap.*

COIL up a cable; "*conglomerare; ac proprie quidem sic glomerare, atque in spiram convolvere, ut Κοιλοτης quædam, sive concavitas relinquatur in medio, qualis cernitur in anguibus, fumbisque in circulum contortis*; à *Κοιλος, concavus*: Jun." *to roll up a cable in a circular manner, so that every succeeding circle shall lie upon the former*:—notwithstanding that both this deriv. and definition of Jun. so exactly agree with *the coiling up a cable*; yet it seems Lye prefers the deriv. of Skinn. qui "*rectius fortasse descedit à Gall. cueiller; Ital. cogliere; et hæc à Lat. colligere*:"—but *colligere* certainly does not express *the coiling up a cable*: a parcel of nuts may be *collected, or heaped together*; but you cannot *coil them up*:—besides, even *colligo* is descended from the Gr. as in the following art.

COIL, or *tumult*; Lye supposes this word is derived "*à Fr. Gall. cueiller; Ital. cogliere; et hæc à Lat. colligere*; hinc *tralatitius loquendi modus, to keep a coil; strepere, rixari, tumultuari; à strepitu qui fit glomerando*:" but Skinner derives *coil, or tumult*, à Teut. *kollern, seu kolleren; increpare, objurgare*; hoc à nomine *koller, collares*

q. d. *aliquem collari prebendere; quod minantis, et pugnaturientis est:*—but, should either of these deriv. be right, these gentlemen ought to have remembered, that *colligo* is derived à *Λεγω*: and that *collare* is only a diminutive of *collum*; and consequently derived à *Κωλον*, *collum*, *cervix*; *the neck*, or *collar*: Shakespear has finely introduced this word *coil* in that truly noble and poetical soliloquy of *Hamlet*, act III. sc. 2.

————— To die——to sleep:—

To sleep?—perchance to dream:—ay, there's the rub:

For in that sleep of death what dreams may come,
When we have shuffled off *this mortal coil*,
Must give us pause.—————

COIN, *Κοινω*, *τυπιω*, *cædo*, *cudo*; *to beat, stamp, strike*: vel à *Κοινος*, *communis*; *the common drudge 'twixt man and man*. Clel. Voc. 157, observes, that “by the word *coin*, or *bead*, is to be understood the obverse, or the only side which in the infancy of coining money, bore the stamp; thence the Latin *cuneus*, from *kune*, or *kyn*; *the bead*.”—consequently Gr. still; see KING.

COINES of a wall; “*ancones in parietibus Græci vocant Αγκωνας*, ab *Αγκων*, *cubitus*; atque inde mutuati sunt Angli hoc suum *coines*; quemadmodum et Galli denominationem *anguli*, quem *coin* nuncupant: Jun.”—but there is a conjecture in Vossius, which seems to have given origin to the word *cuneus*, from whence our word *coines* is derived; viz. “*cuneus* dicitur multitudo peditum, quæ juncta acie prima angustior, deinde latior ex utrinque procedit; quam rem milites nominant *caput porcinum*.”—literally *a hog's head*; not the barrel, which we call *a hog's head*; but as If. Voss. adds, “*recte caput porcinum*; nam *cuneus* dicitur ab *ἴνις*, vel *ἴνιν*: nempe ab *ῥε*, *ῥη*, *rostrum sulco*; à *cujus similitudine vomer sic dicitur*.”—this may be called a natural deriv. but there is a more philosophical one given by Abr. Mylius, as quoted by Skian. “Fr. Gall. *coing* deducit à *Γωνια*, *angulus*,” *a corner*;—and indeed *the cuneus*, or *wedge*, is nothing more than *the junction of two lines in a point, which forms an angle*, or *corner*.

CO-ITION, *Εω*, *ειμι*, *eo*, *ineo*, *coco*, *immitto*; *immissio*, *immixtio*.

COKE, *Κραμβος-κυκω*, vel *Καρφος-κυκω*, *carbocœtus*; *a burnt coal*, or *species of cinders made use of in drying malt*, &c.

COKES: Skinner derives it “ab Hisp. *coco*, quæ est vox, quâ terrent infantes; hinc *bazer cocos*, hoc modo *terrefacere*; quia sc. *stulti*, et *infantes* *facile terrentur*: vel à Fr. Gall. *cocbon*; Hisp. *cocbino*; *porcellus*; et nos dicimus *a silly hog*: vel quod mihi verisimilius fit à Teut. *gauch*,

geek; *stultus*; *a fool*.”—this is a new sense to me, for I never yet met with the word *cokes* in this signification; it seems to be only a different method of writing COAX, which we have already seen is Gr.

COLANDER; *Κωλω*, *impedio*; *inbibeo*; *to hinder, prohibit, repress*: this indeed is one action of the *colander*; but the other is *to permit the smaller, and the finer bodies to pass through*; like a *seive*: or else with If. Voss. we may derive *cola*, *are*, à *Χυλω*, *Χυλιζω*, *succum exprimere*; *to press out juice*, or *suffer any liquor to pass through*.

COL-CHESTER; “it was *col*, or *coln*, gave origin to *Col-chester*,” says Clel. Voc. 69, which afterwards gave its name to the river *Col-avon*, contracted to *Coln*.”—but this whole compound seems to be Gr. for *col*, *coll*, *cal*, *call*, *bal*, *ball*, are all descended ab *Αυλ-η*, *aula*; *a ball*, or *college*: and *Chester* we have already seen is Gr.

COLD, *Γελα*, *Γελαυδρον*, *ψυχρον*, *gelu*, *gelidum*; *numb*, *frozen*: Casaub. derives *Cold*, à *Κρυος*, *Κρυερος*, *frigidus*.

COLET; “olim Anglis dicebatur *acolutus*, qui in ecclesia designatus est ab episcopo, ut subdiaconos, et diaconos, ad altaris *obsequium affectans* iis *inserviat*; απο τῷ Ακολαθειν, à *sequendo*; *an assistant at the altar*; appointed chiefly in cathedrals; and so called from his *obsequiousness*.”

COLE-WORT; *Καυλος*, *caulis*, *herbarum est idem, quod arborum caudex*; *the stalk, or stem of an herb*; *the body of a tree*: this however accounts only for the former part of this compound; viz. *cole*, *cauli*, or *colly*: as for the latter; viz. *wort*, in terminationibus, says Skinner, nominum herbarum, it seems to be of Saxon origin; but we may rather suppose that *wort* is only a Germ. or Sax. contraction of *viridis*, quasi *vert*; and consequently is derived ab *Is*, *vis*, *vires*, *vireo*, *viridis*, *vert*, *wort*; *to flourish, or look green*. Verstegan however has given us a different deriv. of *cole*, or *kele*; which seems to carry some weight with it: in p. 59, he says, “the Germans called the month of February *sprout-kele*; by *kele* meaning *the kele-wurt*, which we now call *the cole-wurt*; for before wee borrowed from the Frëch the name of *pot-age*, and *herb*, the one in our own language was called *kele* (or *pot*,) and the other *wurt* (or *sprout*, or *herb*;) and this *kele-wurt*, or *potage-herb*, was the chief winter *wurt* for the sustenance of the husbandmen.”—so that, according to this deriv. *kele* seems to signify *pot*; but should even this be true, still it would be Gr.; and originate from the same root with *chal-dron*; viz. à *Χαλ-κρον*, *areus*, *as*; *a brazen kettle*: we might however rather adopt the etym. and signification of *Καυλος*, and

and *caulis*; because Ray, under the art. *cole*, or, as he writes it, *keal*, has given us a proverb to this effect, that

A firm good *keal*
Is half a meal:

meaning καὶ ἐξοχὴν, *brassica*; that a firm good cabbage is half a dinner.

COLIC, Κωλικόν, *colicus*; *ad coli dolorem pertinet*; the colic pangs, or gripings: R. Κωλον, *intestinum crassum, alvus*: or else from Κοιλία, *venter, alvus*; the belly.

COLICE; Κωλυω, *impedio, inhibeo*: vel à Κυλω, Κυλιζω, *colo, are*; *succum exprimere*; to binder the grosser, and suffer only the finer juices to pass through; to press out liquor, and restrain the pulp:—according to these deriv. it ought to be written either *colice*, or *chulice*; but Junius writes it *collice*, and defines it by “*cibus in mortario subactus, et colo expressus*; q. d. *percolatum jusculum*: Belgis quoque *kolliis* dicitur; vide tamen annon huc etiam pertineat illud Teutonistæ *kliisken*, est coctum de capone, vel pullo frustatim inciso;”—the action however of *pounding*, and passing through a colander, seems to have given origin to the name of this dish: consequently Gr.

COLL; “Κολαπσω, *incido, tundo, refeco*; unde Cymeric *golwyth* est *frustum, offa*; a fragment, or scrap: Jun.”

COLLAR; “Κωλον, *collum*; καὶ ἐξοχὴν (says Nug. he meant ἐξοχὴν) as Voss. sheweth; quòd nobile illud membrum, cui sacrum caput innititur; the neck; that noble pillar on which the head is supported.

COL-LATED: Φερω, *fero, confero, collatus*; *conferred, to be preferred to a benefice*.

COL-LATION, Φερω, *fero, latum*; to bring, or join together; a tax, or an assessment; a benevolence, or voluntary contribution; a rhetorical simile: in our language it signifies likewise a cold banquet.

COL-LECT } Δεγω, *lego, colligo, dico*; i. e.

COL-LEGE } *litteras et syllabas ore colligere*; quod oculis facit, qui legit; to gather, chuse; to read; also to pluck flowers; and to coast along shore; in Latin, a society, or number of students, in a university. Clel. Voc. 56, 68, and 131, n, by no means admits of this deriv. but says, “I have many reasons to suspect that the word *collegium*, so currently, and so obviously derived à *colligo*, is nevertheless much more justly, and more sensibly, to be evestigated from the antient language; where it would stand thus: *ball-ig, call-ig*, unde *coll-ige*; a place of instruction, or education:”—then the whole composition seems to be Gr.; for *ball*, and *call*, evidently descend ab *Αυλ-η, aula*; a ball, court, or college; and *lig* as evidently descends à *λεγω, cubo, jacco*; unde *λοχος, locus*; a place,

or habitation; i. e. the place of study, learning, education.

COLLET of a ring, Κωλον, *collum*; *additâ terminatione diminutivâ, et q. d. collulum*; sic dictum quia est pars annuli, instar colli, vel gurgulionis protuberans; the bezil, or basil of a ring, to set the diamond in.

COL-LIMATION; Λυμα, *sordes, quæ abluuntur*; vel à Λειμας, Λειμων, *pratium, locus irriguus, limosus*: vel ex Ἴλυω, *limo obducere; fimo oblinere; to daub, defile with mud, or dirt*.

COL-LISION, Δηλω, Δηλω, quasi *lædo, collido, colliso*; a beating, or dashing against each other:

Or, by collision of two bodies, grind

The air attrite to fire.—Par. Lost. X. 1072.

COL-LOGUE, Λαλω, *loquor, colloquor*; parum deflexo sensu *blanditiis tentare*; to weedle, to flatter.

COLLOPS; “Κολαβος, *offula*; a little mouthful: vel Κολλοψ, οπος, *corium in dorsis boum*: Upt.”—this latter deriv. would be but a tough morsel:—perhaps it may be derived à Κολαπσω, *tundo, incido*; to beat, or to chop; as steaks generally are: or else à Κολοβος, à κολωω, *amputo, mutilo, trunco*; a steak cut, or sliced off.

COLON, Κωλον, *colon*; *membrum, pars periodi*; part of a period; a stop.

COLONEL; “*duces tribuni, seu Phylarchæ primùm in coloniis dicti sunt coloniales*; quod postea *nomen in militum copias traductum est*: Skinn.”—a title first given to the Tribunitian chiefs in the colonies; and afterwards transferred to the army: but COLONY is Gr.

COLONNADE, Κολωνη, vel Κολωνη, *columna*; quòd *columen sustinet*; vel quòd *domum columen præstet*; a pillar, or row of pillars.

COLONY; Κολυω, *decurto, amputo*: or from Κωλον, *membrum, colonia*; a company, or number of people, dismissed from the mother country, and permitted to settle in another place; a branch, or member from the body politic, transplanted, or ingrafted into another stock.

COLOQUINTIDA, Κολοκυνθα, *cucurbita*; a wild gourd.

COLOR, Καλος, *pulcher, formosus, decorus, color*; the complexion; the outward show, or beauty of any thing: or rather à Χροα, *color*: the *ρ* and *λ* often interchanging.

COLOSSUS; Κολοσσος, *statua ingentis magnitudinis*; a statue of enormous size, much larger than the life: R. Κολοσσαι, *Colossæ*, urbs Asiæ Minoris; where perhaps the inhabitants were taller than usual; or where those prodigious statues might be first made.

COLT; Πωλος, *pullus*; the sole, or young of a mare: Junius quotes Casaub. for Κελης, *equus desultorius, celer*, ad cursum aptus:—which is far

enough from our word *colt*: Skinner has derived it from the "Sax. colt; *pullus equinus*:"—when once the Dr. has traced an English word to the Sax. he very seldom goes any farther; or if he does, it seems to be with reluctance.

COLUMBARY, Κολυμβίς, *columba*; a pigeon; or *dove-cote*: or perhaps *columba* may be derived à Κολυμβῆναι, *utrinque, sub aquas immergere*; quoniam talis est harum avium gestus; *always bowing and bending the head, as if ducking, and diving under water.*

COLUMBINE, *columbina*; the herb *vervain*.

COLUMN, Κολωνν, vel Κολωνν, *columna*, quod *columnen sustineat*; vel quod *domum columnen præstet*; a pillar, or post.

COL-URES, "Κολυρος, *coluri*, circuli duo in doctrinâ sphericâ, secantes se mutuò in polis mundi; et per cuncta (it should have been printed *puncta* in Hederic) æquinoctialia et solstitialia transeuntes: ita dicti, quod eorum pars, sc. *cauda* quasi, semper *sub horizonte lateat*: circles in the sphere, whereof the one passes thro' the points of the equinoctial line, and the other through those of the tropics, cutting one another in the poles at right angles; so called because there is never more than *half of them* above the horizon: R. Κολω, *to cut*; and *υρα, ας, a tail, extremity, end*: Nug."—this indeed is true in fact; but this explanation does not exactly conform to their deriv.: they were called *colures*, says the Dr. because there is never more than *half of them* above the horizon; it would have been better if he had said, because *there is one half of them* always below the horizon.

COMB of a cock; Κομμος, *ornatus*; quia est Galli ornamentum; the ornament, or decoration of a cock.

COMB of corn: if this word be derived, as Skinn. supposes (under *Coom*) à Fr. Gall. *comble*; and if that be derived à Lat. *cumulus*; (the Dr. would not say Κομμα) there is scarce any word can have degenerated more from the original orthography, and signification, than this word *comb*: see **COOM**: Gr.

COMB, both substantive, and verb; Κομν, *coma*; the hair.

COMB in terminationibus frequens; à Κομβος, *cavus recessus*; unde Sax. *comb, comp*; Fr. Gall. *kum*; Gall. recens, *comba*; *vallis utrinque collibus*; a valley between two hills.

COM-BAT, Συμ-βαλεω, vel Παλεω, *con, vel cum-batuo, ferio, pulso*; to strike, fight, or struggle with.

COM-BINATION, Δις, *bis, binæ*; *commino, κατὰ δυο ζευγυω, to couple, or join two together*; a conjunction of parties.

COM-BUSTIBLE, Πυρ, unde *uro, buro, comburo, combustio*; to burn, set on fire: vel ab

Ευω, *uro, uro, uffi*; which bears the same signification.

COME, Ερχομαι, *venio*; to come; to go.

COMEDY, "Κωμῆα, *comœdia*; a comedy: the poets used antiently to go about in carts from village to village, and sing their comedies, or verses, or odes, or songs: R. Κωμν, *vicus*; a village, or street; and Ὀδν, *ode, vel oda*; a song; ex *cano, cado, cano, vel canto*; to sing: Nug."—Ciel. Voc. 125, says, "the word *comedy* does not owe its origin to Κωμν, in the sense of *village*: it was for its subject being *mirth, or familiar life*, antiently distinguished from *tragedy*, which turned upon serious, sublime, or mournful subjects: *Comus* then, the deity of *pleasantry* and *mirth*, offers a very natural etym.; and I confess, I cannot see why *Vossius* should be unfavourable to it:"—but *Comus* is Gr.

COMELY, *decent*; Μεσος, Μίσιος, *modus, commodus*; *commodious, becoming, decent*.

COMELY, *handsome*; Κομμος, Casaub. Κομης, *mundus, comis, et ornatus*; nice, neat in dress, person, features.

COMESSATION, sometimes written *comessation*, as supposed to be derived from *comedo*; but more probably deduced à Κομμος, *temulentus*, according to Aισω. *the god of revells, and banquetting*.

COMET, "Κομήτης, *cometa*; a blazing star: R. Κομν, *coma*; hair; because of its tail: Nug."—here the Dr. might have quoted the following passage from Milton:

Incens'd with indignation Satan stood
Unterrified, and like a comet burn'd,
That fires the length of Ophiuchus huge
In th' arctic sky, and from his horrid hair
Shakes pestilence, and war.—Par. Lost. II. 707.

COM-FORT; Skinner could find that this word was derived from Fr. Gall. *conforter*; Ital. *confortare*; and that it signified *solari, consolari*; q. d. *consiliis roborare, munire, instruere*:—so near was he towards discovering, but yet could not find that *comfort* originated à Φερω, *fero*; unde *fortis*; à *ferendo adversa*: to hearten, strengthen, and encourage, in order to render a person strong, and able to support himself under affliction, and to bear his misfortunes: see **FORCE**, and **FORTITUDE**: Gr.

COM-ITATUS; Εω, Εμι, *eo, como, comitia*; signifying a county, or the assembling what is called the *posse comitatûs*, or the whole power of a county, on any emergent occasion: or perhaps from Κωμν, *vicus*; a village; meaning all the villages, or towns in a county.

COM-ITIAL: from the same root.

COMMA, Κομμα, *comma, segmen, pars periodi*; a stop

a *step of the sharpest power* : R. *Κοῦτο*, *scindo* ; to cut, or divide a sentence.

COM-MAND, *Μαννω*, *mando*, *commendo* ; to give orders. Clcl. Voc. 24, n, says, that the Druidical “*ul*, or *al*, in the sense of a staff, was also called *wand* ; and hence, says he, to command, derives from *con-wand* ; the *m*, and *w* converting :” —but we shall see that WAND is Gr.

COMM-ENCE } *Ἔγω, Εἶμι, eo, com-co,*
COM-ENCEMENT } *comitia academica ;*
an academical αἶθ, on which the yearly account be-
gins, and the computation of residence is entered.

COM-MEND, *Μαννω*, *mando*, *commendo* ; to recommend ; to introduce a person to favor.

COM-MENT, *Μναομαι, memini, meno, com-*
mentor, commentator ; a devisor, inventor ; also
notes, or observations on writings.

COM-MINATION ; *Μναω, moneo, minæ ;*
tbreats, tbreatening.

COM-MINUTION : *Μινυος, minor, minuo,*
comminuo ; to make less, to lessen, to diminish.

COM-MISSARY } *Μεθημι, ex Mēto, et Inpi,*
COM-MITTEE } *mitto, commisso ; a sending*
out with power, and authority to αἶθ, to provide
things necessary for an army, &c.

COM-MODIOUS, *Μετος, Μίτριος, modicus, com-*
modus ; convenient, advantageous, profitable : vel
à Κομμος, et Κοσμος, comis, ornatus ; nice, curious ;
also a lady's head-dress.

COMMON, *Κοινος, et Κοινωος, communis ; ge-*
neral, equal ; et Ουλω, valeo ; to be well, unde
welfare, weal, wealth.

COM-MORATION, *Μορη, mora, commoror ; to*
abide with ; to tarry, to binder, to delay : Μορη,
mora, v literà in r mutata ; sic Μορη ποιησθαι, est
morari : Thucyd.

COMPANION, *Εγω, Εἶμι, eo, como, comes ; an*
associate : Skinner with great speciousness has
derived companion à pagus, paganus, com-paganus ;
unde Fr. Gall. compagnie ; Ital. compagnia, ac-
compagnare, comitari :—but, should even this be
true, still it is Greek ; though the Dr. would not
tell us so ; for he must have known that pagus
was derived à Παγος, collis : quia primitus in
colle, securitatis causâ, ædificia exstruebant : vel à
Παγη, Dor. Παγη, fons ; ut sit illorum qui fonte ex
eodem bibunt ; unde pagus ; a village, or country
town :—there is however another deriv. of com-
panion offered by Junius, under the art. fibb, so
very ingenious, that it deserves to be produced :
after speaking of the different degrees of rela-
tionship, he says, “videntur interim hæc non le-
viter firmare conjecturam eorum, qui vocalum
compaignon, companion, plerisque Europæis recep-
tum, derivant à com-panis, Συναίλος : one who par-
takes of the same loaf.”

COM-PASS-about ; *Ἐπιω, ἔπιω, quasi ἔπιω,*
pando, panti, passus ; com-passus, circum-passus ;
encompassed, surrounded.

COM-PASS-mariner's ; from the same root ;
Gr. because it takes in, or comprehends the whole
circumference of the horizon.

COM-PATIBLE ; *res quæ inter se simul esse,*
vel inter se conciliari possunt ; whatever will bear,
suffer, or endure similar sensation : R. Πασχω, pa-
tior ; suffer : see PATIENCE. Gr.

COMPELL ; *Ἀφαιρειω, αφειρω, ab antiq. Απειλω,*
unde pella, compello ; to drive, force, or thrust
along.

COM-PENDIUM } *ῥηodus, pendo, compen-*
COM-PENSATION } *dium ; whatever hangs*
together ; a concise abridgement ; a recompense.

COM-PETENCE } *Ποθω, peto, competo ; to*
COM-PETITOR } *ask, request ; to sue for*
the same thing ; a rival.

COM-PILE, *Πιλω, pilo, compilo ; to heap up,*
to bring together, to collect.

COM-PLEAT } *Ἰπληρω, impleo : R. Πλεος,*
COM-PLEMENT } *plenus ; full, compleat,*
perfect.

COM-PLEXION } *Πασιω, plico, complexus ; to*
COM-PLIMENT } *fold many times ; confi-*
tution, composition : “et verba quibus alienam gra-
tiam captamus ; an insinuating, ingratiating beha-
viour ; a soft, easy, gentle deportment.”

COM-POS mentis : *Πήσι, Dor. pro Προς, prope,*
juxta ; quia si quid prope nos, ad id labore con-
sequendum opus non est, sed plurimum jam in
nostrâ est potestate ; unde possum, potens, pos ; able,
strong, sound in mind.

COM-POSE, *Θω, pono ; ut à Δω, dono ; pos-*
tus, compositus, compositus ; compiling, digesting, ar-
ranging ; also a composition, or compound : a decent
regularity of behaviour, or carriage.

COM-PRE-HEND, *Χανδανω, bendo, inquit :*
sed unde prebendo, prebensus ; to lay hold on, seize
on ; also to understand.

COM-PUTATION, *Πυθαγομαι, Πυθομαι, puto,*
computatio ; an account, a reckoning.

COMUS, *Κωμος, Comus ; comestationum deus ;*
the god of revels.

CONATUS ; *Κοπειν, vel Κοιζειν, certo, are ;*
vel ad certamen me paro ; à Κοις, i. e. pulvis,
quo athletarum corpora obducabantur : festinare,
instare, perficere ; to endeavour, strive, attempt.

CON-CAMERATE ; *Καμαρα, camera, seu*
camera ; fornix, testudo ; an arch, vault, or ceiling.

CON-CEPTION, *Καπιω, αποδεχεσθαι, Hesych.*
capio, conceptus ; to conceive, comprehend, under-
stand.

CON-CERNING } *Κρινω, cerno, concepio ;*
CON-CERNMENT } *to sift, distinguish, per-*
ceive

ceive clearly; hæc notio plane Barbara, says Ainsw.; but there is no reason why it should be branded with so hard a title; since no person can shew a concern for another's situation, without forming a judgement, without perceiving, discerning, and distinguishing his condition.

CON-CERT; Καννα, unde cano, concino, concentus, quasi con-cano; con-cent, inde con-cert; to sing together in tune; an agreement, concord; hence used to signify a plotting, consulting, contriving together.

CONCH; Κογχη, concha; a shell; a husk; a pod.

CON-CILIATE, Καλεω, καλω, voco; to call; unde concilium, concilio; to invite, or call to council; to unite in opinion, affection; also to acquire, procure, or win favor.

CON-CINNITY: Εω, Ειμι, eo, coco, coinus, concinnus, aptè compositus, commixtus: Voss. neat, trim, compact.

CON-CISE, Κόψω, vel Κοπίω, κλειω, καινω, cudo, coido, cædo, concido, concisus; cut in pieces, cut short, or brief.

CON-CLAVE } Κληίζω, Κληιδω, Dor. Κλαιιδω,
CON-CLUDE } claudo; to shut up; the room where the cardinals are shut up, when they are to elect a pope: R. Κλεις, clavis; a key; à Κλειω, claudo, to lock up; also to bring any subject to a close, or an end.

CON-COCTION; Κυκεω, misceo, coquo, concoctus; to digest.

CON-COM-ITANT; Εω, Ειμι, eo, comeo, comitatus, concomitatus; accompanied, attended.

CON-CORD, Κεαρ, cor; the heart; concurs, concordia; peace, agreement, harmony.

CON-CUBINE, Κυπιω, caput declino; Κυβω, cumbō, concubo; to lie down with; an harlot.

CON-CULCATE; Λαξ, calx, calco, conculco; to tread down; lay waste.

CON-CUPISCENCE; Οπιω, coco, concupio, concupiscentia; an eager, earnest desire; a longing far, coveting after.

CON-CUSSION, Παλασσω, quasso, quatuo, concussio; a violent shaking, or dashing together.

CON-DIGN, Δεικνος, idem quod Δεικλος, Δεγμενος, et Δεχμενος, acceptus, gratus; et suscipiens; R. Δεχομαι, capio; to take; as when we say, let him be taken away to suffer the punishment due to his crimes; equitable, and deserving.

CON-DITION, Διδωμι, Δω, do, conditio; the state, make, or disposition of any thing.

CON-DOLENCE, Δηλειω, doleo, Δηλησις; grief, affliction, sorrow.

CON-DUCT, Δεικω, Δεικνω, duco, conductus; to lead, induce, move, persuade.

CONE, Κωνος, conus; a mathematical figure, broad and round at the bottom, with a sharp top, like a spire or a sugar-loaf; and is generated by a

rectangular triangle turning round its perpendicular side.

CONEY, Varro observes, *cuniculi dicti sunt ab eo, quòd sub terrâ cuniculos facere soleant*; but does not tell us the etym. of this word in its primary signification: "however, I fancy (says Dr. Nug.) that it may be more plausibly derived à Κωω, in utero gesto; because these animals are very prolific; bringing forth their young ones oftener than once a month:"—there is indeed great plausibility in this deriv.; but that is all; for Voss. concludes this art. thus; cum autem, Varro teste, *cuniculus ex Hispaniâ primum sit advectus, non abludit à vero, ipsum etiam nomen inde reportasse.*

CON-FECTIONER, Φωω, fio, facio, confectio; chewing, digesting; also any kind of sweet-meats made to help digestion.

CON-FEDERACY, Πειθο, fido, fides; unde fœdus, confœderatio; an agreement, league, or covenant: it seems however more natural with Vossius to derive fœdus à Σπειθεν, quasi Φειθεν, unde fœdus, idem quod Σπειθεν, paciscor, fœdus in eo; to enter into an alliance.

CON-FER, Φερω, fero, confero; to bring, carry, bestow; or converse together.

CON-FESS, Φαω, φω, φημι, φηλος, for, fateor, confessio; an acknowledging, or disclosing of facts.

CON-FEST; Φαινω, Φανειρος, luceo, appareo; manifest, open, plain; or else with H. Voss. we must derive the latter half of this compound à Μηνυα, Μηνυερον, unde manifestum, quasi con-υερον.

CON-FIGULATION, Φεγγω, fingo, figulus; a potter, or worker in clay.

CON-FISCATION, "Φασκος, aluta; unde Φασκωλος, unde fiscum; i. e. principis ærarium: Voss." the treasury of a prince; or any sum forfeited to the state, and conveyed to the exchequer.

CON-FLICT; "Φλιβω, pro Θλιβω, fligo, premo: Voss." to oppress; to struggle with; the violent ragings of devouring flames.

CON-FOUND } Σπειδω, fundo, libo; to pour
CON-FUSE } out; confundo; to mingle; confuse, and blend together; also to destroy: or else à Χεω, Χυω, vel Χυνω, fundo; to pour out.

CON-FUTE, Φαω, φω, φημι, for, fatur; futo; confuto; to contradict, convince of error, or gainsay.

CON-GEAL, "Γη, terra; the earth; unde gelu; frost: Littleton and Ainsw."—this is rather too distant a deriv.; for cold, and frost, affect water, and all other bodies, as much as earth: we may therefore look on gelu as derived rather à Γελα, Γελανδρον, ψυχρον, frigidum, gelidum; cold: Hefych.

CON-GEE; "Fr. Gall. conge; Ital. commiato, venia, licentia; bonâ cum veniâ discedere: omnia à Lat.

à Lat. *commeatus*; sc. quatenus *commeatus* licentiam huc illuc *commeandi* significat; nobis, parùm detorto sed non invento sensu, quoniam plerumque descendentes *honorifico corporis flexu* amicos salutamus, tanquam veniam, seu *licentiam*, abundi orantes: Skinn.—it is to be hoped the Dr. did not intend this as a deriv. of the word *congee*; for surely he would not have us think that *congee* was derived from *commeatus*: perhaps it is nothing more than a French curtailing of *con-genu*, vel *con-genuflexio*; a mutual bending of the knee to each other, as ladies do, when paying their mutual compliments: consequently Gr.; à Γου, genu; the knee.

CONGER; Γογγος, *congrus*; et *conger*; a species of eel.

CON-GERIES } Χειριζω, Χειρ, χερσος, unde
CON-GESTION } γερο, gestum; congero lapides, et ligna; stones and billeting brought, and heaped up by hand; any pile or structure raised by hand.

CON-GLOMERATION, Κλωθω, *glomero*; unde *glomus*; to wind round, a bottom of yarn.

CON-GRESS; either from Αγελη, Αγειρω, ηγερκα, Att. Αγηγερκα, *congrego*, colligo: or à Γαργαρω, Γαργαιρω, *multiplico*; dicitur de multitudine insigni: or else it may be derived à Γερανος, *grus*, *congrex*; to flock together like cranes, the wisest of all congregating fowl: or lastly, which may rather be preferred, à Κραδαινω, *gradior*, *congressus*; a meeting, or assembling together: R. Κραδη, *macbina theatralis*; unde *gradus*; a step; meaning to walk, talk, and consult together.

CON-GRUOUS, Γερανος, *grus*; a crane; unde *congruo*; à *gruibus* tractum, quæ se non segregant, sive cum volant, sive cum pascantur; to come together in flocks, like cranes; who never separate: also to agree, to unite.

CON-JECTURE, Ιεω, Ιημι, unde Εακα, *jacio*, *conjectura*; a guessing, imagination, conceit; “à *conjectu*, i. e. directione quâdam rationis ad veritatem: Quint.” an aiming at truth.

CON-JURATION; Ζεω, *deus*; unde *jus*, *juro*; *conjuratio*; to swear, to take an oath; also to conjure; to enter into a confederacy, or conspiracy with evil spirits, witches, demons.

CON-NEXION, sometimes written *connection*; Νιω, *nexio*, *nexus*; a knitting, binding, joining together.

CONNIVENCE, sometimes written *connivance*; Νειω, Νειωαζω, *niveo*, *conniveo*, to wink, not to see a fault; to pass over a transgression.

CON-QUASSATION, contracted to *concusson*. Gr.

CONQUEROR; Νικω, by transposition Ινκω, *vincta*; quasi *conco*; to overcome, vanquish, subdue.

CON-SCIENCE; Ισκω, *scio*; quasi *isco*; Hom. Ισκειν, *sciebat*: Odyss. XXII. 31. i. e. Ισημι, *scio*, *conscientia*; a knowledge, the internal witness of our own minds.

CON-SERT, Εισω, *sero*, *consertus*; united in conjunction.

CON-SIDER, Εζω, εδω, Ion. Εδεω, *sedeo*, *considero*; q. d. mente et cogitatione defixus *confido*; to sit down fixt in thought; to contemplate. Vossius derives *considero* à *sidus*, i. e. ab Ειδω, *video*; unde *sedeo*, more veterum, qui spiritum sæpe mutant in S; ut ab επομαι, *sequor*; δερω, *serum*; ιδω, *sudor*, &c. similiter *sidus* ab ιδω, quod est *forma*, *species*, *constellatio*; à *sidere* sunt composita *considero*, *desidero*, &c.”—however, the former seems to be the more natural deriv.

CON-SIGN, Σιγμη, *signum*, *consigno*; to seal, sign, or mark; now used to signify delivering up, or committing to any person's confidence, or trust.

CON-SISTENCE; Ισημι, Ισαω, Ισω, στο, *consistens*; abiding, standing fast: also congruous and agreeing.

CON-SISTORY; either from the foregoing root; or else from Αλλομαι, *salio*, *consulo*; quia qui *consulunt*, rationibus in unam sententiam quasi *saliant*; and we say to jump into the same thought; in eodem consilio, et ex omni parte secum ipsa *consentiunt*; a council, or assembly.

CON-SONANT, Συμφωνος, Τονος, *sonus*, *consonans*; a mute, or letter which cannot be expressed alone, but must have a vowel placed either before, or after it; and therefore must be sounded with another letter; thus, M must be sounded with an e before it, eM: and B must be sounded with an e after it, Be: R. Συν, *cum*; with; and Φωνη, *vox*; vel Τονος, *sonus*; a sound; with another sound.

CON-SORT, Συρω, *trabo*; to draw lots; quia, ex vase aliquo, sortem suam extrahere quisque solet: to share the same fate, to draw the like condition; also a king's wife, who partakes the same throne, or dignity.

CON-SPERSION, Συν-Σπαρασσω, σπαραγω, *spargo*, *conspargo*; to besprinkle, dash with water, &c.

CON-SPIRE, Σπαιρω, *spiro*, ασπαιρω, *conspiro*; to breathe together; to consent, complot, or bandy together: vel forte à Πικιζω, by transposition Σπικιζω, contracted to *spiro*, *sto*, *are*; to blow.

CON-SPURCATION, Πιω, in compositione Εωπιω, *spuo*, *spurco*; to defile, daub, bewray.

CON-STABLE } Σταω, Ισημι, στο, *constabilis*;

CON-STANCY } always firm, steady, and sure on the side of justice, and the law. Clcl.

Way. 6, n, very judiciously observes, that the antiquity of the constable's staff reaches up so high as the times of Druidism; for, speaking of the antient manner of arrest, he says, “here you have

have also the most probable origin of *the magic circle*; for, *the wand of the magician*, was nothing but *the bough of the Druid*, used in the arrest; a custom preserved to this moment, in *the sheriff's wand*, and *the constable's staff*."

CON-STANTINE

CON-STANTIN-OPLÉ } "Κωνσταντινοπολις, Constantinopolis; *the capital city of the empire of the East*, taking its name from the emperor *Constantine*, who founded it; and *πολις, εως, a city, Constantine's city*: Nug."

CON-STELLATION, vel est id nomen *stella* à *Σελας, lumen*, adjecto *η*, quasi *Σηλας*: vel à *Τελλω*, (unde *Ανατελλω, orior*, et *Ανατολη, oriens*) præposito sibilo, quasi *Σηλλω*, et inde *stella*: vel quod imprimis placet, fit ex *Αστρω*, quasi *Αγελλα, aster*; *a star*; *a constellation being a configuration of a number of stars, collected into some form, in order to find their place in the heavens*.

CON-STERNATION; *Στορω, Στορηνυμι, Στορηνυμι, sterno, consterno*; *to strow, throw down, strike with astonishment*.

CON-STIPATION; *Στεβω, stipo, densum facio*; *to fill up close, stuff, trowack, cram*: "vel à *Στερω, stipo*: Voss."

CON-STITUENT; *Σταω, Ιστημι, sto, constituo*; *to appoint, assign, chuse*; also *the natural disposition*.

CON-STUPRATION; *Στω*, (printed by Ainsw. *Στω*, but there is no such verb) *tentigine laboro*; *stupro*; *to deflower, to ravish*.

CON-SUETUDE, *Ενω, Ενεω, sueo, consuetudo*; *a custom, habit, practice*.

CON-SUL

CON-SULTATION } "dubitandum non est quin consul, et consilium sint à *consulendo*; *u in i* converio, quomodo ab *exul, exilium, non exulium*: *consulo* vero dicitur à *salio*; Ger. Voss." *salio* ab *Αλλομαι*: but Isaac is of opinion that *consul, et consilium*, are derived à *sella, vel filla*; *consul* itaque *consulis συνεδρος, et consilium, συνεδριον*: *concilium* vero cum pro *cætu, et congregatione accipitur, est à conciendo*:—but neither of these latter deriv. is the original word; for *Συνεδριον* originates from the Hebrew *Sanbedrim, or assembly of priests*: and *concio* evidently originates à *Σεω, cico*; meaning here, *to summon, or call together*: if however we are to abide by the deriv. of *sella, vel filla*, the Greek original verb is *Εζομαι, sedeo, unde sella*; *the seat of judgement, or the judgement seat*.

CON-SUMPTION, *Ασιμωω, per aphæresin sumo, consumptio*; *a wasting, declining, or pining away*.

CON-SUMMATION, *Υπερ, super, supremus, summus*; unde *consummatio*; *a perfecting, accomplishing*; *the sum total of any amount*.

CON-TACT } *Θιγω, tango, contactus*; *touch-*
CON-TAGION } *ed, or brought into conjunc-*
tion, or close union.

CON-TAIN, *Τεινω, τενω, Ion. Τεινω, unde teneo*; *tendo*; *quoniam quæ arête tenemus, quodammodo tendimus*; *to hold together, comprehend*.

CON-TAMINATION, *Μιαινω, tamino, contamino*; *to defile, pollute, stain*.

CON-TEMN, *Τεινω, seco*; *to cut off*; unde *temno, contemno*; *to contemn, set at nought, set apart with disgrace*.

CON-TEMPLATION, *Τεμβειν, et Τεμμεν, honorare*; unde *Τεμμενος, Τεμμενον, templum, contemplor*; *to meditate, to think, behold carefully*; "*contemplari* dictum est à *templo, id est loco, qui ab omni parte adspici, vel ex quo omnis pars videri potest, quem antiqui templum nominabant*; sc. eo sensu quo *templum* usurpabant augures: Voss."

CON-TEMPORARY, erroneously written *co-temporary*; but *co* is never used in composition with a consonant; for we write *conduci, conficere, connive, &c.*; we do not say *co-templation, co-sideration, co-figuration, &c.*; consequently then *con-temporary* is derived à *Τεινω, i. e. divisione*; est enim *quantitas discreta*; *tempus, contemporarius*; *of the same age, time, standing*.

CON-TEND, *Τεινω, Æol. Τεινω, tendo*; *to stretch, extend*; unde *contendo*; *to labour, endeavour*; *to quarrel, debate, dispute*.

CON-TENT, *Τεινω, τενω, Ion. Τεινω, tenco, tendo*; *quoniam quæ arête tenemus, quodammodo tendimus*; *to hold, keep*; *continco, contentus*; *I am contented, satisfied, well pleased*.

CON-TERMINATION, *Τερμα, termes, conterminatio*; *any adjoining, bordering on, abutting*.

CON-TEST; *Τεινω, Æol. Τεινω, tendo*; *to stretch, extend, contendo*; *to quarrel, debate, dispute*.

CON-TEXT, perhaps from *Τασσω, ταξω, ordino*; *to order, arrange*; because *weavers range their threads before they work*; *texo, contextus*; *a weaving*: also *a text, or subject of a discourse*; or *the connecting of a passage*.

CON-TIGNATION, *Στεγω, tego, tignum, à tegendo*; est enim *trabs, cui telum imponitur*; *contigno, contignatio*; *the raftering, or boarding of roofs*; *a floor, or story of a house*.

CON-TIGUOUS; *Θιγω, tango, contiguus*; *adjoining, very near, touching each other*.

CON-TINENT *subst.* from the same root with CON-TAIN; because it consists of a great many countries, *all contained in one*.

CON-TINGENCY } *Θιγω, tango, contingit*; *to*
CON-TINGENT } *happen*.

CON-TINUATION, *Τεινω, τενω, Ion. Τεινω, te-*
neo,

neo, continuatio; a joining, or proceeding, without any interruption, or breaking off.

CONTRA-BAND; half Greek, half Saxon; being compounded of *Αντι*, vel *Αντια*, *contra*; et *abannan, publicare*; signifying *bona contra-edictum principis adveſta*; *bona edicto-prohibita*; et si deprebentur *fisco addicenda*; goods prohibited, smuggled goods, goods brought into the kingdom contrary to act of parliament.

CON-TRACTION, *Δρασσω, Δραγω, trabo, contractus*; a bargain, or agreement, drawn up, or made between two.

CONTRARY, *Αντι, Αντιρα*, quasi *cantera*, contracted to *contra*; unde *contrarius*; *oppositio, disagreement*; on opposite sides.

CONTRA-VALLATION; “ *Αντιρα, Φαλος, Φαλλος, paxillus*; *Πασσαλος, Πηγνυμι, pango, palus, vallus*; *Φαλος, Φαλλος, Voff.*” a pale, pallisade, spar, post, or stake.

CONTRA-VENTION, *Αντιρα-Βαιω, Βημι, Βηναι, contra-venio, ventum*; a counter-meeting, acting contrary to, in opposition.

CONTRE-dance: it is etymology alone that can establish the propriety of this orthography; as for writing it *Country-dance*, it has neither sense nor meaning, unless those kind of dances were at first invented, and solely practised in the country; but they are danced at court likewise: it seems much more probable therefore to derive *contre-dance* from the French word *contre*; *opposite, or contrary*; because the partners perform similar movements on opposite sides, and dance directly contrary to each other; for whenever the gentleman crosses over on the lady's side, the lady at the same time crosses over on the gentleman's; and whenever the lady moves down the lady's side, her partner does the same on the gentleman's:—only now, if the French have the glory of giving name to this agreeable amusement, they must not however assume the originality of the word itself, which is undoubtedly Gr.; as may be found under the art. **CONTRARY**. Gr.

CON-TRECTATION, *Δραω, trabo, contrectatio*; a touching, handling; dalliance.

CON-TRITE; *Τριβω, tero, tritum*; worn with woe; or what the Psalm. has so literally said in Pf. li. 17, the sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.

CON-TRIVE, “ Teut. *treffen, attingere*; *antreffen*; *offendere, invenire*; to invent, find out; unde Gall. *controuwer*; *excogitare, extandere*: Skinn.”—then we might suppose that all these words were descended from the Greek verb *Τριβω, tero*; quasi *contribance,*

trivi, tritum; well worn, considered, and reconsidered:

Σοφος γαρ ανηρ, και τριβω τα τριαδι :
Est enim vir sapiens et exercitissimus in his rebus:
For he is wise, and versed in these affairs. —

Eurip. *Medea*. 686.

CONT-ROLLER, *Ροθια, Ροθια, unde “ rota, rotula*; unde Fr. Gall. *contre-rolle, contra-dicere*; to contradict, gainsay, reprove; an inspector, ruler, director: Skinn.”—who then refers us to *rowl*, without hinting at the Greek deriv.: but we may rather derive *roll* in this place, à *regula*; and then deduce it ab *Αρχω*, quasi *Ραχω, rego*; unde *regula*; rule, govern, direct.

CON-TROVERSY, *Τρεπω, quasi Περω, verto, controversia*; a debate, dispute, quarrel; to contradict; oppose.

CON-TUSION, *Τυπω, tundo, tundo*; *confusio*; *battering, beating, bruising*.

CON-VALESCENCE, *Ουλω, valeo, convalesco*; to recover health.

CON-VENIENCE } *Βημι, Βαιω, Βηναι, venio,*
CON-VENT } *conventio*; to come together:

or else, with Cl. Voc. 61, n, we may rather suppose that *convent* has descended to us from our Celtic ancestors; for, as he observes, “ if it had come from the Latin *convenio*, or *conventus*, it would surely at some time or other have existed in the Latin in that sense; but *monasterium* and *canobium* have been constantly the terms for it in that language:”—he then would derive it from *coff-wonts*: and in p. 52, and 142, he says; “ *hoff*, or *coff*, or *chief*, signifies *bead*:”—consequently Gr. à *Κεφ-αλη*: and “ *won, mun, or min*, are the same, (the *t* being only the common Celtic paragogic) and signify *mansion, or residence*:”—consequently Gr. à *Μαν-ω, man-co, mansum, man-sio*; a *bead mansion, or chief habitation*.

CON-VERSE } *Τρεπω, quasi Περω, verto*; to

CON-VERT } *turn*; to discourse together; to cause a change, or revolution.

CON-VEXITY } “ *convexum est id, quod supra*

CON-VEY . } *convexum convebitur*; says Voff.” without giving us the Greek etym. of *veho*; which however he does afterwards from *Οχωω, Æol. Φοχωω, vebo*; to carry; *convexity* being a body that has a swelling curvature carried over it; also any method of carriage.

CON-VICTION, *Νικωω, by transposition Ινκωω, Ινκωω, vinco, convictio*; vanquished, overcome, proved manifestly guilty.

CON-VIVIAL; *Βιω, inserto digamma vivo, quasi Βιβω, vivo, convivialis*; belonging to life; to banquet; to partake of entertainments.

CON-VOCATION, *Βωω, voco, convocatio*; to call together; to assemble.

CON-

CON-VOLUTION } *Εἰλω, εἰλῶ, præposito di-*
 CON-VOLVULUS } *gamma, quasi *Ἔλω, vol-**

vo, volutum; to roll, to tumble; any thing rolled or curled up: the herb witby-bind, or bind-weed.

CON-VOY: see CONVEY: or rather, as Skinner supposes, ab *Οἶα, via*; unde *voyage* “*in via vel itinere comitari* :” a man of war attending a fleet of merchantmen on part of their way; seeing them so far safe on their voyage;—though the Dr. has avoided the Greek.

CON-VULSION, “*Ἐλω, Ἀφελω, inuf. pro Ἀφαιρω*: vel potius ab *Εἰλω, five Εἰλλω, quod idem ac *Ἐλω, hoc est cogo, coarctio*: Voss.*”—unde *vello, convulsio; a plucking, or twitching of the nerves; i. e. the cramp, or a spasmodic distension.*

COOK, *Κυμω, misceo*; to mix, or mingle sauces, and ingredients.

COOM, commonly written *comb of corn*; *Κυμα, fluxus*; quasi *cumulus, vel acervus aquæ; a heap, or pile; that which is over and above measure*; now used to signify *four bushels*: see AC-CUMULATION. Gr.

COOM, or valley, contracted, according to Clcl. Voc. 203, n, from “*co-hum, connecting two hills* :”—consequently Gr.; for *co* is the same as *con*; and *con* is the same as *cum*; and *cum* originates à *Συ*: *hum* we shall find to be Gr. likewise, under the art. HUMMOCK: Gr.

COOP, *change*, or “*cowp; to chaffer, or exchange*; low Dutch: Ray.”—but we may rather suppose it was nothing more than a contraction of *Καπηλος, or Καπελευν, unde caupo, caupanari*; *permutatio enim antiquissimi commercii genus fuit*; or as we say to COPE, or CHOP, and change.

COOP for fowls; *Κως, quod Æol. Κυφος, cavus, cavea; a cage.*

COOPER: “*Κυββα, cuppa, vel cupa; dolium, tina*; unde *cooper, vieter, deliarius; a maker of casks*: Skinn.”—though Junius is rather of opinion we ought to derive *cooper*, à *Καπητιον, quod Hesych. exponit Καμαρα, ἡ ἐπὶ τῶν ἀμαξῶν ἡτοιμαμένη, concameratio plaustris, perinducta*: ut *Καπητιον* dictum sit, quasi *Κυφητιον, quod plaustra obtexerint velo incurvatis viminibus instrato*:—in the same manner as we see them made to this day, in covered-waggons, tiller-boats; à *Κυφῶν, incurvare, to bend, or arch over, in order to cover them.* Clcl. Voc. 209, would derive *cooper* from *caupo*:—but still it would be Gr. see CHAFFER. Gr.

CO-OPTATION, *Οπῶ, Οπλομαι, video, optatus, co-optatio; choosing, electing.*

CO-ORDINATE, *Ορομαι, orior, ordino*; to put in order; of equal rank, power, or dignity.

COP of bay } “also the top of a thing,
 COP, or head } standing in height: Verft.”
 COPPLE-crowned } —who looks on this word

as Sax.; but it is evidently derived from *Κεφ-αλη, caput*; though Skinner likewise could get no farther than deriving the Sax. *cop*, à *caput*; meaning a cock of bay.

COPE, or bay; Clcl. Voc. 210, n, says, “the reader may please to observe the analogy of words in the examples of *to cope*, of *vendo*, and of *πολεῖν*, all including the idea of *bead*; for *coff*, *ven*, *poll*, are the radicals, signifying *bead*: not impossibly this, from the very ancient custom of carrying on trade chiefly by *beads of cattle*; long before, and since the use of money was known:”—but it is to be presumed, not before *Κεφ-αλη* signified *caput*:—however, let the custom have been as ancient as he pleases, still our word *cope* may have been derived either from *Κεφ-αλη*, or *Κεπηλευ*: see CHEAP, and CHEAPEN. Gr.

COPE, contend; *Κοπιω, cædo, percussio; to strive, to struggle with.*

COPE of heaven } *Κυψηλη, alveare apum,*
 COPE, or hood } *trabea sacerdotalis, vestis*
 COPING of a wall } *sacra pluvialis: a priest's*
 garment with a hood in case of rain: *capsula* perhaps originating à *Καλυπτω, condo*; to hide, conceal, or cover; vel à *Καπιω, capio, capsula*:—though this is the best deriv. to be obtained from our dictionaries, and etym.; yet it seems probable that *cope* now is only a contraction of *Κωπητιον, conopæum, quasi conope, contracted to cope*; to signify *the canopy of heaven*: as for *the coping of a wall*, Casaub. derives it à *Κεφαλη, caput*; *the head, the top, the covering of the wall.*

COPIOUS, *Ουπις, vel Ωπις, ops, opis, unde opes*; et *cops, copis, copia, quasi co-opia, ex con et opes*; unde *copiosus; plenteous, abundant, abounding.*

COPPER } “*Κυπριον*: Pliny calls it *es Cy-*
 COPPERAS } *prium*: R. *Κυπρος, Cyprus*; the
 isle of Cyprus: Nug.”

COPPICE } “*Κοπιω, απο τῆ Κοπιων, sylvæ cæ-*
 COPSE } *dua; lapt wood*: Upt.”

COPT-knolle; or *knowle*; “*the top of a bill, rising like a cone: copt* from *caput*; and *knolle, or knowl, a contraction of navel: Ray*.”—and consequently both Gr.; though this gentleman likewise will go no farther than the Saxon, or the Latin.

COPY; “Fr. Gall. *copie*; Ital. *copia, exemplar; copier; describere*: et Vossius recte monet ortam esse hanc vocem à phrasi *copiam facere* exscribendi: quotquot unquam sunt experti quam sit *Κοπωδεε, vel Κοπιαρον, aliena verbatim describere, omnino judicabunt vocabulum jure meritoque à Κοπιω, laboro, defatigo; ex rei fastidiosissima nausea lassitudinem contraho*: Jun.”—but perhaps this is rather too distant a deriv. to be the right one; because many copies are taken with pleasure, instead

instead of wearisomeness:—I have not as yet been able to trace the true source.

CORAL, "Κορᾶλλον: Nug." *corallium, curallium; lapis marinus rubens*, says Hederic; but there is a white species, and a green, which grows in the sea like a shrub, but being taken out, becomes as hard as stone: R. Κερη ἄλος, *pupilla maris; daughter of the sea; a sea-plant, curallium;*

Tempore durefcit, mollis fuit herba sub undis.

Metam. XV. 415.

Milton is so very poetic as to mention groves of coral;

————— part single, or with mate
Graze the sea-weed, their pasture; and through
groves

Of coral stray. ——— Par. Lost. VII. 403.

CORANTS, commonly written, and pronounced *currants*, or *currans*: Κορινθιακαί, *Corinthiaca*, sc. *uvæ*; *corant-berries*; first of all brought from Corinth. Clel. Way. 79, tells us, that "*currants* are derived from *corimbo*, to signify fruit growing in clusters round a stalk; *cor*, round; and *imb*, a stalk;"—but *car*, *cor*, *cir*, and *gar*, seem to be derived and contracted either from Κιρ-κος, *cir-culus*; or from Γυρ-ος, *gyr-us*; both signifying a circle: and *imb* seems to be derived from the same root with LIMB. Gr.

CORD, "Χορδή, corda: Nug."—if there is any such word in Latin: it ought to have been written, according to the Greek orthography *cborda*: see CHORD: Gr.—but Dr. Newton, in his notes on the Characters of Theophrast. p. 68, is of opinion, that our word *cord* is derived à Κορδαξ, *genus lascivæ saltationis*; whence Κορδακιζω, *lascivè saltare*: "to which sort of dance, if Terence, as faith Constantine, doth allude, when he saith, *tu inter eas restim dubitans, saltabis?* it is very likely a rope being made use of in that dance, that our English *cord* comes from thence; as the humour of calling a crooked man, a lord came from the Gr. word Λορδος, *crooked*: Newton:"—the passage in Terence is taken from his *Adelpbi*, Act IV. sc. 7, v. 34; on consulting which passage, I find no interrogation point after *saltabis*: this scarce deserved notice; but there is a curious annotation of Donatus on *restim duβians* (as it is in the Var. edit.) he says, "*lusus est ab eo fune, quo introductus equus durius in Trojam est; cum nexis manibus fune, cborum ducunt saltantes: hoc à quibusdam dicitur; sed ego puto, manu confertos choros puellorum puellarumque cantantes restim ducere existimari: et id maxime convenire ad exagitantam importunitatem senis, veluti pueros imitantis: simul etiam quia iste connexus manuum lascivus, ac petulans adimit discretio-*

nem conditionis, dignitatis, ætatis, inter matricem, novam nuptam, et senem."

CORDELIER; Χορδή, *intestinum, cborda; a string, or rope; quo pro cingulo ordo religiosorum, divi Francisci institutum observantium, utuntur; the order of Franciscan friers, remarkable for wearing a rope, or cord, instead of a girdle;*

Of rule as fullen and severe,

As that of rigid Cordeliere.

Hud. part I. cant. i. 259.

CORDIAL, Κεαρ, Κηρ, *cor, cordi utilis; heartening, strengthening, chearing*. Clel. Voc. 141, tells us, that "the Celtic word *car*, for *heart*, is not Gr. but gives origin to Καρ-δια, *cor*;"—or perhaps they both come from Κεαρ, *cor*.

CORIANDER; Κοριαννον, et Κοριανον, *coriandrum: the herb and seed coriander*.

CORIER, commonly written, and pronounced *currier*; "Κρεας, *caro, corium; quod caro eo tegatur, quasi carium; coriarius; a tanner, or one who deals in hides, or skins:*" this is Ainsw. deriv. who has first derived *corium* à *caro*; and then *carb* from Κρεας, sive Κρεας: but perhaps this is not so good as the following from Voss. *corium* à Χοριον, which Hederic explains by *prima et illa extima membrana, quæ fatum ambit; that membrane which envelops the fetus; as the skin, hide, or bark, envelops the flesh of animals, or the wood of trees.*

CORK; from Χοριον, *cork, or bark*; as in the preceding art. Gr.

COR-MORANT, Κοραξ, *corvus; et Μυρην, fuere; unde mare, marinus; Κοραξ-μυρην, corvus-marinus, contracted to cormorant; the sea-crow; ob notabilem voracitatem; so called on account of its remarkable voraciousness.*

CORN-bread; fortasse à Κορεω, Κορεννυμι, *satio, saturo; to satisfy, or fill; unde Sax. corn; Dan. korn; Belg. korne; Teut. kern; granum, fruges, frumentum; the staff of life.*

CORN on the hands, or feet; "Κρεας, *cornu; born; tuberculum in digitis et manuum, et pedum; clavi caput summâ sui parte referens, et radici præduræ affixum: Angli videntur hoc nomen mutuati à corneâ siccitate, atque duritie: Jun.*"—only, on the hands we call them *warts*, and sometimes *wrats*; and on the feet we call them *corns*.

CORNEL, or *corneil*; Κερανα, *cornus; the corneil tree of both sexes; the female is sometimes called the dog-tree, or the wild cherry-tree.*

CORN-ELIAN, Ουξ-κριας, *onyx-corneola; the horny onyx: the corneil stone; because resembling born; though now of all colours; red particularly.*

CORNER; Γου, *genu; the knee; unde Cymræan corneil (Angli forte retinuerunt corner) est angulus; videtur mihi, continues Jun. consentaneum Cymræos hanc anguli denominationem*

petiisse

petisse ex suo *cornu*; *cornu*; profus ut Saxones *angulum* ὄρνι dixerunt, ab ὄρνι; *cornu*, quod *anguli* situoso flexu quodammodo representent *camura boum cornua*: we may rather suppose, with Lye in his Add. that "*corner* is derived to us either through the Armor. *corn*; or the Hibern. *cearna*; *angulus*:"—but then those words are derived either from Γοῦν, *genu*, quasi Γοῦνα: or from Κερας, *cornu*; quasi *cerana*, transposed to *cearna*: *an angle*, or *any retired nook*, or *turning*; because *such places look as if bent like the joint at the knee*, or *form a curve*, like the horns of oxen.

CORNET of horse; Κερας, *cornu*; a trooper in the wing of an army, a brigadier; from *corniculum*; a kind of ornament the general presented his soldiers with for their good service, to be worn in their helmets.

CORNICE, Κορωνη, *corona*, *projectura*; the brow of a pillar, or wall: because it binds them round, like a crown.

CORNISH-crow, by many supposed to come from *Cornwal*; because a *Cornwal-man* is called a *Cornish-man*; but a *Cornish-crow* is derived from Κορωνιδεὺς, *cornicus pullus*; a species of crow; à Κορωνη, *cornix*, *corvus*: *Cornish-crow* therefore is only a variation of *cornix*; a crow.

CORNU-copia, Κερας, *cornu*; a horn; unde *cornu-copia*; the horn of plenty, quasi *cornu-opis*; unde *co-opia*, *copia*; plenty: for *copia*, see COPIOUS: Gr.

CORNUTED: from the same root: Gr.

COROLLARY, Κορωνη, *corona*; unde *corolla*, *corollarium*; quod hæc, cum placuerunt actores in scena, dari solitæ; a *coronet*, or *reward*, given to actors, champions, or gladiators, when they pleased the people: also a *corollary*, *confectary*, or *appendix*.

CORONATION, from the same root: Gr.

CORONER

CORPH-CONNER } "not from *corona*, a crown; but *coroner* itself is purely a contraction of *corph-conner*," says Clel. Voc. 121, 2, i. e. "*a corpse-inspector*: *corph* was the antient British word for *corpse*:"—to *ken*, and to *conn*, he likewise acknowledges to signify *to know*, or *take cognisance of any thing*:—then, according to both these compounds, the word *coroner* derives from the same origin with *corpus*, and *cognosco*; and consequently Gr.

CORPH-LAN, or *church-yard*, seems to be a mixture of Gr. and Celtic, or perhaps is pure Gr.—let us first consider the former supposition: Clel. Voc. 122, and 143, says, "*corph-lan* comes very naturally from *corph*, *corpse*; and *llan*, *inclosure*:"—and then he quotes Howell Dha's words, "*corphlan* exterius fuit atrium, interius illud undiquaque ambiens, in quo cadavera sepeliebantur; à *corph*, *corpus*; et *llan*, *septum*:"—

should this be right, *corph* is evidently descended from the Gr.:—but *lan*, or *llan*, in the sense of *septum*, seems to be purely Celtic; unless we may look on it as derived from the same root with *lain*, or *laid*; i. e. from λει-ω, *cumbo*, *cubo*; where the dead are *lain*, or *laid*.

CORPORATION } Χερας, Χερος, Χεωρος, Χορρος,
CORPUSCLES. } *corpus*; *corporis*; unde *corporeus*, &c. *the body*; or *belonging to the body*; *personal and political*: Cleland, Voc. 122, says, "*corph* was the antient British word for *corpse*:"—then very probably derived as above.

CORPS, or *company of soldiers*; according to the French orthography, as if it was derived from *corpus*; and then, to compleat the absurdity, they must pronounce it *core*; but it ought to be written *chors*, or *cobrs*, being only a contraction of *cobors*; the deriv. of which has been already considered under the art. COHORT: Gr.

COR-RECTION, Πεζω, *facia*; vel Αεχω, by transposition Παχω, *rego*, *corrigo*, *correctio*; *an amendment*, *alteration*; also *corporal punishment in order to amendment*.

COR-ROSION, Ραρω, seu Ρνωω, *rado*, *corrodo*; to bite, gnaw, or fret: Vossius derives *rodo* à Τρωω, *comedo*; to eat.

CORSAIR, Ρω, vel Ρωω, *ruo*, *corruo*, *curfus*; unde "Fr. Gall. *coursaire*; Ital. *corsaro*; et Gall. *course*: Skinn." who has avoided the Greek: *an inroad*, *an incurfion*; a *pirate*, or *piratical vessel*, which roves, or runs about.

CORSLET; "manifeste est diminutivum nominis *corpus*: Skinn."—but the Dr. would not tell us, that *corpus* itself was derived from the Greek; as we have seen in the art. CORPORATION: Gr.

COR-SNED, vel *cur-sned*; "olim forte peculiariter acceptum vocabulum," says Jun. "de istiusmodi synaxi sacrâ, in quâ reus objectum crimen diluebat per eucharistiam, i. e. *offam judicalem*, Saxonibus *cor-rynæde*, dictam: mihi hæc *offa judicialis* videtur *cor-rynæde*, nuncupata à *coran*, *probare*; et *rynæde*, *offa*, *buccella*; ut proprie significet *probationis buccellam*: credebatur nempe antiquitas noxios cum gravi quâdam imprecatione panem ad hoc examen consecratum sumentes, vel omnino non, vel non nisi cum ingenti tormento, eum posse deglutire; intolerabilibus quoque eos, qui scientes sefellerant, cruciatibus torqueri; usque ad extrema vitæ suæ tempora: Jun."—the *trying-morsel*:—thus has this great and judicious critic led us up to the true sense of this word, though not perhaps to the true etym. which seems rather to be derived from *cur-rynæde*; the *morsel* that is taken under an imprecation, cum gravi quâdam imprecatione, as Junius himself has admitted: only now it is intirely Gr. for

for CURSE is Gr. and *pnæbe* seems to be only another dialect for *snip*, a morsel, or slice of bread, &c. consequently Gr. likewise.

CORUSCATION, Κορυγγων, Κορυσσων, *corusco*; to glitter, sparkle, shine bright.

CORY-comb, commonly written, and pronounced, *curry-comb*; but such an orthogr. would puzzle the profoundest etymol. to trace out: *cory-comb*, or rather indeed *kory-comb*, may be very properly and very easily derived "à Κορειω, *verro, purgo*, i. e. *equum destringere, vel strigile emundare*: Skinn." under the art. *curry*: though the Dr. seems inclinable to derive it rather à *curando*; however, he acknowledges alludit satis feliciter Græco Κορειω, *verro, purgo*: a comb and brush, to clean, or dress a horse with.

CO-SEN } "Αἷμα, *sanguen, vel sanguis*: mirum
CO-SIN } possit videri, et tamen verum est
COU-SIN } ex 'Αἷμα analogicè *sanguen* deduci:
 Voff."—but analogical derivations are very seldom admitted; we may rather adopt his deriv. of *sanguis* à Σαος, *sanus*; unde *sanguis*: vel est *sanguis* à Σω hoc est *coccinum, purpureum, qui sanguinis color*: à *sanguis, consanguineus*, contracted to *consang*; and then changed to *cousin*; of the same blood, kindred, family: for *cater-cousins*, see **QUATER-COSINS**: Gr.

COSMETIC, Κοσμητικός, *ornandi peritus*; skilled in the art of beautifying, or adorning the person: R. Κοσμος, *mundus, ordo, decus*.

COSMO-GRAPHY, Κοσμογραφία, *cosmographia, descriptio mundi*; a description of the world: R. Κοσμος, *mundus*; the world; et Γραφη, *descriptio*; or Γραφω, *scribo*: Nug."

COST, Ιστημι, Στω, *consto*; to stand in so much; the value of any thing: Cl. Voc. 210, is of opinion, we ought to derive *cost* from *coff*, purchase; "from which," says he, "we have *copst*, contracted to *cost*; not impossibly this from the very ancient Celtic custom of carrying on trade chiefly by heads of cattle:"—but *coff*, or rather *keph*, the head, is evidently abbreviated from Κεφ-αλη, *caput*; the head.

COSTE of mutton; Ορειον, Ορειον, quod est O; nempe ut ab Αυλη, *caula*; sic ab Ορε, *costa*: Voff."—a rib, or bone; a breast of mutton.

COSTIVE, Σιλωω, Σιλωω, *calco, densum facio*; to-ibwack, tram, barden.

COTTAGE, Κοιταϊον, *lustrum ferarum* (rather *lustra ferarum*) Κοιτη, *cubile*; απο τῆ Κοιτη, *dormire*: Casaub. and Ups."—this deriv. may pass; but perhaps the reader will rather approve of the following from Voff. "omnino, ut à *tegendo, turgarium*; ut et Καλυβη, παρα τὸ Καλυπτεν, sic *casa* à ΠΩ, *casa*, quod est *tegere*; à qua origine etiam videtur esse *Κασα*s pro *lacerna*, sive *ablamye*

equesbri:" Κασα, *casa, casula, quasi catuga, unde cottage*; a but or bovel, to cover them from the weather.

COT-lamb; Skinner calls it a *cade-lamb*, and derives it ab Ital. *casiccio*, à *casa, domus*; *agnus dami educatus*:—and had he been content with that deriv. and explan. we might have been contented too; provided he would have permitted us to derive *casa*, as above; but he goes on, and says, "*cade* autem credo oritur à Fr. Gall. *cadet*; *mollis, delicatulus*; hinc *cadeler*; *blande et delicate alere*; tum autem *cade*, tum *cadet* contracta videntur à Lat. *delicatus, delicatellus*;" because brought up more delicately than other lambs:—but even then the Dr. ought to have remembered, that **DELICACY**, and **DELICATE**, are Greek.

COT-bed: a pleonasm; for Κοιτη is *cubile*; a bed to lie on.

COT

quasi *cock-quean*, vel *cook-quean*; a kind of master-she-cook: "cot enim dictum de viro rem culinariam nimis curante, quod agit coquum inter mulieres": Skinn."—who could go no farther than the Sax. Teut. and Fr. Gall.—but both **COOK**, and **QUEAN** are Gr.

COTHURNUS, Κοδορνος, *cotburnus; calceamentum utrique pedi* (tragico et comico) et utrique sexui aptum: a shoe, or buskin, coming over the calf of the leg, worn generally by the actors of tragedies; with a high heel, that they may seem the taller: also a choppen, or chiopin; a high-soled shoe, a pantofle.

COTTON, "sic dicitur, inquit Skinn. à similitudine lanuginis, quæ adhæret malis Cydoniis, quæ Ital. *cotogni* appellantur:"—"cotogni autem à *Cydonia* manifeste ortum ducit; Lye."—"Cydonia mala, à *Cydone, Cretæ civitate, unde adveſta*: Voff."

COUCH-down; Κυπιω, *cubo, cumbo*; to lie down: Κυφω, *incurvare*; to bend low.

COUCH to lie on: etymol. are not agreed as to the origin of this word: Junius supposes it to be derived "à Gall. *couche*; Belg. *koetse*, desumptum ex Ital. *colcare, pro collocare*; nam *colcarfi* Italis est *conferre se cubitum, collocare se in lecto*;"—according to which deriv. *couch* would originate à *Λεγω, Λεγωμαι*; unde *Λεχος, lectus, locus cubandi*: Skinner supposes it to be derived "à Fr. Gall. *coucher*; Ital. *coricare, colcare, cubare*; à Lat. *culcita, q. d. culcitare, i. e. in culcitam se condere*:"—according to this deriv. *couch* would originate from *Ααξ, calx, calco*; nam à *calcando* διαβη *culcita*, quod in eâ *sagum, tomentum, aliudve quid inculcabant*: it is very remarkable therefore that our word *couch*, if derived from either of these sources, should originate from two words so distant, as *Ααξ*, and *Λεγω*: if neither of these should be

penisse ex suo *cornu*; *cornu*; prorsus ut Saxones *angulum* ὄρνιν dixerunt, ab ὄρνιν; *cornu*; quod *anguli* sinuoso flexu quodammodo repræsentent *camura boum cornua*: we may rather suppose, with Lye in his Add. that "*corner* is derived to us either through the Armor. *corn*; or the Hibern. *cearna*; *angulus*:"—but then those words are derived either from Γένυ, *genu*, quasi Γογυα: or from Κερας, *cornu*; quasi *cerana*, transposed to *cearna*: *an angle*, or *any retired nook*, or *turning*; because *such places look as if bent like the joint at the knee*, or *form a curve, like the horns of oxen*.

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CORPH-CONNER } *crown*; but *coroner* itself is purely a contraction of *corph-conner*," says Clel. Voc. 121, 2, i. e. "a *corpse-inspector*: *corph* was the antient British word for *corpse*:"—to *ken*, and to *conn*, he likewise acknowledges to signify *to know*, or *take cognisance of any thing*:—then, according to both these compounds, the word *coroner* derives from the same origin with *corpus*, and *cognosco*; and consequently Gr.

CORPH-LAN, or *church-yard*, seems to be a mixture of Gr. and Celtic, or perhaps is pure Gr.—let us first consider the former supposition: Clel. Voc. 122, and 143, says, "*corph-lan* comes very naturally from *corph, corpse*; and *llan, inclosure*:"—and then he quotes Howell Dha's words, "*corphlan* exterius fuit atrium, interius illud undiquaque ambiens, in quo cadavera sepe liebantur; à *corph, corpus*; et *llan, septum*:"—

should this be right, *corph* is evidently descended from the Gr.:—but *lan*, or *llan*, in the sense of *septum*, seems to be purely Celtic; unless we may look on it as derived from the same root with *lain*, or *laid*; i. e. from λει-ω, *sumbo, cubo*; where the dead are *lain*, or *laid*.

CORPORATION } Χρως, Χρως, Χρωρος, Χωρος,
CORPUSCLES. } *corpus; corporis*; unde *corporeus*, &c. *the body*; or *belonging to the body*; *personal and political*: Cleland, Voc. 122, says, "*corph* was the antient British word for *corpse*:"—then very probably derived as above.

CORPS, or *company of soldiers*; according to the French orthography, as if it was derived from *corpus*; and then, to compleat the absurdity, they must pronounce it *core*; but it ought to be written *chors*, or *cobrs*, being only a contraction of *cobors*; the deriv. of which has been already considered under the art. COHORT: Gr.

COR-RECTION, 'Ρεζω, *facia*; vel Αεχω, by transposition 'Ραχω, *rego, corrigo, correctio*; an *amendment, alteration*; also *corporal punishment in order to amendment*.

COR-ROSION, 'Ρασω, seu 'Ρνωσ, *rado, corrodo*; to *bite, gnaw, or fret*: Vossius derives *rodo* à Τρωω, *comedo*; to *eat*.

CORSAIR, 'Ρω, vel 'Ρωσ, *rut, corruo, cursus*; unde "Fr. Gall. *coursaire*; Ital. *corsaro*; et Gall. *course*: Skinn." who has avoided the Greek: an *inroad, an incursion*; a *pirate, or piratical vessel*, which *roves, or runs about*.

CORSLET; "manifeste est diminutivum nominis *corpus*: Skinn."—but the Dr. would not tell us, that *corpus* itself was derived from the Greek; as we have seen in the art. CORPORATION: Gr.

COR-SNED, vel *cur-sned*; "olim forte peculiariter acceptum vocabulum," says Jun. "de istiusmodi synaxi sacrâ, in quâ reus objectum crimen diluebat per eucharistiam, i. e. *offam judicalem*, Saxonibus *cor-ŷnæde*, dictam: mihi hæc *offa judicialis* videtur *cor-ŷnæde*, nuncupata à *copan, probare*; et *ŷnæde, offa, buccella*; ut proprie significet *probationis buccellam*: credebat nempe antiquitas noxios *cum gravi quâdam imprecatione* panem ad hoc examen consecratum sumentes, vel omnino non, vel non nisi cum ingenti tormento, eum posse deglutire; intolerabilibus quoque eos, qui scientes sefellerant, cruciatibus torqueri, usque ad extrema vitæ suæ tempora: Jun."—the *trying-morsel*:—thus has this great and judicious critic led us up to the true sense of this word, though not perhaps to the true etym. which seems rather to be derived from *cur-ŷnæde*; the *morsel* that is taken under an *imprecation, cum gravi quâdam imprecatione*, as Junius himself has admitted: only now it is intirely Gr. for

for CURSE is Gr. and *μαρβε* seems to be only another dialect for *σνιρ*, a morsel, or slice of bread, &c. consequently Gr. likewise.

CORUSCATION, Κορυγγω, Κορυσσω, *corusco*; to glitter, sparkle, shine bright.

CORY-comb, commonly written, and pronounced, *curry-comb*; but such an orthogr. would puzzle the profoundest etymol. to trace out: *cory-comb*, or rather indeed *kory-comb*, may be very properly and very easily derived "à Κορειω, *verro, purgo*, i. e. *equum destringere, vel strigile emundare*: Skinn." under the art. *curry*: though the Dr. seems inclinable to derive it rather à *curando*; however, he acknowledges alludit satis feliciter Græco Κορειω, *verro, purgo*: a comb and brush, to clean, or dress a horse with.

CO-SEN } "Αιμα, sanguen, vel sanguis: mirum
CO-SIN } possit videri, et tamen verum est
COU-SIN } ex Αιμα analogicè sanguen deduci:
Voss."—but analogical derivations are very seldom admitted; we may rather adopt his deriv. of *sanguis* à Σαος, *sanus*; unde *sanguis*: vel est *sanguis* à צב hoc est *coccinum, purpureum, qui sanguinis color*: à *sanguis, consanguineus*, contracted to *consang*; and then changed to *cousin*; of the same blood, kindred, family: for *cater-cousins*, see QUATER-COSINS: Gr.

COSMETIC, Κοσμητικός, *ornandi peritus*; skilled in the art of beautifying, or adorning the person: R. Κοσμος, *mundus, ordo, decus*.

COSMO-GRAPHY, "Κοσμογραφία, *cosmographia, descriptio mundi*: a description of the world: R. Κοσμος, *mundus*; the world; et Γραφω, *descriptio*; or Γραφω, *scribo*: Nug."

COST, Ιστημι, Στο, *consto*; to stand in so much; the value of any thing: Clel. Voc. 210, is of opinion, we ought to derive *cost* from *coff*, *purchase*; "from which," says he, "we have *copst*, contracted to *cost*; not impossibly this from the very ancient Celtic custom of carrying on trade chiefly by *beads of cattle*:"—but *coff*, or rather *keph*, the *bead*, is evidently abbreviated from Κεφ-αλη, *caput*; the *bead*.

COSTE of mutton; "Ορειον, Ορειον, quod est Os; nempe ut ab Αυλη, *caula*; sic ab Οσα, *costa*: Voss."—a rib, or bone; a breast of mutton.

COSTIVE, Στινω, Στινω, *calco, densum facio*; to *trawack*, *tram*, *burden*.

COTTAGE, "Κοιτων, *lustrum ferarum* (rather *infra ferarum*) Κοιτη, *cubile*; απο τῆ Κοιτων, *dormire*: Casaub. and Upt."—this deriv. may pass; but perhaps the reader will rather approve of the following from Voss. "omnino, ut à *tegenda, tugarium*; ut et Καλυθη, παρα τὸ Καλυπτεν, sic *casa* à τω, *casa*, quod est *tegere*; à qua origine etiam videtur esse *κασας* pro *lacerna*, sive *chlamyde*

equestri:" Κασας, *casa, casula, quasi cataga, unde cottage*; a but or bovel, to cover them from the weather.

COT-lamb; Skinner calls it a *cade-lamb*, and derives it ab Ital. *casiccio*, à *casa, domus*; *agnus dami educatus*:—and had he been content with that deriv. and explan. we might have been contented too; provided he would have permitted us to derive *casa*, as above; but he goes on, and says, "*cade autem credo oritur à Fr. Gall. cadel; mollis, delicatulus*; hinc *cadeler*; *blande et delicate alere*; tum autem *cade, tum cadel contracta videntur à Lat. delicatus, delicatellus*;" because brought up more *delicately than other lambs*:—but even then the Dr. ought to have remembered, that DELICACY, and DELICATE, are Greek.

COT-bed: a pleonasm; for Κοιτη is *cubile*; a bed to lie on.

COT } quasi *cock-quean*, vel *cook-*
COT-QUEAN } *quean*; a kind of *master-she-cook*: "cot enim dictum de viro rem culinariam nimis curante, quod agit coquum inter mulieres": Skinn."—who could go no farther than the Sax. Teut. and Fr. Gall.—but both COOK, and QUEAN are Gr.

COTHURNUS, Κοθορνος, *cotburnus; calceamentum utrique pedi* (tragico et comico) *et utriusque sexui aptum*: a shoe, or buskin, coming over the calf of the leg, worn generally by the actors of tragedies, with a high heel, that they may seem the taller: also a choppen, or chiopin; a high-soled shoe, a pantofle.

COTTON, "sic dicitur, inquit Skinn. à similitudine lanuginis, quæ adhæret malis Cydoniis, quæ Ital. *cotogni* appellantur:"—"cotogni autem à *Cydonio* manifeste ortum ducit: Lye."—"Cydonia mala, à *Cydone, Creta civitate, unde adveſta*: Voss."

COUCH-down; Κυτω, *cubo, cumbo*; to lie down: Κυτων, *incurvare*; to bend low.

COUCH to lie on: etymol. are not agreed as to the origin of this word; Junius supposes it to be derived "à Gall. *couche*; Belg. *koetsse*, desumptum ex Ital. *colcare, pro collocare*; nam *colcarfi* Italis est *conferre se cubitum, collocare se in lecto*:"—according to which deriv. *couch* would originate à *Λεγω, Λεγομαι*; unde *Λεχος, lectus, locus cubandi*: Skinner supposes it to be derived "à Fr. Gall. *coucher*; Ital. *coricare, colcare, cubare*; à Lat. *culcita, q. d. culcitare, i. e. in culcitam se condere*:"—according to this deriv. *couch* would originate from *Λαξ, calx, calco*; nam à *calcando diſτα culcita, quod in eâ sagum, tomentum, aliudve quid inculcabant*: it is very remarkable therefore that our word *couch*, if derived from either of these sources, should originate from two words so distant, as *Λαξ* and *Λεγω*: if neither of these should be

be admitted, we then can only look towards the foregoing article.

COVE, or *barbour*; Κοος, Æol. Κυφος, *cavus*, *cavea*; a *cave*; also any *hollow place*, or *recess*, for a *ship* or *boat* to retire into.

CO-VENTANT, Συμβημι, Βαινω, *venio*, *conventio*; an *agreement*, *paction*, *league*.

CO-VENT-garden very probably derived its name from some *convent*, or *monastery*, which formerly stood on, or near that spot, where now the *garden*, or *market*, is kept; and consequently may be derived from *convent*, if what *Clel. Voc. 61, n*, says, be right; viz. that "*convent*, or *covent*, is the nearer orthogr. to the *Celt. orig. coff-wonts*:"—but then, as we have already seen under the art. CON-VENT, it is *Gr.*

COVER, Καλυψω, *condo*, *tego*; or else ab Αηρω, Αηρω, *aperio*, unde *co-öpertus*; *bidden*, *concealed*; *overwhelmed*: or else à Κυβω, *cubo*; *Fr. Gall. cou-vert*; *Ital. covare*; to *cover eggs*.

COVETOUS, Οπιω, *covo*, *cupidus*; unde *Ital. covidigia*, quasi *cupidigia*; *greedy*, *eager*, *desirous*: unless we should prefer *aveo*; to *covet*; like the *avaritious man*.

COVEY, Κυψω, *caput inclino*, Κυβω, *cubo*; unde *Fr. Gall. couver*; *Ital. covare*; *incubare*; q. d. *pulla unius partus*, seu *incubatus*; quot sc. *simul incubantur*, *educantur*: *Skinn.*" as many as are brought forth at one hatching.

COUGH, Κυφω, *levo*, *allevo*; to *lighten*, or *ease the breast and lungs* by *expectoration*.

COUL, "Κυκλος, *circulus*, unde *cucullus*; a hood to cover, or encircle the head with, when it rains: *Voff.*"—or perhaps only a contraction of Καλυψω, *condo*, *tego*; to *hide*, to *cover*.

COULTER, "Κοπίω, Κόλλη, *colter*, *cultellum*: *Is. Voff.*" unless with Gerard we derive it ab *Hebr. ללל* *absolvere*, *complere*, *colere terram*: but even in hac significatione, says Isaac, est ab Αλοψ, *triturare*; a *knife* to cut the earth with, the *plowshare*, or rather the long iron knife that is placed before it: it seems in this latter sense to be derived from the same root with CULTURE: *Gr.*

COUNT } Συνεμι, *una sum*, *consuetudinem*
 COUNTESS } habeo cum quodam; eo, *comeo*, *comes*; a *companion*, *knight*, or *friend*: this is the common deriv. but *Clel. Way. 48*; and *Voc. 7. n*, and *14*; says, "*count* has nothing to do with *comes*; and some French authors have justly affirmed, that in Brittany there were *counts* on equal footing with *kings*; and indeed *count*, *kon-ing*, *kyning*, and *KING*, are but dialectical differences:"—consequently *Gr.*

COUNT, or *number*: this is another instance, in which we may observe the great difference between the original, and its derivative, when it

has passed through the French lang. for no one could suppose (not even a Frenchman) that *count*, or *numerate*, could have any connexion with Πυθανομαι: and yet by the help of a little Gallic assistance it may be done, thus; Πυθανομαι, unde Πυθομαι, unde *puto*, *computo*; then the *Fr. Gall. compteur*, *conter*; *count*:—*Clel. Voc. 114*, tells us, that "*censo*, *census*, *capite censi* (a pleonasm) *canvassing*, and *counting*, all come from *ken*, *kin*, in the sense of *the head*; telling, or *counting* by *the head*:—perhaps they might all be more naturally derived from the same root with CESSMENT: *Gr.*

COUNTENANCE properly ought to be written *countenance*; Τανω, τνω, Ion. Τνω, *teneo*, *continentia*; "*aliquantum deflexo sensu*, *Fr. Gall. contenance*; *vultus*, *gestus*; q. d. *continentia*, sc. *vultus*, à *rifu*, aut *aliis minus severis gestibus*, et *motibus*: *Skinn.*" without the *Gr.*; to *keep the face and features* in a *steady composed manner*: we likewise say to *countenance*, *favere*: *vultu* sc. *pro-pitio*, et *favorabili intueri*: *Skinn.*

COUNTER, *contrary*; Αντα, *contra*; *against*, *abwart*, *opposite*:—we have many words in our language, beginning with this preposition, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

COUNTER, or *desk* } "*mensa computato-*
 COUNTER to play with } *ria*, *rationaria*, *super-*
quam pecuniæ numerantur: *Skinn.*" who still could not find it was *Gr.* and derived from the same root with COUNT, or *number*: *Gr.*

COUNTER-FEIT, quasi *contra-fit*; *made*, or *done contrary to law*, *truth*, or *reality*: and consequently is compounded of Αντα-φω, *contra-fio*, to *counterfeit*.

COUNTER-PANE, written by *Skinn.* "*counter-pain*, but properly explained by him, *contra-schedula*, *antapocha*; forte q. d. *contra-pannus*; *pannus* autem *facili metaphorâ sequioribus sæculis membranam*, seu *pellem*, *signare* coepit; unde ortum est *Fr. Gall. panne*; *membrana*: vide *em-pannel*:"—and yet the *Dr.* could not see, or would not acknowledge, that this word is ultimately derived à Φελλος, *pellis*, *pannus*; a *skin*, or *roll*, or *strip of parchment*, on which the names of the jury are written, when summoned to attend a trial.

COUNTER-POINT, commonly written and pronounced like *counter-pane*, but is derived from quite a different source; viz. à Πηγυρι, *pingu*, *punctum*, "*contra-punctum*; i. e. *contrariis*, seu *se invicem decussantibus futuris com-punctum*, seu *consutum*; *instratum*, *stragulum*: *Skinn.*" without the *Gr.*; a *quilt*, or *coverlet of checker-work*, or rather, (for the *Dr.*'s definition is not quite clear).

a quilt

a quilt that is wrought the same on both sides, so that the contrary side answers exactly, or corresponds to its opposite; i. e. wrought through.

COUNTER, a prison: "Sax. cƿerterƿ, *carcer*, a place of confinement: Ray."—but cƿerterƿ seems to be nothing more than a different dialect of *carcer*; which is itself only a contraction of *carceo*, quasi *carceo*: and consequently Gr.: see **CO-ERCIVE**: Gr.

COUN-TRY, "Fr. Gall. *contrée*; Ital. *contrada*; rus, *regio*: q. d. Lat. *conterræ*; *regiones conterratæ*, i. e. *tractus terrarum proxime invicem sitarum*: Skinn."—but *terra* originates ab *Egæ*: *lands*, whether contiguous or distant.

COUNTRY-dance: by writing this word in the same manner with the preceding art: we have given so ridiculous an appearance to it, as would puzzle a dancing-master to give any tolerable sense to a word in his own profession: but it is etym. alone will help us both to the true orthography, and the true meaning of this expression; which has been already given under the art. **CONTRE-dance**.

COUPLE, *ἄνω*, *apto*, unde *coapula*, *copula*; to unite, join, or tie together: vel à *πλέω*, *plico*, *complico*; to fold, or join together.

COURAGE, *καρ*, *cor*; the heart; stout-heartedness, valour.

COURE down; *κύβλος*, *curvus*, *curvare*; to bow, bend, or stoop down.

COURIER } "*Καίρω*, *τρέχω*, *curro*; to run;

COURSE } according to the etymologist: Nug."—but, notwithstanding this authority, we may very much doubt the deriv. for it seems rather too forced a construction, to derive either *curro*, or *curfus*, from *Καίρω*, a contraction of *καίρω*, which signifies *percurrere pelline telas*; to weave: R. *Καίρος*, *licium*; the woof about the beam; or the threads of the shuttle: there is however some small connexion between them, and perhaps enough for an etymol.—it seems more natural to suppose, that *curro* might be deduced à *ῥίω*, *ruo*, *conruo*, contracted to *curro*; as when we say the course of a river, or stream; the flowing, or velocity of its current.

COURT of a house: "*Χώρα*, *regio*; a district: R. *Χωρος*, the same: or from *Χορλος*, which Hesych. explains by *περιβολὸν τῆς αὐλῆς*: Nug."—thus far the Dr. is right; but it will scarce be allowed him, that "*court*, with respect to a king, comes from *cors*, or *cobors*, *regia aula*:" for *cors*, or *cobors*, was never used in that sense;—besides, even then, it would originate à *Χορλος*, above; as we have seen under the art. **COHORT**. Gr.: let me however join issue with him again, when he says, that *cors* for *cortis*, or *cobors* for *cobortis*,

come from *Κυβλος*, *cavea*; a basket, a cage, from *χορλος*, *septum* (it should have been printed *χορλος*) which has been first applied to signify a yard, or place, where geese and fowls are kept; as appears from this verse of Ovid;

Abstulerat multas illa cobortis ares:

(here again we have another small mistake; for it ought to have been printed,

Abstulerat multas illa cobortis aves.

Fasti IV. 704.)

From this resemblance to the flocks of birds that one sees in the yards of houses, companies of soldiers have taken their names of *cobortes*, according to Varro; and from hence also, says Spelman, *posteri principum familiam et comitatum curtium, seu cortem*, Gall. *cour*, appellarunt.

COURT of parliament } "comes rather from
COURTESAN } *Κυρία*, a place at Athens,
COURTIER } where the magistrates
assembled; or the assembly itself: R. *Κυρος*, *power*, *authority*; *sentence*, *determination*: Nug."—certainly there can be no objection to this deriv. if the thing itself be a fact; tho' we may rather suppose that the word *Κυρία* was derived from the assembly, than the place; because the assembly was so called *απο τῆς Κυρίας τῆς ψηφισμασίας*, because in those assemblies the people confirmed and ratified the decrees of the magistrates; or rather because those assemblies were held upon *ἡμέραι Κυριαί*, or *ἡρισμεναί καὶ νομιμοί*, on days stated, and appointed by law: R. *Κυριος*, *præcipuus*, *proprius*, *antiquissimus*: as for the word *courtesan*, it may seem strange to see it ranked under this art. but since Skinn. has derived it à Fr. Gall. *courtisane*; Ital. *cortegiana*; q. d. *aulica*; we may suppose he meant to derive it from the word *court*; *vulgatius autem pro meretrice accipitur; quia tales urbanæ plerumque et ad aulicos mores compositæ sunt*; and perhaps those ladies took their origin, as well as their denomination, from thence at first, how common soever their profession and appellation has become since: Cleland (Way 80) would derive *court* from the Celtic word *cir*; a circle, or enclosed place: but **CIRCLE** is Gr.—Since we have in our language many courts, which take their denominations from different offices, the chief of them are here ranked.

COURT of Admiralty; *curia Admiralitatis*. Gr.

COURT-Baron; *curia-Baronis*. Gr.

COURT of Chancery; *curia Cancellaria*. Gr.

COURT-Christian; *curia Christianitatis*. Gr.

COURT of Common Pleas; *curia Placitorum Communium*. Gr.

COURT of Conscience; *curia Conscientiæ*. Gr.

COURT of Delegates; *curia Delegatorum*. Gr.

COURT of Equity; *curia Æquitatis*. Gr.

COURT

COURT of Exchequer; *curia Scaccarii*. Gr.
 COURT of Guardians; *curia Guardianorum*. Gr.
 COURT of King's Bench; *curia Banci Regis*. Gr.
 COURT-leet; *curia Litum*. Gr.
 COURT of Mayorlity; *curia Majoratus*. Gr.
 COURT of Peculiars; *curia Peculiarium*. Gr.
 COURT of Requests; *curia Requisitionum*. Gr.

COURT of Pie Powders, or rather *Piè Poudre*, according to the curious French orthography; *curia Pedis Pulverizati*: the deriv. of this court is so remarkable, that it has been ranged last on purpose to be something more particular in tracing the etym.; because the name of it has been so strangely metamorphosed, that at first sight, though the reader may know the signification of this court, he will scarce discover the deriv. of it, or think that it came from Πας, *pes*; *the foot*; and Πηλος, *pulvis*, *pulvero*; *dust*, or *to make a dust*: which two Greek words Πας-Πηλος have given origin to our *Pie-Powder-Court*, thro' the channel of the French language: but though we have gained the etym. we have not as yet shewn the origin of this court;—it literally signifies *foot-dust*; and took its origin from the dust raised by the feet of rioters, and squabblers at fairs, markets, and markets, where formerly merchants used to bring their goods; and where very frequently quarrels were made, on account of the exorbitant demand, or the defect in goodness of those several wares: this court was at first erected, to prevent men from literally kicking up a dust at a fair, or raising a dust with their feet, during such squabbles, or riots.

COUTH; “Κοῦθι apud Hesych. pro Αισθαίλας, Νοη, *sentit, intelligit; wisdom, and knowledge*: hinc fortasse fuerit et vox Αλλοκοθός, *peregrinus, incognitus*; hodieque vulgo *uncouth* est *incognitus, inusitatus; strange, foreign, rude*: hæc Casaub. says Jun.”—but this seems to have displeased Lye; for he adds, “*originatio nimis longe petita*,” and therefore he writes it *cuth*, and says, “*nihil aliud est quam participium, Sax. cūðan; notum facere*.” Verstegan likewise supposes it to be Sax.: all which may be readily granted, if the Saxon word be an original, and not a derivative; which may be very much doubted, particularly after we find him writing it *uncouth*, and explaining it by *ignotus, rudis, novus, insuetus, alienus*; Sax. *uncuð*, eadem habet significationes, et componitur ex *un*, et *cuð*, quod vide in *couth*; and then gives us no such word: so that now we are as much in the dark, as ever:—but still *cuð* is not an original word, but seems to be derived à *Κοῦθι*, as above.

* COW } Junius supposes that the “Sax.
 * COWDY } *cu*; Alman. *chua*; Dan. *ko*;
 * COW-herd } and Belg. *kube*, or *ko*, are all
 * COW-leach } derived à *Kuea*, vel *Kuo*, *utrum gero*; quod patres nostri, quorum opes pretiosissimum consistebant in gregibus atque armentis, rem suam familiarem ex frequentiore *bubuli pecoris* foeturâ ingens incrementum capere judicarent:”—this conjecture, tho' extremely probable, Skinner does not admit of; and perhaps he is right: however it was worth transcribing.

COW, *to daunt*: “*imbellem, et timidum reddere*; Succ. *kufwa*; utrumque ab Iceland *kuga*; *supprimere, subjugare*; nescio an huc referre liceat *coward*; *imbellis, meticulosus*; Lye's Add.” a *timorous, fearful man*: see next art.

COWARD, *Κεαρ, cor, excors, vecor*; *heartless, out of heart, courage, &c. a coward being one* (says Upt. under the art. *heartly*) *who has a cold heart*; *cui cor friget*; or perhaps it may be derived from *Κακος, ignavus*; a *coward*: though indeed there are several other deriv. produced by other etymol.; and among the rest, Junius tells us, that *coward* is derived à *caudatus*; quod in canibus aliisque quadrupedibus, *demissa cauda* indubium est indicium animi dejecti: consequently now derives ab *ουρα, cauda*; *the tail*:—it might not perhaps be altogether wrong, if we were to derive *coward* from the same root with *cautious*; meaning a person who is always acting with *timidity*; who is always on the *reserve*; who is *fearful*, and *apprehensive of his own safety*:—but if so, it would be Gr. still.

COY: Junius, under the art. *coi*, says, fortasse est à *Γαιω, superbio*: Nicotus quoi censet scribi posse, tanquam quod factum sit ex *quies, quietus*; unde et Hisp. retinuerunt suum *quedo*; Itali vero licet *cbeto* scribant, pronuntiant tamen, ac si scriptum esset *keto*: *coy*; *superbè fastidiosus*, et qui paucissimos præ *arrogantiâ* ullo dignatur responso:—to which let me add from Skinn. *nobis morosam puellam severitatem, castitatemque nimium præferentem significat*; sc. *quæ taciturna sedet, et omni loquelâ, gesticatione, præsertim lasciviori, studiose abstinet*: (et tamen amat.) but *quies* is Gr.

CRAB; “*Καραβος, carabus, animal marinum è cancerorum genere*: Casaub.” a *sea shell-fish*.

CRAB-apple? “forte à Belg. *scrabben*; Teut. CRABBED } *scrappen*; *radere, mordicare*; sc. à *mordicante, acido, aut austero sapore*: Skinn.”

since this seems to be the true interpretation, let me trace the Dr's. etym. a little higher: he acknowledges that our word *scrape* is derived à Sax. *scpeopan*; Belg. *scræffen*; Teut. *scrappen, scrappen*; omnia forte (and but a forte) à *scanda*,

per epeneth. τῷ r : from hence then he ought to have proceeded to *scabo*, à *scalpo*; *scalpo* à *Σκαπίω*, *sodio*; sc. *unguibus*; to *scratch*:—to return now to the word *crab-apple*; which, as the Dr. observes, seems to have been called for *from the roughness, and barshness of its juice*, as if it *rasped, and scraped the throat*; and consequently ought to have been derived from the Gr. *Σκαπίω*, and not from *scabo* alone:—now as to “*crabbed*, it evidently originates à nostrò *crab*; quatenus *pomum sylvestre*; q. d. *morosus, durus*; metaphorâ sumptâ à *duritie et nodositate istius ligni præ aliis*: Skinn.”

CRACK aloud: “*Κραζῶ, Κραξῶ*: Upt.”—tho’ this deriv. appears very plausible, yet its propriety may be doubted; for *Κραζῶ, Κραξῶ*, signifies *clamo*; ut *cornix, vel corvus crocito*: we may therefore rather derive it à *Κρεῖω, crepo*; to *make a loud noise, to crackle in the fire*: or perhaps with Jun. it may be derived à *Καραγος*, quod Hesych. exponit *θραυος ψαρος, οἶον πριονος, gravis strepitus, veluti ferræ*; to *scream, like a saw*.

CRACKNEL: from the same root: Gr.

CRADLE: both Jun. and Skinn. have derived this word à *Κραδαίνω, moueo, agito*; to *rock, or shake*; but the Dr. disliking this deriv. because it was Gr. says, “*malem autem Sax. crabele deflectere à κρατ; carrus*; additâ terminatione diminutivâ, q. d. *carrulus, i. e. vehiculum infantile*.”—but this is directly a *child’s coach*, not its *cradle*; which we may rather derive *απο τῷ Κραλίω*, unde *crates*, quia *lignum unum alterum tenet*; any sort of *twigs interwoven*; like *burdles, and wicker work*; of which it is probable those machines were first of all made, and as they are likewise at present.

CRAFT, *cunning* } *Ἀρετή, ars, artis*; a *profession*,

CRAFT, *trade* } *business, mystery, cunning, deceit, and guile*:—though with Casaub. we might rather be induced to derive *craft*, à *Κρυπία, abscondo*; any thing *abstruse, mysterious, or bidden from vulgar sight*: and this derivation would be applicable both to *trade*, and to *cozenage*; which, in many instances indeed, have but too close a connection.

CRAG } “*Ραχία, rupes in mare procurrans*:

CRAGGY } Upt.”—or perhaps from *Κρημνος, præceps rupes*; a *precipice*: see likewise Sax. Alph.

CRAKE } “*crow, and crow-berries*: Ray.”

CRAKE-berries } —consequently derived from the same root with either *CROW*, or *CROKE*: Gr.

CRAM; *Κορεω, saturo, satio*; particip. pass. *Κεκορημένος, saturatus*; contracted to *crammed*; quali *kecorammed*.

CRAMP } both Jun. and Skinn. would

CRAMP-fish } derive these words solely from

CRAMP-irons } the Sax. and Belg. *kramma* and *krampe*; but they may both be very easily

derived à *Καμπία*, quasi *Κραμπία, flexio, incurvo, contraho*; to *bend, contract*; as in the case of a *spasm*.

CRANE, the bird } *Γερανός*, by contraction,

CRANE, instrument } *grus*; a remarkable bird

CRANE, machine } in natural history: “unde

CRANE out the neck } *vasis epistomium Belgis kraen dicitur, quòd referat caput gruis; nisi putes desumptum ex Κρηνη, fons*; quòd ex istiusmodi *siphunculo doliis immisso, liquores, veluti è quadam uberrimi fontis scaturigine affatim profiliant*: Jun.” under the art *cock*.

CRANIUM, *Κρανιον, calvaria*; the *bone of the head, the skull*: R. *Κραας, caput*; the *head*.

CRANY, *Κρηνη, fons, crena*; unde *aqua scaturit*; a *chink, gap, or slit*; quoniam ex *crenâ, veluti quadam fonte, liquida profliunt*; vivum hujus rei exemplum præbet *calami crena* (the *slit of a pen*) expeditè devehens atramentum in chartam subjectam:—the elegance and propriety of this thought, or rather simile, induced me to transcribe it from Junius; tho’ Vossius had preceded him in the use of it.

CRAPULA, *Κραιπαλη, crapula*; a *surfeit, headache, vertigo*: hinc *Κραιπαλῶν, inebriare*; to *intoxicate*.

CRASH; see CLASH, or CRUSH: Gr. the R and L often interchanging.

CRISIS, *Κρασις, mistura*; a *constitution, temperature, or mixture of natural humors*.

CRASSITUDE; *Κρεας, caro*; *creassus, crassus*; *gross, fat, fleshy*: If Vossius derives *crassus* à *Γραω, εδῶ, edo*; to *eat*; *crassitude* being the natural consequence of *gluttony, and voraciousness*.

CRATCH-cradle; *Κραλίω, prebendo, apprehendo*; quia *lignum unum alterum tenet*; unde *crates*; a *burdle, rack, or manger*; a play among children, to represent, by a piece of string woven together like *burdles, the cradle of our Saviour*.

CRATER, *Κρατήρ, crater, vas, in quo miscetur vinum*; a *bowl, or goblet*; also the *aperture, or opening of a volcano*.

CRAW, *crop, or maw*; *Κραλίω, contineo*; a *stomach to contain the food*: tho’ with Skinn. we may rather prefer *Κραίνω, perficio, pro concoquo*; to *digest*, and not *contain* alone the food.

CRAWL: Junius and Skinner have very properly derived *crawl* à Belg. *krielen*; and that again à Lat. *grallari, pro gradulari, i. e. gradatim seu pedetent m ire*: but then this is the utmost of their information; for here they stop: Vossius however will lead us up to the Gr. for he derives *gradus, and gradior*, à *Κραδαίνω, to walk, to step by degrees, to move slowly*.

CRAY fish; *Καραβός, cancer quidam*; a *fresh water fish of the*: *Μιλακοδεργμος species*; being of the *crab, the lobster, or rather indeed the shrimp tribe, called a prawn, and found in fresh waters*.

CRAZY; Πρωσ, ῥαγῶ, *frango, fractus; crackt,*
or *broken*; like poor *Ralpho's wit*;

His wit was sent him for a token;

But in the carriage *crackt and broken.*

part I. canto I. 485.

perhaps our word *crazy* might more properly be derived ab Ακρασια, ἢ Κρασις, q. d. Δυσκρασις, *intemperantia, incontinentia; a distemperature of mind; a disorder in the senses*: and yet, when we consider that many of our words have given origin to some proverb, those proverbs will frequently help us: thus the former deriv. of *crazy* may be right, from the following proverb in Chaucer, as quoted by Junius; fortasse, says he, per metaphoram desumptum, ex illo Chauceriano;

I'm sicker that the pot was *crased.*

Cha. Y. pr. v. 225.

rectè quidem, says Lye, nam vox eo sensu nondum abiit in desuetudinem apud Devonienfes; est autem à Gall. *ecrafer; elidere, frangere*:—but this Gall. word is evidently derived from the Gr. as above.

CREAK, or *sbreak*; Κρεκω, *sonum molestum et odiosum edo*; Upt. and Casaub. *to make a screaming, disagreeable noise.*

CREAM; perhaps from Κρεῖμων, *farina crassior; the choicest part of flour; as cream is the choicest part of milk*: it is remarkable, that neither the Greeks nor Romans should have had a word to express what we call *cream*; in Lat. it is very poetically stiled *flos lactis, et deliciae lacteae; the flower of milk, and milky sweets*: since therefore *cremor* is the modern Latin word for *cream*, we may rather with Vossius derive it à Κερω, *cerno, sejungo, separo*; quia est pingue illud quod à lacte secernitur; *the richest part of milk, that separates, and rises to the top.*

CREATOR } Κραιω, *perficio, creo; to produce,*
CREATURE } *accomplish, make perfect.*

CREDIT } mihi autem maximè placet, says

CREED } Voss. esse à Χρηζω, *credo, mutuo do*; quod qui facit, etiam Latinis *creditor* vocatur: *a person who places a trust, or confidence in another.*

CREEK, or *barbour*; Κροκη, *littus; the shore, or bank, quam aqua maris alluit; any small nook, washed by the sea.*

CREEP, Ἐρπω, *serpo, repo*; quasi *crepo; to crawl; to slide on the ground, as serpents do.*

CREEPER, Κρηπις, *crepida; a kind of patten.*

CREEPERS, or rather *creekers*, “Κρηκοι, vel Κρηκοι, inter alia (nam multa significant) ab Hesychio exponuntur, ἄρπαγες, και παντα τὰ επικαμπη, i. e. *harpagones*; et in genere *quicquid aduncum est*: Casaub.” *crooked irons. made use of to drag up any thing from ti* *ells; &c.*

CREET } Κρατω, *prebendo; quia lignum unum al-*
CRETE } *terum tenet; unde crates; a burdle;*
or *wattled basket.*

CREPUSCU-LUM; Κρεφας, quasi Κρεφας, *crepus; unde crepusculum; hinc crepera-λυκη, dubia lux; lumin; doubtful light, in the evening after sun-set; and in the morning before sun-rise, called twilight*: see **TWI-LIGHT**. Gr.

CRESCENT } Κρεας, Κεραννυμι, *creo; caro;*
CRESES } *unde creasco, cresco; to increase,*
to grow; a plant, and herb that quickly springs.

CREST, “Κραας, *caput; the head; quasi Κραασα, unde crista; Becm.*” vel à Κερας, *cornu; a horn; quòd in capitibus fit corniculum, quasi cerista, et contractius crista; M. quod ipse magis probo*; says Ainsw. *a tuft, or plume, on the cone of a helmet*: but If. Voss. derives it à Κορυς, Κορυσω, *galea, cassis; an helmet, or ornament upon it.*

CRETACEOUS, *creta; chalk*; from Κρηνα, the island *Crete, in the Mediterranean.*

CREVICE; “Κρεκω, *crepo, i. e. defilio, debisco*: Lye.”—to *chink, or gape*: or perhaps *crevice* may be derived à *crena, quasi crenavice, contracted to crevice, or crease*: et *crena, says Voss. quasi Κρηνη, fons; quia ex crenâ, veluti fonte, liquida fluunt*; ut atramentum calamo: as we have hinted under the art. **CRANY**: Gr.

CREW, “Κρεθλος, *pulsus, plausus manuum pedumque, propriè; sonus inconditus, tumultus*; Casaub.” *a confused noise, a bubbl, clutter, or croud.*

CRIB to eat out of: “Καπη, *præsepe; a manger*: Casaub.”

CRIB to lie in: Κραβαλος, vel Κραββαλος, *grabatus; a couch, or small bed to carry from place to place*: this word, as well as many others, will serve to shew the great use of etymology; for it is not orthography alone that can set us right in the meaning of many words, because orthography is various, and fluctuating: it is not a similarity of letters that will constitute true deriv.; for if we were to attend to the letters alone, *crib* would originate à Κριβανος, but Κριβανος idem est quod Κλιβανος, *in quo bordeum coquitur, fornax, caminus; a furnace, stove, or oven*; all which are far enough from the sense of *a manger, bed, or couch*; and consequently cannot have given origin to our word *crib*:—neither, may some objectors oppose, can it be derived from Κραβαλος, for then it ought to have been written *crab*, not *crib*: to which it can only be replied, that when words answer exactly, or nearly to each other in sense, it is not so absolutely necessary that there should be as strict a conformity in their manner of orthography; for length of time, various dialects, a distinction of appearance, and a number of other incidents may occur, to introduce a change in the orthography

orthography of a word; but it is sense alone must fix the etymology.

CRIB, or *steal*; “Κρυπτεν, *abscondere*; vel Κλεπτεν, *furari*; from whence also *to clip* (the coin): Upt.”

CRIBLE, Κρεῖ, *hordeum*; *barley*; or *bran mixt with flour*: though perhaps it might more properly be derived from Κρινω, *cerno, cribro*; *to sift*; unde *cribrum*; *a seive*: because it is a *coarse kind of bran, sifted and separated from the finer flour*: only Clel. has derived the verb Κρινω, from the Celtic.

CRICK, or *creek in the neck*, à Κρεκω, *sono*; *to crack*; *spasmus, seu tetanus levior cervicis*, à *sero tenui, et mobili, vel à flatu*; sic dictus forte quia *cervix, durante hoc dolore, videtur quasi disrumpi, et desilire* (sonitu) Skinn. vel à Κριζω, *stridor, sono*; idem: *to make a snapping, cracking noise*.

CRICKET, “Κρεκων, Κριζω, Κριγη, *stridor, sono*; Casaub. and Upt.”—*a noisy insect*.

CRIME, Κριμα, *crimen*: “verum quia qui *judicat, is litem separat, ac verum falso distinguit*; hinc factum est ut Κρινω, *secundario ponatur pro judicare*; à qua significatione est Græcorum Κριμα, *pro judicio, et Latinorum crimen, pro delicto*; quia *ob crimen aliquis judicatur, ac damnatur*: Voss.”—*any action, or offence of a heinous nature, that incurs the censure of the law, and the sentence of the judge*. Clel. Way. 80, says, that the Celtic *cir*, *a circle*, is radical to the Latin *curia*; *to crimen*, and to the Gr. Κρινω, radically Κρινω, *to judge*.

CRIMSON, *chermes*, unde *chermesini* vox; seu potius *chermesinum*, contracted to *crimson*; *that beautiful red color, produced from the Κοκκος βαρικη, or dying grain*: “Salmasius sane non male nostrum *crimson*, et Fr. Gall. *chermes* descedit ab antiquo Fr. Gall. *guermes*; hoc est à Lat. *vermes*: vide VERMILION: Skinn.”—but *vermes*, and *vermilion*, are Gr.

CRINGE, Κρυπιω, *oculto*; or Κυπιω, *cumbo, cubo*; *demisso, et inclinato corpore serviliter venerari*; *to stoop, and meanly bow down*.

CRIPPLE, Καμπιω, quasi Κραμπιω, *cramp, cripple*; *flexio, curvo*; *to bend, stoop, go lame, or limping*.

CRISIS of a distemper, Κρισις, à Κρινω, *judico*: unde *crisis, morbi solutio, aut mutatio in melius, deteriusve*; *the precise moment of a disorder, when it begins to change, and we are able to judge and determine, whether it be for better or worse*: it is also used in a political sense, for an *imminent juncture*.

CRISP } vel à Κρισος, *varix*; *varices*
CRISPED locks } *sunt venæ tumidæ, contortæ-*
CRISPING-irons } *que; veins twisted and en-*
tangled together; but H. Voss. more justly derives

it from *ὁ τὰ Κερα οἶσπος, qui crines habet ovium instar velleris*; *a bead of hair, curled like a piece of wool*. There is however another deriv. given by Ger. Voss. de Permut. lit. viz. *crispus* à Κρισπος, though I can find no such word; perhaps it ought to have been printed Κρισος, as it is properly printed in the work itself; sed significatio abire videtur, nempe *concisum, abrasum*:—we make use of this word in the sense of *short and brittle*; as when we say *a crisp cake, &c.* Shakespeare, in his *Tempest*, Act IV. sc. 3, has given it still another sense; where he makes *Iris* say,

You nymphs, called naïds of the winding
brooks, [looks,

With your saged crowns, and ever harmless

Leave your *crisp* channels. —————

And Milton likewise has used it in the same sense, in the following passage;

But rather to tell how, if art can tell,

How from that saphir fount the *crisped* brooks
Ran nectar. ————— Par. Lost, B. IV. 236.

CRITERION } Κριτηριον, *sensus, et pars animi*
CRITIC } *rerum judicatrix, et arbitra*;

judgement, distinction, discernment: R. Κρινω, *jud.co*; *to judge, determine*.

CROAK as a frog; Κροαξ, *vox ranarum*; apud Aristoph. in *Ran.* Upt.”—*the noise of frogs*.

CROCK } Κρωσος, *olla, bydria, vas aquæ-*

CROCKERY } *rium; an earthen pot, or any vessel made of earth*: see CHROCK, when it signifies *color*. Casaubon derives our present word *crock* à Κρωκος, *pera, sacculus, proprie coriaceus, ad custodienda, et circumferenda cibaria aptus*; unde *crock* Anglis *olla, in qua coquantur carnes*; *an earthen pot to boil meat in*.

CROCODILE; “Κροκοδειλος, *crocodilus* (an amphibious animal of Egypt, and supposed to derive its name) from Κροκος, *crocus*; *saffron*; and Δειλος, *timidus*; *fearful*; because *the crocodile is said to be afraid of saffron*: Nug.”—this deriv. is rather doubtful; because we cannot but suppose that the *crocodile* must have been known, in Egypt at least, and must have had a name, long before this *antipathy against saffron could have been discovered in him, or before a sufficient dose could have been administered*:—neither is the Dr’s. second deriv. satisfactory, viz. “or else from Κροκη, *litus*; *the shore*; because *the sea-crocodile is afraid of the shore*.”—because this is the first time I ever heard of a *sea-crocodile*; which is described as a *river animal* of an amphibious nature, living sometimes in water, and sometimes *on land*; so far is he from being *afraid of the shore*: there may indeed be some of these creatures, as well as alligators, found at the mouths of large rivers; but perhaps they were never seen at any great distance

out at sea; so far as to deserve the name of *sea-crocodiles*, in contradistinction to *land-crocodiles*: besides, were even this true, that the name of *crocodile* was given to those animals from *Κροων*, *litius*; *the shore*; and *Δαλος*, *timidus*; *fearful*; how very improper would it be to apply this very name to *the land-crocodile*, which inhabits rivers, and is known to be as much *on land*, as *in water*?—in short, the name of *crocodile* seems to be entirely an *Egyptian* word, or name for that creature; and consequently that all farther search after its Greek etym. would be fruitless.

CROCUS, *Κροκος*, *crocus*; *saffron*.

CROISADE } sometimes written *crusade*: *Κροξ*,

CROISES } *κροκος*, *crux*, *crucis*; unde Fr. Gall. *croisade*; *expeditio bellica à Papâ*, religionis ergo, *indicta*; in quâ quilibet *miles signum crucis in tunica gessit, in tesseram sacræ militiæ: a military expedition, in which the soldiers wore the sign of the cross on their breasts and backs*: this expedition was begun about the year 1095, thirty years after the Norman conquest, and was undertaken by the Pope, against the Turks and Sarazens in Palestine, at the city of Jerusalem: and therefore called *the holy war*; which drained all Europe both of men and money to no manner of purpose.

CROKE like a raven; “*Κρωζω*, *crocito*, ut *crvus*; Ital. *crocore*; Aristoph. Plut. 369; οἶδ' ὁ *Κρωζας*: Upt.” *to make a hoarse rough noise*.

CRONE, *Κρονος*, *senex morosus*; *fatuus*, et *delirius*: *an ill-natured old fellow*: also *an old ewe*.

CROOK } “*Κροκοι*, vel *Κροκοι*, inter alia,

CROOKED } nam multa significant, ab Hefychio exponuntur *Ἀρπαγες*, και *παιλα επικαμπη*, i. e. *barpagones*, et in genere, *quicquid aduncum est*: Casaub.—but perhaps *our shepherd's crook* may be derived either from *Κροξ*, *κροκος*, *crux*, *crucis*: or as we might rather derive it by transposition from *Κυρλος*, quasi *Κρυλος*, *curvus*; *crooked*; because it has a *crooked piece of iron, fastened at the top, to catch the sheep with*. Clel. Way. 79, would persuade us, that *crooked* was entirely Celtic, quasi *cir-ooked*; and consequently derived from the same source with *cir*, *circle*; meaning whatever is *bent*, or *bowed in a circular form*; i. e. Gr. still.

CROP of corn, “*Καρπος*, *fructus in genere quivis*: Casaub.” *all produce of the land*. Clel. Voc. 209, says, that “*erop* is no more than a contraction of *car-rip*, or rather *cer-reap*: *cer*, the *corn* (whence *Ceres*) and *reap*, *to cut*, or *separate*.”—this derivation can be applicable only to a *crop of corn*; but we use it in general for *all fruits*; and therefore it would be better to derive it by transposition “à *Καρπομαι*, vel *Καρπιζω*, nempe à *Καρπος*, quasi *Κραπ-ος*, quod cum *juncturam manûs*, tum *fructum* significat: Voff.”—but even granting this learned

Celtic his own deriv. that *crop* should come from *cer-reap*, still both those words are Gr.

CROP, or *graze*, *Κοπιω*, *scindo*; *to cut*, *chew*, *eat*.

CROP, or *summit* } *Κορυση*, *vertex*, *cacumen*:

CROPPLÉ-crowned } olim *croppé*, says Casaub.

pro *quavis ab Anglis summitate usurpatum*; *any top*, or *summit*; perhaps what is meant now a days by COPPLÉ-crowned: Gr.

CROSIER } *Κροξ*, *Κροκος*, *crux*, *crucis*; *a cross*,

CROSS } or *any two pieces of wood, timber*,

CROSSLET } &c. *fastened athwart each other*.

CROTCHET, or *whim*; *Κροπιω*, *Κροπιος*, *Κροπιον*, *crypta*; *occultus*; hence the barbarous French *grotesque*, quasi *crotesque*; *ridiculè*, *bizarre*, *extravagant* (with truth may it be applied) “*sic enim dictæ sculpturæ, vel picturæ inartificiosæ, et nullis regulis astrictæ, sæpe etiam ridiculæ*; tales enim figuræ olim in *cryptis* potissimum sculpti solebant; imo tales etiam sponte naturæ, aquæ stillicidiis saxa variis modis adentibus, sæpe efformatæ sunt: Skinn. *grotesk*.”—and from *painting* transferred to *thought*, with a small variation in writing it, *grotesque*, to *crotesque*, or *crotchet*, to signify *any wild humor, whim, or extravagant fancy*; *any sudden start of imagination, formed without reason, foundation, or reality*.

CROUCH down, the same as *couch down*; *Κυπιω*, *cumbo*, *cubo*; *to lie down*, *squat down*, *stoop*: or perhaps from *Κρυπιω*, *occulto*; *to bide*, or *bend so low as not to be seen*.

CROUCHED friers, or as they may very properly be written *crutched friers*, if there were not too great a similarity between that word, and *crutches*: but these friers did not go upon *crutches*; they were *fratres cruce signati*; and wore the sign of the cross, because *they attended the army to the holy war*; which has been already mentioned, under the art. CROISADE: Gr.

CROUD, or *fiddle*, *Κρωω*, *pulso*, *ferio*; *to strike*, or *scrape the strings*: “*Κρεμβαλοισ κρωειν*, *crembala pulsare*; *την κιθαρα κρωειν*, *citbaram pulsare*: *Κρωμα*, *sonus qui editur cum organorum musicorum pulsatione*: Casaub.” hence Butler's famed *Croudero*.

CROUD, or *throng*; “*Χρωω*, *impressionem facere hostili modo*; *violenter trudere*; *to thrust*, *push*, or *shove*: Casaub.” “*hoc malo*,” continues he, “*quam ex Κρωω, pulso*; quod aliis placuit.”

CROW, *bird*; “*Κροαξ*, quasi *Κροαξ*, *corvus*, quasi *crowus*: Upt.” “*inferto v consono*,” says Voff. “*quomodo ab Τλη, sylva*; *Λσιος, levis*.”—he likewise supposes that *Κροαξ* itself is derived à *Κροος*, *niger*; *black*: so that this bird receives its name from its *color* (not its *noise*, like the frog).

CROW, like a cock; either from *Κραζω*, *clamo*; or from *Κραυγη*, *clamor*; *any loud, still noise*; *to call aloud*.

CROW

CROW of iron: “à Κραω, *pulsō*; to knock, or break open: or else from Χωρειν, *impressionem facere hostili modo*; Casaub.” to make a violent attack upon.

CROWN, or top of the head; Κορυνα, Hesychio sunt ὑψηλα, *alta, celsa*: potest etiam petitum *crown* videri ex Κρανον, *calvaria*, vel *caput*: or perhaps it may be derived from the same root with a **CROWN** to wear; as in the following art.

CROWN to wear:—Ciel. Way. 79, tells us, that “*corona* (he might have added Κορυνα) comes from *corown*; contracted to *crown*; not *crown* from *corona*.” and in Voc. 46, he observes, that “the figure of the *crown*, being circular, was held so sacred, that it was superstitiously affected under the form of that clerical tonsure on the summit of the head, which from that particular circumstance of its representing a *crown*, is at this moment preserved by the Romish priests, and gives by metonymy the general name of *the crown of the head*;”—but even, according to this idea, *corown* may have derived its denomination from its *encompassing, encircling, or surrounding* the head; and consequently may come à Γυρος, Γυρω, *gyrus*; a circle, or ringlet of gold: see something remarkable concerning this word, under the art. **CYNG-HELM**. Gr.

CRUCIATE, Κριξ, Κρικος, *crux, cruciatus*; crucified, tormented, put to pain.

CRUCIBLE; from the same root; quia in *crucibulo, metalla quasi excruciantur*; i. e. *valido igne eliquantur*; vel, ut chemici loqui amant, *calcinantur*; to melt, torture, and torment metals over the fire.

CRUCI-FIXION, Κριξ, κρικος, et πηνυνημι, *cruxifigo, crucifixus*; fastened, or nailed to a cross.

CRUDE } Κρωδος, Κρωδος, *crudus*: Κρωος, **CRUDITY** } *algor, rigor, gelu*; cold, immature, ill digestion, raw humors. Ciel. Voc. 169, says, “*kruid*, the antient word for *green* (it is to be hoped he did not mean strictly as to *color* alone) and still used in Germany, and other countries, is one of those archaisms of which Virgil was so fond, that it made him forget he was committing a pleonasm when he said,

Jam senior, sed *cruda* deo, *viridisque* senectus.

Æn. VI. 304.

cruda, and *viridis* are there strictly synonymous; (and consequently not *literally green*) *cruda* puella viro: all signifying *cruid*, or *green* (but still not *literally green*); *crudus* has indeed other significations:—and consequently may be derived as above.

CRUELTY, Κρωος, *frigor*; unde Κρευρος, *frigidus*; unde *crvor, crudus, crudelis*; ut à *fidus, fidelis*: *crudelis* igitur *qui crudis est moribus*; hoc est *sevis, cruoremque sitientibus*; of a *rudt, savage* dispo-

sition, like a wild beast, always roving, and thirsting for blood.

CRUET, Κρωσος, *olla, phiala*; a small glass, to hold oil, vinegar, &c. see **CRUSE**. Gr.

CRUMB, or *bit* } “Sax. *cruma*; Belg. *kruyme*;
CRUMBLE } Teut. *krueme, krummel*;
nescio an hæc omnia à Lat. *grumus*: Skinn.”—and had *grumus* ever borne any idea similar to our word *crumb*, or *bit*, it might have been adopted; but when the supposed original, and its derivatives carry different significations, then we may always doubt, and often reject such etym.—perhaps our word *crumb*, or *bit*, is no more than a transposition of *Μικρος*, quasi *Κρωμης, parvus*; *little*; converted first to *cromis*, contracted then to *croms*, and changed afterwards to *crumbs*.

CRUMB of a loaf } perhaps à *grumus*; a billock
CRUMBY } of earth; a lump, or luff; it being a light substance, and passed up by fermentation: Γρυμων, Hesychio exponit Σηροβιλον, θρομβος, *locus editus*; any *emolence, or swelling*.

CRUMP, crooked: “Καμπω, *curvo, inflecto*; unde *crump-backed, crump-shouldered*: Casaub.”—or perhaps à *Κυρλος*, by transposition *Κρυκλος*, vel *Κρυμπλος, curvus*; *crooked, bent, bowed*.

CRUMP, or *crush*; Κρωω, quasi *Κρωμπω, collido, frango*; to beat, or grind small; break between the teeth.

CRUMPLE, Ρυλις, *ruga*; quod *ruga cutim vel vestem in plicas contrabat*; *corrugo*; to draw up into wrinkles: these two last words, *crump* and *crumpled*, like *crisp*, and *crisped*, seem to bear two different significations; particularly the former; as when we say *crump*, or *crisp*.

CRUPPER, “Κρηπις, *basis, fundamen*; unde Fr. Gall. *croupiere*; Ital. *crociera, croppa*; *caudale, succauda*; *caudale enim est quasi basis et fundamen sellæ*: Skinn.” *the tail*.

CRURAL, Γου, Γυω, et Γυος, *crus, cruris*; the leg, the knee; also the hinder leg, or the hock of a quadruped.

CRUSADE: see **CROISADE**: though indeed this comes more naturally from *crux*; as the other from Κριξ.

CRUSE of oil; Κρωσος, *olla, hydria, vas fictile*; a vessel of glass, earth, &c. to contain any liquid.

CRUSE, or *sail*; sometimes written *cruise*, perhaps from Κριξ, Κρικος, *crux, crucis, cursum obliquare*; to cross up and down; to sail this way and that.

CRUSH, seems to be only another dialect for *crash*; and *crash* is the same as *clash*, which originates à *Κλωω, Κλαζω, Κλασα, clash, crash, crush*; the *l* and *r* often interchanging.

CRUST of bread, Φαροςος, *frustum, quasi crustum*; or from *Κλωσμα, quasi Κρωσμα, fragmentum*; a broken

broken piece of bread: we may rather chuse the following art.

CRUST, or covering } Κρούς, *gelu*; unde Κρουσά-
CRUSTACEOUS } λος, ut sit proprie *crusta*
è *gelu* in *glacie*; a *crust*, or covering of ice on the
top of any fluid: also any fish having a soft shell;
like crabs, lobsters, prawns, &c.

CRUTCH; “Χαράξ, *vitis fulcrum*; a *crutch*,
or *prop*: Cafaub.”—we may rather derive it à
Κριξ, κρικος, *crux, crucis*; a *stick*, with another
small piece fastened across on the top, to support the
lame.

CRY articles to sell } Κριζω, *strideo, strido*; Κριγη,
CRY aloud } *stridor*; any loud bawling,
ing, to overcome the general noise in the streets.

CRYPT, commonly written, and pronounced
craft, or *croft*; but derived à “Κρυπτω, *abscondo*,
occulto; unde Κρυπτην, *crypta, vel crypta*; *ager abs-*
conditus, prope domum rustici, magnâ arte et
labore excultus: Cafaub. Jun. and Skinn.”—a
small enclosure, near a farm house; or any place en-
closed, or retired.

CRYSTAL, “Κρυσταλλος, *crystallus*; a *precious*
stone; R. Κρυος, *gelu*; *cold*: Nug.”—either be-
cause it is clear like ice; or supposed to be formed
in the same manner.

CUB } Κυπιω, *cumbo, cubo*; to have young;
CUBATION } also to lie down to the teat.
CUBE, “Κυβος, *cubus*; a *solid equilateral figure*;
a *dye*: Nug.”

CUBEBS, *cububæ, arum*; an apothecary's drug.
CUBIT; Κυπιω, *cumbo, cubitus*; an elbow; quòd
ad sumendos cibos in ipso cubamus: Isid. a *measure*
of a foot and a half, or from the elbow to the end of
the middle finger (which to be sure in all men is
the same).

CUCKOLD: many have imagined that our
word *cuckold* is derived from *cuckow*; but as
Skinner observes, “certum est nostrum *cuckold*
non à *cuculo* ortum duxisse; tales enim non
cuculi sunt, sed *currucæ* (the foolish bird that hatch-
eth the *cuckow's* eggs; supposed to be the hedge-
sparrow, or *tom-it*; according to Ainsw.): *cur-*
ruca enim non sua ova aliis supponunt; sed è
contra ova aliena sibi supposita incubant, et fo-
vent: nec minus stulti existimantur, qui conju-
galem suum lectum ab adulterorum invasione tueri
non possunt.”—Let me add from Junius; qui
primi gallorum inquit Voss. eam induxere con-
suetudinem, et *maritum*, natos ex adulterâ liberos
educantem pro suis, *cuculum* nuncuparent, hi
plane confuderunt *cuculum*, et *currucam*; nam
cuculi, sive *cuculii* nomen convenit *adultero*, *cur-*
ruca autem *marito adulteræ*: a word unpleasing
to the married ear.

CUCKOW, Κοκκυξ, et Κικκος, *cuculus*; a *bird*

of prey; but among the human species generally
preyed upon.

CUCUMBER, Κικκος, *cucumis, et cucumer*;
quòd *ventrem magnum habeat*; a *common plant*.

CUCURBIT, Κυρβος, *curvus*; bent, bowed: or
else from Γυρος, *curvus*, inserto digamma; crooked;
cucurbita, à *curvitate*; a *cupping instrument*.

CUDDLE, “Εγκορδυλεω, *involvo*; Εν πευτε σισυ-
ραις εγκορδυλημενος, *quinque stragulis involutus*;
rolled up five blankets thick: Aristoph. *Nub.* Upt.”
to encircle, bug close in the arms: R. Κορδυλη, *capitis*
involuturum; a hood.

CUDGEL, Κονδυλιζω, *digitis in condylos con-*
tractis verbero, pugnum impingo; to strike, or beat
with the double fists; “seu potius *pugilatam qui*
cæstibus exercebatur: Cafaub.” and we use it to
signify one who is beaten with sticks.

CUE of bread; “a term formerly used in the
batteries at Cambridge; but though written in
this manner, signifies no more than a simple Q;
being the first letter of the words *quarter*, or *qua-*
drans; the fourth part of a penny loaf: Ray.”—
but both *quarter*, and *quadrans*, are Gr.

CUE, or catch word; perhaps à *quæro*; i. e.
Ερωτω, Ερω, *quæro*; to seek; because it is the
word sought for, or waited for; the word wanted.

CUERPO, Χρωσ, Χροος, Χρωφος, Χορφοσ, *corpus*,
hinc to walk in *cuervo*, i. e. *sine pallio incedere*; ab
Hisp. *cuervo, corpus*; q. d. *solo corpore, sine pallio*
obtegente ambulare; naked; without any covering;
in buff.

CUFF of a coat; “Κεφαλη, *caput*; unde Fr. Gall.
coiffe; linei limbi circa manicam extremam ornandi,
vel muniendi gratiâ replicati; *coiffe* Gallis olim
denotabat quodvis integumentum, sive velamen,
maximè tamen *capitis*: Junius:” without the
Greek: now used to signify the ornaments of the
sleeve.

CUFF, or flap; “Κολαφιζω, *colaphus*; a *slap*,
or box on the ear: Upt.”

CUIRASS; Χοριον, *prima illa extrema membrana*,
que fatum ambit; hinc *cutem, cuirum* significare
usurpatur: unde *cuirass*, à *cuir, corium*; quòd
corium armis multiplicem supeditaverit materiam;
armour; chiefly the breast-plate.

CULINARY, vel à Κολων, pro Κωλον, *intestini-*
num, alvus, cibus, pabulum; vel a colere; *colo, cul-*
lina; quòd *ibi colerent ignem*; Littleton and Ainsw.
a *kitchen*; because of the constant fire kept up there.

CULL, seems to be a contraction of *colleat*;
and if so, may be derived à *Λεγο, lego, colligo*;
to pick and chuse; to *colleat the choicest*: Skinner is
of opinion that “*cull* parum alludit Græco
Χυλιζω, *χυλω*, *succum elicio, seu separo*”;—but
this more properly belongs to *colo are*; and *co-*
lander, than to *cull*.

CULLERS; from the same root with *cull*; viz. *oves rejiculae*; forte sic dictæ, quia è grege se-
liguntur, et ejiciuntur.

CULLY, Κυλλος, *claudus*; lame, weak, defec-
tive; a silly person, easily misled: though Skinner
has given a more probable deriv. viz. à *cogliome*,
testiculus; quia forte *stulti testiculis largioribus præ-*
diti sunt; ut *asinus (et aper) inter bruta animalia*:—
whatever truth there may be in this opinion, every
one will admit the justness of the simile.

CULMINATE, Καλαμος, *calamus, culmus*, unde
culmen; quia *veteres de culmo ædificia contegebant*;
straw; because the antients covered their houses with
straw; so magnificently mentioned by Virgil,

Romuleoque recens horrebat regia culmo.

Æn. VIII. 654.

in astronomy, this expression, *the sun's rays culmi-*
nate, is made use of to signify *the darting of the*
sun's rays perpendicularly on the heads of those who
live between the tropics: but perhaps in both these
senses it might be better to derive *culminate*, with
Clel. Voc. 211, "from *cell*, which is the etymon
of *excelsus, excellens, culmen, and collis*; and
many other words importing *eminence, and height*:"
—but then they are Gr.: see **EX-CELLENCE**,
and **HILL**: Gr.

CULPABLE; Λα, intensiva particula, et Βω,
βαινω, eo; unde *la-bor, lapsus, collabor*; et hinc
culpa; a slip, a fault: vel à Κλοπη, says Voss. tho'
that word relates chiefly to *stealing*.

CULTURE; vel à Κολον, pro Κωλον, *cibus,*
palubum; the food of the mind: vel à colo, colere;
cultus, cultura; to till, plow, or improve the land:
also education, and improvement.

CULVER; Verstegan writes it *culfra*; "where-
of in som partes of England we yet retaine the
name of *culver*; otherwise we vse the borrowed
French name of *pigeon*:" Ray likewise supposes
it to be Sax.; but *culver* is evidently derived à
Κολυμβη, *urinare, sub aquas immergere*; unde *co-*
lumbam; quoniam *talis est harum avium gestus*;
always bowing, and bending the head, as if ducking
under water.

CULVERIN; fortasse corruptum ex Χελυδρος,
serpentis species (mentioned under the art. **CHLEYS**)
unde *coluber*; "unde *colubrina*; *bombarda longa*
et tenuis; quæ et *serpentina* nuncupatur, à formâ
colubri sive serpentis: Jun."—*a long and narrow*
field piece, like a snake, or a serpent.

CUMBERANCE, Κυμῖω, *cubo, cumbo*; to lie
heavy on; to binder, to obstruct:

Qua data porta ruunt, et terras turbine perflant;
*Incubue*re mari. ————— Æn. I. 83.

CUM-BER-land, quasi *Kymbro-land*, takes the
same origin with **KYMBRO Britons**: Gr.

CUMÉ, Κυμα, et *fluctus*, et *brassicæ cauliculus*;
malt-cume.

CUMIN, Κυμινον, *cuminum*; both herb, and seed,
called cumin.

CUMULATE, Κυμα, *fluctus*; quasi *cumulus*;
an heap, or pile, over and above measure; to store or
lay up, collect.

CUNCTATION, Αγω, ago, *coago, cunctatio*;
sed quia *cuncta non sine morâ perficere est, inde*
factum, ut sumatur pro morari: Voss. a *delaying,*
lingering.

CUNI-GUNDA: Verstegan acknowledges
"this female name is derived from *cuning*, of *cyning*,
by abreuation made *king*; and *gund* is asmuch to
say as *favour*; *Cunigund* is then in signification, *the*
favour of the king:"—but then he ought to have
considered that both *favour*, and *king*, are Gr.

CUNNE } "Κουνεν, Hesychie est συνειναι,
CUNNING } επισταθαι, *intelligere*; Κουνισι,
Γινωσκωσι, *sciunt, intelligunt*; *skilful, knowing*: Jun."
—but yet there can be no objection why we may
not derive both *cunning*, and *king*, immediately
from Γινωσκω, *cognosco, cognoscens*; *knowing, cunning*:
Verstegan observes, that it signifies also *thankfull,*
gratitude; as, *I cunne you thanks, i. e. sincerely*.

CUP, "Κυββα, *cuppa*; or Κυπελλον: Hom.
Il. A. 596, *πειδος ιδεζωλο χειρι κυπελλον, à filio accepit*
manu poculum: Upt."—perhaps even *Κυπελλον*
may be descended à *Κυφος, curvus, gibbosus*; from
its convexity; and *Κυφος* originates "à *Κοος, cavus,*
inserto v, quod Æol. Κυφος, i. e. cavitas, a cavity,
or hollow vessel; a cup: Voss."

CUPELL; from the same root: Gr.

CUPIDITY, Ορνω, *coeo, cupio, cupiditas*; *eager-*
ness, ardency, desire: also *covetousness*.

CUPOLA; either from the same root with *cup*
above mentioned; or else with greater proba-
bility it may be derived, according to Skinner,
"ab Ital. *cupo*; est autem turris rotunda, forni-
cata, Italis valde frequens; quibus *cupo* est *altus,*
profundus, et simul tenebrosus; tales enim *turres*
lucem parçè, et non nisi in fastigio per centrum, vel
umbilicum admittunt;" *a large rotund turret, that*
generally covers some magnificent building; as the
dome of St. Paul's.

CURATE } Ωρα, *cura, curatus*; a vicar, or
CURE } vicarial priest, who has the care,
cure, or charge of souls:—"no," says Clel. Way.
18, "*curate* comes surely more naturally from
cur-aith; which literally in the Celtic is a
preacher:"—but we may suppose he intended this

word, as a compound of *cur* and *aith*; for in his
Voc. 15, he compounds *sabbath*, of *sab* and *aith*,
to signify the day of instruction in the *faitb*: and
therefore, as he observes in Voc. 16, "*curate, or*
cir-y aid;

cir-y-aid; a preacher of the faith of the church, or in a church, has nothing to do with that forced Latinism the *cure* of souls:—but still it is Gr. for *cur*, *cir*, *kirk*, *circle*, are all derived à *Κίρκος*, *circus*; a circle; the form in which churches were antiently built.

CURB, “*Κυρβίς*, et *Κυρβίς*, Atheniensibus dicebantur *tabule triangula pyramidales, quibus inscriptæ erant leges latæ ad hominum improbitatem reprimentam*: Jun.”—but there is no need of having recourse to so distant a signification, since both himself and Skinner have given us a much nearer etym. tho’ they have stopped short of the original; viz. say they, “à Fr. Gall. *courber*; *curvare*; et Hisp. *corbar*; quæ manifestè sunt à Lat. *curvare*.” and that is most manifestly derived à *Κυρβός*, *curvus*:—there is however still another deriv. just hinted to me by the Dr.; for he has, a little before, explained *curb* by *cobibere*; this indeed is not produced as the true etym. notwithstanding the apparent connexion between them.

CURD; by transposition evidently derived à *Κρυός*, quasi *Κρυός*, *frigus*; et *Κρυεός*, *frigidus*; unde *crur*; which, (as Voss. and Jun. very justly observe under the art. *cruel*) differs from *sanguis* in this, “quod *sanguis etiam sit cum venis insit*; *crur* autem dicatur *postquam effusus venis, et jam coagulatus*.”—from this appearance, or rather consistence of blood, when cold, and thus congealed, our words *curd*, and *curdle*, have undoubtedly taken their origin: we cannot therefore suppose with Skinn. that “fortean derivari possit, per metath. à verbo *to crowd*, i. e. *premere, cogere*; quasi dictum *crowdle*.”—if the antient, and true orthogr. were to be admitted, it ought to be CRUD, and CRUDLE; but custom has established CURD, and CURDLE; and provided we do but know the true etym. the present orthogr. may pass.

CUR-FEU-bell; *Αἰρω*, *Αἰρω*, *aperio*, unde *co-öperio*, contracted to *cur*; unde *cover*: et *φωσ*, *φωσκω*, *φωγω*, *uro*; unde *focus*: *coöperio-focus*, distorted by the glorious French to *cur-feu*: “*campana quæ monet cubitum ire, extinctis ignibus, et lucernis*: Skinn.”—or, as Junius has more elegantly defined it, “*cur-feu-bell* dicebatur olim *campana per oppida et civitates circa horam octavam vespertinam pulsata, monens oppidanos ut, igne ubique obstructo (coöperito) sepultoque, reciperent se intra privatos parietes: igni-tegium*.”—*cover fire*; a custom introduced after the Norman conquest, in order to prevent fires, those dreadful calamities, from so frequently happening in the night.

CURL; *Κυρῶν*, *Κυρῶν*, *gyrus*, quasi *gyurl*; *curl*; any thing twisted, or turned round.

CURRY favor: some have supposed this expression to be degenerated from *carry-favour*, or *carry-fair*; neither of which is right; for as Skinn. has very properly defined it, by *blandiri, gratiam captare*; so he has as properly derived it à Fr. Gall. *querir*; Lat. *querere*:—only now it were to be wished he had as properly derived *quero* ab *Ερωμαι*, vel *Ερωλαω*, *Ερω*, *quaro*, *oro*, *dico*; *to seek, entreat, implore, ask favor*.

CURSE; “*Καταραομαι*, *imprecari, maledicere*; solet τὸ *Κατα*, in compositione contrahi quasi ex *Καταραομαι*, *aliquem execrari*: Casaub.” *to utter imprecations*:—but Clel. Voc. 114, is of opinion, that this word is purely Celtic; for he observes, that “from the Druidical word *curfes* came the antient Roman sentence, banishment, or interdiction, *ab aqua, et igne*, which was implicitly a *kir-ish*, *curse*, or *excommunication*.”—here I am sorry to dissent from this great and judicious critic in British antiquities in this point; for, whatever language the word *curse* may have been derived from, the custom of interdicting, *ab aqua et igne*, was established among the Romans so high as in the time of Romulus; for after the ravishment of the Sabine women, Dionysius Halicar. book II. sec. 30, says, “that Romulus, taking an account of their number, it was found to amount to six hundred and eighty-three; he (Romulus) then chose an equal number of unmarried men, to whom he married them, each according to the customs of their respective countries; which he confirmed by granting them a communication of fire and water; in the same manner as marriages are performed, even to this day.”—now, Romulus lived about 700 years before Christ; i. e. above 650 years before the Romans knew any thing of Britain, or the customs of the Celts: this custom of contracting marriages by the use of *fire and water*, (or the common elements of life) gave rise, says Mr. Spelman in his notes, to the interdicting a banished person from the use of *fire and water*:—it is very remarkable however that this compound *kir-ish* should be Gr.; for *kir* is evidently derived à *Κίρκος*, *circus*; a circle; meaning *the kirk*, or *church*, or *society*, to which the person belonged: and *ish* is as evidently Gr. being derived ab *ιέσθω*, *θεῖς*, à *θίγω*, *tango*, *tactus*; vel ab *Είκα*, præterito verbi *ἵκω*, *mitto*; unde *ico*, *icor*, *ictus*; *stricken*, *struck*, or *driven out*: that is, a person banished out of the community, or *curfed*.

CURTAIL; “*Κυρῶν*, *curtus*, *curvus*; *bent*, *shortened*, *bob-tailed*: Voss.”

CURTAIN } *Χορῶν*, *cortina*, *qua cincta*
CURTAIN-lecture } *est cors*; *an enclosure*, or
secret place, from whence the oracles used to be delivered;

delivered; and within which they are sometimes even to this day heard: Servius says, dicta videtur *cortina*, quasi *certina*; quod *certa* illinc responsa funduntur:—but this is rather playing upon words, and might be as applicable to any other place: afterwards he derives it from *corium*; which is not quite so distant: but *Χορτος* is undoubtedly the original word; and yet there is another deriv. produced by Skinn. “*potest curtain deflecti à Fr. Gall. couvert; Ital. coperta; experimentum; additâ terminatione diminutivâ, in, vel ina; contractum sc. à convertine; Ital. copertina; q. d. à Lat. cooperta, coopertina, cortina; curtain:—if now this should be rather preferred, then we have only to shew that cooperta is derived from the Greek; which has been already done, under the art. COVER: Gr.*”

CURTILEGE; *curtilegium*; a garden, or piece of ground, behind a house.

CURVATURE } *Κορτος, curtus*; quod Æol. fit
CURVET } *Κυρτος, vel Κυρτος, curvus*;
bent, bowed, crooked: Voss. vel curvus à Γυρος, rotundus, in orbem verso. Skinn. has deduced curvet ab Ital. corvettare, corbettare, saltitare; corvetta, saltus; sic dictus quia equus, frænum attrahendo, ad hunc modum excitatur:—it is not derived from curb, or restrain, as he seems to hint by frænum attrahendo; but from curvus; because the horse in that action bows, or bends down as it were: nay, tho' it should be derived from CURB, still it would be Greek.

CUSHION; “*Κυρος, et Κυροστος, nates, podex; quod natibus commode excipiendis apparentur pubinaria: Jun.*”—literally a bum-pillow;—notwithstanding the propriety of this deriv. Lye seems to have been dissatisfied with it, and says, “*rectius fortasse Skinn. qui omnia vult facta à Lat. coxa, the hip; q. d. coxina; quia coxis, i. e. natibus subferuntur:—but coxis was never yet understood in the sense of nates: besides, a cushion was never designed to be placed on the hips: nay, even granting that cushion was properly derived à coxa, still it would be Greek; as Vossius has shewn under that art.*”

CUSTARD, “*Κυρετοι, Hesycho sunt Τυριστοι, caseoli: Jun.*”—literally small cheeses; or cheese-cakes; which might be so called from their likeness to new-made cheese; and custards, being also a species of cheese-cakes, they might have received their name from thence.

CUSTODY, “*Κυδιστος, Κυδιστος, à Κυδος, cura; Κυδομαι, curo: If. Voss.*” to have the care, or charge of any person, or thing:—but Gerard derives it à *con, et adsto*; quasi *coastes, custos; custodia:—consequently would then originate ab Ισχυμ, unde Ευπαρασμης: tho' Cl. Voc. 66, is of opinion,*

that “*custos, and custodia, derive from κη, or chest, box, or coffer, to lock or keep any thing in:—still Gr.*”

CUSTOM, “*Ευω, Euew, sueo, consuetus; accustomed, frequented, resorted to: Voss.*”

CUSTOM-house; if not derived from the foregoing root, it may perhaps originate à *Κυρος, census; a tax, toll, or tribute.*

CUT, “*Κοττω, scindo; to chop, cleave, or divide: Casaub. and Upt.*”

CUTANEOUS } *Σκυλος, scutum, corium: vel à*
CUTICLE } *Κυλος, corpus; the skin, hide, rind, or covering.*

CUTH-BERT, or as it is sometimes written and pronounced *Cutberd*: Verstegan acknowledges that “*cuth signifies cunning, knowledge; and bert,*” he says, “*is only an abreviation of to be right; so that Cuth-bert importeth asmuch as knowing what is right:—*” but both CUTH, and RIGHT, are Gr.

CUTH-READ } “*acquainted with counsel: Verft.*”

CUTH-RED } —half Gr. half Sax.

CUTLASS; sometimes written *curtelass*; but that orthogr. cannot be supported; for this word is evidently derived from *Κοττω, Κοττω, Κοττη, unde culter, cultellum; cutlass; q. d. cultelliacus, vel cultellaceus; sica, ensis brevior; a short sword: Skinn.*—without the Gr.

CUTLE-fish; “*à Σκυλος, scutum, cutis, corium; est enim piscis fere excarnis; et sanguinis, et pinguidinis simul expers; eoque nihil nisi nuda, et sola cutis: Skinner;*” without the Greek: *the skin-fish.*

CWELLER, “*wee now wryte queller; a troobler, a tormenter of men; it was also anciently somtymes taken for a bangman: Verft.*”—but let it have been taken for whatever it might, it undoubtedly originates from the same root with *kill*: and is consequently Gr.

CWENE; “*our name queen is very ancient, and was ysed of our Sax. anceters, though somewhat differing in orthography; for they wrote it cwen: and as king is an abreviation of cuning, or cuning, the masculine name of chief dignity; so is the cwen, now written queen, an abreviation of cuninginne, or cuningina, the ancient Teut. feminine: Verft.*”—had this good old gentleman stopped here, all might have been well; for then both *king*, and *queen*, would have originated from the same root; i. e. from the Gr. as we shall see under the art. KING: but he goes on; “*quinde in the Danish tounge is a woman, or a wyf; and so was anciently quena:—*” but these two last undoubtedly derive à *Γυν, mulier, uxor; a woman, or wife: the word queen therefore ought rather to be derived from the same origin with KING: Gr.*

CWERTERNE: had Verstegan but stripped this word of its Saxon drefs, and written it *cartern,*

he might perhaps have seen that it was only a various dialect for *carcern*, i. e. evidently derived from *carcer*, to signify a prison, or any place of confinement; and is now called a counter; and consequently Gr.: being derived, says Littleton, either from *Καρχαρα*, or *Καρχαροι, δεσμοι*, according to Hesych. or else à *coercendo*; according to Varro, and Scalig.—only now, he ought to have informed us, that *coerceo* is Gr. as we have seen under the art. CO-ERCIVE: Gr.

CWETH { “now *quoth*; as when wee say,
CWYTH } *quoth I, quoth he*: Verft.”—but this word is Gr.

CYCLE, “*Κυκλος, circulus*; from whence also circle: Nug.”—an annual revolution.

CYCLO-PÆDY, *Κυκλοπαιδεια, disciplina circularis, complexus disciplinarum, omnisque eruditionis, circulo quasi, coherentis*; the whole round of discipline, compass of education, circle of science: R. *Κυκλος, circulus*; et *Παιδεια, disciplina*.

CYCL-OPS, *Κυκλωψ, cyclops*; cyclopes, qui unicum oculum orbicularem in medio frontis habebant; a fabulous race of giants, supposed to have only one large round eye, in the midst of their forehead: R. *Κυκλος, circulus*; circular, orbicular; et *ωψ, oculus*; an eye.

CYCNET } *Κυκνος, cygnus*, or *cygnus*; a young
CYGNET } swan.

CYKENUM, “*chickins*: Verft.”—but CHICKENS are Gr.

“CYLD, CYLD-HEYD } Verft.”—the good
CHYLD-HEYD } old gentleman means child, and childhood; which are both Gr.

CYLINDER, “*Κυλινδρος, cylindrus, corpus teres*; a round body, like a pillar; R. *Κυλιω, and Κυλινδω, volvo*; to roll: Nug.”—and is generated by a parallelogram revolving round one of its longest sides.

CYMBAL, “*Κυμβαλον, cymbalum*: R. *Κυμβος, hollow*: Nug.”—a rattle, or timbrel; or such like instrument made of brass, απο τῷ Κυμβο-βαλλειν.

CYN } “*kynde*; nature, generation: Verft.”—

CYNE } but this word is evidently Gr. as we shall see under the art. KIN: Gr.

CYNE-HELM; “it is as much to say as a king's crown; whereby it may appear that the crownes of the most ancient English-Saxon kings were worne and used by them for their helmets in warre; and it may be that the crownes of all kings were at the first intended for their helmets: Verft.”—this observation is very just, and the truth of it seems to be confirmed down so late as the battle of Bosworth; for Richard III's crown, or helmet, adorned probably with some remarkable hoop, or circle of gold, being found among the spoils of the field, was, by the lord Stanley, plaed on the head of Richmond, who was imme-

diately saluted king Henry VII. by the whole army:—the only point therefore now is to determine, whether KING, and HELM, are not both of them Greek.

CYNIC; *Κυνικος, à Κυνω, canis*; a dog: a snarler, or churl.

CYNING, “by the abreuuation of the two syllables into one, is become *kyng*; the name in our toug of soueraigne dignitie: Verft.”—but the origin is Gr.

CYNING-DOME } “do both answer to the
CYNING-RYC } Latin word *regnum*: *cyningdome* is by abreuuation become *kingdome*; the addition of *dome*, and *ryc*, signifying both one thing; to wit, *jurisdiction*, or *dominion*; or sometimes *riches*; and whereas wee say, a *kingdome*, they say in Germanie, a *ksiningryc*; but whereas wee say, a *bishopryc*, they say, a *bishopdome*: Verft.”—but still the whole compound is Gr.

CYNOS-URE, *Κυνος-ουρα, canis cauda*; urfa minor; *sidus Boreale*; the lesser bear, having a dog's tail; a Northern constellation; the last star in whose tail happens fortunately to be so very near the North Pole, that it has justly given name to the polar-star: R. *Κυνω, Κυνος, canis*; a dog; and *ουρα, cauda*; a tail.

CYPRESS; “*Κυπαρισσος, cypressus*, or *cypressus*; a cypress-tree: Nug.”

CYRIC; “by abreuuation *kyrk*; and by thrusting in *ch* instead of *c*, or *k*, it was first alienated to *chyrche*; and since further of, by the making of it *churche*: Verft.”—but CHURCH, as we have seen, is evidently Greek.

CYSTE, “*kyst*; a chest: Verft.”—but CHEST we have seen is Greek.

CZAR, a contraction only of *Καισαρ, Cæsar*; nomen Latinum; an emperor, and empress; the origin of which name, or title, is however Greek;—“nam *Cæsares, vel Cæsones appellati ex utero matris exsisti*: et à *coïdo, unde et cada, et cuda, à Κολων* idem quod *Κοιτων*: *Cæsar dictus, quòd Cæsa mortuæ matris suæ utero prolatus, eductusque fuerit*: vel quòd cum *Cæsarie natus sit*; à quo et Imperatores sequentes *Cæsares dicti, eò quòd comati essent*: qui enim *exsisto utero eximabantur, Cæsones, et Cæsares, appellabantur*: Voss.” under the art. *Cæsones*.

D.

DAB on; “si satis Græcus essem,” says Skinner “deflecterem à *Διαπαιω, percussio, ferio*: vel à *Δαπνω, fragorem edere*; *ictus enim, præsertim validus, fragore semper stipatur*.” but he was displeas'd with both these, because they were of Greek extraction: mallet tamen deducere, con-

tinues

tinues he, à nostro *do*; et Sax. *up*; Teut. *auff*; per apostrophum *dauff*; *dawb*; ut in *don*; et *doff*; et nos eodem sensu dicimus, *to lay it on*: see **DAWB**: Gr.—but both **DO**, and **ON**, or **UPON**, are Gr.

DACTYL, *Δακτύλος*, *daetylus*; *pes metricus*; è syllabâ longâ, et duabus brevibus constans: a *foot in verse, consisting of three syllables, the first long, and the next two short*: the original signification of the word *daetyl*, primarily means a *finger*; and therefore properly belongs to *the hand*; but both *Δακτύλος*, in Greek, and *daetylus*, or, which is the same, *digitus* in Latin, express likewise *the fingers of the feet*, i. e. *the toes*: and for this reason, as a *verse consists, or stands upon* such a number of syllables, or rather *feet*, a *daetyl* is very properly stiled *pes metricus*; a *foot of three syllables*.

DADDY; *Τάτα*, vox quâ benevolentiae, aut honoris causâ junior seniorem compellat: *tata*; a *dada*, or *daddy*, as young children are taught to call their fathers:—*tata*, says Voss. is derived either à *Τάτα*, ut apud Hom. *Τάτα γερων*: *Τάτα* autem quasi *Τίτος*, *honoratus*: vel ex *Άτα*, ut apud Hom. *Άτα γερων*: *Άτα* vero ex Chald. אבא *abba*, *pater*; *honoured sire*.

DAEGES-FARE; “a *day's-fare*, or *day's journey*: Sax. *Verft*.”—but both are Gr.

DEMON, *Δαιμων*, *daemon*, *spiritus potens, sed Deo inferior*; a *spirit*, or *angel, good, or bad*; but chiefly *the latter*: R. *Δαιω*, *scio*; *to know*; and from hence they are sometimes called *intelligences*.

DEMONIAC: from the same root; *Δαιμονιακός*, signifying a *person possessed*, or *one who is under the immediate influence of an evil genius*.

DAFFODEL; *Ασφοδελός*, *asphodel*; *ebulum*; dwarf *elder*; also a *flower*, mentioned by Milton on a very amorous occasion:

Her hand he seiz'd, and to a shady bank,
Thick over head with verdant roof embow'd,
He led her nothing loath; flow'rs were the couch,
Pansies, and violets, and *asphodel*,
And hyacinth, earth's freshest, softest lap.

Par. Lost. IX. 1037.

DAGGER; “*Θηγω*, Dor. *Θαγω*, *acuo*; *dagua* among the authors infimæ Latinitatis: in Ital. *daga*: Germ. *sayben*: Nug.”—a *pointed weapon*; *short sword*.

DAGGLE-tail'd slut; “Dan. *dug*; *ros*; hoc Anglis Borealiibus Dani reliquerunt, quod originem traxit Iceland *diogge*: Lye.”—they seem rather to have originated from the same root with **DEW**, i. e. quasi *deagle-tail'd*: and a *dog of rain* means a *gentle snow*; and a *daggle-tail'd slut* signifies a *common trull*, whose petticoats are continually wet with trudging about in rainy weather.

DAINTIES; “*Δαις*, *Δαιός* (imò *Δαΐς*, *Δαΐός*;) *dapes*; and *Δαΐη*: Casaub. and Upt.”—and from hence likewise is derived *Δαιω*, and *Δαιουμι*, which, as Upton observes, is used by Homer Il. A. 602.

Δαιουμι, *υδὲ τι θυμὸς ἐδύετο Δαΐός εἰσος*. and it is very remarkable, that neither this gentleman, nor Pope, nor any of our other English translators should have rendered this line properly, though it is as beautiful a thought as any in Homer;

They feast; nor did the mind want equal food.

DAISEY, *Δαΐζω*, *divido*; *flos divisus*; *to divide*; the pretty little flower *divided, cut, or notcht into small leaves*: Clcl. Way. 25, says, “the *daisy* signifies *the eye of the day*, or *the day's eye*; taken from the form of the flower:”—but granting the interpretation, still both **DAY**, and **EYE**, are Gr.

DALE; *Θαλλω*, *vireo*; est enim locus *αμφιβαλός*; *circumviridis. et undiquaque floridus*; a *green, flourishing mead, or vale*: Clcl. Voc. 126, n, would derive “*dale* from the Celtic privative *de*, *not*; and *all*, or *hill*; to signify *not-billy*.”—but *dale* may take the same deriv. with **VALE**; which seems to be Gr.

DALLY, *play with*; “vel à *Δηλω*, Hefychio *παιζω*, *ψευδομαι*, *ludo*, *deludo*, *decipio*: vel à *Δαλις*, *μυρός*: *Δαλλω*, *κακωργω*: vel denique à *Δαλλω*, ἡ ἀποπληκτός οἱ δὲ τὴν ἐξωρὸν παρθενοῦ, ἢ γυναικός, καὶ προσβύλιαν, ὅταν συμπαίξῃ τοῖς παρθενοῖς, ὑπερηλιξ:” Junius adds, “referri quoque potest ad illud *dalivus*, quod habet Voss.”—this word he explains by *stultus*: Ostorum quoque lingua significat *insanum*: *Santra* vero dici putat ipsum quem Græci *Δελαιω*, i. e. *propter ejus fatuitatem quis miserari debeat*: affine *dalivo* est Germ. et Belg. *dol*, vel *dul*; i. e. *insanus*: a *fond fool, who is always tampering with the girls*.

DALLY the time, seems to be the same with **DELAY**: Gr.

DAMAGE, “*Δαμων*, *Δαιον*, Hefych. vel à *Δαπανη*, hoc est *sumptus, impendium*; unde in lib. vett. legitur *damnum*; Voss.” and we often use the expression, *What is my damage, my charge, my cost?* Let me however mention another deriv. on account of the singularity of its appearance; viz. that *damage* may be derived ab *Εμος*, *meus*, *Εμου* *ποικω*, *omo*, *denno*, *demendo*, *damno*; *damnum*; *detriment, injury*; *whatever takes from me, or mine, by any violent, or unlawful methods, causes so much damage*: Vossius, in the art. **SEED**, is of opinion, that *damnum* is derived à *Δαπνομαι*, abjecto *π*, quasi *Δαομαι*, *damno*; *to hurt, injure*: and this seems more probable, because in old writings, we sometimes meet with *damponum*.

DAMASCENE plum } *Δαμασκηνοῦ* — *prunum* et
DAMASC-rose } *rosa*; brought from

Damascus, the noblest city of Syria, between Jerusalem and Antioch.

DAMASK-cloth; Σερικον Δαλματικός, *sericum Dalmaticum*; silk of Dalmatia, belonging to Turkey in Europe.

DAME; “Δαμαρ, uxor; vel domina, Δομνα, madam; mea domina: Upt.”—there can be no objection to these deriv. except to the word Δομνα, which is not to be found in our lexicons: the idea seems to originate from Δομος, domus; a house; whence dominus; the lord, or master of a family: R. Δεμω, vel Δομω, ædifico, struo; to build: or perhaps from Δεμνιον, stratum, lectus; a partner of one's bed: though the former seems to be the better deriv.

DAMN } Δαμνον, Δεινον: Hesych. horri-
DAMNI-FY } bilis, terribilis; horrible, ter-
rible: see DAMAGE. Gr.

DAMOSEL } either from Δομος, domus, domi-
DAMSEL } cella: or else from Δεπποιος,
pro Δεσποιος, dominus, dominicella, i. e. parva do-
mina; a young mistress, young lady, young gentle-
woman.

DAMP, or abate, seems to be a contraction of dampnum, i. e. damnum; and consequently the same with DAMAGE: Gr.

DAMP, or moist; “Belg. Dan. et Teut. damp, demp, dampff: vapor; Dan. damper; Theotisc. thaum; quod videtur desumptum è medio αναθυμιασις, vapor, exhalatio; à θυω, θυμιαω, suffio; quasi thamp, inde damp; moist, and wet.

DAN; “contractum et corruptum à dominus, domnus, donnus, don, dan; Skinn. and Lye.”—hence we read Dan Prior; for Mr. or Master Prior; and consequently derived from the Gr.

DANCE, “Δομνις, volutatio, agitatio; talis præsertim, qualis in choreis videmus; quum autem gyri sunt saltatorii, aut pro modulorum ratione, passus variantur, Græcis hodie Τανζα (quasi Δανζω) dicitur tripudiatio: Lye.”—this genteel accomplishment may be properly defined by a graceful attitude in motion.

DANDE-PRAT } “Τανδαλίζεαι, Hesych. σαλευ-
DANDLE } εαι: moueo, commoueo; ma-
nibus, vel genibus agitare; infantes concussione quadam, atque agitatione placare: Jun.”—prat is perhaps no more than a slight alteration of brat; a little baby danced in the arms, on the knee.

DAND-RUFF; commonly written, and pronounced Dandriff; “compounded of Sax. tan; tinea; and ὄροφ, sordidus; q. d. scabies sordida: tan autem à Lat. tinea ortum debere videtur: Skinn. and Lye.”—but tinea itself is undoubtedly derived à Ταμια, genus lumbrici; unde tania, et tinea, ab similitudinem qualemcumque appellatur, when it bears the signification of Σης: but tania, and

tinea signify both a belly-worm, and a moib; and Σης signifies tinea, vermiculus vestibis noxius; et omne id, quod aliquid corrodit, robigo, scabies:—thus far with regard to the Sax. tan: let us next trace out ὄροφ, sordidus; perhaps it is only a transposition of fur-fur, quasi ruff; à Βορβορος, furfur-us; sordes; dirt, draff: this last word draff makes me think we ought to write it dandraft, meaning sordes capillorum furfuraceæ.

DANE-gelt: it may seem strange to derive this art. from the Gr.; and yet Clel. Voc. 190, will help us to such a deriv.; for he tells us that “ibb, the radical of Zephyrus, and Favonius, for the Western wind, gives the origin of Devon, and Devonshire, in which last there is an example of the common quiescence of the v, since it is very frequently called Denshire; so likewise Denmark is used for Devonmark, signifying a Western country:”—so far this great etymol.: but we shall see under the art. EVE, that it is most probably Gr.—as for gelt, it is only a various dialect for GOLD; consequently Gr. and is here used for Dane-guld, a tribute, paid to the Danes by our ancestors, of twelve pence for every hide of land through the realm, for clearing the seas of pirates, who greatly infested the English sea-coasts in those days: king Ethelred was the first who paid it, which amounted to 48,000 pounds yearly, besides 113,000 pounds at the first payment: this tribute was paid for thirty-one years, i. e. from ann. 1012, to 1043, when it was abolished by Edward the Confessor; a very short period; and yet continued so long, that the name of Dane-gelt sounds terrible in the ears of Englishmen even to this day.

DANGER, Δαμνον, Δεινον, dirum: Hesych. grave, graviter aliquid faciens; doing any thing with hazard; suffering a loss: Voss.” vide numquid huc faciat, quod Macedonibus, teste Plutarcho de poetis audiendis, mors dicebatur Δανος.

DANGLE; Skinner very justly supposes this word is only a contraction of the Sax. dun, vel dune; down; et þangan, banging; deorsum pendens:—only now the Dr. ought to have considered that both DOWN, and HANG, are Gr.

DAPHNIS; Δαφνις, Daphnis, Daphne, Lauræ; a proper name, from the laurel-tree, or bays.

DAPI-FER; “Δαίς, Δαίλος (imo Δαίς, Δαίρις) dapes; and Δαίλη: Casaub. and Upt.”—consequently the whole compound is Gr. to signify the officer who carries up the first dish at a feast; a sewer, or seneschal.

DAPPER-fellow; Ταχα, et Ταχυ, topper; citissime; a very active, nimble, lively little gentleman.

DAPPLE-grey: Απαλος, tener, mitis: hence apples in Virgil are called mitia poma; and from this

this allusion to the fruit; a "*subgriseus equus; qui et scutulatus dicitur*, is called in French *pomele*; in Ital. *pomellato*; in Belg. *apple-graaw*; *apple-grey*: Jun."—meaning as if the horse's skin was mottled with round spots, like apples.

DARE: "*Θαράσιν, θάρσεν, audere*; by changing Θ into D: Casaub. and Upt." a boldness, impudence, assurance.

DARK, *Αδερκας, invisibilis, obscurus; invisible, obscure*: R. A, non, et *Δερκω, video; to see*: so that by our having cut off the negative particle A, we have given our word *dark* the strange appearance of being derived from a Greek verb (*Δερκω*) which signifies *to see*: by antiphrasis, which Skinner disdains so much that he cries out; "*peffime* Martinus deflectit à *Δερκω*, per antiphrasin; quid enim etymologo, et grammatico indignius puerili illâ figurâ antiphrasi? melius Casaubon deducit ab *Αδερκας, invisibilis*:"—we might have thanked the Dr. for his *peffime*, and his *melius*, if he had only removed the absurdity, and shewn us the difference between *Δερκω*, and *Α-δε-κας*:—see **TENEBOUS**. Gr.

DART, "*Αρδης, cuspis telii; the point of an arrow*; according to H. Stephen. Nug."—but perhaps it might more naturally be derived à *Δορυ*, or *Δορατιον*, quasi *Δαδριον, missile, jaculum; a spear, javelin*; or *any missile weapon*.

DASH *with water; Δαζοματ, divido, spargo; to divide, sprinkle, scatter*.

DATE *any writing; Διδωμι, Δω, do, datus; given under our hand and seal*.

DATES, "*Δακτυλοι, dactyli, digiti; the fingers; a long nut, resembling the fingers*: Nug."

DATIVE, *Δοικη, datus; the case among grammarians, which expresses all relations tending TO itself*: R. *Διδωμι, do; to give*.

DAU-DLE seems to be compounded; and contracted in the same manner as **DOO-DLE**; signifying one who *does little, or nothing*: consequently Gr.

DAUGHTER, "*Θυγατη, quasi Δυγατη, daughter; filia*; by changing Θ into D, and then transposition, and contraction *daughte*: [Casaub. and Upt." Belg. *dochterkin*; Teut. *tochterlin*; diminutivum *tochter*; *filia*; perhaps only derived à *Θυγατη*, contracted to *tochter*; *daughter*; as above.

DAUNT *one's courage*; Skinn. and Lye would fain derive *daunt* à Gall. *domter*; *domare*; hoc immediatè à Lat. *domitare*;—and this is as immediately derived either from *Δωμαιω, domo, domare*; or from *Δωματω, domito, perterrefacio*; *to affrighten, appall, subdue*.

DAW, or *bird*; "*vehementer suspicor olim fuisse dawol; sed l finale paullatim omissum*: oc-

casio suspicandi ex eo quòd Sicambris *dol, vel dole*; Germ. *tul, vel tule, dicta de monedula*; fortasse à *Θυελλα, procella, et moneo*; quòd prælagæ aves instantem imbrem præmonstrent, quotiescunque gregatim convolant, et acutiore clamore veluti exultant: Jun."—we might rather suspect that *daw*, or *jack-daw* was derived à *Θαράσιν, audeo*; quasi *daudeo, dare*; it being a very bold bird, and not easily to be affrighted, but will even chatter in your face, and *dare* you to your worst.

DAWB: even Skinn. acknowledges that the Fr. Gall. *dauber* aliquid affinitatis habere videtur cum *Τυπσω, vel Δαπσω, vel Διαπαιω, percussio, serio, to strike, or dab on with a dash, or stroke*.

DAWN: "*Mimshew deflectit vel à Belg. dawè want dagh; ros diei; vel à Gr. Δυω, occido; quia exoriente Aurorâ, astra minora occidunt*: malleum," says Skinn. "*dictum quasi to day, or dayen, i. e. diescere*; additâ tantum terminatione infinitivi: Germ. *en*: vel quod eodem redit, et mihi magis probatur, à Sax. *dægian diescere*:"—but then he should have told us, it evidently orig. from the next art.: and even Clel. Way. 31, acknowledges that "*dawn* is but a different dialect of the participle *daying*:"—so that the only point is to fix the etym. of the next art.

DAY, *Δας, dies, lumen; light*: or from *Δαις, tēda; a torch*: we might, however, rather prefer the former of these; because Voss. de Permut. lit. says, *dies dictus quod divini sit operis; sive ab Jove ejus, ut putabant, relore, quem Græci Δας appellat*; et sane *Jupiter ipse est nostrâ linguâ diespiter, i. e. diei-pater; father of day*.

DAYS-man; "*an arbitrator, umpire, or judge*: for, as Dr. Hammond observes in his Annot. Heb. x. 25, the word *day*, in all languages and idioms, signifies *judgement*: so *ανθρωπινη ημερα, man's day*; 1 Cor. iii. 13, is *the judgement of men*: so *diem dicere, is to implead*: Ray."—this is wonderful quotation; for, in the first place, there is no such expression in Scripture; particularly in the passage here referred to, as *ανθρωπινη ημερα*: and, in the next place; I do not see how *diem dicere* can be introduced here, to shew that *dies* signifies *judgement*; nay, even Mr. Ray himself acknowledges, that it signifies only *to implead*; i. e. *appoint a day, or fix a time of trial*; where *trial* signifies *judgement*.

DEACON; "*Διακωνος, diaconus, minister, famulus; a minister, or servant of the altar*: R. *Κοιω, festino, propero; to make haste, to be in action*: Nug." Clel. Way. 18, says, that "*deacon* is absolutely a Celtic term, *d'ey-con; an officer of the law, spiritual or temporal*; it is what the Gallic writers called *doyen*:"—but in modern French *doyen* is a dean.

dean, not a *deacon*: besides *d'ey-con* is Gr.; for **EY** we shall is Gr. and *con*, *kov*, *konig*, and **KING**, are Gr. likewise.

DEAD-boot; "offices, or service done for the dead; it is somtymes also vfed for *panance*: Sax. *Verft.*"—but *death* is Gr.

DEAF; Skinner, after having mentioned the Sax. Teut. and Dan. words, from which he would derive our word *deaf*, says, "miror nullum Germanum Hellenistam faltem Teut. *daub* deflexisse à Græco Κωφος, præter enim initialem literam cætera omnia facilia sunt:"—we might rather, with Martinius, as quoted by Jun. suppose that the Almann. *toub*; Teut. *daub*; Dan. *doff*; Belg. *dooff*; Sax. *deaf*, and our word *deaf*; omnia wideri possunt abscissa ex Græco Τυφος; Τυφ: *deaf*; quod, licet ut plurimum usurpetur pro *cæco*, aliquando tamen etiam *surdum* significat; Suidas quoque adducit illud Sophoclis,

Τυφος πᾶ τ' ὄρα, τον τε ων, τὰ τ' οὐκ ἔσται:

Non tantum *captus es auribus*, sed et mente, et ocu-

You're *blind in ears*, in sense, and eyes: [lis: though it sounds something strange in our language to say *a person is blind in ears*.

DEAL, or *distribute* "from Διαιρειν, *distribuerè*: Upt."—R. Διαιρειν, διαιρειν, *divido*; to divide, to disperse: Verstegan supposes it to be Sax.

DEAL-boards; Skinner derives this word "à Belg. *deyle*, *deyle*; Teut. *diel*; *asser* (a pole, or rafter) simpliciter sic dictum, quia hoc lignum in teneres plerumque asses scinditur:"—but this very aptitude of *deal* to be riven into any size, or scantling, ought to have pointed out to him the true etym.; which is the same with the foregoing art. Διαιρειν, διαιρειν, *divido*, *findo*, *seco*; to divide; split, rive.

DEAN, à Δεκαναομαι, *humaniter accipio*; to receive with hospitality; perhaps, according to the first institution, he being given to liberality, and hospitality in former times. Clcl. Voc. 24, derives *dean* "à *d'ben*, in the sense of *senior*:"—but *ben* undoubtedly originates ab *Enavios*, *annus*, *annosus*; old, aged, senior.

DEAR; Κραρ, *cor*; the heart; beloved: or perhaps from Χαρις, *gratiosus*; *charus*; *precious*, *costly*, *highly valued*: Verstegan writes it *deorworth*, or *deorworth*, *precious*; and supposes it to be Sax.

DEARTH; Δεομαι, Δεομαι, *indigeo*, *mibi opus est*; to be in want; to suffer scarcity.

DEATH; Θανατος, *mors*; nisi à Δουν, vel Δουν, *mergi*, *occidere*; *propriè de sole*: Casaub. "sa die; to cease to be; to set, as the sun.

DE: we have many words in our language, beginning with this preposition; which will be more properly found under their respective art. unless when the primitives themselves are not in

use; as in the following words, when compounded.

DE-BATE, Παλασση, Παλειν, Βεσην, *batuo*; to beat an argument; to bandy words; to hold a dispute.

DE-BAUCHEE, "magna vini ingurgitatio; à Lat. *debauchari*; says Skinn."—which happens to be Gr.;—"nec non," continues the Dr. "dilecti potest à *dis*, et *bauche*; ordo lapidum, seu laterum: sed unde, inquires, istud Fr. Gall. *bauche*? credo à Lat. *abacus* (credo *abacus* ex Αβαξ), q. d. *serius lapidum, seu laterum juxta-positorum mensiformis*:"—and with us used to signify any excess, disorder, or irregularity, either in morals, or appetits.

DEBILITY, Αβω, *habeo*, *babilis*, *debilis*, ex *de*; et *babilis*, i. e. *parum babilis*; weak, faint, feeble, *maimed*: Voff."

DE-BON-AIR; if this word be compounded, as Skinner supposes of *de bon aire*, the modern orthography is the more remarkable, *debonnaire*, hoc est *boni temperamenti*, vel *indolis*: the etymology is evidently Gr.

DEBT, Αβω, *habeo*; *de habeo*; *de alio habeo* *debeo*; nam *debere* est *de alieno habere*, *debitum*: to owe, to be obliged to another's kindness, or assistance for a loan; to borrow, in order to repay: or rather perhaps à Δεω, Æol. Δεβω, *debitum*, *officium*, *deccens*; whatever is right, or becoming; a just obligation.

DECADE, Δεκα, δεκα, *decuria*, *decas*; a division of ten: Δεκα, *decem*; ten.

DECA-GON, Δεκαγωνια, *generatio ad decimum usque gradum*; a generation to the tenth degree: also a mathematical figure with ten sides: R. Δεκα, *decem*; et Γων, *generatio*; vel Γων, *genus*; an angle.

DECA-LOGUE, Δεκαλογος, *decalogus*; the decalogue; *decem præcepta*; the ten commandments: Δεκα, *decem*; ten: Λογος, *verbum*; a command.

DE-CANTER, Εκχω, *effundo*; to pour off.

DE-CAY, Καλω, *deorsum*, *cado*; to fall, to decline; as *ovo cadere*; to grow old; *casus*, *occasus*; declining; wasting, dying.

DE-CEASE, Καζω, χαζω, *cedo*, *decedo*; to depart, withdraw, to die.

DE-CEIVE, Καπηω, αποδεχμαι: Hesych. *cepio*, *decpio*; to catch by craft.

DECEN-BER: properly written, it ought to be *Duodecember*; for *December* can never signify the TWELFTH month; from Δεκα, *decem*; TEN;—and yet, notwithstanding the glaring absurdity which appears on the face of this derivation, it is however a truth; and this being the first time we have met with an opportunity of exposing the absurdity, let me desire leave to observe, that when the first reformers of the calendar undertook to regulate the computation

of

of time, and to settle the return of the seasons, they did not sufficiently consider, that when they departed from the Roman method of computing time, they ought to have departed likewise from the names, which had been adopted by the Romans themselves; or at least to have ranged our months in a different order; or have given new names to two months, and placed them so, that *December* should not have been ranked as the *twelfth month*; when, according to the Roman method, it very properly was placed as *their tenth*: for they, beginning their year at the vernal equinox in *March*, when the sun entered *Aries*, made the names of their months coincide with the order in which they succeeded: thus *September* was their seventh month; *October*, their eighth; *November*, their ninth; and *December*, their tenth; and then came *January*, and *February*, to complete the year, when the sun was advancing again to *Aries*: but the first reformers, I say, by altering the beginning of the year, and making the first of *January* our new year's day, and still retaining the ancient Roman names for the rest of the months, have entailed this absurdity upon us, that now we very wisely call our ninth month, *September*; our tenth, *October*; our eleventh, *November*; and our twelfth, *December*; when *decem* is Latin for *ten*: which is an absurdity impossible to be avoided, unless all Europe would consent to a new regulation.

DECIM-VIR, Δεκα-αρι, *decemvir*, *decemviri*; ten men, chosen, and appointed for compiling the twelve tables of the Roman law, in the year of Rome 391; which they collected out of the writings of Solon, the lawgiver of Athens: they also governed the commonwealth, instead of consuls; but their government lasted only two years: the *Decemviri* were also some peculiar judges, appointed to determine any differences among the citizens, concerning the freedom of the city.

DECENCY, Δικη, *jus*, *justitia*, *fas*; law, justice; right, proper: or else it comes à Δεικνος, idem quod δαίς, Δεξιμος, et Δεξιμος, *dignus*, *acceptus*; becoming, worthy: or else from Δεσ, *deceat*; *decent*, it becomes.

DECENNIAL, Δεκα-ετιας, Δεκαετιας, *decennis*, *decennialis*; the term of ten years.

DE-CIDE, Κολλη, *cedo*, *decido*; to cut off; to determine a controversy.

DECIMATION, Δεκα, *decem*, *decima*; ten; tenth, tenth: the taking every tenth man.

DECK, adorn; Στεγω, *tego*; ut ipsi quoque Græci abijciunt Σ iniziale, dicentes Τεγος, pro Στεγος, *tegam*: unde Sax. *Decan*; Almann. *theam*; Dan. *decka*; Belg. *decken*; to cover, dress, adorn.

DECK of a ship; originem habet in proximo precedente, quia *tegit*: see above.

DE-CLENSION, Κλιω, *inclino*, *declinatio*; a declining, bending, declension of a noun, or conjugation of a verb.

DE-CLIVITY; Κλιωσ, vel Κλιωσ, ex Ληωσ, ὑψωσ, Hesych. *promontorium*; from hence very probably comes the *lover's leap*, the *lover's promontory*; not from their leaping down; but casting themselves down that rock: or else our word *declivity* may be derived à Κλιωσ, pro Κλιωσ, *clivitas*; a hill, or eminence of gentle, and easy ascent.

DECORATION, Δεσ, *oportet*, *deceat*, *decorus*; any becoming ornament.

DE-CORTICATION, Κρεας, *caro*, *cortex*, *carnemtego*; the skin, rind, or bark, to cover the flesh, fruit, or wood: *decortico*; to strip off the skin, rind, &c.

DE-CREE, Δια-κεινω, *decerno*, *decretum*; an ordinance, or statute.

DE-CREPID, Κρεπας, *crepus*, *crepora jam vita*, ut *crepusculum*: sed Scaliger *senes autem dici decrepitos*, *trahuntur peritiam à lucernis, quæ decrepore dicuntur, cum expirantes crepitem edunt*; nec ineleganter à rebus fragilibus, quæ ob vetustatem, si motites, crepant: to snap, and crackle, like an expiring taper: to be worn to the last stage of life.

DECU-PLE; Δεκα-πλυα, *decies*; ten times; ten-fold.

DE-DICATION, Διδωμι, Δω, *do*, *dico*, *dedicatio*; an address, a consecrating.

DE-DITION; Διδωμι, *do*; *reddo*; to surrender, to give up.

DEED, or gift; Διδωμι, δίδουαι, *dare*; to give, to bequeath.

DEEGHT; "Sax. *dihtan*; *parare*, *disponere*; *dihtan an ærend-geþrut*, nobis, *to indite a letter*: Ray."—but we shall see that *INDITE* itself is Gr.

DEEM, Δεωμι, *leo*, *institutum*, *judicare*; to suppose, or imagine.

DEEP; Δυπλω, *aqnas subeo*, *mergo in profundum*; to dip deep: "videri potest abscissum ex Βυθος, fundam, primis tribus literis inversis: Jun."—this likewise seems to have been the opinion of Casaub. which Skinner has censured thus; "Casaub. satis violenter deflectit à Gr. Βυθος:"—but Βυθος, and Βυθος are both of the same signification, viz. *profundus*; whether they give origin to our word *deep*, or not. Cl. Way. 47; and Voc. 126, n. would derive "*deep* from the Celtic privative *de*, *not*; and *up*:"—to signify *not-up*, i. e. *down*: but *up* is undoubtedly Gr.

DEER, "Θηρ, *fera*, *ferina*; *venison*: thus Virgil says,

Implentur veteris Bacchi, pinguisque ferina:
Æn. l. 219. Upt."

Cl.

Clel. Voc. 172, supposes that "the Celtic *er*, or *ber*, is radical to our word *forest*; and gave origin to the Gr. $\Theta\epsilon\sigma\alpha$, to the Lat. *fera*; and the English word *deer*:"—the originality must be acknowledged somewhere.

DE-FEAT; $\Phi\upsilon\omega$, *fo*, *facio*, *deficio*; quasi *difficere*; *rescindere*, *perdere*; à *medio tollere*, *destruere*; *to put to the rout*; *put to flight*, *cut off*, *destroy*.

DE-FER } $\Phi\epsilon\rho\omega$, *fero*, *differo*, *to delay*,

DE-FERENCE } *postpone*; *to behave with distance and respect*.

DE-FICIENCY; $\Phi\upsilon\omega$, *fo*, *facio*, *deficio*; *to fail*; *to break*, *as a bankrupt*.

DE-FILEMENT; $\Phi\iota\lambda\upsilon\upsilon\omega$, *polluo*; *to pollute*, *make foul*: Littleton.

DE-FRAY; that this word is taken from the Fr. Gall. *defrayer*, *sumptus in se suscipere*, vel *exsolvere*, is evident enough: sed unde, inquires, says Skinn. *frais*? quid si à Lat. *paratus*, seu *apparatus*:—the Dr. should have said $\Pi\epsilon\rho\omega$, *paro*, *paratus*: however, as he seems to have been misled by his good friends the Franco Galli, so those gen-try seem to have misled themselves, or endeavoured to mislead others, by giving the word such an appearance as might enable it to wear the face of originality; but very probably *defray* is only a Gallic distortion of *deferre*; *to bear one's charges*, or *expences*, consequently Gr. still.

DE-FY; $\Pi\epsilon\theta\omega$, $\pi\theta\omega$, *fido*; unde "Fr. Gall. *deffier*; Ital. *disfidare*, *diffidare*, vel *diffiduciare*; *provocare ad pugnam*: Jun. and Skinn."—*to discredit*, and *challenge any one to prove the contrary*.

DEI-FY, $\Theta\epsilon\omicron\varsigma$ - $\phi\upsilon\omega$, *deus-fio*, *divus-factus*; *made a saint*, *canonized*.

DEIGN; though this word is evidently derived à $\Delta\epsilon\iota\gamma\omicron\varsigma$, idem quod $\Delta\epsilon\iota\lambda\omicron\varsigma$, $\Delta\epsilon\gamma\mu\epsilon\upsilon\omicron\varsigma$, et $\Delta\epsilon\chi\mu\epsilon\upsilon\omicron\varsigma$, *acceptus*; à $\Delta\epsilon\chi\omicron\mu\alpha\iota$, *capio*; unde *dignus* et *dignor*; and though *dignus*, and *dignor*, are often joined to a negative, as *indignus*, and *dedignor*; yet when we join our negative to *deign*, we write it *disdain*; not *indeign*, or *dedeign*.

DEIST; $\Theta\epsilon\omicron\pi\iota\varsigma\tau\iota\kappa\omicron\varsigma$, *qui in unum Deum credit*, sed à *Christianâ doctrinâ abhorret*; *one who acknowledges a God, but denies Revelation*.

DEITY, " $\Theta\epsilon\iota\sigma\mu\varsigma$, *Deitas*; *Godhead*: R. $\Theta\epsilon\omicron\varsigma$, *DEUS*, *GOD*: Nug."

DE-JECTION, $\text{In}\omega$, $\text{In}\mu\iota$, *mitto*; unde $\text{E}\alpha\chi\alpha$, *jacio*, *dejectio*; *a throwing*, or *casting down*: *a sinking*, and *oppression of the spirits*.

DE-LAY; $\Phi\epsilon\rho\omega$, *fero*, *feror*, *latus sum*, *defero*, *dilatio*; *a dilatoriness*, *sardiness*, *loitering*.

DE-LE, $\text{L}\epsilon\alpha\iota\upsilon\omega$, *leo*, *deleo*; imperative *dele*; a technical term in printing, to signify *blot out*: R. $\text{L}\epsilon\omega$, *leo*, *levi* et *lini*; *to dawb*, or *smear over*.

DE-LIBERATE; *freedom*, and *liberty of thought and action*: see LIBERTY. Gr.

DE-LICACY } Littleton and Ainsworth have

DE-LIGHT } derived *delicia* from *lacio*; and *lacio* they derive from $\text{L}\alpha\chi\iota\zeta\omega$, i. e. $\Theta\omega\pi\epsilon\upsilon\omega$ (Ainsworth should not have said $\Theta\omega\pi\iota\sigma\mu\omega$) *adulor*, *blandior*: Hesych.—that $\Theta\omega\pi\epsilon\upsilon\omega$ bears these senses, Hederic likewise acknowledges; but that $\text{L}\alpha\chi\iota\zeta\omega$ has any such significations, he does not even hint; for he interprets $\text{L}\alpha\chi\iota\zeta\omega$ by *discindo*, *lacero*; à $\text{L}\alpha\chi\iota\varsigma$, and $\text{L}\alpha\chi\iota\varsigma$ he explains by *fissura cum crepitu facta*; *frustum*; sc. *lacinia panis*, *lacerando avulsa*; à $\text{L}\alpha\chi\iota\omega$: and $\text{L}\alpha\chi\iota\omega$ he explains by *sono*, *reddo sonitum*, *resono*, *vocem edo*, *loquor*; not one of which can by any means be applicable to the word *delicacy*: and therefore, whenever the derivative bears a totally different sense from the word which is supposed to be the original, we may very much doubt the propriety of such a deriv.: however, should $\text{L}\alpha\chi\iota\zeta\omega$ bear the sense of $\Theta\omega\pi\epsilon\upsilon\omega$, *adulor*, *adsentor*, *blandior*, it would be sufficient for our present purpose: only permit me to observe, that Vossius has derived *delicia*, *prodelicium*, à $\text{X}\lambda\iota\delta\alpha\omega$, hoc est $\text{T}\rho\upsilon\phi\omega$: uti $\text{X}\lambda\iota\delta\alpha\omicron\varsigma$, $\text{T}\rho\upsilon\phi\epsilon\omicron\varsigma$, *delicatus*: after which he adds, *vel delicis*, nomen ex eo, quia *deliciant*, et *delectent*.

DE-LINQUENT, $\text{L}\iota\mu\pi\omega$, $\text{A}\rho\omicron\lambda\iota\mu\pi\alpha\upsilon\omega$: $\text{L}\iota\mu\pi\omega$ à $\text{L}\iota\pi\omega$, quod à $\text{L}\alpha\pi\omega$, *linquo*: vertitur π , in q ; quomodo $\text{P}\epsilon\eta\epsilon$, *quinque*; $\text{P}\epsilon\lambda\omicron\varsigma$, *quatus*; $\text{P}\epsilon\lambda\omicron\tau\epsilon$, *quatuor*: olim fuit *liquo*: Voss.—*linquo*, *delinquo*; *to omit*, *fail in duty*; *to offend*.

DE-LIRIUM, $\text{L}\eta\pi\epsilon\omicron\varsigma$, $\text{L}\eta\pi\epsilon\omicron\upsilon\varsigma$, *delirium*, *nugatio*; *dotage*, *out of their wits*.

DELPHIC, $\text{D}\epsilon\lambda\phi\iota\kappa\alpha$, *Delphica*; *belonging to Delphi*, *a city of Phocis*, *in Greece*, *where was a famous oracle*.

DE-LUGE; $\text{L}\alpha\omega$, $\kappa\lambda\upsilon\zeta\omega$, *lavo*, *diuvo*, *diluvium*; *an inundation*; *a mighty overflowing of waters*.

DEM-AGOGUE; $\text{D}\eta\mu\alpha\gamma\omega\gamma\omicron\varsigma$, *demagogus*, *cujus consiliis populus obsequitur*, *utpote sibi gratiosi*: *a ringleader of the rabble*, *a popular*, *factious*, and *seditionous orator*: R. $\text{D}\eta\mu\omicron\varsigma$, *populus*; et $\text{A}\gamma\omega$, *duco*; *to lead*.

DE-MEAN, "Fr. Gall. *demenere*; Ital. *dime-nare*, *se buc illuc movere*; hoc à *de*, aut *dis*; et *minare*, *ducere*: vel *q. d. dimanare*, i. e. *manus movere*: certe non minima urbanitatis pars à *con-cinno manuum more pendet*: Skinn."—this was so ingenious an explanation of the Dr. in support of his etym. that I could not omit it; though very probably it is not the true deriv. for then it would have been written *demainer*: our word *demean*, or *demeanour*, might rather be supposed, with Minsh. and Jun. to be derived à Fr. Gall. *moyen*; *mean*, *manner*; *mos*, *modus*, *medium*, vel *ratio decenter se gerendi in rebus agendis*; *gestus*, *habitus*, *status*; not of the bands in particular; but of the whole person in general, or what we call

call a *proper decorum, and behaviour in carriage*; consequently is derived from the same source with *mean*; which is Greek: or rather, as we might imagine, our word *demean*, and *demeanour*, may with greater propriety be derived from MIEN; and then it would be purely Gall. or Icelandic; and consequently must be referred to the Sax. Alph.

DEMEANS; sometimes written *demesnes*; but more properly DEMAINS, à Δομῶ, *adifico*; unde Δομα, *domus, dominus*; “*dominicum, res, quas proprio jure aliquis possidet, patrimonium: Jun.*”—*whatever a person possesses in his own right, his patrimony.*

DE-METRIUS, “Δημητριος, *Demetrius*; belonging to Ceres: R. Δημητρε, ερος, τρος, pro Γη-μητρε, *terra-mater*; Ceres: Nug.”—*mother-earth*; because the great productive parent of all fruits.

DEMI; a diminutive; as *demi-cannon, demiculverin, &c.* ἡμισυ, *dimidium*; the half: this diminutive is often expressed both in Latin and English by *semi*; as *semitonium, semitone; semivocalis, semivowel.*

DE-MISE; Μεινω, Μεινημι, *mitto, demitto*; to send away, to dismiss, to die; also to bequeath.

DEMO-CRACY, Δημοκρατία, *democratia, populi principatus, imperium populare, res publica*; a popular government; where the people command; a commonwealth: R. Δημος, *populus*; et Κρατος, *imperium*; sway.

DE-MOLITION, Μολη, *mola, molior, demolitio*; a mill-stone, a huge mass of rubbish; to heap up in ruins; to pull down; to destroy.

DE-MONSTRATION, Μναω, *moneo, demonstratio*; a conclusive argument, a cogent proof.

DEMO-STHENES, “Δημοσθενης, *Demosthenes*; R. Δημος, *populus*; et Σθενος, *robur*; strength: meaning the pillar, or support of the people.

DE-MUR, Μορν, *mora, demoror*; to keep back, stay, or stop, retard.

DEMURE; Casaub. derives our word *demure* à Θιμερον, quod Hesych. exponit Σεμων, *honestum, venerabile*: grave, venerable, serious.

DEN; Δυνω, *ineo, ingredior*; to go underground, or enter into any cavern, or hollow place formed by nature: Verst. supposes it to be Sax.; and Clel. Way. 36, tells us, that “our word *den*, and the French *tanere*, acknowledge the Celtic *tan*, in the sense of *earth*; that being the habitation, which preceded dwellings of wood, or stone, especially in the Western parts of Europe.”

DEN-DE-LEON, Οδοις Λεων, *dentes leo*: dents de lion; lion's pangs; an herb.

DENIER, Δεκα, *decem, denarius*; a Roman coin, about eight-pence halfpenny of our money: also a penny.

DENISON } Διδωμι, Δω, συνιβαι, *civitate dana-*
DENIZEN } *tus, civis*; presented with the free-
dom of a city; a citizen.

DE-NOUNCE; Νεος, *novus, nuncius, denuncio, qui novi aliquid affert*; to tell, to foretell; to give notice, or warning; to threaten.

DENSITY, Δασος, *densus*; thick, close, compact.

DENT

DENTELES

DENTITION

“Οδους, Οδοις, *dens, dentis*: unless we chuse to say (with Vossius) that *dens comes from edo*; as also Οδους from the verb Εδω, *edo*; to eat: the Eolics say, Εδουλας for Οδουλας, which bears a good deal of relation with *dentes*: Nug.”—that the word *dentel*, is derived from Οδους; or, as the Dr. so elegantly expresses it, bears a good deal of relation with *dentes*, nobody would deny, except his anonymous critic: but that the Dr's. first word *dent*, or *to dent*, when it signifies *dint*, or *impression*, is derived from the same root, scarce any one will allow; notwithstanding Jun. has endeavoured to establish the same, on the authority of Casaub. but the consideration of that etym. will be more properly referred to the art. DINT: Gr.

DE-NY, Αρνεομαι, *nego, recuso*; to dissent, to refuse, to reject: Νεικω, *nego*: Voss.

DEO-DAND, Θεω-διδουαι, *Deo dandus*; any thing devoted, or consecrated to the service of God, in order to expiate some eminent hurt, mischief, or misfortune, which that thing, whether animate or inanimate, has been the immediate cause of.

DE-PLORABLE: If Vossius derives *ploro*, à Φλαυρος: vel potius à Χλωρον, idem quod Λωρον, *πικρον, χαλεπον, υγρον*: inde Χλωρηις ανδων, *querulá ploratrix, seu clamosa*; complaining, weeping, wailing: none of which derivations are satisfactory; and therefore must desire leave to defer it till better satisfaction can be found.

DE-PURATION; Εμπυω, *pus excreo*; depuration; the cleansing of a wound: or rather, as we may suppose, à Πυρος, *eliso σ, quomodo à Ποσθη, puta*: Πυρος, à Πυω, unde Πυωσις, *suppuratio*; the digestion of a wound; unde *pus*.

DES-CRY. It will be necessary to produce the different etymol. in order to rectify the mistakes they have made, both as to the sense, and deriv. of this word: Junius writes it *descrie*, and explains it by “*indicare, deferre, prodere, diffamare*.”—here it is evident he has mistaken this word for *decry*: Skinner writes it *descry*, and explains it from Minsh. by “*vulgò detegere simpliciter, proprie clamore elato, seu lato celeusmate aliquid detegere, seu significare*; à præp. insep. (it should have been insep.) Fr. Gall. *des*; Lat. *dis*; et nostro cry:”—this is no more than a transcript

of Minib.; so that they have each of them mistaken the deriv. of this word; for, what has *crying* to do with *discovering*, as to etym.?—they may give what interpretation they please to the word *cry*, or *cry out for joy*; but such an interpretation will never lead us to the true etym.; which probably comes from Κρινω, *cerno, discerno, or decerno, discrevi*, or, as we may write it, *descrevi*, contracted to *descry*; *to discover, to discern distinctly.*

DE-SERT, *wilderness* } Σπειρω, σπερῶ, *sero, de-*
DE-SERTER } *sero, ut sit desertum,*
quod non fertum, nec cultum; unsown, uncultivated,
wild; unde deserto, āre; desertio; to forsake, abandon.

DE-SIDIOUS; Εζομαι, *sedeo, desideo, deses;*
idle, slack, slothful.

DESIRE; Δεσις, *petitio; à Δεομαι, oro, obsecro;*
to implore, or earnestly entreat.

DE-SIST; Ιστημι, *sto, desisto; to leave off.*

DESK, Δισκος, *discus; mensa latā suā formā*
discum refert; any flat and broad table to write on;
no matter whether round, or square; the antient
discus indeed was flat and round, like the appearance
of the sun and moon; but, with regard to our pre-
sent word, we mean by a desk, any thing broad
and flat: see DISC. Gr.

DE-SPAIR, both substantive and verb; Ελπις,
spes, despero; out of hope, utterly given over.

DE-SPONDENCE, Σπονδή, *sponde, spondeo;*
quod qui spondet, suā sponde promittat; unde
despondeo; to despair.

DESPOTE, Δεσποτης, *berus, dominus; domina-*
tion, power.

DESS; “*to squeeze close, to des* wool, *straw,*
&c. Ray.”—it seems to be only a various dialect
of DENSE: consequently Gr.

DE-STINY } Ιστημι, *sto, destitutus; determi-*
DE-STITUTE } *nation, resolution, fixt purpose:*
also to forsake, leave, disappoint.

DE-STRAIN, *to take away goods in case of*
non-payment: see STRAIN. Gr.

DE-SUETUDE; Ευω, Ευεω, *sueo, desuetudo;*
disuse, or the abolition of a custom.

DE-TAIN, Τεινω, τενω, Ion. Τεινω, *teneo, de-*
tinea; to stay, stop, or hinder.

DE-TECTION; Στεγω, *tego; to cover; detego;*
uncover, discover, disclose.

DE-TERMINATION, Τερμα, *termes, deter-*
minatio; a boundary, conclusion; a final resolution.

DE-TERR; Ταρασσω, *terreo, deterreo; to af-*
frighten, discourage.

DE-TERSION, Τειρω, τερω, τερω, inde Τριβω,
tero, deterfus; wiping, rubbing, brushing.

DE-TRACTION; *standering, calumniating;*
drawing from a person's character: see DRAW. Gr.

DE-TRIMENT, Τειρω, τερω, τερω, inde Τριβω,
tero, tritum; detrimentum; quod ea quæ detrita

minoris pretii sunt; damage, loss; because things are
worn, rubbed, and scoured away.

DEUS-AN-apple; Θεος, *durus; pomum diu*
durandum: “vel quod magis arridet à Fr. Gall.
deux-ans, quia ad duos usque perdurat annos:
Skinn.”—but then the Dr. ought to have said,
consequently derived from the Gr. viz. ex Δuo,
duo; two; et Eνιαυλος, annus; a year.

DEUTERO-NOMY, “Δευτερονομιον, *Deutero-*
nomium, iteratio legis; Deuteronomy; one of the
(five) books of Moses, being a repetition, or a se-
cond promulgation of the law: R. Δευτερος, secundus;
et Νομος, lex: Nug.”

DE-VELOP, “Fr. Gall. *desvelope; part. verb.*
desveloper; explicare, evolvere, extricare: Skinn.”
who then refers us to *invelop*; and under that art.
he says, “*omnia à Lat. velum:—but velum, and*
volvo, are different deriv. as we shall find under
the art. VEIL, and VOLUME: but both Gr.

DEVIL, “Διαβολος, *diabolus; a slanderer, a*
cheat, an accuser: Διαβαλλω, calumniator, criminor;
to calumniate, to render odious; to decry: R. Βαλλω,
jacio; to cast: Nug.”—Ciel. Voc. 2, and 160,
by no means admits of this deriv. “for,” says
he, “Διαβολος being undoubtedly no Gr. word;

and, at best, strangely forced from Διαβολη, *ca-*
lummy; receives an easy origin from the contrac-
tion of the, and evil, into devil:—let this be
the true deriv.; we have now only to trace the
origin of the word EVIL, which will be confi-
dered hereafter, and found to be very probably Gr.

DE-VICE; Ειδω, *video, visum; “q. d. divisare,*
sc. visum; i. e. oculos circumferre, speculari: Skinn.”
—*to look about, to contrive.*

DEVOIR; Δειν, Æol. Δεινον, *debitum, officium,*
munus; decens; a due decorum, a becoming decency.

DEVON-shire; Ciel. Voc. 190, and 194, plainly
shews, that *ibb* is radical to *Zephir, Favonius,*
and *Devon*; all signifying *Western:—but we*
have seen under the art. AVON, that EVE, or
EVENING, is Gr.

DE-VOTE } Βεβαιω, *voveo, devotio; to vow,*
DE-VOTION } *to consecrate; to dedicate, to*
offer up prayers, vows, petitions.

DEW; *to bedew, “Δευειν, madefacere, irrigare;*
Casaub.” to which Upt. adds,

Δευοντο δε δακρυσι κολποι.

Madebant autem lacrymis sinus.

Their cheeks were wet with tears.

Iliad. I. 566.

what pity it is! that even half a line of Greek
cannot come from any of our English presses,
but there must be some blunder or mistake in it!
which shews either gross ignorance, or insuffera-
ble carelessness in those who are concerned in such
publications; of which we have here another
instance

instance in the very first word of this quotation; which has been strangely printed Δευδισο: but ought to have been Δευοισο; were moistened, wet with tears.

DEW-LAP: I cannot, with Minshew and Skinner, suppose that our word *dewlap* is compounded of *dew*, and *lap*, because it hangs so low, as to sweep, or lap up the dew; which is a thing no farmer ever saw: but with Junius, would rather suppose it was derived à Theotisco *deuuen, fardeuuen; digerere, concoquere; ob errorem vulgo hominum, cibos ruminandos ex paleari sursum zieri, credentium*: the other part of the compound is as judiciously accounted for by the same great etymol. thus; "*palear, Dan. dogler; Belg. dewswengel; nominibus desumptis à daggelen, et swingen; agitari, concuti*; nam et sic Latini *palear* derivant από τῆ Παλλισθαι, *vibrari, quati, agitari: ad eandem agitationem respicit postrema pars compositi*:"—it is a wonder however that neither Jun. nor either of the other two etymol. should have observed the transposition of letters in this word: the two latter indeed could not, because they have derived it absurdly from *lap*: but that Jun. who has derived it properly from Παλ-λεσθαι, should not see it, is remarkable; the Greeks wrote Παλ-, and we write *lap*:—on the whole, *dew-lap* seems to signify no more than *the swinging, or wagging-gullet*; because it was formerly thought to be the passage, or gullet, through which the cud was erroneously supposed to pass, in the action of ruminating; and which received the name of *dew-lap*, from its constant swinging, and shaking about, during the time the creature is eating.

DEXTERITY, "Δεξια, *dextra; the right hand*: Nug." also Δεξιτερα, *dextera: nempe από τῆ δεξιθαι: Voss.*"

DEY of Algiers; Δικη, *justitia; justice, power*; meaning the judge, or potentate, who is invested with the chief authority of judging in matters civil, as well as military. Clal. Voc. 84, would derive this word from the Celtic "*ey, the law*, by receiving the prosthesis *d*, quasi *d'ey*:"—but *ey*, or *l'ey*, is Gr.

DIA-BÆTES, Διαβητης, *diabetes; a faucet, or funnel: also a distemper, by which one cannot hold his water, which constantly passes through*: R. Διαβαινω, ex Δια, *per*; et Βαινω, *eo; to go, or pass through*.

DIABOLICAL, Διαβολος, *diabolus, diabolicus; the devil, and devilish*: we have already seen another deriv. of this word, under the art. DEVIL: Gr.

DIACODION, *diacodion; a syrup made of the tops of poppy*: by the appearance of this word it should be Greek.

DIA-DEM; "Διαδημα, *diadema; a ribbon, or*

ornament of the head, used formerly by kings and queens: R. Δεω, *to tie*; Δεμα, τὸ: *a ligature, or band*: Nug."

DI-ÆRESIS; Διαίρεσις, *diæresis; divisio, distributio*; apud grammaticos *diæresis est, ubi ex unâ syllabâ dissectâ, fiunt duæ; ut evoluisse, pro evoluisse; a grammatical figure, of dividing a diphthong into two distinct vowels*.

DIÆTETICS, Διαίτα, *diætam præscribo; diætetica; sc. medicina: the first part of physic, that concerns a regimen in diet*.

DIA-GNOSTICS; Διαγνωστος, *qui est dijudicandi, et dignoscendi, peritus*: R. Δια, *di*; et Γνωσκω, *nosco*; *a close, subtile discernor*.

DIA-GONAL; "Διαγωνιος, γραμμη, *a line which passes from one angle to another*: R. Δια, *per*; through; and Γωνια, *angulus*: Nug."

DIA-GRAM, Διαγραμμα, *diagramma, descripta tabella, et figura geometrica; a description, or draught of a thing: also a figure in geometry, to demonstrate any proposition*: and in music it is called *a proportion, or measure distinguished by notes*.

DIAL; Δις, Διος, *Dijovis, Diespiter, i. e. dies-pater; dies; a day; an instrument to shew the course of the sun every day*: or else from Δαος, *dies, lumen; light*: or else from Δαις, *teda; a torch; the sun being poetically called the torch of day*.

DIA-LECT; "Διαλεκτος, *dialektus, modus loquendi peculiaris, idioma linguæ; a particular form, or manner of speaking, varying from the general pronunciation, by some provincial method of expression*: R. Διαλεγομαι, *loquor, sermocinor*: Δια, et Λεγω, *dico; to speak*: Nug."

DIA-LOGUE, "*a discourse between two, or more persons*: from the same root: Nug."

DIA-METER; "Διαμητρος, *diameter; a line dividing any figure into two equal parts; or which cuts any mathematical figure through the middle*: R. Δια, *per*; through; and μετρον, *mensura; measure*: Nug."

DIAMOND, "Αδαμας, *adamas; the hardest, and most brilliant of all precious stones*: R. Α, *non*; et δαμαω, *damo; to subdue*: Nug." not easy to be polished, unsubduable: our word *diamond* seems to be only a transposition of Αδαμας, quasi *adiamond, diamond*.

DIA-PASM, "Διαπασμα, *diapasma, medicamentum corpori est, vel potui inspersum*: Nug."—*potmander*: R. Δια, *per*; through, and Πασσω, *spargo; to sprinkle*.

DIA-PASON; "Διαπασω, *diapason; per omnes, sc. chordas; a concord of music of all the eight notes*: Nug."—this is the first time I was ever informed that there were eight notes in music; perhaps N is the eighth.

DIA-PENTE, Διαπεντε, *per quinque, i. e. chordas; diapente*;

diapente; a concord of five notes:—the ambiguity and obscurity of these two last art. sufficiently shews how vain an attempt it is for moderns to endeavour to explain the antient technical terms of music.

DIA-PER: “quoniam *diaprè* etiam *variis figuris distinctum* signat; credo tum hoc; tum nostrum *diaper* orta ab antiquo Fr. Gall. *divairè*, *divariatus*; i. e. *variatus*: alludit Gr. *διαπερω*, item *διαπερω*, *trajicio*; q. d. *acu trajectus*: nimis olerem criticum si à Gr. *δια*, *per*; et Fr. Gall. *prè*, *pratum*, formarem: q. d. *totum pratis florentibus intentum*: sed esto saltem animi gratiâ allusio, vel potius lusus: Skinn.”—the Dr. seems to have been much nearer the source, than he imagined; but he was so full of his allusion, and sport, that he did not attend to the true deriv. of the word *diaper*, though he had it actually under his eye:—but we may readily grant it may be derived from *δια*, joined by a pleonasm to the Latin translation of that preposition *per*; as much as to say *through and through*; because it is a species of weaving wrought the same on both sides: we shall have many other instances of this manner of compounding the original and its translation together.

DIA-PHANOUS, “*διαφανς*, *candens*, *pellucidus*; *clear*, *brigh*, *transparent*: *δια*, *per*; et *Φαινω*, *ostendo*: Nug.” *to permit light to shine through*.

DIA-PHORETIC, “*διαφορητικός*, *diaphoreticus*, *discutiendi vim habens*; *medicines to dissolve*, and *discharge humors by transpiration*: R. *διαφορευω*, *discutio*, *digero*, *resolvor*; *to digest*, *dissipate*, or *dissperse*: Nug.”

DIA-PHRAGM, “*διαφραγμα*, *diaphragma*, *intersepimentum*, *quod intersepit*; *membrana*, *quæ cor et pulmonem à jecore et liene distinguit*; *a membrane*, *which divides the heart and lungs from the lower intestines*: R. *δια*, and *φρασσω*, *sepio*; *to hedge round*, *to wrap about*; *to edge* (it should have been *hedge*) *to inclose*: Nug.”

DIA-PLASM, *διαπλασμος*, *formatio*, *conformatio*; *a formation*, *framing*, *composition*: R. *δια*, and *πλασσω*, *formo*, *fungo*; *to form*, or *shape out*.

DIA-PORESIS, *διαπορησις*, *diaporesis*; *dubitatio*; *a figure*, when the orator *doubts*, and *consults what to say first*: as, *Quo me vertam, judices, nescio*: Cicero pro Cluent. prin. R. *δια*, et *απορευω*; ex *A*, *non*; et *Πορος*, *via*, *impervious*; *entangled*, and *no way to get out*.

DIA-RRHŒA, “*διαρροια*, R. *διαρρω*, ex *δια*, et *ρω*, *fluo*; *to flow through*; Nug.”—*fluxus*, *profluvium ventris*; *a flux*.

DIARY; *διως*, *dies*; *a day*; *diarium*; *a journal to record the actions of each day*.

DIA-STEMA; *διαστημα*, *distantia*, *intervallum*;

a distance, *interval*: in music it seems to signify an *octave*: R. *δια*, and *ισημι*, *sto*.

DIA-STOLE; *διαστολη*, *distinctio*, *distentio*; *the dilatation*, or *distention of the heart*, in the action of returning the blood: as *systole* is the contraction, when it is emitted from the heart: R. *δια*, and *στέλλω*, *divido*, *expando*; *to open*, or *dilate*.

DIA-TONE, *διατονος*, *diatonos*; *bypton*, et *meson*; *two notes in music*.

DICE; “fortasse à *δικω*, *jacio*, *projicio*; *alea*, *cubus*, *teffera*: Jun.”—because they are thrown out of a box.

DICTIONARY } *δεικνυμι*, *δειξω*, *ostendo*, *dico*;
} *nempe quia nihil aliud est dicere, quam sermone ostendere animi sui sententiam*:
Jof. Scal. *dico*, *dictata*, *dictionarium*; *instructions*, *orders*: *a chief magistrate*: *an expression*, *elocution*: *a vocabulary*, *showing the etymology, and meaning of words*.

DIDACTIC, *διδασκω*, *doceo*, *erudio*: *instructions*, *lessons*, *precepts*.

DI-DAPPER, *δια δυπω*, *aquas subeo*, *mergo*; *to dive*, *dip*, *plunge under water*.

DIDDY; a diminutive of *tetty*, or *TEAT*: Gr.

DIDER; commonly pronounced *didder*; a *δευω*, *timeo*, *paveo*; *to shake*, *tremble*, or *quake*, *with fear*, *cold*, &c.

DIESIS, *διεσις*, *diesis*, *divisio*, *tonus musicus*; *a division*; also *a musical tone*: R. *δισημι*, *divido*; vel *διημι*, *perfundo*; *to divide*, or *pour forth*; but how either of those words can be applicable to music, must be left to the learned;

DIET, *council*; *διαίτω*, *arbitror*; *judges*, *chiefs*.

DIET, *food*; “*διαίτα*, *dieta*, *vita institutio*; *a regimen of living*: Nug.”—this relates rather to ethics, than physic; and therefore it would have been more to the Dr’s. purpose, if he had said, *dieta*, seu *vitalis ratio à medicis præscripta*; *living by prescription*.

DIF-FERENCE, *διαφερω*, *differo*, *differentia*; *to vary*.

DIG: Skinner has played us rather a slippery trick under this art.; for he has only referred us to *ditch*; which he has derived à Sax. *dice*, *dic*; *agger*, *fossa*; *vallum*; after which he quotes several synonymous terms, and rejects the Greek (which will be considered under the art. *DITCH*) with, “*sole autem meridiano clarius est, ortum esse à verbo to dig*; omnino ut *fossa à fodiendo*.” the plausibility of which however may be very much doubted; for though a common *ditch* cannot be made without *digging*; yet all *digging* is not making a *ditch*; besides, a *ditch*, or as the Dutch call it, a *digue*, may be made without any *digging*; as mounds of wood, stone, earth, sand, &c. all compacted regularly together, form a *ditch*, *dike*, *digue*, or *fence*, without *digging*: we may

may therefore with Jun. rather suppose our word *dig* was derived à Δικελλα, *ligo*; a *spade*, used in *digging the ground*.

DI-GAMMA, Διγάμμα, *duplex gamma*, Æolica litera; figurâ et vi similis Latinæ F; sic dicta, quòd duorum gamma F sibi superimpositorum formam gerat: Hederic.

DI-GESTER; Χειρ, χειρος, unde *gero, gesto*; *digero, digester*; a *setter in order*; a *regulator*; also an *iron instrument used for concoction*.

DI-GESTS; from the same root: signifying a *code, or body of laws, so called by Julian* (perhaps *Justinian*) *who first regulated them*: see PANDECTS: Gr.

DIGIT; Δακτύλος, *digitus*; a *finger*; also a *degree, or measure*.

DIGNI-FY; Δεκνος, idem quod Δεκλος, Δεγμενος, et Δεχμενος, *acceptus, gratus, suscipiens*; R. Δεχομαι, *cipio, accipio*; *acceptable, deserving, becoming, suitable*.

DI-GRESSION; “*gradivus Mars appellatus est à gradiendo in bella ultro citroque*; unde Κραδαίνω:” Servius, as quoted by Vossius:—this would certainly be a very proper deriv. if Κραδαίνω bore any analogy to *gradior*; but it signifies only *vibre, quasso*: R. Κραδη, *machina theatralis*.

DI-LAPIDATION: non est à lapide, says If. Voss. sed à Λαπίω, *evacuo, exinatio*; Λαπίσω, Λαπιζω, *jactō*; Διαλαπιζω, *dejicio*; *to throw, or cast down*: or else perhaps it may be derived from the same root with our word LAPSE: Gr.; meaning *to suffer any buildings to fall into decay, to tumble into ruins*.

DI-LATORY; Φερω, *fero, feror, latum*; *dilatatus*; a *delaying*.

DI-LEMMA; Διλημμα, *dilemma*; *sylogismus ab utrâque parte feriens adversarium*; *sylogismus cornutus*; *an argument that convinces an adversary both ways, positively and negatively: a perplexing difficulty*.

DI-LIGENCE; Λεγω, *lego, legi, diligentia*; à *diligendo singula*; *carefulness, attention, discretion, deliberate choice*. Clel. Way. 47, says, “the Lat. word *diligens* is itself from the Celtic *di-lig*; *not-lazy*; *di*, privative; and *lig*, *lazy*:”—but *lig* is only a various dialect for *lay*; and consequently derives à λεγ-ω, *cubo, cumbo*; *to lay, or lie down*; meaning *no sluggard, no loiterer*.

* DILLING; “fortasse à Teut. *dillen*; *garrire, ineptè fabulari*: Jun.”—if this be the original word, we ought to look no farther; but as *dillen* seems to be a derivative; and as Jun. himself acknowledges that our word *dilling* signifies *a little woer*, it may perhaps originate à Λεγω, *lego*, unde *diligo, diligens*; *loving, wooing,*

prating nonsense to the girls: or perhaps it may be but another dialect for DALLY: Gr.—there is another deriv. in the Sax. Alph.

* DIM: Junius quotes Hesych. for the word Δειμασθαι, φοβασθαι, *metuere*; *quandoquidem naturalis tenebrarum metus est*:—but there is certainly *no natural fear of darkness*; it is an artificial fear or dread, *imprest on the minds of children, at the apprehension of some harm happening to them on being left alone in the dark*:—it is rather referred to the Sax. Alph.

DI-MICATION: “Μικκος, Dor. pro Μικρος, *parvus, mica*; unde *mico*, quia *gladii in præliando micent*; a *little spangle, or sparkle*: unless we may deduce it à Διαμαχομαι, *contendo, oppugno*; *to fight, skirmish*.

DI-MITY; “Διμίλος, *duplici licio textus*: Jun.” R. Δις, *bis*; et Μίλος, *filum, quod stamini implicatur*; *licium*; a *double thread*.

DIN; “*tinnio*: Skinn.”—true; but *tinnio* comes from Τινος, or Τεννι, τεννι, βρυχίται, Hesych. *tinnio, tinnitus*; a *tinkling sound, or noise*: and yet perhaps it might be better to derive *din* with Casaub. 203, à Δινος, στροφος, ηχος: particularly when it signifies *a report*.

DINE; “Δειπναν, *cenare*; *to sup*: for the ancients, according to Festus, called *cena* that repast, which afterwards has been called *prandium*: this is the etymology which most people give to this word: Mons. Menage derives the French *diner* from *desinare*; which has been used instead of *desinere*; and he observes also, that others derive it from the Germ. word *dischi*, which signifies *a table*: Nug.”—but if either of these latter deriv. be true, it ought not to be ranked among English words derived from the Gr.—“others,” continues he, “derive it from Θεινη, *epulum*; a *feast*:”—the first however seems to be the best deriv.

* DINT, “quod alii scribunt *dent*,” says Casaub. “quasi à Lat. *dens*, sit ex Δενός: certe τὸ Δενος cum Οξυς haud raro jungi; ac idem, quamvis in metaphoricò sensu, valere, certum est:”—it must be in a metaphorical sense indeed, which seldom answers the purpose of an etymol.:—we may much rather derive *dint* à Θεινω, *ferio, percutio*; *to beat, knock, or strike*: or refer it to the Sax. Alph.

DI-OCESÉ; “Διοικησις, *diæcesis; administratio, government, jurisdiction*: R. Οικος, *domus*; a *house, habitation, possession*: Nug.”—Clef. Way. 15, and 75, n, has with great judgement shewn, that “*Constantine* carried with him from Britain more than one Celtic, or Gaulish expression; and among the rest *diocese* seems very unlikely to be a Gr. word: you will, without any torture, find in that word

word *die-bogh-ey*, the *obtes. justice*:—but *bogh* is only a various dialect for *big*, which is Gr. and *ey* is the same.

DIO-GENI'S, "Διογενής, Jove natus; Jove-born; R. Ζεύς, gen. Διός, Jupiter; et Γεννομαι, vel Γινωμαι, *fo, nascor, natus; born*: Nug."

DIP, or *dive*; "Δυψαν, *mergo; to plange under water*: Casaub. and Upt."

DI-PHTHONG, commonly, vulgarly, and erroneously written, pronounced, and divided *dip-ithong*; but what may be meant by such a word no one can tell; our present word, is derived à "Δι-φθογγος, *di-phthongus, a letter compounded of two vowels*: R. Δις, *bis*, et Φθογγος, *sonus; a sound*: Nug."

DIPLOMA, Διπλωμα, *diploma; litera principum; vulgo patentes; letters patent*: R. Διπλοος, *duplex; a duplicate copy*.

DIPSAS, Διψας, *dipsas; a viper, or adder, which affects by Διψα, sitis; thirst*.

DI-PTOTE, commonly, and vulgarly written, pronounced, and divided *dip-tote*, and *trip-tote*: Δι-πτωεις, *di-ptoton; a noun with only two cases*: R. Δις, *bis*; et Πιπτο, πτωω, *quali πτω, cado; to fall, to decline*.

DIRI, Δειρος, *dirus; dreadful*: Vossius supposes *dira* to signify *doorum ira*: but the former seems to be the better deriv.

DIRGE, "Οδυρμος, *lamentatio; a weeping, wailing*: R. Οδυρμαι, *lamentor; to lament*: Casaub. and Upt." but the latter observes, that others derive it from *dirige*, contracted to *dirge*; the first word of the Romish office of the dead: but Casaub. disapproves of that deriv.

DIS-ABLE: see ABILITY: Gr.—We have many other words in our language, beginning with this negative preposition; which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

DIS-ASTER; Δυσ-αστη, *malum astrum; an ill or evil star; meaning an event happening* (according to the absurd system of astrology) *under the malignant influence of an unlucky planet*.

DISC; Δισκος, *discus, orbis solis; the orb of the sun*: there is however a Latin astronomical term, viz. *orbis solis*, which makes me apt to think that our word *disc* of the sun may be an erroneous expression; and that it ought to be called *the disk of the sun*, from this *orbis solis*; but since a *disk*, or *quilt*, is a round body, like the sun, and used in Latin for a *disk*, or *platter*, the impropriety of that orthogr. does not appear so very visible; but when we consider this Latin expression *orbis solis*, and know that *orbis* itself is derived ab ὀρεῖ, ὀρατος, and find that ὀραεῖ signifies a *disk*, *plate*, or *any flat thing to serve on*; and

since the sun appears to be only a flat round body, *orbis solis* should be translated *the disk*, not *the disc of the sun*.

DIS-CARD; "Χαζῆς, *charta; sc. chartas abjicere; q. d. dischartare*: Skinn." *to discharge, or strike off a list; to dismiss*.

DIS-CERN; Κρινω, *cerno, discerno; to perceive, distinguish*. Clel: Way. 80, says, that "the Celtic word *car*, or *cir*, in the sense of *circle*, is the radical of *curia*, of *crimen*, and of the Gr. κρινω (radically, says he, κρινω) *to judge*."—but *car*, *cir*, *circus*, *circulus*, *circum*, and *circle*, surely originate à κρη-ος: and *crimen* as surely descends à κρινω, *judico; to judge*; meaning one who has done an evil action, that deserves to be *adjudged*, *condemned*: and therefore can scarce proceed from the same root with *circle*.

DIS-CERPTION, Καρπομαι, Καρπιζω, *carpo, discerpo; to tear in pieces*.

DIS-CESSION; Χαζω, χαζω, *cedo, discessio, discessio; a departure, a going away*: also a certain method of voting, by only joining the side of those for whom they would vote, without expressing their opinion on the subject.

DISCIPLE; Δισω, vel Δισω (Litt. and Ainsworth say Δασω, *discipulus*; but that signifies *discipulus*, more properly than *disco*); Δασω, vel Δασω, *discipulus; to learn, acquire knowledge; discipulus, a scholar*: or else from Διδασκω, *docco; to teach*; though that word is more applicable to the instructor, than to the instructed.

DIS-COURSE: Lord Bolingbroke, vol. I. p. 113, observes, that the word "discourse is derived from the Latin verb, which signifies *to run about*, and by the motion of our legs, and the agitation of our whole body, to traverse many different grounds, or the same ground many different ways: now the application of this corporeal image to what passes in the mind, when we meditate on various subjects, and when we communicate these to one another, sometimes with greater, and sometimes with less speed and rapidity, is obvious:"—this derivation, and its application every one will allow to be very just so far as it answered his lordship's purpose; and though he might be a very great philosopher, yet he certainly was no very great grammarian: we find he was content to derive this word *discourse* from the Latin verb *curro*: he wanted no more; but this will not answer our purpose; we must now ask, from whence this Latin verb *curro* is derived?—undoubtedly from the Greek κρη, vel Κρη, *fura, giro, curreo, curreo; to run, to rush, to flow, like a stream*.

DIS-CRETION } Δικαιοσυνη, Δικαιοσυνη
DIS-CRIMINATE } κατα, διακρίνω

cerment, distinction: R. *Κρινω*, *judico*; to judge; but Clcl. derives these words from the Celtic; as we have seen under the art. DIS-CERN.

DIS-CUSSION; *Παλασσω*, *quasso*, *discussio*; a *beating*, or *beating off*; also to *search*, *inquire*, *examine*.

DIS-EM-BOGUE; *Βωξ*, *Βωαξ*, *Βωαυα*, *Βωαυες*, *fauces*; unde *vox*, *vocis*; unde quoque *bucca*; Ital. *bocca*; Fr. Gall. *bouche*; unde *bogue*, *embogue*, *disembogue*; *the efflux of mighty rivers through the wide openings of distended channels*.

DIS-GUISE; a negative compound; meaning *contrary to the common method*, or *guise*; *appearing in a different form or shape to what is usual*; for *guise* answers to *wise*, or rather *ways*; as *likewise*, or *likeways*, *like means*, *like manner*: see GUISE, or WAY: Gr.

DISH, "*Δισκος*, *discus*: Upt." a *plate for meat*, a *platter*.

DIS-HABILLE; *Αβω*, *babeo*, *babitus*; *dress*, *attire*; and the contrary is *dis-babile*, *undress*, or *dress put into disorder*: it is merely for the sake of complying with custom, that this word has been written with two *ll's*; because indeed those profound etymologists, the French, give it us, trimed up in this sagacious manner *desbabillé*.

DI-SHEVELLED: more barbarous orthogr. into which we have been misled by imitating those worst of examples in orthography, and etymology, the French; they write *cheveu*, and *chevelé*; and then we must stupidly write *dishevelled*; when all these three words are derived from *Κεφαλη*, *caput*, (not *chaput*) or from *Κωμπελος*, vel *Καμπελος*, unde *capillus*, (not *chapillus*) *crispum nempe capillitium*: Il. Voss. a *curled bead of hair*.

DIS-MAL, *Δυς-μαλδ*; *dirus*, *terribilis*; *dreadful*, *terrible*: another pleonasm, or rather reduplication.

DIS-MAY, seems to be a contraction of *dis-animare*; and if so, the deriv. must be traced from *Ανιμος*, *animus*; *the mind*, or *rational part of man*; and here used to signify *courage*, *valor*, *boldness*; and therefore to *dismay* means to *disanimate*, *dishearten*, *discourage*.

DIS-PATCH; *Πες*, *pes*, *pedis*; *expeditus*; *speedy*, *nimble*; and we say as it were *dispeditus*; *dispatcht*; *quickly performed*.

DISPELL; ab antiq. *Απελλω*, *pello*, *dispello*; to *drive away*, *disperse*.

DI-SPERSION; *Σπαρασσω*, *Σπαραγω*, *spargo*, *dispergo*; to *spread abroad*, *scatter wide*: or else from *Σπαρω*, *spargo*, aor. *2dus* *Εσπαρον*, unde *spargo*; to *sow*, or *throw the seed about*.

DIS-PLAY; without the preposition we write it *splay*, or *splaw*; but it is certainly derived

from *Παλος*, *latus*; *broad*: so that we have added an *s*; and the Latins have discarded the *π*: with us, to *display* signifies to *expand*, *disclose*, *open wide*.

DIS-SIPATION: Littleton and Ainsworth derive this word ex "*dis*, et antiq. *sipo*; à *Σιφω*, unde *Σιφω*, *sipho*, vel *fistula*, *que aquam sivat*, i. e. *jacit*, et *spargit*:"—there is indeed in their dict. such a verb as *sipo*, *are*, markt as an obsolete word; but no lexicon will give *Σιφω*, as a verb, either antient, or modern; but all give *Σιφω*, *siphon*, *tubus*, *canalis*; et *herba quedam*: now if this be right, *dis* is only augmentative: Vossius derives *sipare*, antiq. à *Σπω*, and *disipare* à *Διασπρω*, *dispergo*; to *disperse*, to *scatter abroad*: and our word must originate from hence; for there certainly is no connexion between a *siphon*, and *dis-sipation*, as to sense, whatever there may be as to sound.

DI-STAFF; Minshew, Junius, and Skinner have given us Sax. and Belg. deriv.; and Minshew would derive *distaff* "*à die*, or *die*, *femur*; *the thigh*; and *staff*; utpote quem solent mulieres femori inter nendum adaptare:"—but no good woman ever fixed her *distaff* on *the thigh*; like a *toledo*: Skinner has given us a much better interpret. *melius* à Belg. *touw-staff*; *bacculus stuppeus*; the *staff* on which the *tow*, or *wool* is bound for *spinning*: only now, both TOW, and STAFF, are Gr.—permit me now to offer another Gr. deriv. not as a better, but only as a different conjecture; viz. that *distaff* may be derived à *Δισ-σειβω*, i. e. *bis-ambulo*; not in the sense of *twice-walking*, or *walking with two sticks*; but since the word *staff* is undoubtedly derived a *Στεβω*, *ambulo*, because *used to walk with*; a *distaff* is only a *staff*, or *stick that is split a good way down*, in order to *admit the wool, tow, flax, &c. to be wound*, or *fastened upon it*; so that a *distaff* may signify only a *split-staff*.

DI-STICH, *Διστιχος*, *distichon*, *duos ordines habens*; ex *duobus versibus constans*; R. *Δις*, *bis*; et *Στιχος*, *ordo*, *versus*; a *distich*, or *couplet*:—*dis* is augmentative.

DIS-TRACTION } *Δρασσω*, *Δραγω*, *trabo*, *di-*
DIS-TRAUGHT } *strabo*, *traxi*, *tractum*; to
draw, *drag*, *pull asunder*; to *be disordered in mind*.

DI-STRICT, *Στραγγος*, *Στραγγω*, *stringo*, *districus*; a *territory*, *confine*, *boundary*; also a *place of jurisdiction*; a *region*, *tract*, or *space*.

DITCH, or *dike*; "from *Τειχος*, *murus val-lum*: Upt."—a *dike*, *fence*, or *mound*; and consequently it is the earth that is thrown out, which forms *the bank*, or *rising ground*, that is properly called *the ditch*; we generally understand it of *the hollow cavity that is formed by cutting that trench*:

but originally it was designed to express *the bank, not the cavity*; and the Dutch to this day call *those banks or fences*, which keep out the sea, and preserve them from dreadful inundations, *dikes, or digues*; meaning the same as our word *ditch, or bank*, à Τειχος, murus; a wall:—now *dike* in the Dutch tongue signifieth a *rampier*: Sammes, 420.

DITHY-RAMBIC, Διθυραμβος, *dithyrambus*; genus carminis in honorem Bacchi; ex Διθύρος, biforis; et Εμβαίω, ingrediō; quia Bacchus primum ex Semele et deinde ex femore Jovis natus; adeoque bis in vitam ingressus fingitur; a song in honor of Bacchus: Vossius gives us the following curious deriv. of *dithyrambus*, qui olim in honorem Liberi patris videtur factitatus, ad exemplum nympharum acclamantium parturienti coxæ Jovis, Λυθί ραμμα, *solve futuram!*—which by the way, seems better adapted to the birth of Minerva, than of Bacchus, from the *future of the head*: in short, it would be difficult to say, which was the more extraordinary production:—Clef. Way. 74, tells us, that “*dithyrambics* in Celtic signifies *a distay circularly danced*.” but gives us no etym.: he has however given us a most ingenious solution of this wonderful *birth of Bacchus*, which the reader will be pleased with, under the art **BIBBER**. Gr.

DITION, dominion; reddition, yielding subjection: this seems to bear a double etym. either from Δικη, quæ ac regionem signet, says Vossius, ubi quis Δικην, jus, sive judicium exercere potest; unde *dis, ditis, divus; rich, potent, opulent*; quod divites imperium habent: or else à deditio; cui etym. syllabæ primæ quantitas favet; and then it originates à Διδωμι, do, dedo; to surrender, submit, acknowledge subjection.

DITTANY, Διχλαμων, vel Διχλαμων, *dittannum*, seu *dittannus herba*; an herb of great efficacy in healing wounds; if we may credit the poets.

DITTY; Δεικνυμι, δεξω, ostendo; unde dico; nihil interim aliud est dicere quam ostendere animi sui sententiam; dico, dixi, dictum; unde ditty; carmen, canticum; a poem, canticle, or song:—Verst. says, “*heerof cometh our name of ditties, for things to be digbted, or made in meeter; digbting, or indigbting is also prose set foorth in exact order*.”—but *digbt*, and *indigbt* belongs to prose, whether set forth in exact order, or not; and therefore may originate as above.

DI-VARICATION, Παρισος, per metath. *varus*; qui varicatis, et dispersis cruribus obambulat; unde *varico*; to straddle; *divaricatus*; distended.

DIVE; Δυπηω, mergo; to dip, or plunge under water: Skinner, after having mentioned this etym. says, “*alludit item Διφωω, quæro; to search*; the participle of which being Διφων, seems to

bear a close analogy to our word *diving*.”—but, notwithstanding the speciousness of its appearance, we might be rather scrupulous of admitting it; because *quærens* is as applicable to *searching for any thing above water, as below it*; but *diving cannot be above water*; and consequently we must abide by Δυπηω, to dip, or dive under water; whether we search for any thing, or not.

DI-VERGENCY, à notione illa *vergendi* ubi notabat *fundere*; Ital. *versare*; Gall. *verser*, pro *infundere*: ut *vergo* proprie sumatur pro *deorsum ago*: quod si est, conflatum videatur ex Εγα, terra; sive Εγαζα, terram versus, deorsum; et αγω, vel αγομαι, ago, agor, feror: Voss. à *vergo*, est *divergium*; the parting of a river into two streams; the opening, or spreading of the rays of light, &c. —it might perhaps be rather derived à Δις, bis; and Τρεπω, verto, quasi *vergo*; to turn two ways, to go into two paths.

DI-VERSION; either from the same root with the foregoing art. or else from Τρεπω, quasi Πεφλω, verto, versus ago; to turn, or bend diversely; to give a relaxation to the mind after intense study; to draw the thoughts into a different channel.

DIVIDE; Εις δυω, unde Hetruscum *iduo*, quasi in duo, i. e. *partior*; hinc *Idus*, quia mensem in duas partes dividunt; to cleave asunder; to separate, to part in two: but If. Voss. thinks *divido* is derived from *vido, fido, findo*: others derive it à Δις, bis; et *Idon, videre*; quia quæ *divisa sunt, bis videntur*; but this last is rather playing upon words; because it would be rather an unlucky etym. if they should happen to be divided into three, four, or more partitions.

DIVINATION } Διος, dius, divus, divinitas, di-
DIVINITY } vinatio; a foretelling future events by omens, auguries, or any method of prognostication: also whatever bears any connexion with matters of religion, or religious worship.

DI-VORCE; Τρεπω, quasi Πεφλω, verto, diverto; antiently written *divorto*, unde *divortium*; a turning away, dismissing, or parting; more particularly of man, and wife.

DI-URETIC, Διυρητικός, *diureticus*; vim habens urinam ciendi; ex Δια, et υρω, meio; to make water; a medicine to excite urine.

DIURNAL; Δαος, dies; a day; *diurnus, diurnus*; belonging to the day; a daily journal, regulated day by day: Vossius derives it απο τῷ Διος, à Jove; unde *Diespiter, Jupiter*: unde fortasse Δαος.

DIUS take it: contracted from “*Διαβολος, Diabolus; the devil*”; unde quosdam dæmones *dufos*, nuncupant Galli: Jun.” who has interpreted this expression *the duce take it*, by *abi in malam rem*, et *diabolus te abripiat*; and yet has strangely written it

deus take it; which word was never taken in a bad sense; and therefore he ought to have tortured this expression into a thousand shapes, rather than have left it in the manner he has done; nay, even our common way of writing, and pronouncing it, is better than his; if there was but any sense in it; but it would be very difficult to explain, and derive *the duce is in bim*.

DI-VULGE; *to spread abroad among the VULGAR*: Gr.

DI-VULSION; neither Littleton, nor Ainsworth have traced the etym. of this word; for Ainsw. after having quoted *divulsio* from Littleton, adds, "*sed unde, neque ille dicit, neque ego proenio*:"—but he found it afterwards; for under the article *vello*, he derives it ab *Ελω, Αφελω, vello, divello*;—then consequently the *unde* of *divulsio* could have been no great mystery.

DO; "*fortasse à verbo Τευχω, fabricor, struo, paro; to fabricate, prepare, or accomplish any thing*: Jun. and Skinn."

DOCILE; *Δοκειω, Διδασκω, doceo, docilis, docilitas; an aptness to learn; easiness to be taught; readiness of comprehension*: Scaliger, Nunnescius, Vossius, and Ainsworth.

DOCK *for ships*; "*Δοχη, exceptio, capacitas; because of their receiving, or holding the ships*: R. *Δεχομαι, capio, recipio; to receive, or contain*: Nug."—but Hederic explains *Δοχη* by *epulum, convivium; a feast, or banquet*; which is far enough from *a dock to hold ships*; however, he acknowledges that it comes from the same root, viz. *Δεχομαι, accipio; to receive*. Casaubon derives our word *dock*, à *Δοκων, θηκη, loculus, conditorium, receptaculum navium*; but does not give us the root: however he adds, à *Δοχηον* etiam *ducere* possumus; which brings us back again to *Δεχομαι*.

DOCK, or cut short } "*docke est suprema pars*
DOCK of scate } *caudæ, in equis, &c.*
spine contigua: Minsh."—"*caudam, puta canis, vel equi, amputare; hoc forte à Sax. τογα; dux; à verbo teon; trahere; quia sc. cauda totius corporis motum, instar ducis, seu gubernatoris dirigit*: Skinn."—only it happens a little unluckily for the Dr's. deriv. that a general marches at the head, and not at the tail, or rear of his army: we might therefore derive our word *dock* à *Διικω, vel Διικνω, duco; to lead, or rather to guide*; because *the tail, both in birds and beasts, like the rudder, both in ships and boats, is the guide by which they steer their courses*.

DOCTOR; *Διδασκω, Διδασκαλος, doceo, doctor, documentum; magister literarum; a master of letters*: this word is now used only as a title; thus *a doctor of law, physic, divinity, music*.

DOD-man: Junius, under the art. *dodkin*, tells us, that "*duyt, and deuta in Belg. signifies bilum, teruncius, iota, triens*:"—and from hence might arise the appellation of *dodman, or dodyman*, given to the snail: but it seems as if both the Belg. words, and our own *dodman*, were but a deviation of the word *dot*; and that they were all descended from *Iota*, meaning *the smallest, and most insignificant, or trivial letter* in the Greek alphabet: though we generally understand it of *a point*; and it is remarkable, that the Gr. *iota* has *no point, tittle, or dot* over it; whereas our *i* has: so that the Greeks meant the bottom part of the letter, and we mean the top, *the dot, or tittle a-top*.

DOE; *Δορκας, à Δορξ, dama; a female deer*: nisi *eapse de causa* (says Voss.) paulo saltem *verisimilius* derives *dama* à *Δαμα, metus, terriculamentum*; quod à *Δειδα, timeo; to fear*: verius autem *damma* est à *Κεμμας, δορκadis, nempe pro Κεμμας, Siculi dixerunt Ταρμας, unde dama*:—or perhaps *doe* may derive à *Θοος, velox, celer*; because all the deer tribe are very fleet, nimble creatures.

DOG; "*Δακος, Græcis est animal homines morsu infestans; à Δακνω, mordeo; to bite*: Jun."—et hinc verbum elegantissimum *to dog, or dodge one; aliquem à tergo ideo sequi, ut quod se confert, sciat*: Lye."—"*hoc est, instar canis odorem cupientis, buc illuc discursare*: Skinn."

DOGMATIC; *Δογμα, Δογματιζω, edictum, doctrina, institutum; an edict, doctrine, institution*: R. *Δοκειω, video, videor, censeo; to think, to be of opinion*: also *to prescribe rules to others in a haughty supercilious manner*.

DOIT, Clcl. Voc. 167, tells us, that "*as a farthing is the fourth part of a penny; so is a doit (d'ruit) the eighth part of a styver in Holland*:"—consequently Gr. for *doit, d'ruit*, and *eight* seem to be but various dialects of *οκτώ, οκτώ, eight*.

DOLE; *Διαιρω, Διειλον, Διειλεν, divido, distribuo; a gift, or alms divided, distributed, or dealt out in small parcels among many*: or perhaps it may be derived à *Δωρον, quasi Δωλον, donum, munus; a gift*: R. *Διδωμι, do, dono, to give; confer, bestow*.

DOLLY: by writing this word in this manner, no wonder that Lye should suppose it was derived à G. D. Hib. *Doiligh*; and then observe that *Ant. Brit. Dowly* scribitur:—whereas if he had but seen it written *Doly*, he might easily have seen that it was Gr. as in the following art. and then his own interpretation would have been most applicable, viz. *tristis, mæstus, lugubris; sad, sorrowful, doleful*: see DOLOROUS: Gr.—DOLLY, as a contraction of DOROTHY, takes a different deriv. as will be seen in that art.

U

DOLOROUS,

DOLOROUS; Δολαν, Δολησις, *lædo, noceo*; unde *doleo, dolor, doloris*; *pain, grief, smart*;—and many a *dolorous groan*: Milton, VI. 658.

DOLPHIN, Δελφιν, *delphin*; a *sea-fish*: “the eldest son of France bears the title of the *Dauphin*, or *Delphinus*; not immediately from the name of this fish, but from the province of *Dauphiny*, which might have originated at first from Δελφιν; but the reason I have not yet learnt: the province of *Dauphiny* however was given, or as some affirm, sold, by Hubert, Earl of *Dauphiny*, in the year 1349, to Philip de Valois, on condition that for ever after, the French king’s eldest son should hold it, during his father’s life, of the empire: Cotgrave.”

DOLPISH } Τονος, vel Τονώω, *vocem, vel sonum*
DOLT } *intendo*; unde *tono, et tonitru*; et à *tonando est attonitus*: Voss. *thunder-struck*; “unde Teut. *toelpisch*; Hisp. *tonto*; *stupidus, stultus*; a *stupid oaf*: Skinn.”—we might rather suppose that *dolt* originates from the same root with **DULL**: Gr.

DOMESTIC } Δομεω, *ædifico*; *to build*; unde
DOMINEER } “Δωμα, *domus*; a *hause*; Δομημα, perf. pass. of Δομαω, *to build*: R. Δεμω, *ædifico*: Nug.”
DOMINION }
DOMINO } —it would have been more satisfactory if the Dr. had said Δομεω, or Δωμαω, instead of Δομαω: perhaps *domination*; and *domineer* may rather be derived à Δαμαω, *domo, subigo*: however Vossius is of opinion, that *dominus* originates à Δυναμαι, *possum, valeo*; *to be of power, influence*: and If. Voss. would rather derive it from Δεπποινος, pro Δεσποινος, *dominus*; of which *don* is only a contraction.

DONATION; “Δωρον, *donum*; *donatio*; a *gift, or present*: R. Διδωμι, taken from Δωω, δω, *do, dano*; *to give*: Nug.”

DON-CASTER; quasi **THONG-CASTER**: half Sax. half Gr.

DONE; the perfect past, and participle of **DO**: Gr.

DOO-DLE; a contraction of *do-little*; and consequently from the same root with the foregoing art.: **LITTLE** likewise is Gr.

DOOM } Θεις, *lex, institutum, judicium*;
DOOMS-day-book } *cium*; *judgement, law, institutes*: “unde Sax. *dom*; and *dom-boc*; *liber censualis Gulielmi Victoris*; Skinn. and Jun.”—the *book of estimates, or liber valorum, compiled by order of William the Conqueror*. Clel. Voc. 10, n, explains “*doom’s-day-book* by a *book of direction for the judges of the law, or the judge’s law-book*; i. e. *dom’s, judge’s*; d’ey, *law, and book, book*:” —but *dom*, as we have seen above, may originate à Δεμ-ις, *judicium, or judge*; d’ey is the same as

d’ey, *law*, à Δε-γω, *dico, jus dico*; and **BOOK** we have seen is Gr.

DOOR, “Θυρα, *janua*; a *gate*; by changing Θ into D: Casaub. and Upt.”—Verst. writes it “*dure, or durb*; and *dure-weard*; now a *door, door-warder, door-keeper, or porter*; it is asmuch to say as *througb*; and not improper; because it is a *durb-fare, or thborow-fare*; or *passage*:” —and yet he could not see that all those words were derived from Θυρα.

DOO-TLE; “a *notch made, into which the balk is fastened*; quasi *dove-tail*; because it is like a *pigeon’s tail extended*: Ray.”—only now, unluckily, both **DOVE**, and **TAIL**, are Gr.

DORIC; Δωρις, Δωρικος, *Doris, regio Græcia*; a *region or district of Greece*.

DORMANT } Δερμα, *pellis*; απο τῶν Δερματων, *à pallibus, quibus dormientes incubabant*: mankind in the most remote ages of the world *slept on the skins of those wild beasts which they had killed in hunting*; some of which they strewed on the ground, and covered themselves with others of the same sort: no very delicate lodging!—If. Voss. thinks we ought to derive *dormio*, à Δαρθεν, vel Δραθεν, *dormire*; *to sleep*; but this appears to be only a synonymous word.

DOR-MOUSE; from the same root; by only adding Μῦς, *mus*; a *mouse*; called in Latin *glis*; being *that little animal so remarkable for sleeping*.

DORO-THY; ex Δωρον, *donum*; et Θεος, *Deus*; *the gift of God*.

DORSER; Δερω, Δερω, Δορα, Δερρις, unde *dorsum*; *the back*; *clitellæ, dossuariæ*; *dorsers, pannels, or pack-saddles, set on the backs of labouring beasts, or beasts of burden, that they may carry their loads with the greater ease*; and we often see our porters using them for the same purpose.

DORTOIR } this is another noble exertion of
DORTOUR } Gallic genius, in transforming a word so curiously, as to take away all appearance of adoption, and to give their language in some measure the form of originality; but Junius has removed the thin disguise, by telling us, that “*dortour* Chaucero est *dormitorium, quod est commune monachorum cubiculum*”; —but yet even he has not told us it is Gr. though he has referred us to *dormouse*; and in that art. has quoted Voss. who derives *dormio* from the Gr. as we have already seen.

DOSE of *physic*; Διδωμι, δωω, unde Δοσις, *donum*; *do, dono*; a *certain quantity, whether solid or liquid, given at a time*.

DOSE, *to sleep*; “*obstupefacere, à Belg. duysele, vertigine laborare* (but that is *dizziness, not dosing*); vel à Sax. *bræf*; Belg. *dwaes*; *bebes, stultus* (but that

that is *stupidity*, not *drowsiness*); vel à nostro *to dote*; Belg. *doten, dutten*; *delirare* (but that is *drivelling*, not *sleeping*); Skin.—who, after this, quotes Fr. Jun. for what I cannot find, viz. Belg. *daes, et daes*, more suo deflectit à *Δυαζεν*, quod Hesych. exponit *φλυαρεν, αλογειν*:—after these four fruitless attempts, I am going to add a fifth, viz. that *dose* may perhaps have been derived à *Δυσαι*, *subiisse*; from *Δυω*, vel *Δυνω*, *subeo*; as when we say, he is *gone under cover*, he has *crept under to sleep*, to take a nap.

DOSEN, sometimes *dozen*, a contraction of *duodecim*, *Δωδεκα*, *two and ten*, i. e. *twelve*.

* DOTEREL: Junius and Skinner call this *avis*, vel *imitatrix etiam in suum exitium, otis*: and Junius quotes Voss.; but Voss. writes it *otus*; and derives it from *Ότος*, sive *Όλος*, utroque enim modo scriptum invenitur; *avi nyctioraci similis, quam Hispania avem tardam appellat*; but does not say whether that *tardiness* was figurative, or literal; perhaps the former, since Skinner says, Camden deflectit à verbo *to dote*; q. d. *avis delira*:—if this be right, we must refer to DOTARD in the Sax. Alph.

DOUBLE; *Διπλος, Διπλες, duplex*; *two-fold*.

DOUBLET, *Διπλοῖς, ἰδος, lana duplicata, cblamys*; *a thick cloke, or double wrought coat for soldiers, sailors, watchmen, &c.*

DOUBT, *Δυο-βαλειω, duo-bito, ẽre*; *dubito, ẽre*; *in duas vias ire*; *to go into two opinions*: R. *Βαινω, eo*; *to go*: *Δοιω*, à poetis, *Δοιω*, pro *Δυω*, unde *Δοιαζω, dubito*; *to hesitate, to be dubious*.

DOVE; “ut Latinis *columbæ putantur διετα απο τῆ Κολυμβῆν, urinare, aquas subire*; quoniam talis est harum volucrum gestus; ita quoque Almann. *dúue* videri potest à *Δυπτεν*, quod Hesych. exponit *Κολυμβῆν*: Jun.”—*to dip, and to dive*: which seems to be the constant action of those birds, *always bowing, and bending down*.

DOUSE, *cuff, or strike*; alludit only, says Skinn. Gr. *Δσπος, sonus, strepitus*; *any loud noise at a stroke*.

DOUTER, “*an extinguisher*; quasi *do-out-er*: Ray.”—consequently Gr.

DOWAGER } *Διδοναι, Διδωμι, do, datum*; unde
DOWER } *Δως, Δοσις, Δωρον, donum*: *vidua nobilis, cui usus fructus partis bonorum mariti concessus, vel datus est*: *a nobleman's widow, to whom is granted the enjoyment of part of her deceased lord's effects*.

DOW-GATE; Cl. Way. 53, and Voc. 131, n, tells us, that “this gate received its name from being near *the water* :”—then it is but reasonable to suppose, that as the French might have called it *Peau-porte*, the Celts called it *D'ow-gate*: and consequently that both are derived ab *υ-δωρ, aqua*; *water*.

DOWN, or *below*; *Δυω, subeo, occidit, to subside, or set, as the sun*.

* DOWN of feathers; “*Δυνειν, immergere*; quod *in plumea strata, baud aliter atque in aquam immergamur*: Jun.” because *we sink into a down feather-bed, as into water*:—if this should not be admitted, we must then have recourse to the Sax. Alph.

DOWNS, or DOWNES; “vel à *Θιν, agger, acervus, cumulus*; *a heap, a mound, a bank of sand*: vel à *Δενος, Æol. pro Βενος, qui montem, colliculum, vel tumulum è terra congestum vet. Gr. denotabat*: Jun. and Skinn.”—since this is the better deriv. it may seem strange to hear of a fleet of ships *moored in the Downs*; when *Downs* signifies a *mount, or hill*: true; but it is a *mount, hill, or bank, under water*; *dorsum immane mari summo*:—Verstegan writes it *dune*, and explains it likewise by a “*hil, commonly that stretcheth itself out in length*: they call in Holland *the sand banks* which ly vpon the sea syde, *the Dunes*; the town of *Dun-kerk*, (now *Dunkirk*) rightly in English *Dune-churche*, hath had that appellation by being situate in *the Dunes, or sand-banks*: wee yet in some places of England call *billes, downs*.” Cl. Voc. 126, n, would derive “*Downs* from the Celtic *de, not, and owings*, the point at which the waters are stopt by the sand-hills: or else,” says he, “*Downs* (*Dunes*) from *de, privative*; and *und, water* :”—but surely *und*, and *unda*, originate ab *υδωρ, quasi υν-δωρ: υδος, udus*; *moist, wet*.

DOWRY, *Δως, Δοσις, Δωρον, dos, donum*; *a portion, or bestowing of money, goods, or lands, given with a wife in marriage*: R. *Διδωμι, do*; *to give*.

DOXO-LOGY, *Δοξολογια, collaudatio, glorificatio*; *a praising, or glorifying*: as *gloria Patri*; *glory be to the Father, &c.*

DRAB, or *common woman*; *Δρομας, Hesychio est ελαιρα, à Δρομασσειν, τρεχειν, scortum, lupa, meretrix*; quod *foeminae hujusmodi, corpora sua ad impuram hominum intemperantiam vulgare parata, effractis, prostratisque omnibus modestiæ repagulis, proterve, petulanter, libere, ac veluti suo quodam jure, omnia privata publicaue loca pervolitare gestiant, quod formam suam plurimum oculis, manibusque exponant, venalemque habeant*: according to Junius's elegant description; as indeed he always is; for certainly no man could have described a *dirty barlot* more significantly.

DRACHM, commonly written, and pronounced “*dram, Δραχμη, dragma*; *a handful, or piece of silver*: Nug.”—this is the Dr's. orthogr. and explanation; the former of which is erroneous, and the latter deficient; for *dragma* is a word of

such wonderful appearance, as would require more skill to trace out, than I can pretend to: and the explanation is deficient, because the words *Δραχμῶν* and *drachma*, belong both to money and weight; the Greek coin was of the same value as the Roman *denier*, or *denarius*, about four sesterces, or seven pence of our money: and the *dram*, or *drachm*, in weight, is the seventh, or rather the eighth part of an ounce, 84 of them making a pound, consisting of 12 ounces.

DRAFF; "Belg. *druff*; the grains of malt: Ray."—this word however seems to be Greek, and derived from the same origin with DRAUGHT, when the beer is drawn off; or with DAN-DRUFF: Gr.

DRAFF-sheep: "*oves rejicula*; credo à Sax. *dræfe*; *expulsio*; *dræfed*; *abalus*: Skinn."—this is not going far enough; for this Sax. word expresses only the action of driving, or driving away, which the Dr. himself, under the art. *drive*, acknowledges, alludunt *τρέπω*, *verto*; vel *τρέβω*, *tero*: we might rather suppose a *druff-sheep*, is a *sheep draughted off*, i. e. drawn out of the flock; and derive it à *δραω*, *δρασσω*, *δραγῶ*, *draughted*.

DRAG along; "*δρασσω*, *δεδραγμαί*: Upt."—this is undoubtedly a just deriv. as to the verb *δρασσω*, *trabo*; but we may doubt the tense, from which he has derived *drag*; he has been obliged to run so far as the perfect. pass. *δεδραγμαί*, but it might be much more nearly derived from the second, or Attic future, *αδίω*; *δραγῶ*, *trabam*; and we accordingly find that many of our substantives and verbs originate from this tense; thus, *conflagration*, à *Φλαγῶ*, the Attic future of *Φλεγῶ*: *stigmatize*, à *Σλιγῶ*, the Attic future of *Σλιζῶ*: and many Latin verbs likewise take their orig. from this tense; thus *cubo* derives à *Κυπῶ*, Att. fut. of *Κυλίω*: and *cedo*, à *Χαδῶ*, Att. fut. of *Χαζῶ*.

DRAG-net, *tragum*: from the same root: Gr.

DRAGON, "*δρακων*, *draco*; Nug."—to this let me add, that Ainsworth derives it ἀπο τῷ *δρακων*, à *δερκῶ*, *ab acie acutâ*; from his sharpness of sight: R. *δερκῶ*, *video*; vel potius *δερκομαι*: poeticum: see TRAGACANTH; Gr.:—Ciel. Voc. 82, 3, and 170, very justly observes, that "the common deriv. is ἀπο τῷ *δερκων*, from its quickness of sight; but on referring it to the ancient language, it is a contraction of *tir-acq-on*, or *terra et aqua*."—then consequently Gr. The reason why the term *dragon*, and the *old dragon*, is attributed to the devil, says Ciel. Voc. 83, is, because the officer, who executed the Druidical arrest by drawing a circle round the delinquent, was called the *drac*, or *drago*:"—which is pure Gr. à *δρασσω*, *δραγῶ*, to drag, or draw a stick

over the ground, and thereby mark out a circle: tho' in p. 82, he gives us a different deriv.; viz. à *tir-acb*, and *tir-acbo*, (*circle-makers*) by contraction, *drac*, and *draco*:—but in p. 162, he tells us, that *ter*, and *tir*, signify the earth; and in this sense *tir-acb* may signify earth-markers; *marach* contracted to *mark*, à *μαρῶ*, *divido*, *signo*: and *tir*, in the sense of earth, originates ab *ἔρα*, *terra*, contracted to *ter*, or *tir*.

DRAGOON; from the same root: "*labente sub Imperio, signi-feri qui dracones pro signo militari circumtulcrunt, draconarii dicti sunt; unde dragoons in recentiori militiâ equites sclopertarii credo sic dicti, quòd ab initio exitiosi fuerint hostibus; et draconum instar ignem evomere visi sunt: Jun. and Skinn.*"—consequently Gr.

DRAIN; *δρασσω*, *δραγῶ*, *trabo*; to draw, or drag along; because whatever passes in, or through a drain, seems to be drawn, or dragged along.

DRAKE and duck; "*nescio an à Teut.; et Belg. dreck; cœnum, lutum; quia sc. luto gaudet: si satis Græcus essem, jurarem ortum à τρυξ, fæces: Skinn.*"—because, like the hog tribe, the duck, and drake, are very gross feeders.

DRAKE, or sea-drake; "*Aristoteli Καλαρρακίης, quod ni fallor (says Skinn.) melius scribitur Καλαρακίης: sc. non à Καλαρηνυμῶν, sed à Καλαραρῶν, ex alto irruendo pulsare, tundere: sic autem dictus est mergus major, quia in pisces prædam suam, instar turbinis devolutus, ipsos pertundit, et quasi elidit: drake autem Angl. dicitur, quasi draco marinus; quia mare et fluviis, ut draco terram, populatur:*"—but *draco* is quite a different etym. as we have seen under the art. DRAGON: Gr.

DRAKE, or war-engine; "*machina quedam bellica; q. d. draco; quia instar draconis, ignem vomit: Skinn.*"—then consequently derived à *δρακων*, as we have already seen.

DRAMA, *δραμα*, à Dor. *δραῖν*, *agere fabellam; fabula, tragædia, vel comædia; the fable of either tragedy or comedy.*

DRAPER; "*τραπιῶν, calcare; to trample; et speciatim uvas in lacu; unde τραπίλος, mustum: τραπίλος, οἶνος, Helych. et trapetum, ελαιῶν μύλος, ελαιουργιον, ελαιότριβιον: Voss.*" from hence is derived our word *draper*; "*panni-mercator; vel à Teut. trampelen; conculcare; Dan. tramper; calco; est certe omnis pannus, priusquam venum exponatur probe conculcatus, et torcularibus compressus, ut levior eoque subtilior videtur: vel à Lat. trapetum: Skinn.*"—but *trapetum*, undoubtedly originates à *τραπιῶν*; and not, as Litt. and Ainsworth suppose, à *τρέπω*: fortasse olim sic dicti (says Junius) qui pannos præparabant, ut venderent: Martinio, continues he, *pannus videtur drap dictus, à τραπιῶν, calcare; nam calcando conciliabantur lanam: to tread,*

read, or trample-cloth, in the notion of cleaning it; also to press, and prepare it for sale; our present droppers only sell it.

DRATE, "to draw out one's words: Ray."—it seems to be only a contraction of **DRAW-out** one's words: consequently Gr.

DRAUGHT, or *potion*; "*haustus; eodem loquendi modo utuntur et Græci et Latini; pocula Lesbii* **DUCE**S: Hor. I. Od. 57; *ducere nebaris succos*: lib. III. Od. 3; apud Athen. l. 10, p. 455, *Ελαι, trabe*; i. e. *bibe*: Eustath. ad Odyss. p. 1399: *Φησι και Πausanias, ὅτι ΑΓΕΙΝ και ΤΗΑΓΕΙΝ, και επι τῷ πινων λεγεται*: Hor. Epod. 14; *pocula trahere*; to draw; by changing *t* into *d*: **Upt.**"—but this is deriving our words *draw*, and *draught*, from the Latin, not from the Gr.; therefore he should rather have derived them à *Δρασσω, Δραγῶ*, unde *trabo*.

DRAUGHTS; "credo," says Skinn. "à verbo *to draw*; quia sc. *latrunculi vitæ hinc inde rapiuntur, et auferuntur*:"—a *draught-board*, on which the men, as they are called, are continually drawn, and shooed about: and consequently the original of this word is the same with **DRAW**, which is Greek; as we shall see in the next article.

DRAW; *Δρασσω, Δραγῶ*, unde *trabo*; to drag, or pull along; also a small box that is pulled out.

DRAWL; "*Τραυλος, balbus, traulus; Τραυλιζω, halbutio*; a *drawler*, or to drawl in one's speech: **Upt.**" to besitate, to linger in pronunciation.

DREAD, *fear*; Casaubon derives it à *Δειδω*, quasi *Δειδω*: but Skinn. has perhaps justly censured this deriv. and says, "*dread* à Sax. *ðræd*; *pavor, timor*: Minsh. à tertiâ personâ *terret*; ego potius à verbo *territare* deflecterem;"—and we might rather derive *territare* itself à *Ταρασσω, perterrefacio*: or else perhaps *dread* may be derived à *Τρεω, tremo*; to tremble.

DREAM; Clel. Voc. 161, 2, has, with the greatest sagacity, traced out the true etym. of this word *dream*, which he derives from the Druidical doctrine of ascribing them to the earth; and supports his opinion by a passage from Euripides:

Χθων, μήτηρ Ονειρών.

Earth, mother of dreams.

consequentially to which doctrine, in the Druidical manner of animating every thing, and every place with spirits, they called those *dreams*, or spirits of the earth, *ter-imp*s (whence by transposition and abbreviation, *trimps*;) and then after-ages leaving out the *p*, not possibly might have formed *trims*, *treams*, or *dreams*:—only now the next point should be to consider, whether *ter*, and *terra*, did not originate ab *Ερα*, by transposition *ear-th*; from whence most naturally, even according to his own supposition,

the present orthography of the word *dreams* likewise seems to have sprung—the Greeks wrote *Ερα*; transpose those letters, and they form *ρεα*, whence *d-rea-ms*: this Druidical opinion however, that *dreams* should proceed from the earth, he very justly explodes, and then proceeds to give a far more rational account of *dreams*; which is only too long to transcribe; but shews at the same time, that he is as great a natural philosopher, as a learned antiquary: from all then that he says on this subject, we may gather another deriv. which is here only offered; viz. that *dreams* being really nothing more than a gentle fever of the mind, they may perhaps be derived à *Φρεν, mens*; the mind; *dreams* being truly the real workings of the mind in sleep.

DREGS; "*Τρυξ, Τρυγος, fax, feces; lees, settlings*; hence a mere drug: Casaub. and Upt."

DRENCH, *Αρδαν, et Αρδευεν, quasi Αρδαν, et Αρδευεν, irrigare, adquare*; *Πόλιζεν, et Αρδευεν, affinia re, et in sermone permutabilia*: Casaub.—to moisten: though we may rather suppose it to be Sax.

DRESS; *Δραω, Δρασω, facio*; to make, to fashion, or to form; to deck out: Clel. Way. 80, tells us, that "*dress* is but a contraction of *terests*, or *tierefs*:"—consequently Gr. as will be seen under the art. **TIER**: Gr.

DRIFT of snow; Lye supposes it to be derived "ab Iceland. *dryfa*; fortasse à *dryfa; jallari*:"—but there can be no reason for going so far, when we have a very good deriv. much nearer home, from the verb *drive*; a drift of snow being no more than a great quantity driven together in a heap by the wind: and consequently Gr.

DRILL; *Τριβω, tero, unde terebro: vel à Δριλος, terebrum; a gimblet; to bore a hole with*: see **TRILL**: Gr.

DRIVE; *Τριβω, tero*; vel à *Τρω, trudo*; to thrust, push, shove before one.

DRIVEL, quasi *rivel*, à *Ρεω, fluo*; unde *rivus*; a rivulet, a little stream; or any moisture that slowly creeps along, or gently slavers down: sometimes we find this word written *bedrivelled*, and *bedrauled*.

DRIZZLE, *Δροσος, ros, roscellus; q. d. rossulare, vel drossulare*; a gentle rain, as small as dew: a fog, or mist.

DROIL; "*Τριβω, tero, pello, frequenter ire; mediastinus, qui ad iussa beri, et superiorum buc illuc discurret*: Skinn." without the Greek: a mere drudge, or errand-bearer.

DR-OLE } Clel. Voc. 13, n, tells us, that our
DR-OLL } word "*droll* is but a contraction of *ter-ol*; round the pole; meaning the mirth of joyous songs and dances, which were always performed,

formed, and exhibited at the *tiern-motts*, or *assizes of the Druids*; when all the festivity of which those early ages were susceptible, such as mock battles, and, under the name of tilts, chariot races, hippodromes, exercises, with every kind of sport then in vogue, were celebrated:—all this is undoubtedly true; but still the deriv. seems to be Gr.; for, whatever the former part of the compound *dr*, or *ter*, may be, the latter part *ole*, or *oll*, is surely derived ab ὄλ-η, *sylva, lignum*; meaning the *pole*, round which they danced and sung, and made merry.

DROMEDARY, Δρομας, Δρομαδος, *cursitans, velox*; ut Δρομας καμηλος, vulgo *dromedarius*; a *Persian beast of burden*: R. Δρεμω, imusit. Τρεχω, εδραμον: *curro*; *to run*; *this creature having a swift pace*.

DRONE; Αδρωνος, quasi Δρωνος, *infirmus, languidus, iners*: “nisi quis malit à Θρωνωξ, quasi Δρωνωξ, *fucus*; a *bee-drone*: Casaub. and Jun.”—“crediderim potius contractum à droven, particip. verb. *to drive*; quia sc. *apibus abiguntur fuci*: Skinn.”—that *drones are expelled the hive* is a fact too true: but, that *droven* is a participle of the verb *drive*, will not be admitted now, whatever it might have been in the Dr’s. time: besides, even then it would be derived from the Gr. as we have seen under the proper art. **DRIVE**: Gr.

DROOP, “Δρουπίης, *fructus jam adultus, et maturus*; *jamjam* (quippe ex Δρους, et πιπίω compositum) *casurus*: hinc credibile est Anglicum *drop*; quod de maturis fructibus sepe usurpatur: fortasse et *droop*, *vergere deorsum, inclinare*: nisi potius ex Ρεπω, D præposito, *serpo*; *to creep along*: Casaub.”

DROOPISH; Skinner derives it from a different root to the foregoing; viz. à Belg. “*droef*; which,” he says, “comes à Teut. *trueb*; *animo turbato esse*”—but if this be the true deriv. he ought to have told us, that *turbo*, *āre* (from whence both *turbatus* and *trueb* are derived) originates à Θορυβεω, Θορυβω, *turbo*; *to be disturbed, sad, or troubled in mind*.

DROP: Junius quotes Casaub. as in the foregoing art. *droop*: Lye however does not admit of that deriv. but rather supposes, on the contrary, that *droop* originates from *drop*, which Jun. after mentioning the Sax. Almänn. Dan. Belg. and Cimbric words, says, “videntur extrito μ facta ex Θρομβος, nam ita legimus Luc. XXII. 44. Εγενεθ δε ὁ ιδρωσ αυτης, ωσει Θρομβοι αιμαλος: this deriv. Minsh. had given, with the disapprobation of Skinn. quæ male deducit Minsh. à Θρομβος, *grumus*”—with regard to the discarding μ, in order to form *drop*, Junius has given us several examples: quod vero μ frequenter abjici,

et omitti soleat, ostendit *imitor defumptum ex Μιμυμαι, coma ex Κεκομαι: Scipio à Σκιμπων; siffo à Σιμπων: venenum à Βελεμνον, &c.*

DROPSY; Τδρωψ, *hydrops, aqua intercus*; *the watry disease, gathered between the two skins*: R. Τδωρ, *aqua*; *water*; et Ωψ, *facies, cus, cutis*; *the skin*:

DROSS, “Τρευξ, Τρευγος, *fæx, facis*: Skinn.” who adds, “Κρηικολαλος autem me, imo plane nugatore, præberem, si à Δροσος deflesterem; quia sc. *ros humescentis aeris quasi sedimentum est, et fæx*”—after such an acknowledgement, or rather censure, on himself, it would be unfair to say any thing farther.

DROUSY; Δυαζων: Hesych. φλυαρεω, αλογων:—but with regard to this etym. see **DOSE**, *to sleep*: Gr.

DROZEN, seems to be but a various dialect of Σλεργων, *naturali quadam caritate completor*; unde Σλεργη, *amor naturalis*; *natural affection*; *to be fond, loving, &c.*

DRUB; “si Græcus essem, deflesterem à Δρουπίω, *lacero, lanio*; vel à Θρουπίω, *frango*: vel à Τριβω, *tero*: vel à Τραπιω, *ivas calco*: Skinn.”—so prodigiously profuse has the Dr. been of his Greek this time! and yet I cannot adopt any one of these deriv. but would rather derive *drub* à Τυπίω, *verbero*; by adding the ρ, quasi Τρευπίω, contracted to *drub*.

* **DRUDGE**; “Τρευγυλος, *vindemiæ tempus, quando omnes occupatissimi*: nisi quis malit ex Τρευχω, *attero, vexo*; Τρευχομαι, *atteror, conficior, repetere*: Casaub.” or perhaps from Τρεχω, *curro*; *one who is always on foot*; *continually trudging up and down*: and indeed it seems to be but another dialect for **TRUDGE**: Gr. unless we refer to the Sax. Alph.

DRUG, in the sense of a mere *drug*: see **DREGS**: Gr.

DRUID; Δρους, *quercus*; *an oak*; unde *Dryades*, the nymphs of the groves; and perhaps the *Druids*, who were priests of the groves; because they are said to have held nothing more sacred than the *oak*, which was also sacred to Jupiter; whence Lucan in his *Pharsalia*, book VII. says,

————— nemora alta remotis

Incolitis lucis. —————

this is the general deriv. according to Pliny; Max. Tyrius, Diod. Siculus, Camden, Dickenson, Davies, and others; but Elias Schedius, D. Vossius, and Ainsworth, with greater propriety, derive it à Sax. *dry*, or *drú*; i. e. *magus*; signifying *wife men*, or *philosophers, among the Gauls, and Celts, or old Britons*; and Cl. Way. 44. derives “*Druid* more naturally still, according to the designation of their priestly function, from *D'er-eud*; *the*

man

man of God."—but even still it is Gr. for now it seems to derive from *Is*, *vis*, *vim*, *vi*, *vir*, *d'er*; a man; and *α-γαθ-ος*, good; or rather *Eu*, *bene*, *bonus*; good, *geud*, *eud*; and therefore it might have been more properly rendered *the good-man*, *the bonus pater*; *the good-father*, *the pope*, *the priest*; just in the same manner as we observed under the art. CALOYER, that Tournefort, in his voyage to the Levant, vol. I. 32. oct°. says, "the monks of the convent of the Trinity (half a day's journey from *Canea*, in the isle of *Crete*) are called *calo-yers*, as it is now pronounced; "but it ought," says he, "to be written *calo-gers*; good old men; from *καλ-ος*, good; and *γερ-ων*, old:" so our Celtic ancestors might have called their religious *Druids*, or *D'er-euds*, *their good-men*, *their holy-fathers*; unless those monks were called *calo-yers*, or *calo-gers*, in the sense of their being *scholars*, or *men of letters*; quasi *callers*; and then their name would still be Gr. as in the art. SCHOLAR: Gr.

DRUM; *Τυμπανον*, *tympanum*; a warlike musical instrument: R. *τυπευ*, vel *τυπλευ*, *verberare*; to beat, or strike.

DRUM of the ear; from the foregoing root; meaning that wonderful organ of hearing, which is constantly struck, and beaten upon by every reverberation of the air, and excites the idea and sensation of sound.

DRY; *Αζω*, *ficco*; "aridus; parcht, sere: Casaub. sane miro, nec laudando artificio: says Skinn." and consequently he has adopted the Sax. which has not been followed, because Junius has given us a much better deriv. from Hesych. for he has said, *drie* à *Τρυγα*, *ξηρανε* (*ξηρανε*): apud Nicandrum quoque in Theriacis *Τρυγη* significat ariditatem, siccitatem; drought.

DRYADS; "*Δρυς*, *quercus*; an oak: the Dryads were ancient priests of the Gauls, who lived in forests: Nug."—the Dr. should have consulted his dictionary better: the Druids were the priests; not the Dryads; they were the nymphs of the groves.

DUAL, *Δυϊκος*, *dualis*; of, or belonging to two only; as the dual number in the Greek grammar: R. *Δυο*, *duo*; two.

DUB a knight; "initiare armis; primum equestris dignitatis gradum in aliquem conferre, ac novo nomine, veluti per baptismum, insignire; nam *dyppan*, Sax. est *baptizare*: Jun."—from this very deriv. it is a wonder he did not observe, that the etym. of *dyppan* is pure Gr. though the signification, and custom itself be far otherwise: that *dub* may be derived à *dyppan* we can make no doubt; as we can likewise make no doubt

but that *dyppan* est *baptizare*; and to baptize signifies to dip; therefore all these words are undoubtedly derived à *Δυπλω*, *mergo*; to plunge under water: now, though knights, when they are dubbed, are not plunged under water, yet as their initiation was something of a religious ceremony at first, there seems to be some probability in this etym. and yet there is another deriv. produced by Lyè from Hickes, which I shall desire leave to transcribe: "Norman-Sax. *dubban* το *πιδεπε*, *equitem creare*, seu *constituere*: Icelandico *ad dubba til pidbape*: hinc *dubbadr riddare*; *eques cataphractus*: doctissimus Ol. Verelius, *at dubba til ridara*, Suecicè vertit *sta en til riddare*; i. e. *percutere aliquem in equitem* (Angl. *to slap any one into a knight*; or, literally speaking, *to beat*, or *drub him into knighthood*:) *ad dubba enim primario significat cadere, percutere, verberare*; et quòd moris erat à gentibus Scandicis, ut opinor, profecti, juvenem justæ militiæ candidatum gladio cinctum manu percutiendo, vel gladio stricto feriendo, equitem creare; propterea creatio equitis per hoc verbum denotari cœpit, post introitum Normannorum:"—since therefore this ceremony was, and is still, performed by a gentle stroke, or blow, we might rather prefer this latter deriv. and deduce our word *dub*, à *τυπλω*, *verbero*; to strike, or give a blow; particularly since Butler in his Hudibras, part. I. canto I. 15, has given us a true description of this ceremony; for, in describing the person of his hero, he says,

A wight he was, whose very sight wou'd
Entitle him, mirror of knight-hood;
That never bow'd his stubborn knee
To any thing, but chivalry;
Nor put up blow, but that which laid
Right worshipful on shoulder-blade:

on which Grey, in his notes observes, that "in the time of Charles the Great, the way of knight-ing by the colaphus, or giving a blow on the ear, was used in sign of sustaining future hardships:"—we may very much doubt this interpretation; for as the colaphus, at the ancient ceremony of manumission, was given, not in sign of sustaining future hardships, so we may suppose, that this blow, given at the modern ceremony of knight-hood, is given, not in sign of sustaining future hardships, but in sign that he should sustain no future hardships in point of honor; it being the last blow he should receive, or, as Butler says, put up; and consequently that he was now free to vindicate all affronts against the charms of his fair Dulcinea; and maintain his prowess against all opposers of his valor; knights, giants, magicians, wizards, conjurers, and enchanters.

DUBIOUS, *Δυω-βαλω*, *duo-bito*, *ere*; i. e. in duas

duas vias ire; to go into two opinions, to hesitate, to be doubtful.

DU-CAPE; “*du*, vel *de*; et *chappe*; *capitium*, *sericum molliusculum*; q. d. *sericum ob levitatem, capitium aptum*: Skinn.”—this however is not all, for he has not brought us to the true origin of this word; which must be traced a little farther by the help of Voss. who quotes Varro, lib. VI. de L. L. *capitium* ab eo quod *capit peñtus*; i. e. ut antiqui dicebant, indutu comprehendit; and he goes no farther; but the word *capitium*, if contracted from *capit peñtus*, may likewise be contracted from the Gr.; for both those words are derived from *Καπίω-πικίω*, or *Καπίω-πικίος*, to mean a *stomacher of rich silk, which is worn before the breast*; or *which guards, contains, and comprehends the breast*.

DUCAT, *ducatu nummus*; a coin, commonly called a *ducket*: Cl. Voc. 157, 8, says, “I imagine the word *ducat* to include the radical *ick*; to strike; which, assuming the prepositive *d*, would give *dicked*, or *ducat*; *money struck, moneta cusa*, or *mancus*:—but so likewise is all other money: besides, even then, *ick*, undoubtedly takes the same deriv. with *ictus*; i. e. Gr.: see HIT. Gr.

DUCE; “*Δυας*, *dualitas*; the number two: R. *Duo*, *duo*; *two*.

DUCHESS } *Δεσπο*, *Δεσπονα*, *duco*, *ducissa*; à *dux*,
 DUCHY } *ducis*; a *duchess*, or *consort of a duke*; this etym. plainly shews the impropriety of writing it *dutchess*, with a *t*.

DUCK, or *plunge under water*; “*Δυω*, *δεδυκα*, *immergo*: Upt.”—vel à *Δυκίω*, *mergo*; to *dive under water*.

DUCK, and *drake* }
 DUCKING-stool } from the same root: Gr.

DUCTILITY, *Δεξιω*, vel *Δεξιωω*, *duco*, unde *ductus*; to *lead*, *conduēt*; a *canal*, or *conduit pipe*: also *the expansion of metals*.

DUDGEON; “fortasse est ab Ital. *dotanza*; Gall. *doubtance*; *dubius animi status*, cum *quis ambigit, utrum aliquid metuendum, aut ægre ferendum sit*: Jun.”—but this is not the ultimate root of *dudgeon*; for *dubius* itself is but a derivative; as we have seen under DOUBT: that remarkable expression therefore, at the very beginning of Butler’s *Hudibras*,

When *civil dudgeon* first grew high,
 And men fell out, they knew not why;
 When hard words, *jealousies* and *fears*,
 Set folks together by the ears;

may be understood in two lights, and consequently derived from two different sources: if we understand *dudgeon*, as the author himself seems to have understood it, in the sense of *doubts*, and

jealousies, and *fears*, it may then originate à *Δυαδ* *βάλω*, *du-biso*, *ire*; in *duas vias ire*; to go into two opinions: i. e. when civil suspicion of men’s principles, both with regard to religion and government, grew to such a height, that they began to *suspect*, and to be *jealous of each other*:—this however is not the sense of Mr. Grey, who has explained it by *to take in dudgeon*; and says it was altered by Mr. Butler to *civil fury*; (whether for the better or worse, the reader, says he, must be left to judge:)—perhaps for the worse, because of the cacophony in reading it

When *civil fury* first grew high:

besides, there would be a flatness of expression, and a change of ideas; for *fury*, *jealousy*, and *fears*, are not so synonymous as *doubts*, *jealousies*, and *fears*:—if however it must be understood in the sense of *fury*, it will then originate from the following art.

DUDGEON-*baft*, or *blade*; à *Θυρω*, Dor. *Θυρω*, *acuo*; to *sharpen to a point*; “unde Ital. *daga*, Germ. *taugben*; Teut. *dolkin*, vel *degen*; *gladius*: Jun.”—and therefore Skinner supposes our expression, *to take in dudgeon*, is, “q. d. *ed iracundia, et indignatione excipere, ut pugionem stringas*: he then offers another deriv. but concludes with, *neutrum istorum satisfacit: mallem igitur deflectere à Sax. dolg*; *vulnus*; et hoc à *dolendo*; (et hoc, let me add, à *Δαλειω*, *doleo*;) *qui enim injuriam sibi illatam existimat, dolorem inde concepit*; et, ut poeta ait, *vulnus alit venis*:”—there was a much more applicable quotation the Dr. might have produced from the same poet, in the beginning of the first *Æneid*, v. 12, 13;

Musa, mihi causas memora, quo numine læso,
 Quidque dolens regina deum, tot volvere casus
 Insignem pietate virum, tot adire labores
 Impulerit.

DUE, a contraction of *debitum*, ab *Αβω*, *babeo*, *de-babeo*, *debeo*; nam *debere* est *de alieno habere*; to *owe*, to *borrow of another*, to *be in debt*: also *merit*, and *demerit*: or rather à *Δεω*, *Æol. Δεω*, *debitum*; a *just obligation*.

DUEL, *Δυω*, *duo*, *two*; a *fight*, or *combat between two* —.

DUG, or *teat*: “si Græcus essem, *deducerem* à *Δοχων*, *receptaculum*, *conceptaculum*, à *Δοχος*, *capax*; quia sc. est *lactis*, *primigenii nostri alimenti receptaculum*, et quasi *coctina*: Skinn.”—this, though perhaps the true etym. did not please Lye; who says, “origo vocis *dug*, ni valde fallor, petenda est ab Iceland. *deggia*; *lac præbere*; quod, quam proprium sit *mammæ*, nemo non videt:”—true; if *deggia* be not itself a derivative.

DUKE,

DUKE; Δακω, Δακωνω, *ducō*; *dux, ducis*; a leader, general.

DULCET } Δευκης, Δευκος, quod et Γλυκον
DULCIMER } notat; vel dicitur Γλυκος, *dulcis*; quasi *gulcis*; *sweet, delicious*.

DULL; Δαλος, *servus*; *hebes, tardus*; est enim propria quaedam servorum nequitia, calliditas, et vafrietas; all which last three seem to express activity, vivacity, alertness to mischief; and yet both Casaub. and Upt. understand Δαλος in the sense of slaves, who are commonly stupid and dull: however, dull may rather be derived à Δαλαιος, *salvus, fatuus, solidus, stupidus*; a gross, heavy, stupid fellow; a mere dolt.

DUMB; Μω, unde Μωζω, *mutus, a, um*; unde *mūd*, quod J. Davies censet à *mutum* inversis tantummodo literis profluxisse: Jun.—but there needs no transposition; for *mūd* is taken from the three first letters of *mutum*; and *dumb* is taken from the three last letters of the same word *mutum*; and then changing *t* into *d*: if this should not be admitted, then with Casaub. we may derive *dumb* ab Ασομος, *mutus*; unde Germ. *stomme*; *dumb, mute, speechless*.

DUMPISH noise; Δαπειω, *sono*; a heavy noise.

DUMPLING, quasi *dampning*, or a *dampner*; and consequently derived from the same root with *damp*, or *abate*; viz. Δαμων, *damnum*; quod in lib. vett. legitur *dampnum*; any detriment, damage, abatement; meaning here an abatement of hunger; because being composed of flour, and eaten copiously, it prevents the devouring of too much animal food; and consequently abates that keenness of appetite for flesh.

DUMPS, Minshew would derive it à *domare*, quod sc. *animum domat*; and Skinner would derive it from the foregoing word *dumb, mutus*; “est enim *dumpish* σικα et seria cogitatio, quā taciti stamus, et quasi *obstupesciti*.”—but this very last interpretation might have led him to the true source; viz. Θαμβος, *stupar*; quasi *thampish, dampish, dumpish, dumps*.

DUN for debt: both Skinner and Lye suppose that *dun* is derived à Sax. dȳn, dȳnan; *strepitus, sonitus, debitoris auribus obstrepere; debitam pecuniam impertune exigere*; cujus originem videre licet in *din*; *sonitus*:—strange! that neither the Dr. nor this gentleman, could find that *DIN* was Gr.

DUNCE; Minshew, for the sake of deriving it from *densus*, writes it *dunse*; but then has no suspicion that even *densus* is derived à Δαους; however he has explained it by *bardus*, q. d. *denso ingenio, cranio, vel cerebro, præditus*:—now, though our words *dense*, and *density*, are evidently derived à Δαους, yet *dunce* does not originate

from thence, tho' it seems to bear a very close analogy with it: “malle,” says Skinn. “deflectere ab Hisp. *tonio*; *stupidus, stultus*; quod Covarruvias meritò deducit à Lat. *attonitus* :” and the Dr. would have deserved equal merit, if he had derived *attonitus* à Τονος, Τονω, *tono*; unde *attonitus*; *thunderstruck*; *turned fool, or driveller*.

DUN-GEON, Δυνω-γην, *descendo sub terram*; to go underground:—to convince us of the use of etymology, Mr. Walpole, in his Anecdotes on Painting, vol. I. p. 21, 4to. edit. has given us an instance, which one would not have suspected from a gentleman of his knowledge in writing; but in mentioning the state of painting from the reign of Hen. III. to the end of Hen. VI. he says, “no wonder that a proud, a warlike, and ignorant nobility, encouraged only that branch (of painting on glass) which attested their dignity: their *dungeons* were rendered still darker by their pride:”—now any common reader would suppose, that by talking of *dungeons being rendered still darker*, he meant their *prisons*: but that was far from his intention; he meant to Anglize a French word; but unluckily has committed a false orthogr. for he intended to have written *dongions*, or *donjons*, which, according to Boyer, signify *la partie la plus élevée d'un château*; a tower, or platform in the midst of a castle; *espece de cabinet dans les bâtimens particuliers au dessus de la couverture*; a turret, or closet raised on the very top of the house; or what is commonly called the lantern.

DUN-KIRK; “rightly in English *Duncburche*,” says Verst. 217, “and hath had that appellation by being situate in the dunes, or sandbanks:”—consequently will take the same deriv. with DOWNS: Gr.

DUN-STAN; “a name given as it seemeth, in recommendation of *constancie, or stabilitie*: *dun* is anciently a bill, or mountaine: *stane* wee now pronounce *stone*: *dun-stane* is the mountaine-stone; almost as much in signification as is in Hebrew the name of *Peeter*: Verst.”—but both *dun* and *stone* are Gr.

DUN-WALLO: Clel. Voc. 148, tells us, that “this word is a gross perversion of language, and made the name of a British king, and legislator; but *dun-wallo* answers simply to a will, or bill done, or past:”—then both are Gr.

DUO-DECIMO, Δυο-και-δεκα, *duodecim*; *twelve*.

DU-PLICITY; Διπλοος, *duplex, duplus*; *double, two-fold, two meanings*.

DURATION, Δεϋς, *quercus*; an oak; unde *durus, durities*; *hard, hardness*; vox videtur ab arboribus sumpta: but Is. Vossius would derive

durus from Στερος, Στερος, Στερος: vel à Θυρος, Δυρος:—there is a very ingenious deriv. of this word *durable* given by Jun. viz. à Δηρος, *diutinus*, *diuturnus*; *lasting*; but this relates to *time*, rather than *solidity*; and is derived à Δην, *diu*; a long *time*; and consequently is more applicable to *duration*, than to *durable*.

DUSK, “ Δασκιος, Hom. pro Δασυσκιος, *spissam faciens umbram*: R. Δασυς, *densus*; *thick*; and Σκια, *umbra*; *shade*: Casaub. and Upt.”—or perhaps it may be derived à Φωσκω, quasi Δωσκω, *illucesco*; *scarce light, either at the beginning, or the close of day*: the former interpretation seems to be rather too violent for *dusky*; which is but a *gentle degree of darkness*; whereas *spissam faciens umbram*, or *densam umbram*, is a *palpable thick darkness*; which is a *great deal more than dusky*.

* DUST: there is at least a probability that this word may be Gr.: through the medium of the Lat. lang. thus; Πυρ, Πυρω, *uro*, *adustus*; contracted to *dust*; *exsiccus*, *aridus*; i. e. *terra adusta*, *exsiccata*: and perhaps the Sax. *duȝt* may be derived from hence.

DUVA; “ a *doue*: Verft.”—it were to be wished that the moderns had not departed from the ancient orthography; for certainly *dusa*, *duse*, or *duve*, approaches nearer to Δουλω, than *dove*.

DUUM-VIRATE; Δυω-ανειρε, vel ανδρει, *duo-wiri*; a *magistracy of two rulers*.

DWAS-LICHT; “ that which wee otherwise call *the foolish-fyre*: Verft.”—meaning perhaps *the Will with a wisp*:—but this is not giving us the etym. which seems to be Gr.; for *dwas* is only a contraction of *de wees*, or *the little, weak, faint fire*; and consequently Gr.; see WEST: and as for *licht*, it is evidently the same as LIGHT; consequently Gr.

DWELL; Τελω, *sum sub ditione*; *sum sub imperio*; hinc, ni fallor, says Casaub. *to dwell*; *habitare*, *agere*—we might rather suppose with Minsh. that *videtur corruptum ab Αυλη, aula, statio, habitatio*: Εναυλιζομαι, *habito*; ut sit Διαυλιζω, vel Διαυλιζομαι, *pernocto*, *dormio*, *commoror*; *to tarry*, *abide*: neither of these etym. however, pleasing Skinn. or Lye, they have recourse to the Northern lang.: the Dr. supposes *dwell* to be derived à Dan. *duelger*; *moror*, *commoror*: and then adds, Doct. Somner desectit à Sax. *ðpelian*; *errare*, *seducere*; unde Belg. *dwaelen*; *errare*; quia sc. olim *majores nostri errabundi in tentoriis habitarent*:—should this be the true source of our word *dwell*, it shews how greatly the sense of words alter, through a length of time; that antiently *dwelling* should signify *wandering*: and now signify *abiding*, *continuing*: but we have se-

veral instances in our language, of such a change having actually happened in other words.

DWILE; Δουλη, *ancilla*, *serva*; a *woman servant*; *one who is constantly employed in sweeping, and cleaning*.

DYE a color } “ Δυειν, *mafacere*; *tingere*;

DYER } Δυσοποιος, *tingitor*: Casaub.”

or perhaps à Δυτω, *aquas subeo*, *mergo*; *to dip, tinge, or plunge in water, or any medicated liquor*.

DYE a death; “ Δυειν, Δυειν, Δυεσθαι, *mergi, occidere, proprie de sole*; unde Δυσις, *occidens*: Casaub.” or perhaps à Δεδω, *borreo*, *pertimeo*; *to dread*; or *shake with horror*: hence *death* is often stiled *the king of terrors*: Clcl. Way. 98, tells us, that “ our English word *die* is contracted from a disyllable, compounded of *de*; *privative*; and *ee*; *toexist* :”—but *ee* most evidently derives ab εω, i. e. ε-μι, *sum*; *to exist*.

DYNASTY, Δυναμια, ab inuf. Δυναζομαι, Δυνατης, Δυνασεια, *dynastia*, *dominatio*, *imperium*; a *government*, *seniory*, or *lordship*; particularly among the Egyptians.

DYRSTELYC; “ *boldly*; or as wee might say, *durstingly*, of one *daring to do a thing of difficultie*: Verft.”—this word *dyrstelyc* looked so charmingly ugly, that the good old gentleman mistook it for a Saxon beauty; and could not see that it was derived from the same root with DARE, Gr.: thus, *dare*, *dares*, *durst*, *durstingly*, *dyrstelyc*.

DYS-CRASY, Δυσκρασια, *intemperies*; an *ill habit of body*; a *bad constitution*; generally the just acquirement of intemperate living.

DYS-ENTERY; “ Δυσεντερια, *pain of the intestines*; R. Δυς, *male*; and Ειλος, *intus*; Εντερον, *an intestine*: Nug.”—sometimes taken for *the bloody flux*.

DYS-NOMY, Δυσνομια, *malarum legum institutio*; *the enacting bad-laws*: R. Δυς, *male*; *bad*; et Νομος, *lex*; a *law*.

DYS-PATHY, Δυσπαθεια, *laborum, et erumnarum perpeffio*; *the enduring great pains*: R. Δυς, *male*; et Παθος, *passio*; *suffering*.

DYS-URY; Δυσουρια, *dysuria*; *difficilis urinae excretio*; *urinae suppressio*; a *detention of urine, or a difficulty in discharging it*: R. Δυς, *malè*; et Ουρον, *urina*; *urine*.

E.

EACH; “ Εκατος, *singuli, unusquisque*: Casaub.” *individuals*; *every one in particular*: Verftegan supposes it to be Saxon.

EAGAN; “ *eyen*; *eyes*; now in the Netherlands, *oghen*: Verft.”—but *eye* is Gr.

EAGER: there are two senses given to this word,

word, and each originates from a different root; for we say *eager* in the pursuit of glory; and we say *eager*, *sharp*, or *sour*; as *vineager*, &c. when we mean the former, it originates from *Ακλ*, *cupis*; unde *Ακίς*, *acies*, *acer*; *bold*, *strenuous*: but when we mean the latter, it originates ab *Αεγρον*, *eger*, vel *agrotus sum*; according to the common opinion, that *wine*, or *beer*; *when turned sour*, is in a *sickly*, *vapid state*; not that all *acids* are *vapid*; on the contrary, many of them operate with the greatest vigor and activity, so as to change the texture and consistence of other bodies; and in this sense Shakespear in his *Hamlet*, act I. sc. 8, has used our word *eager*; in that account, which his father's ghost gives of his having been poisoned with the juice of *Hebenon*,

whose effect

Holds such an enmity with blood of man,
 That swift as quicksilver it courses through
 The natural gates and allies of the body;
 And with a sudden vigor it doth posset
 And curd, like *eager droppings* into milk,
 The thin and wholesome blood; so did it mine.

EAGLE, "*aquila*; *aquilus*; *dark*, *dun*; of the color of water; *Αα*, i. e. *συνημα υδατος*, *Hesych.* *Αα*, *ακα*, *aqua*; ut à *σπεος*, *σπεκος*, *specus*: inde *aquilus*; et à *fusco colore*, *aquila*; *eagle*: et apud *Hesychium* *Ακυληος*, *αίλος*, *aquila*: *Upt.*"—but *Voss.* tells us, that "*aquila* is derived à *Λαω*, *Λεω*, *Λευσσω*, unde *Ακυ-ληος*, ab *acuto visa*; unde et *leo*, *onis*, quoque dictus;"—and this seems to be the more probable reason.

EAK, videtur esse ex inverso *Και*, quasi *Ιακ*, *etiam*; *also*, *likewise*: *Jun.*"

EAM; "*fortasse* è medio *Οιμαιμος*, *eiusdem sanguinis particeps*: vetustioribus certe *Belgis* *oom* denotabat *quemvis consanguineum etate provelitiorum*; *an uncle*, or *a grandfather*: *Jun.*"—sometimes indeed we find words derived from the middle of others, as *bishop*, *uncle*, *wench*, &c.; but there seems to be no occasion for any such method at present; since *eam* may be so naturally, and so easily derived ab *amitus*, which *Vossius* derives ab *avitus*, vel ab *avus*: or else, says he, *avita* may be deduced ab *amore*: both which are evidently derived from the Greek.

EAND is supposed by *Ray*, in his preface, to signify *spiritus*, and to be derived à *Cimbrico ande*:—but both seem to be only a various dialect of *ens*, and *entity*; consequently *Gr.*

EANSWYD; "*we have varied eans into once*; and *wyad*, or *wyed*, is our ancient word for *sacred*; heere hence *eanswyd* is asmuch to say, as *once-sacred*: *Verft.*"—so that this word is half *Gr.* half *Sax.*

EAR "*of corn*; *Αρη*, *arista*, *pars spica acuta*; θ omitted: *Upt.*"—*the sharp point*, or *spear of corn*, *while growing*.

EAR of the head, *Αυς*, *Ous*, ab *Αιω*, *audio*; unde *Αυδη*, *sonus*; unde *audes*, *auses*, *ares*, et *auris*; the ear: also the faculty of bearing.

"**EAR**, *honor* } *Verft.*" who sup-

EAR-woorth, *honorabile* } poses it to be derived from the *Sax.* *Ære*: which seems only a contraction of *Αρε-τη*, *virtus*, *honor*, *dignitas*: see **EARL**. *Gr.*

EARE the ground; "*Αρου*, *arare*: *Upt.*" to plow, till, or husband the ground, in order for a crop.

EARL: *Clel. Way.* 49, says, that "*earl* is only a contraction of *er-al*; a leader in war:"—but *er* seems to have come from *Ερ-ις*, *contentio*, *bellum*: and *leader*, from *Ελαθη*, quasi *Λεαθη*, *conductor*, *driver*, *leader*: *Junius* supposes it comes from *ealþor*, *ealþr*; unde *facilioris pronuntiationis gratiâ*, *eliso θ*, atque *η* transposito, factum est *earl*, vel *eopl*. *Skinner* says, "*forte* à *Sax.* *Ære*; *Teut.* *ebr*; *Belg.* *eer*; *honor*, *dignitas*:"—if the *Dr.* had translated it *virtus*, and derived it ab *Αρε-τη*, *virtus*, *fortitudo*, *nobilitas*, he might have been something nearer the truth.

EARLY, "*Ηρ*, *diluculum*, *tempus matutinum*; ut *æp* olim de *matutino*, hoc est *priore* vel *antiori diei* tempore sit acceptum; postea vero *latius* extensum sit *ad aliud quodvis antecedens tempus*: *Jun.*" the first dawn, or opening of day.

EARM } "*Vett. Angl.* erat *pauper*,

EARMNESS } *inops*, *miser*; unde *Sax.* *earm*; *Almann.* *armer*; desumpta ex *Αμειρος*, vel *Αμοιρος*, *expers*: vel potius contracta ex *Ερημος*, quod *hominem ab aliis desertum*, atque *ab omnibus destitutum*, denotat: *Jun.*"—a person utterly forsaken, or deserted; and likewise destitute of all things:—*Verftegan* supposes it to be *Sax.*

EARN; "*Αρνυμαι*. *cipio*, *consequor*, *recipio*; to take, gain, or receive the wages of his service; the value of his labor: *Casaub.*"

EARNEST-penny, *Αρραβων*, *arrabato*, *arra*, vel *arba*; the first penny, given as part of a payment; or the pledge, or surety for a bargain; the closing, or confirming an agreement: unless we may derive it from *erst*; *first*: *Gr.*—*Casaub.* derives it from the foregoing art.

EARNESTLY, *Τεινομαι*, per metath. *nitor*, *nixus*; unde *enixe*; *sedulously*; to endeavour strenuously.

EARTH, "*Ερα*, *terra*: *Tacitus* de *Suev.* c. 40, in commune *Hertbam*, i. e. *terram matrem colunt*: in earth; *Ενερθε*, *infra*: *Upt.*"—*Clel. Way.* 47, says, "*the radical of earth* is *er*; whence with the Celtic prepositive *t*, and the Lat. termination *ra*, proceeds *terra*: the Greeks called the dead,

formed, and exhibited at the *tiern-motts*, or *affizes of the Druids*; when all the festivity of which those early ages were susceptible, such as mock battles, and, under the name of tilts, chariot races, hippodromes, exercises, with every kind of sport then in vogue, were celebrated:—all this is undoubtedly true; but still the deriv. seems to be Gr.; for, whatever the former part of the compound *dr*, or *ter*, may be, the latter part *ole*, or *oll*, is surely derived ab ὕλ-η, *sylva, lignum*; meaning the *pole*, round which they danced and fung, and made merry.

DROMEDARY, Δρομας, Δρομαδος, *cursitans, velox*; ut Δρομας καμηλος, vulgo *dromedarius*; a *Persian beast of burden*: R. Δρεμω, imusit. Τρεχω, εδραμον: *curro*; to run; *this creature having a swift pace*.

DRONE; Αδρανς, quasi Δρονης, *infirmus, languidus, iners*: “nisi quis malit à Θρωναξ, quasi Δρωναξ, *fucus*; a *bez-drone*: Casaub. and Jun.”—“crediderim potius contractum à droven, particip. verb. to drive; quia sc. apibus abiguntur fuci: Skinn.”—that *drones are expelled the hive* is a fact too true: but, that *droven* is a participle of the verb *drive*, will not be admitted now, whatever it might have been in the Dr’s. time: besides, even then it would be derived from the Gr. as we have seen under the proper art. **DRIVE**: Gr.

DROOP, “Δρουπίης, *fructus jam adultus, et maturus*; *jamjam* (quippe ex Δρους, et πινίω compositum) *casurus*: hinc credibile est Anglicum *drop*; quod de maturis fructibus sepe usurpatur: fortasse et *droop*, *vergere deorsum, inclinare*: nisi potius ex Ρεπω, D præposito, *serpo*; to creep along: Casaub.”

DROOPISH; Skinner derives it from a different root to the foregoing; viz. à Belg. “*droef*; which,” he says, “comes à Teut. *trueb*; *animo turbato esse*”—but if this be the true deriv. he ought to have told us, that *turbo, are* (from whence both *turbatus* and *trueb* are derived) originates à Θορυβω, Θορυβω, *turbo*; to be disturbed, sad, or troubled in mind.

DROP: Junius quotes Casaub. as in the foregoing art. *droop*: Lye however does not admit of that deriv. but rather supposes, on the contrary, that *droop* originates from *drop*, which Jun. after mentioning the Sax. Almann. Dan. Belg. and Cimbric words, says, “videntur extrito μ facta ex Θρομβος, nam ita legimus Luc. XXII. 44. Εγενετο δε ο ιδρως αυτου, ωσει Θρομβου αιματος: this deriv. Minsh. had given, with the disapprobation of Skinn. quæ male deducit Minsh. à Θρομβος, *grumus*.”—with regard to the discarding μ, in order to form *drop*, Junius has given us several examples: quod vero μ frequenter abjici,

et omitti soleat, ostendit imitor desumptum ex Μιμυμαι, *coma* ex Κεκομαι: Scipio à Σκιμπω; *sipho* à Σιμπω: *venenum* à Βελεμω, &c.

DROPSY; Τδρωψ, *hydrops, aqua intercus*; the watry disease, gathered between the two skins: R. Τδωρ, *aqua*; water; et Ωψ, *facies, cus, cutis*; the skin:

DROSS, “Τρουξ, Τρουγος, *fax, fecis*: Skinn.” who adds, “Κριλικολας autem me, imo plane nugatorem, præberem, si à Δροος deflecterem; quia sc. ros humescentis aeris quasi sedimentum est, et *fax*.”—after such an acknowledgement, or rather censure, on himself, it would be unfair to say any thing farther.

DROUSY; Δουζεν: Hefych. φλουαρον, αλογεν:—but with regard to this etym. see **DOSE**, to sleep: Gr.

DROZEN, seems to be but a various dialect of Στεργων, *naturali quadam caritate completor*; unde Στοργη, *amor naturalis*; *natural affection*; to be fond, loving, &c.

DRUB; “si Græcus essem, deflecterem à Δρουλω, *lacero, lanio*; vel à Θρουλω, *frango*: vel à Τριβω, *tero*: vel à Τραπω, *uvas calco*: Skinn.”—so prodigiously profuse has the Dr. been of his Greek this time! and yet I cannot adopt any one of these deriv. but would rather derive *drub* à Τυπιω, *verbero*; by adding the ρ, quasi Τρουπιω, contracted to *drub*.

* **DRUDGE**; “Τρουγηλος, *vindemiæ tempus, quando omnes occupatissimi*: nisi quis malit ex Τρουχω, *attero, vexo*; Τρουχομαι, *atteror, conficior, repetere*: Casaub.” or perhaps from Τρεχω, *curro*; one who is always on foot; continually *trudging up and down*: and indeed it seems to be but another dialect for **TRUDGE**: Gr. unless we refer to the Sax. Alph.

DRUG, in the sense of a mere *drug*: see **DREGS**: Gr.

DRUID; Δρους, *quercus*; an oak; unde *Dryades*, the nymphs of the groves; and perhaps the *Druids*, who were priests of the groves; because they are said to have held nothing more sacred than the oak, which was also sacred to Jupiter; whence Lucan in his *Pharfalia*, book VII. says,

————— *nemora alta remotis*

Incolitis lucis.—————

this is the general deriv. according to Pliny; Max. Tyrius, Diod. Siculus, Camden, Dickenson, Davies, and others; but Elias Schedius, D. Vossius, and Ainsworth, with greater propriety, derive it à Sax. *dry*, or *drû*; i. e. *magus*; signifying *wise men*, or *philosophers, among the Gauls, and Celts, or old Britons*; and Clel. Way. 44, derives “*Druid* more naturally still, according to the designation of their priestly function, from *D'er-end*; the

man

man of God?—but even still it is Gr. for now it seems to derive from *Is, vis, vim, vi, vir, d'er*; a *man*; and *α-γαθ-ος, good*; or rather *Eu, bene, bonus*; *good, good, eud*; and therefore it might have been more properly rendered *the good-man, the bonus pater; the good-father, the pope, the priest*; just in the same manner as we observed under the art. CALOYER, that Tournefort, in his voyage to the Levant, vol. I. 32. oct. says, “the monks of the convent of the Trinity (half a day’s journey from Canea, in the isle of Crete) are called *calo-yers*, as it is now pronounced; “but it ought,” says he, “to be written *calo-gers*; *good old men*; from *καλ-ος, good*; and *γῆρ-ων, old*.” so our Celtic ancestors might have called their religious *Druids*, or *D'er-euds, their good-men, their holy-fathers*; unless those monks were called *calo-yers, or calo-gers*, in the sense of their being *scholars, or men of letters*; quasi *callers*; and then their name would still be Gr. as in the art. SCHOLAR: Gr.

DRUM; *Τυμπανον, tympanum*; a *warlike musical instrument*: R. *τυπεῖν, vel τυπῆν, verberare*; to *beat, or strike*.

DRUM of the ear; from the foregoing root; meaning that wonderful organ of hearing, which is constantly *struck*, and *beaten upon* by every reverberation of the air, and excites the idea and sensation of sound.

DRY; *ἄζω, sicco*; “*aridus; parēbt, sere*: Casaub. sane miro, nec laudando artificio: says Skinn.” and consequently he has adopted the Sax. which has not been followed, because Junius has given us a much better deriv. from Hesych. for he has said, *drie* à *τρύχει, ξερᾶναι (ξηραίναι)*: apud Nicandrum quoque in Theriacis *τρύχη* significat *ariditatem, siccitatem; drought*.

DRYADS; “*ἄρως, quercus; an oak: the Dryads were ancient priests of the Gauls, who lived in forests*: Nug.”—the Dr. should have consulted his dictionary better: *the Druids were the priests*; not *the Dryads*; they were *the nymphs of the groves*.

DUAL, *διῖχος, dualis*; of, or belonging to two only; as *the dual number* in the Greek grammar: R. *ἄω, duo*; *two*.

DUB a knight; “*initiare armis; primum equestris dignitatis gradum in aliquem conferre, ac novo nomine, veluti per baptismum, insignire; nam dyppan, Sax. est baptizare: Jun.*”—from this very deriv. it is a wonder he did not observe, that the etym. of *dyppan* is pure Gr. though the signification, and custom itself be far otherwise: that *dub* may be derived à *dyppan* we can make no doubt; as we can likewise make no doubt

but that *dyppan est baptizare*; and *to baptize* signifies *to dip*; therefore all these words are undoubtedly derived à *δυπῆω, mergo*; *to plunge under water*: now, though *knights, when they are dubbed, are not plunged under water*, yet as their initiation was something of a religious ceremony at first, there seems to be some probability in this etym. and yet there is another deriv. produced by Lyè from Hickes, which I shall desire leave to transcribe: “Norman-Sax. *dubban* το *πίδερε, equitem creare, seu constituere*: Icelandico *ad dubba til piddaþe*: hinc *dubbadr riddare; eques cataphraētus*: doctissimus Ol. Verelius, *at dubba til riddara*, Suecicè vertit *sla en til riddare*; i. e. *percutere aliquem in equitem* (Angl. *to slap any one into a-knight*; or, literally speaking, *to beat, or drub him into knight-hood*;) *ad dubba enim primario significat cedere, percutere, verberare*; et quòd moris erat à gentibus Scandicis, ut opinor, profecti, juvenem justæ militiæ candidatum gladio cinctum manu *percutiendo, vel gladio stricto feriendo, equitem creare*; propterea creatio equitis per hoc verbum denotari cœpit, post introitum Normannorum:”—since therefore this ceremony was, and is still, performed by a gentle *stroke, or blow*, we might rather prefer this latter deriv. and deduce our word *dub*, à *τυπῆω, verbero*; *to strike, or give a blow*; particularly since Butler in his *Hudibras*, part. I. canto I. 15, has given us a true description of this ceremony; for, in describing the person of his hero, he says,

A wight he was, whose very sight wou'd
Entitle him, *mirror of knight-hood*;
That never bow'd his stubborn knee
To any thing, but chivalry;
Nor put up blow, but that which laid
Right worshipful on shoulder-blade:

on which Grey, in his notes observes, that “in the time of *Charles the Great*, the way of knight-ing by the *colaphus*, or giving a *blow on the ear*, was used in sign of *sustaining future hardships*.”—we may very much doubt this interpretation; for as the *colaphus*, at the ancient ceremony of *manumission*, was given, not in sign of *sustaining future hardships*, so we may suppose, that this *blow*, given at the modern ceremony of *knight-hood*, is given, not in sign of *sustaining future hardships*, but in sign that he should sustain *no future hardships* in point of honor; it being the *last blow* he should receive, or, as Butler says, *put up*; and consequently that he was now *free* to vindicate all affronts against the charms of his *fair Dulcinea*; and maintain his prowess against all opposers of his valor; knights, giants, magicians, wizards, conjurers, and enchanters.

DUBIOUS, *δύω-βᾶλεω, duo-bito, Ære*; i. e. *ir*

duas vias ire ; to go into two opinions, to hesitate, to be doubtful.

DU-CAPE; “ *du*, vel *de*; et *chappe*; *capitium*, *sericum molliusculum*; q. d. *sericum ob levitatem, capitium aptum*: Skinn.”—this however is not all, for he has not brought us to the true origin of this word; which must be traced a little farther by the help of Voss. who quotes Varro, lib. VI. de L. L. *capitium* ab eo quod *capit pectus*; i. e. ut antiqui dicebant, indutu comprehendit; and he goes no farther; but the word *capitium*, if contracted from *capit pectus*, may likewise be contracted from the Gr.; for both those words are derived from *καπλω-πικλω*, or *καπλω-πικλος*, to mean a *stomacher of rich silk, which is worn before the breast*; or *which guards, contains, and comprehends the breast*.

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DUCE; “ *Δυας*, *dualitas*; *the number two*: R. *Duo*, *duo*; *two*.

DUCHESS } *Δακω*, *Δακνω*, *duco*, *ducissa*; à *dux*,

DUCHY } *ducis*; a *duchess*, or *consort of a duke*; this etym. plainly shews the impropriety of writing it *duchess*, with a *t*.

DUCK, or *plunge under water*; “ *Δυω*, *δεδυα*, *immergo*: Upt.”—vel à *Δυκλω*, *mergo*; *to dive under water*.

DUCK, and *drake* } from the same root: Gr.

DUCKING-stool }

DUCTILITY, *Δακω*, vel *Δακνω*, *duco*, unde *ductus*; *to lead, conduct*; a canal, or *conduit pipe*: also *the expansion of metals*.

DUDGEON; “ *fortasse est ab Ital. dotanza*; Gall. *doubtance*; *dubius animi status, cum quis ambigit, utrum aliquid metuendum, aut ægre ferendum sit*: Jun.”—but this is not the ultimate root of *dudgeon*; for *dubius* itself is but a derivative; as we have seen under DOUBT: that remarkable expression therefore, at the very beginning of Butler’s *Hudibras*,

When *civil dudgeon* first grew high,
And men fell out, they knew not why;
When hard words, *jealousies* and *fears*,
Set folks together by the ears;

may be understood in two lights, and consequently derived from two different sources: if we understand *dudgeon*, as the author himself seems to have understood it, in the sense of *doubts*, and

jealousies, and *fears*, it may then originate à *Δυω* *βαλω*, *du-biso*, *ère*; in *duas vias ire*; *to go into two opinions*: i. e. when civil suspicion of men’s principles, both with regard to religion and government, grew to such a height, that they began to *suspect*, and *to be jealous of each other*:—this however is not the sense of Mr. Grey, who has explained it by *to take in dudgeon*; and says it was altered by Mr. Butler to *civil fury*; (whether for the better or worse, the reader, says he, must be left to judge:)—perhaps for the worse, because of the cacophony in reading it

When *civil fury* first grew high:

besides, there would be a flatness of expression, and a change of ideas; for *fury*, *jealousy*, and *fears*, are not so synonymous as *doubts*, *jealousies*, and *fears*:—if however it must be understood in the sense of *fury*, it will then originate from the following art.

DUDGEON-*baft*, or *blade*; à *Θηγω*, Dor. *Θαγω*, *acuo*; *to sharpen to a point*; “ unde Ital. *doga*, Germ. *tangben*; Teut. *dolkin*, vel *degen*; *gladius*: Jun.”—and therefore Skinner supposes our expression, *to take in dudgeon*, is, “ q. d. *ed iracundia, et indignatione excipere, ut pugionem stringas*: he then offers another deriv. but concludes with, *neutrum istorum satisfacit: mallet igitur deflectere à Sax. dolg*; *vulnus*; et hoc à *dolendo*; (et hoc, let me add, à *Δηλω*, *dolco*;) *qui enim injuriam sibi illatam existimat, dolorem inde concipit*; et, ut poeta ait, *vulnus alit venis*:”—there was a much more applicable quotation the Dr. might have produced from the same poet, in the beginning of the first *Æneid*, v. 12, 13;

Musa, mihi causas memora, quo numine læso,
Quidque dolens regina deum, tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit.

DUE, a contraction of *debitum*, ab *Αβω*, *habeo*, *de-babeo*, *debeo*; nam *debere est de alieno habere*; *to owe, to borrow of another, to be in debt*: also *merit*, and *demerit*: or rather à *Δεον*, *Æol. Δερον*, *debitum*; a *just obligation*.

DUEL, *Δυω*, *duo*, *two*; a *fight, or combat between two* —.

DUG, or *teat*: “ si Græcus essem, deducerem à *Δοχων*, *receptaculum, conceptaculum*, à *Δοχος*, *capax*; quia sc. est *lactis, primigenii nostri alimenti receptaculum*, et quasi *corina*: Skinn.”—this, though perhaps the true etym. did not please Lye; who says, “ *origo vocis dug, ni valde fallor, petenda est ab Iceland. deggia*; *lac præbere*; quod, quam proprium sit mammæ, nemo non videt:”—true; if *deggia* be not itself a derivative.

DUKE,

DUKE; Δακω, Δακωω, *ducō*; *dux, ducis*; a leader, general.

DULCET } Δευκης, Δευκος, quod et Γλυκος
DULCIMER } notat; vel dicitur Γλυκος, *dulcis*; quasi *gulcis*; *sweet, delicious*.

DULL; Δαλος, *servus*; *hebes, tardus*; est enim *propria quedam servorum nequitia, calliditas, et vasfricies*; all which last three seem to express *activity, vivacity, alertness to mischief*; and yet both Casaub. and Upt. understand Δαλος in the sense of *flaves, who are commonly stupid and dull*: however, *dull* may rather be derived à Δαλαιος, *solivus, fatuus, stolidus, stupidus*; a *gross, heavy, stupid fellow*; a mere *dolt*.

DUMB; Μω, unde Μωζω, *mutus, a, um*; unde *mūd*, quod J. Davies censet à *mutum* inversis tantummodo literis profluxisse: Jun.—but there needs no transposition; for *mūd* is taken from the three first letters of *mutum*; and *dumb* is taken from the three last letters of the same word *mutum*; and then changing *t* into *d*: if this should not be admitted, then with Casaub. we may derive *dumb* ab Ασομος, *mutus*; unde Germ. *Stomme*; *dumb, mute, speechless*.

DUMPISH *noise*; Δαπιω, *sono*; a *heavy noise*.

DUMPLING, quasi *dampning*, or a *dampner*; and consequently derived from the same root with *damp*, or *abate*; viz. Δαμων, *damnum*; quod in lib. vett. legitur *dampnum*; any *detriment, damage, abatement*; meaning here an *abatement of hunger*; because being composed of flour, and eaten copiously, it *prevents* the devouring of too much animal food; and consequently *abates* that keenness of appetite for flesh.

DUMPS, Minshew would derive it à *domare*, quod sc. *animum domat*; and Skinner would derive it from the foregoing word *dumb, mutus*; “est enim *dumpish* *fixa et seria cogitatio, quâ iacti stamus, et quasi obstupesciti*.”—but this very last interpretation might have led him to the true source; viz. Θαμβος, *stupar*; quasi *thampish, dampish, dumpish, dumps*.

DUN for *debt*: both Skinner and Lye suppose that *dun* is derived à Sax. ðyn, ðynan; *strepitus, sonitus, debitoris auribus obstrepere*; *debitam pecuniam importuna exigere*; *cujus originem videre licet in din; sonitus*:—strange! that neither the Dr. nor this gentleman, could find that DIN was Gr.

DUNCE; Minshew, for the sake of deriving it from *densus*, writes it *dunse*; but then has no suspicion that even *densus* is derived à Δαους: however he has explained it by *bardus*, q. d. *denso ingenio, cranio, vel cerebro, præditus*:—now, though our words *dense*, and *density*, are evidently derived à Δαους, yet *dunce* does not originate

from thence, tho' it seems to bear a very close analogy with it: “malleus,” says Skinn. “deflectere ab Hisp. *tonio*; *supidus, stultus*; quod Covarruvias meritò deducit à Lat. *attonitus*.” and the Dr. would have deserved equal merit, if he had derived *attonitus* à Τονος, Τονω, *tono*; unde *attonitus*; *thunderstruck*; *turned fool, or driveller*.

DUN-GEON, Δυνω-γην, *descendo sub terram*; to go underground:—to convince us of the use of etymology, Mr. Walpole, in his *Anecdotes on Painting*, vol. I. p. 21, 4to. edit. has given us an instance, which one would not have suspected from a gentleman of his knowledge in writing; but in mentioning the state of painting from the reign of Hen. III. to the end of Hen. VI. he says, “no wonder that a proud, a warlike, and ignorant nobility, encouraged only that branch (of painting on glass) which attested their dignity: their *dungeons* were rendered still darker by their pride.”—now any common reader would suppose, that by talking of *dungeons being rendered still darker*, he meant their *prisons*: but that was far from his intention; he meant to Anglize a French word; but unluckily has committed a false orthogr. for he intended to have written *dungeons*, or *donjons*, which, according to Boyer, signify *la partie la plus élevée d'un château*; a *tower, or platform in the midst of a castle*; *espece de cabinet dans les bâtimens particuliers au dessus de la couverture*; a *turret, or closet raised on the very top of the house*; or what is commonly called *the lantern*.

DUN-KIRK; “rightly in English *Dunbarche*,” says Verst. 217, “and hath had that appellation by being situate in *the dunes, or sandbanks*.”—consequently will take the same deriv. with DOWNS: Gr.

DUN-STAN; “a name given as it seemeth, in recommendation of *constancie, or stabilitie*: *dun* is anciently a *hill, or mountaine*: *stane* we now pronounce *stone*: *dun-stane* is the *mountain-stone*; almost as much in signification as is in Hebrew the name of *Peeter*: Verst.”—but both *dun* and *stone* are Gr.

DUN-WALLO: Clel. Voc. 148, tells us, that “this word is a gross perversion of language, and made the name of a British king, and legislator; but *dun-wallo* answers simply to a *will, or bill done, or past*.”—then both are Gr.

DUO-DECIMO, Δυο-και-δεκα, *duodecim*; *twelve*.

DU-PLICITY; Διπλοος, *duplex, duplus*; *double, two-fold, two meanings*.

DURATION, Δεϋς, *quercus*; an *oak*; unde *durus, durities*; *bard, bardness*; *vox videtur ab arboribus sumpta*: but Is. Vossius would derive

duas vias ire; to go into two opinions, to hesitate, to be doubtful.

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DUCAT, *ducatu nummus*; a coin, commonly called a *ducket*: Cl. Voc. 157, 8, says, “I imagine the word *ducat* to include the radical *ick*; to strike; which, assuming the prepositive *d*, would give *dicked*, or *ducat*; *money struck*, *moneta cusa*, or *mancus*:—but so likewise is all other money: besides, even then, *ick*, undoubtedly takes the same deriv. with *ictus*; i. e. Gr.: see HIT. Gr.

DUCE; “*Δυας*, *dualitas*; the number two: R. *Duo*, *duo*; *two*.”

DUCHESS } *Δουκω*, *Δουκισσα*, *duco*, *ducissa*; à *dux*,
 DUCHY } *ducis*; a *duchess*, or *consort of a duke*; this etym. plainly shews the impropriety of writing it *duchess*, with a *t*.

DUCK, or *plunge under water*; “*Δυω*, *δεδυκα*, *immergo*: Upt.”—vel à *Δυκω*, *mergo*; to dive under water.

DUCK, and *drake* }
 DUCKING-stool } from the same root: Gr.
 DUCTILITY, *Δουκω*, vel *Δουκισσα*, *duco*, unde *ductus*; to lead, *conduct*; a canal, or *conduit pipe*: also the expansion of metals.

DUDGEON; “fortasse est ab Ital. *dotanza*; Gall. *doubtance*; *dubius animi status*, cum quis *ambigit*, *utrum aliquid metuendum*, aut *egre ferendum sit*: Jun.”—but this is not the ultimate root of *dudgeon*; for *dubius* itself is but a derivative; as we have seen under DOUBT: that remarkable expression therefore, at the very beginning of Butler’s *Hudibras*,

When *civil dudgeon* first grew high,
 And men fell out, they knew not why;
 When hard words, *jealousies* and *fears*,
 Set folks together by the ears;
 may be understood in two lights, and consequently derived from two different sources: if we understand *dudgeon*, as the author himself seems to have understood it, in the sense of *doubts*, and

jealousies, and *fears*, it may then originate à *Δυω* *βαίω*, *du-biso*, *ère*; in *duas vias ire*; to go into two opinions: i. e. when civil suspicion of men’s principles, both with regard to religion and government, grew to such a height, that they began to suspect, and to be jealous of each other:—this however is not the sense of Mr. Grey, who has explained it by *to take in dudgeon*; and says it was altered by Mr. Butler to *civil fury*; (whether for the better or worse, the reader, says he, must be left to judge:)—perhaps for the worse, because of the cacophony in reading it

When *civil fury* first grew high: besides, there would be a flatness of expression, and a change of ideas; for *fury*, *jealousy*, and *fears*, are not so synonymous as *doubts*, *jealousies*, and *fears*:—if however it must be understood in the sense of *fury*, it will then originate from the following art.

DUDGEON-haft, or blade; à *Θηγω*, Dor. *Θηγω*, *acuo*; to sharpen to a point; “unde Ital. *daga*; Germ. *taugben*; Teut. *dolkin*, vel *degen*; *gladius*: Jun.”—and therefore Skinner supposes our expression, *to take in dudgeon*, is, “q. d. *ed iracundia, et indignatione excipere, ut pugionem stringas*: he then offers another deriv. but concludes with, *neutrum istorum satisfacit: malleum igitur deflectere* à Sax. *bolg*; *vulnus*; et hoc à *dolendo*; (et hoc, let me add, à *Δηλευ*, *doleo*;) *qui enim injuriam sibi illatam existimat, dolorem inde concipit*; et, ut poeta ait, *vulnus alit venis*:”—there was a much more applicable quotation the Dr. might have produced from the same poet, in the beginning of the first *Æneid*, v. 12, 13;

Musa, mihi causas memora, quo numine læso,
 Quidque dolens regina deum, tot volvere casus
 Insignem pietate virum, tot adire labores
 Impulerit.

DUE, a contraction of *debitum*, ab *Αβω*, *babeo*, *de-babeo*, *debeo*; nam *debere* est *de alieno habere*; to owe, to borrow of another, to be in debt: also *merit*, and *demerit*: or rather à *Δεον*, *Æol.* *Δερον*, *debitum*; a just obligation.

DUEL, *Δυω*, *duo*, *two*; a fight, or combat between two —.

DUG, or *teat*: “si Græcus essem, deducerem à *Δοχων*, *receptaculum*, *conceptaculum*, à *Δοχος*, *capax*; quia sc. est *lactis*, *primigenii nostri alimentum receptaculum*, et quasi *cortina*: Skinn.”—this, though perhaps the true etym. did not please Lye; who says, “origo vocis *dug*, ni valde fallor, petenda est ab Iceland. *deggia*; *lac præbere*; quod, quam proprium sit mammæ, nemo non videt:”—true; if *deggia* be not itself a derivative.

DUKE,

DUKE; Δακω, Δακωω, *ducō*; *dux, ducis*; a leader, general.

DULCET } Δευκης, Δευκος, quod et Γλυκον
DULCIMER } notat; vel dicitur Γλυκος, *dulcis*; quasi *gulcis*; *sweet, delicious*.

DULL; Δυλος, *servus*; *hebes, tardus*; est enim propria quedam servorum nequitia, calliditas, et vaftricies; all which last three seem to express *activity, vivacity, alertness to mischief*; and yet both Casaub. and Upt. understand Δυλος in the sense of *slaves, who are commonly stupid and dull*: however, *dull* may rather be derived à Δειλαιος, *dativus, fatuus, stolidus, stupidus*; a *gross, heavy, stupid fellow*; a mere *dolt*.

DUMB; Μω, unde Μυζω, *mutus, a, um*; unde *mūd*, quod J. Davies censet à *mutum* inverfis tantummodo literis profluxisse: Jun.—but there needs no transposition; for *mūd* is taken from the three first letters of *mutum*; and *dumb* is taken from the three last letters of the same word *mutum*; and then changing *t* into *d*: if this should not be admitted, then with Casaub. we may derive *dumb* ab Ασομος, *mutus*; unde Germ. *stomme*; *dumb, mute, speechless*.

DUMPISH *noise*; Δαπιω, *sono*; a *heavy noise*.

DUMPLING, quasi *dampning*, or a *dampner*; and consequently derived from the same root with *damp*, or *abate*; viz. Δαμνον, *damnum*; quod in lib. vett. legitur *dampnum*; any *detriment, damage, abatement*; meaning here an *abatement of hunger*; because being composed of flour, and eaten copiously, it prevents the devouring of too much animal food; and consequently *abates* that keenness of appetite for flesh.

DUMPS, Minshew would derive it à *domare*, quod sc. *animum domat*; and Skinner would derive it from the foregoing word *dumb, mutus*; “est enim *dumpish* fixa et seriosa cogitatio, quâ taciti stamus, et quasi *obstupescimus*.”—but this very last interpretation might have led him to the true source; viz. Θαμβος, *super*; quasi *thampish, dampish, dumpish, dumps*.

DUN for debt: both Skinner and Lye suppose that *dun* is derived à Sax. dŷn, dŷnan; *strepitus, sonitus, debitoris auribus obstrepere*; *debitam pecuniam importune exigere*; cujus originem videre licet in *din*; *sonitus*:—strange! that neither the Dr. nor this gentleman, could find that *DIN* was Gr.

DUNCE; Minshew, for the sake of deriving it from *densus*, writes it *dunse*; but then has no suspicion that even *densus* is derived à Δασυς: however he has explained it by *bardus*, q. d. *denso ingenio, cranio, vel cerebro, præditus*:—now, though our words *dense*, and *density*, are evidently derived à Δασυς, yet *dunce* does not originate

from thence, tho' it seems to bear a very close analogy with it: “malleum,” says Skinn. “deflectere ab Hisp. *tonio*; *stupidus, stultus*; quod Covarruvias merito deducit à Lat. *attonitus*.” and the Dr. would have deserved equal merit, if he had derived *attonitus* à Τονος, Τονωω, *tono*; unde *attonitus*; *thunderstruck*; *turned fool, or driveller*.

DUN-GEON, Δυνω-γην, *descendo sub terram*; to go underground:—to convince us of the use of etymology, Mr. Walpole, in his *Anecdotes on Painting*, vol. I. p. 21, 4to. edit. has given us an instance, which one would not have suspected from a gentleman of his knowledge in writing; but in mentioning the state of painting from the reign of Hen. III. to the end of Hen. VI. he says, “no wonder that a proud, a warlike, and ignorant nobility, encouraged only that branch (of painting on glass) which attested their dignity: their *dungeons* were rendered still darker by their pride.”—now any common reader would suppose, that by talking of *dungeons being rendered still darker*, he meant their *prisons*: but that was far from his intention; he meant to Anglize a French word; but unluckily has committed a false orthogr. for he intended to have written *dungeons*, or *donjons*, which, according to Boyer, signify *la partie la plus élevée d'un château*; a *tower, or platform in the midst of a castle*; *espece de cabinet dans les bâtimens particuliers au dessus de la couverture*; a *turret, or closet raised on the very top of the house*; or what is commonly called *the lantern*.

DUN-KIRK; “rightly in English *Dunburche*,” says Verst. 217, “and hath had that appellation by being situate in *the dunes, or sandbanks*.”—consequently will take the same deriv. with **DOWNS**: Gr.

DUN-STAN; “a name given as it seemeth, in recommendation of *constancie, or stabilitie*: *dun* is anciently a *hill, or mountaine*: *stane* we now pronounce *stone*: *dun-stane* is the *mountain-stone*; almost as much in signification as is in Hebrew the name of *Peeter*: Verst.”—but both *dun* and *stone* are Gr.

DUN-WALLO: Clel. Voc. 148, tells us, that “this word is a gross perversion of language, and made the name of a British king, and legislator; but *dun-wallo* answers simply to a *will, or bill done, or past*.”—then both are Gr.

DUO-DECIMO, Δυο-και-δεκα, *duodecim*; *twelve*.

DU-PLICITY; Διπλοος, *duplex, duplus*; *double, two-fold, two meanings*.

DURATION, Δεϋς, *quercus*; an *oak*; unde *durus, durities*; *bard, bardness*; vox videtur ab arboribus sumpta: but If. Vossius would derive

durus from Σίερος, Σίηρος, Σίμερος: vel à Θυρος, Δυρεος;—there is a very ingenious deriv. of this word *durable* given by Jun. viz. à Διηρος, *diutinus*, *diuturnus*; *lasting*; but this relates to *time*, rather than *solidity*; and is derived à Διη, *diu*; a long *time*; and consequently is more applicable to *duration*, than to *durable*.

DUSK, “ Δασκιος, Hom. pro Δασυσκιος, *spissam faciens umbram*: R. Δασος, *densus*; *thick*; and Σκια, *umbra*; *shade*: Casaub. and Upt.”—or perhaps it may be derived à Φωσκω, quasi Δωσκω, *illucesco*; *scarce light*, either at the beginning, or the close of *day*: the former interpretation seems to be rather too violent for *dusky*; which is but a gentle degree of *darkness*; whereas *spissam faciens umbram*, or *densam umbram*, is a palpable *thick darkness*; which is a great deal more than *dusky*.

* DUST: there is at least a probability that this word may be Gr.: through the medium of the Lat. lang. thus; Πυρ, Πυρω, *uro*, *adustus*; contracted to *dust*; *exsiccus*, *aridus*; i. e. *terra adusta*, *exsiccata*: and perhaps the Sax. *dyrt* may be derived from hence.

DUVA; “ *a doue*: Verft.”—it were to be wished that the moderns had not departed from the antient orthography; for certainly *dusa*, *duse*, or *duve*, approaches nearer to Δυπλω, than *dove*.

DUUM-VIRATE; Δυο-ανηρε, vel ανδρε, *duo-viri*; a magistracy of two rulers.

DWAS-LICHT; “ that which wee otherwise call *the foolish-fyre*: Verft.”—meaning perhaps *the Will with a wisp*:—but this is not giving us the etym. which seems to be Gr.; for *dwas* is only a contraction of *de wees*, or *the little, weak, faint fire*; and consequently Gr.; see WEST: and as for *licht*, it is evidently the same as LIGHT; consequently Gr.

DWELL; Τελω, *sum sub ditione*; *sum sub imperio*; hinc, ni fallor, says Casaub. *to dwell*; *habitare*, *agere*—we might rather suppose with Minsh. that *videtur corruptum ab Αυλη, aula, statio, habitatio*: Εναυλιζομαι, *habito*; ut sit Διαυλιζω, vel Διαυλιζομαι, *pernocto*, *dormio*, *commoror*; *to tarry*, *abide*: neither of these etym. however, pleasing Skinn. or Lye, they have recourse to the Northern lang.: the Dr. supposes *dwell* to be derived à Dan. *duelger*; *moror*, *commoror*: and then adds, Doct. Somner deflectit à Sax. *ðpelian*; *errare*, *seducere*; unde Belg. *dwaelen*; *errare*; quia sc. olim *majores nostri errabundi in tentoriis habitarent*:—should this be the true source of our word *dwell*, it shews how greatly the sense of words alter, through a length of time; that antiently *dwelling* should signify *wandering*: and now signify *abiding*, *continuing*: but we have se-

veral instances in our language, of such a change having actually happened in other words.

DWILE; Δωλη, *ancilla*, *serva*; a woman *servant*; one who is constantly employed in *sweeping*, and *cleaning*.

DYE a color? “ Δευν, *madefacere*; *tingere*; DYER } Δευσοποιος, *tinctor*: Casaub.” or perhaps à Δυπλω, *aquas subeo*, *mergo*; *to dip*, *tinge*, or *plunge in water*, or any medicated liquor.

DYE a death; “ Δυειν, Δυενν, Δυεσθαι, *mergi*, *occidere*, *proprie de sole*; unde Δυσις, *occidens*: Casaub.” or perhaps à Δεδω, *horreo*, *pertimeo*; *to dread*; or *shake with horror*: hence *death* is often stiled *the king of terrors*: Clcl. Way. 98, tells us, that “ our English word *die* is contracted from a disyllable, compounded of *de*; privative; and *ee*; *toexist* :”—but *ee* most evidently derives ab εω, i. e. ε-μι, *sum*; *to exist*.

DYNASTY, Δυναμια, ab inuf. Δυναζομαι, Δυνασης, Δυνασια, *dynasta*, *dominatio*, *imperium*; a government, *seniory*, or *lordship*; particularly among the Egyptians.

DYRSTELYC; “ *boldly*; or as wee might say, *durstingly*, of one daring to do a thing of difficulty: Verft.”—this word *dyrstelyc* looked so charmingly ugly, that the good old gentleman mistook it for a Saxon beauty; and could not see that it was derived from the same root with DARE, Gr.: thus, *dare*, *dares*, *durst*, *durstingly*, *dyrstelyc*.

DYS-CRASY, Δυσκρασια, *intemperies*; an ill habit of body; a bad constitution; generally the just acquirement of intemperate living.

DYS-ENTERY; “ Δυσεντερια, *pain of the intestines*; R. Δυς, *male*; and Εστος, *intus*; Εντερον, *an intestine*: Nug.”—sometimes taken for *the bloody flux*.

DYS-NOMY, Δυσνομια, *malarum legum institutio*; *the enacting bad-laws*: R. Δυς, *male*; *bad*; et Νομος, *lex*; a law.

DYS-PATHY, Δυσπαθια, *laborum, et arummarum perpeffio*; *the enduring great pains*: R. Δυς, *male*; et Παθος, *passio*; *suffering*.

DYS-URY; Δυσυρια, *dysuria*; *difficilis urine excretio*; *urine suppressio*; a detention of urine, or a difficulty in discharging it: R. Δυς, *malè*; et Ουρον, *urina*; *urine*.

E.

EACH; “ Εαχος, *singuli*, *unusquisque*: Casaub.” *individuals*; *every one in particular*: Verftegan supposes it to be Saxon.

EAGAN; “ *eyen*; *eyes*; now in the Netherlands, *oghen*: Verft.”—but *eye* is Gr.

EAGER: there are two senses given to this word,

word, and each originates from a different root; for we say *eager* in the pursuit of glory; and we say *eager*, *sharp*, or *sour*; as *vineager*, &c. when we mean the former, it originates from Ακη , *cuspis*; unde Ακίς , *acies*, *acer*; *bold*, *strenuous*: but when we mean the latter, it originates ab Αεγρον , *eger*, vel *egrotus sum*; according to the common opinion, that *wine*, or *beer*, when turned *sour*, is in a *sickly*, *vapid* state; not that all *acids* are *vapid*; on the contrary, many of them operate with the greatest vigor and activity, so as to change the texture and consistence of other bodies; and in this sense Shakespear in his *Hamlet*, act I. sc. 8, has used our word *eager*; in that account, which his father's ghost gives of his having been poisoned with the juice of Hebenon,

whose effect

Holds such an enmity with blood of man,
That swift as quicksilver it courses through
The natural gates and allies of the body;
And with a sudden vigor it doth posset
And curd, like *eager* droppings into milk,
The thin and wholesome blood; so did it mine.

EAGLE, "*aquila*; *aquilus*; *dark*, *dun*; of the color of water; Αα , i. e. συνημα υδατος , Hefych. Αα , αα , *aqua*; ut à σπειος , σπειος , *specus*: inde *aquilus*; et à *fusco colore*, *aquila*; *eagle*: et apud Hefychium Ακυληος , αίλος , *aquila*: Upt."—but Voss. tells us, that "*aquila* is derived à Λαω , Λεω , Λεωσσω , unde Ακυ-ληος , ab *acuto visa*; unde et *leo*, *onis*, quoque dictus;"—and this seems to be the more probable reason.

EAK, videtur esse ex inverso Και , quasi *Iax*, etiam; *also*, *likewise*: Jun."

EAM; "fortasse è medio Οιμαιμος , ejusdem sanguinis particeps: vetustioribus certe Belgis denotabat quemvis consanguineum etate proveciorem; *an uncle*, or *a grandfather*: Jun."—sometimes indeed we find words derived from the middle of others, as *bishop*, *uncle*, *wench*, &c.; but there seems to be no occasion for any such method at present; since *eam* may be so naturally, and so easily derived ab *amitus*, which Vossius derives ab *avitus*, vel ab *avus*: or else, says he, *avita* may be deduced ab *amore*: both which are evidently derived from the Greek.

EAND is supposed by Ray, in his preface, to signify *spiritus*; and to be derived à *Cimbrico ande*:—but both seem to be only a various dialect of *ens*, and *entity*; consequently Gr.

EANSWYD; "we have varied *eans* into *once*; and *wyd*, or *wyed*, is our ancient word for *sacred*; heere hence *eanswyd* is asinuch to say, as *once-sacred*: Verst."—so that this word is half Gr. half Sax.

EAR "of corn; Αβαρ , *arista*, *pars spicæ acuta*; θ omitted: Upt."—*the sharp point*, or *spear* of corn, while growing.

EAR of the head, Αυς , Ους , ab Αιω , *audio*; unde Αυδη , *sonus*; unde *audes*, *aufes*, *aires*, et *auris*; the ear: also the faculty of bearing.

"**EAR**, *honor* } Verst." who sup-

EAR-woorth, *honorabile* } poses it to be derived from the Sax. Æpe : which seems only a contraction of Αρε-τη , *virtus*, *honor*, *dignitas*: see **EARL**. Gr.

EARE the ground; " Αρουν , *arare*: Upt." to plow, till, or husband the ground, in order for a crop.

EARL: Clel. Way. 49, says, that "*earl* is only a contraction of *er-al*; a leader in war:"—but *er* seems to have come from Ερ-ις , *contentio*, *bellum*: and *leader*, from Ελανηρ , quasi Λεαληρ , *conductor*, *driver*, *leader*: Junius supposes it comes from *ealþor*, *ealþr*; unde *facilioris pronuntiationis gratiâ*, eliso ð , atque þ transposito, factum est *eapl*, vel *eopl*. Skinner says, "forte à Sax. Æpe ; Teut. *ebr*; Belg. *eer*; *honor*, *dignitas*:"—if the Dr. had translated it *virtus*, and derived it ab Αρε-τη , *virtus*, *fortitudo*, *nobilitas*, he might have been something nearer the truth.

EARLY, " Ηρ , *diluculum*, *tempus matutinum*; ut æþ olim de *matutino*, hoc est priore vel anteriore diei tempore sit acceptum; postea vero latius extensum sit ad aliud quodvis antecedens tempus: Jun." *the first dawn*, or *opening of day*.

EARM } "Vett. Angl. erat *pauper*,
EARMNESS } *inops*, *miser*; unde Sax. *eapm*;
Almann. *armer*; desumpta ex Αμειρος , vel Αμοιρος , *expers*: vel potius contracta ex Ερημος , quod hominem ab aliis desertum, atque ab omnibus destitutum, denotat: Jun."—*a person utterly forsaken*, or *deserted*; and likewise *destitute of all things*:—Verstegan supposes it to be Sax.

EARN; " Αρνημαι , *cipio*, *consequor*, *recipio*; to take, gain, or receive the wages of his service; the value of his labor: Casaub."

EARNEST-penny, Αρραβαν , *arrabato*, *arra*, vel *arraba*; *the first penny*, given as part of a payment; or *the pledge*, or *surety for a bargain*; *the closing*, or *confirming an agreement*: unless we may derive it from *erst*; *first*: Gr.—Casaub. derives it from the foregoing art.

EARNESTLY, Τεινομαι , per metath. *nitor*, *nixus*; unde *enixe*; *sedulously*; *to endeavour strenuously*.

EARTH, " Ερα , *terra*: Tacitus de Suev. c. 40, in commune *Hertbam*, i. e. *terram matrem colunt*: *in earth*; Ερεθη , *infra*: Upt."—Clel. Way. 47, says, "the radical of *earth* is *er*; whence with the Celtic prepositive *t*, and the Lat. termination *ra*, proceeds *terra*: the Greeks called *the dead*,

Ευροί, *in earth, interred*:"—but all these evidently originate ab Ερα, *terra*; *the earth*.

EAR-WIG; from the simple appearance of this word, it would be impossible to trace its deriv. because it has no connexion with the common ideas of those two words, which seem to compose it, viz. *ear*, and *wig*; and therefore no wonder the etymol. are divided in their opinions: Skinner calls it "*auricularia, forficula*:" Doct. Th. Hensh. thinks it is only a word "corruptum à Lat. *erucâ*:" but Skinner himself owns "hæc videtur tantum ingeniosa allusio; verum etymon quære voce EAR:" under which art. he says, "ortum est ab eape, *auris*; et πιττα, *blatta, vermis*:"—but the *earwig* is very far from being either of the *moth*, or *worm tribe*: Lye however has adopted the same deriv. without taking any notice of Skinn.; he has referred us to *wigg, blatta*; which Jun. calls *fullo*; and adds, "huc facit illud Sax. eap-πιττα; Theotisc. *eru-uigga auricula*: Belgis certe *sik inwiggelen, vel inwickelen, est motitatione crebrâ se in aliquam rem immittere, insinuare*: Danis quoque *wickler migi est involvo me*:"—so that *wig* here seems to carry the idea of *wriggle*, or, as we sometimes say, *wiggle waggle*; and consequently *an earwig means the insect that wriggles itself into the ear*; though an instance of such an accident was perhaps never known; or, if ever it happened, must have happened so seldom, as scarce to have been sufficient to affix an appellation to this creature: we may therefore very much doubt even this deriv. and yet I am unable to produce a better:—but, should this be allowed to be the true etym. it is then certainly of Greek extract: for both EAR, and WRIGGLE, or WIGGLE WAGGLE, are Gr.

EASE; "Ασται, κοιμηθηναι, Hesych. Ηεις ab Ηδω, *delectatio*: Αισιος, *faustus*, Hesych. Αϊσιοι θεοι, ὑπο Τυρρηνων: *the gods, who live at ease*: Milton; ex Hom. Θεοι, ρεια ζειοντες: Upt."—but all this seems to express rather *voluptuousness*, than *leisure*: we might therefore rather derive our word *ease*, when it signifies *repose*, ab Εζομαι, *sedeo*; *to sit down, to recline*.

EASLES; "Iceland. *eyfa*; *cinis ignitus, scintillans*; *hot embers*: Ray."—but this looks as if it was only a various dialect of *ashes*, quasi *asles*; inde *eyfels*; unde *castles*: should this be true, it would be Gr.: see ASHES: Gr.

EAST; Εως, *Eous, orientalis, aurora*; *the morning, the rising of the sun*; R. Ηως, *aurora, diluculum, the dawning of the day, always in the east*.

EASTER-day: this word is evidently derived to us from the Gr. through the Sax. and the Celtic lang. "Εαριτη, Εαριτοδæγ; Almann. *ostra, vel ostertag*; Belg. *ooster, oosterdag, oosteren*;

olim erat *urstand*, inquit Helvig. quod manifestè concisum est ex *uf*; et *erstend, resurrectio*: Jun."—to which let me add, by way of explanation, from Minsh. quòd *eo nimirum tempore Sol Justitiæ ortus sit*; because *at that time, or on that day, the Sun of Righteousness arose with healing in his wings, like the sun all glorious in the east*: this word *east* might lead us to suppose that *Easter* has taken its origin from Ορσμαι, Ορσμαι, *orior, ortus*; *he is risen*; but the orthogr. stands against us; for *ortus* will never admit of *ster, or stand* in its derivatives: since therefore the Belg. expression, *uf-erstend* signifies no more than *up-stand, or standing-up, or rising-up again from the dead*, we may abide by that etym. and trace it up to the Gr. verb ἵπερ-στημι, *super-isto*; *to stand-up, or rise-up*.—Clef. Voc. 87, and 90, gives a different deriv.; for he says, "at the close of that tedious, and in every sense disagreeable season of Lent, began the Druidical *Easter* (fuit Εορτη dea Saxonum, says Sheringham, 331, de cujus nomine mensis *Aprilis* ipsis Εορτυ-μοναδ dictus est, quòd in illo huic festa celebrabant; atque inde festum *paschatis* in hunc usque diem *Easter* vocatur;) but Clef. affirms it was not called so from the imaginary goddess *Eoster*; but from the word *east*; *to eat*; whence with the prosthesis of the *f*, to *feast*: *Easter* took its name then from the liberty restored of *eating* animal food:"—but EAT is Gr. as in the next art.

EAT, "Εδω: Upt." *edo*; *to devour; graze, consume*.

EATH, "or *ed, or ead*; *an oath, also a plighted promise, or covenant*: Verst." who supposes it to be Sax; but as it signifies *an oath*, and seems to be but another dialect for that word, we may derive it from the Gr.

EATHELYC; Verstegan tells us it signifies *easily, possibly*; and consequently supposes it to be Saxon; but if he had had any ears, he might have found that this *eatbelyc* was only a different dialect for *easily*; and consequently not Saxon, but Gr.

EAVES: there is scarce any word has undergone a greater alteration, than this; its Gr. original being Αα, ευσημα ἰδαλος, Hesych. from this word Αα is visibly descended the Iceland. *aa*; and the Almann. *aba, flumen, amnis*: perhaps from hence likewise came the Sax. *ea*; and the Gall. *eau*; *water*: this word *eau*, by our having changed the *u* into a *v*, has given a new sound, and a new signification to the Gr. word Αα; for we have converted both this, and the Gallic word *eau*, which simply signify *water*, into *eaves*, which signifies *the lower edge of the roof, from whence the rain-water drops*:—or else all these words may come from Ἰ-δωε, *aqua*; *water*.

EBB-tide; "videor mihi," says Jun. "in hac voce deprehendere vestigium aliquod illius Εβη, quod Græci usurpant pro Απηλθεν, Επορευθη, recessit, abiit; it is gone, or departed; to signify the retreat, or reflux of the tide:—why the learned Mr. Lye, and his Doctissimus Wachterus, should so far disapprove of this etym. as to say, *ebb* vel immediatè ab adverbio defectus *ab*, vel mediatè à verbo *aben*, quod prisca Belgis significavit *abire*, *deficere*, teste Kiliano; would be difficult to say; but all these learned gentlemen have gained nothing by rejecting the Gr. deriv. since both *aben*, and Εβη, signify *abire*; *to depart*.

EBENY, "Εβενος, or Εβελος, *ebenus*: Nug."—after having given both the Gr. and Lat. words for this wood, it will hardly be requisite to shew the impropriety of the common method of writing, and pronouncing it *ebony*: I have therefore taken the liberty, with Junius, of departing from the Dr's. and the common method; since it signifies the wood of the *eben*, not the *ebon* tree;

————— sola India nigrum

Fert *ebenum*: ————— Geo. II. 116.

E-BORACUM; "the town of York," says Clel. "takes its name from its famous *albury*, or *minster*; thence *abury*, or *ey-borough*, or *eboracum*:"—but *ey* seems to derive à Λε-γω, unde *court leet*, *lee*, *ee*, *ey*, *l'ey*, *law*: and **BOROUGH** is undoubtedly Gr.

EBRIETY, Πινω, *bibo*, *bibi*, *ebrius*; quasi *ebiberius*, ab *hauriendo potu*; intoxicated with liquor; soaked, dipt, drenched: Is. Vossius says, fortasse ab Εμβρεος, which Hesych. explains by Ενωος, Μυρος, *stupid*, *foolish*: but we may rather suppose, with Gerard Voss. that *ebrius*, and *sobrius*, were only two opposites; and derived à βρεω, *scatere*, *abundare*; unde *ebria*, *vas vinarium*: quod si et *ebria*, pro *bria* dixere, videri possit articulus cum nomine coaluisse, et *ebria* sit ex Η Βρια, ut *temetum* ex Τὸ Μιβυ: so that a *drunkard* does literally derive his name from his being a *tofs-pot*.—There is a very ingenious analysis of this word, given by Clel. Way. 63, where he says, "in my present view I shall only consider *Liber* as a name of *Bacchus*; discovering that *ib*, or *ibb* in Celtic signifies *drinking*, being the radical of *bibo*; of *ebrius*; of *yvre*, in French; and of our *bibber*, at second hand from *bibo*; I begin with rejecting the initial *L*, as being only the prepositive particle; this gives *iber*, *drunkard*; and the synthesis restoring the *L*, produces the orthography *liber*, the *drunkard*: this derivation may be false, but will any one say it is forced?"—yet still it may be Gr.

E-BULLITION, Φλυω, *bullio*; *to boil*, *to bubble*; R. Φλω, *abunda*; ex *ab*, et *undo*, *are*; *to rise in surges*.

EBURNEAN; Βαρος, *barrus*, ob *gravitatem*; i. e. *elephas*; *the elephant*; unde *ebur*; *ivory*.

EC-CLESIASTIC; "Εκκλησια, *ecclesia*; a congregation, or assembly: R. Καλω, *voco*; *to call*, *to assemble*: Nug." aor. I. pass. Εκληθη, *vocatus*; *called*, or *assembled together*:—Clel. Way. 113, n, and Voc. 97, observes, "that the barbarous Gallogræcism *eglise*, or *ecclesia*, was formed most probably from a contraction of *ey-cil-lus* (or perhaps as it ought to be more properly written *Ey-cal-buys*, *egluy*s; Way. 113) *the inclosure for instruction*, or *learning*:"—but these are evidently Gr. *ey* from Λε-γω, *court-leet*, *lee*, *ee*, *ey*, *l'ey*, *law*: and *call-ister*, is the same with *bal*, *al*, *cal*, derived from Αυλ-η, *aula*; *a ball*, or *college*: and therefore instead of *the inclosure for instruction*, it might have been nearer translated *the college for instruction*: and perhaps *buys* is no more than *house*; consequently Gr. likewise.

ECHE, both subst. and verb; Εχω, *babeo*; which, among other senses, means *adhaere*, *conjunctus sum alicui*; thus we make use of *eches* to *bee-bives*, in order to enlarge their habitation; and we say any thing is *eched out*, when we make the most of it; as if something more were added, or joined to it: this latter interpretation makes me suspect that *ecbe* may perhaps be derived from Αυξίς, Αυξανω, *augeo*, *augetus*; *eched*, *augmented*, *increased*, or *enlarged*.

ECHINUS, Εχινος, *echinus*; *the fish*, and *shell of the sea-urchin*.

ECHO, "Ηχω, ε, η: R. Ηχος, ε, ο, *sonus*: Nug." a *reflexion*, *reverberation*, or *repercussion of sound*:—Clel. Way. 53, says, that "*echo* is neither a Lat. nor a Gr. word, but purely a Celtic one; meaning *the stroke of the voice*; *vocis percussio* (or rather *repercussio*, or indeed as Virgil has more elegantly expressed it, *vocisque offensa resultat imago*: Geo. IV. 50); from *ick*, *a stroke*; and *ow*, *the voice*; quasi *ick-ow*:"—but both *ick*, and *ow*, are Gr.: *ick*, from ικτις, ab *icor*, à θις; and *ow*, à βωξ, *vox*; *the voice*; *vocal*, *a vowel*, quasi *owel*; unde *ow*.

E-CLAT, "Κλαω, *frango*; *to break*: Κλασμα, *a fragment*, or *breaking*; words formed in each language in imitation of the sound: Nug."—there is likewise another sense, which this word bears in our language, borrowed from the French; as when we say, *a thing is done with eclat*, i. e. *lueur*; *lustre*; *brightness*, *clearness*: it signifies likewise *gloire*; *magnificence*, *pomp*, *splendor*: in this latter sense, it may originate à *clarus*; and then be derived à Κλος, *gloria*; *bright*, *glorious*, *eminent*.

ECLEGM, or rather *ecleigm*; Εκλεγμα, *eclegma*, *medicamentum*, quod aliàs *elethuarium* dicitur; *a medicine to be sucked*, or *licked*; *a lobeck*, an *elethuary*.

EC-

EC-LIPSE, “Εκλειψις, *eclipsis, defectio, deliquium solis, vel lunæ; a failing, or defect: R. Λειπω, linquo; to quit: Nug.*” an obumbration of the light, either of the sun or moon.

EC-LIPTIC; Εκλειπτικός, *eclipticus, linea ecliptica; the ecliptic line, in the middle of the zodiac, in which the sun's apparent motion is observed, and under which the eclipses are constantly found to happen: therefore derived from the same root with the foregoing art.*

EC-LOGUE, Εκλογη, *ecloga, carmen pastorale; a pastoral poem.*

EC-PHONESIS, Εκφωνησις, *exclamatio; figura rhetorica; an exclamation, or interjection: also a figure in rhetoric: R. Εκ, et Φωνη, vox.*

EC-TYPE; Εκτυπος, *expressus ex archetypo; the copy of an original.*

EDACITY, Εδω, *edo; to eat; unde edax; voracious, greedy.*

ED-GAR: “Ead, now in the north of England *oath*: we retain in the southern parts *otbe* (i. e. *oath*); whence *Ead-gard*, by shortnes become *Edgar, is a keeper of his oath*: Verft.”—but *keeper* here signifies only *guardian, or protector*; so that both *guard*, and *ead*, for *oath*, are Gr.: see OATH and WARD. Gr.

EDGE, border, or brink } “Αχη, Αχης, *acies, acies, acumen: Upt.*”
EDGE of a weapon }
a point, a needle, or any sharp instrument; as a razor, a sword, a hatchet.

EDIBLE; Εδω, *edo; to eat; any thing eatable, to be eaten.*

E-DICT; Δεικω, *inufit; Δεικνυμι, vel Δεικνω, Δειξω, dico, edictum; a proclamation; mandamus, manifesto, decree.*

EDIFICE; Οικοδομω, *edifico; to build: Ainsworth derives the Lat. word *edes*, ex Αἶλος, idem; which might very readily have been admitted, if Hederic had given us any such word: it is true, Schrevelius gives us the word Αἶλος, Dor. προ Τεμνω, *temus; a wood, or grove*; but Ainsworth himself seems to have doubted this deriv.; for he immediately refers us to Voss. qui è penu multa tibi depromet:—let me only observe, that the general sense of this word conveys another idea, viz. *education, instruction, and knowledge*; as if *edifying the mind was the rearing, building, and raising it up.**

EDISH; sometimes written *edish*; “Sax. *edisc; gramen serotinum; et hoc à præp. loquelari ed; rursus, denuo; q. d. gramen quod denuo crescit; παλιμφεις, a second crop; forte eatage; roughings; Skinn. and Ray.*”—but if *edish* be no more than *eatage*, it may be derived from the foregoing art. EDIBLE. Gr.

EDITION; Εκδιδωμι, Δω, *edo, editio; the pub-*

lishing any work, or giving it out into the world; unde Εκδωλος, edited, published.

E-DUCATION, Δαικω, vel Δαικνω, *duco, educo; to breed, bring up, lead, or instruct.*

E-DULCORATION, Δαικω, Γλυκω, *edulco, are; to sweeten: or else from Ηδω, dulcis; sweet.*

ED-WARD, an *oath-guardian, or keeper* } Verft.

ED-WIN, *oath-loving* } sup-
poses them both to be Sax.; but they both are undoubtedly Gr. as we shall see under the art. OATH, GUARD, or WARD, and WIN. Gr.

EEL, “Ιλυς, *limus; mud; nam generatur ex τῆς Ἰλυος, è limo: anguilla, Εγκελυς, a well-known river-fish; Upt.*”

E'ER, an abbreviation of *ever*; and originates ab Αἰων, Æol. Αἰων, *ævum; ever and ever*: but when written *e're* it is an abbreviation of *before*, and originates from another source, as will be shewn under the art. E'RE: Gr.

EETH: “Sax. *eað, et eaðelic; eith, et ith; ease, easily: Ray.*”—but all seem to originate ab Εζωμαι, *sedeo; to sit, or be at ease.*

EF-FABLE, Φαω, Φω, unde Φημι, *for, inufit: effor, effabilis; that may be spoken, attested, or expressed.*

EF-FECT; Φω, *gigno, fio, effectus; an effect, a bringing to pass; the natural consequence, or event.*

EF-FIGY; Φεγγω, *fingo, effingo; unde effigies; an image, pourtrait, resemblance, or any figure dress up.*

EF-FRONTERY; “Φεν, εως, *frons, frontis; the forehead, the mind: or from Φροσις, ιδος, cura, cogitatio; because the forehead is the part whereon the thought, and disposition of mind appeareth: hence the Latins make use of the following expressions, homo serena, aut nubilâ fronte, &c. Nug.*” or perhaps it may be derived à Φερω, *fero; to bear; quod indicia animi præ se ferat: and a person is said to behave with effrontery, when he behaves himself with impudence, and audaciousness; or, as we sometimes say, brazens it out.*

EFT, an animal; ab Οφίς, *serpens; a serpent; i. e. a general name for any noxious creature; as these were supposed to be.*

EFT } “*forthwith, or again: Verft.*”

EFT-SOONS } “Sax. *eftsona, denuo; eft autem post significat; nobis tamen parum deflexo sensu statim significat: Skinn.*”—but then the Dr. ought, with Junius, to have told us, that *eft* originates ex Αυθίς, *rursus, denuo; iterum; again, repeatedly*; but with us it signifies likewise immediately, suddenly, presently.

EGG; “Sax. *æg; Skinn.*”—but Junius has evidently shewn, that the “Sax. *æg* videri potest abscissum ex Αγγος, vel Αγγιον, *vas, vasculum; quod ova sint veluti quædam vascula, esculentis referta: aliis fortasse, si non penitus frivola, frigida saltem hæc*

lac etym. mihi tamen non omnino videtur repudianda; cum cogito, non modò Romanorum doctissimorum ovo comparasse hunc mundum: sed et mysticam antiquorum Ægyptiorum sapientiam per ovum, intelligisse mundum: æther complectitur extra omnem inferiorem creaturam mare ac terram, haud aliter atque testa continet ovum: quandoquidem igitur veterum sapientissimi capacissimam omnia complectentis mundi easam affimularunt ovo, quid obstat quò minus etiam nobis liceat ipsum ovum, veluti angustius aliquod vasculum intueri, rationemque denominationis inde mutuari?"—thus has this great and learned etymol. offered his opinion, and it must be owned, there is some degree of plausibility in his conjecture; but whether it will be of sufficient weight with all readers to establish his deriv. is a point to be doubted.

EGG *one on*; "incitare, instigare; à Dan. *til egger*; *exstimulo*: Run. Dan. *eggia*; *incitare*; Fr. Gall. *agacer*; *laccessere*, *provocare*: Skinn."—it is a wonder the Dr. did not add, Sax. *eggian*; but even then he would scarce have told us, as Junius has done, that all these are derived ab *Ακη*, vel *Ηκη*, *acies*, *acutus*; for he has acknowledged, that at least *agacer* corruptum puto à Latino *acutus*, q. d. *acutiare*; *to sharpen*; i. e. *to urge on*, as with a goad, or any such sharp-pointed thing.

EGLANTINE; "Ακανθα, a thorn, or sweet-briar: Nug."—other etymol. have given us other deriv. Minshew derives it ab *Εχινος*: and Skinn. says, "Belg. *egbelentier*; Fr. Gall. *esglantier*, *aignlantier*, *anglantine*; *rosa sylvestris*; à Lat. *aculeus*; quasi *aculeantinus*; *multis enim undique aculeis munitur*: potest et speciose deflecti à Belg. *egbel*; *ecbinus* (and why not *Εχινος*?) sed eodem fere redit; hoc enim proculdubio à Lat. *aculeus* ortum ducit; et hoc animal revera à natura *aculeis* instructum est:"—so near was the Dr. to the true origin of this word, that he would not see it; for *aculeus* is undoubtedly derived ab *Ακη*, vel *Ηκη*, *acies*; unde *acus*, *acutus*, *aculeus*; *sharp-pointed*, like a needle; the sweet-briar therefore seems to have received its name of *eglantine*, from the sharpness of its thorns.

EGOTISM; *Εγω*, *ego*; *I*, or *I myself*; the folly of a person's writing, or speaking perpetually of himself; and often in a high-flown pompous manner; sometimes even placing, or mentioning himself before his superiors: a most remarkable instance of which arrogance is recorded of Wolsey, when he had the insufferable insolence to mention himself before the king, (Hen. VIII.) in that ever memorable expression, *Ego*, et *rex meus*; *I*, and *my king having thought proper*, &c.

E-GREGIOUS; *Αγχιλα*, *Αγχιρω*, *Αγχιρσις*, vel ex *Γαργαρα*, *Γαργαριω*, *affluo*; unde *gregis*, *gregis*; a *stock*, or *company*; et *egregius*, est *ex toto grege lectus*; *one chosen out*, and *selected from the common herd*; and consequently signifies *choice*, and *excellent*; *above the common level*.

E-GRESS, *Κραδαινω*, *gradior*, *egressus*; a *going forth*, *going out*.

EGRIMONY; *Αεργον*, *ægrum*; unde *ægrimonia*; *sorrow*, *grief*, *sadness*.

EGYPT, or rather **ÆGYPT**; "Αιγυπτος, *Ægyptus*; which signifies *black*, or *swartby*:—according to the old glossar. *Egypt* has been likewise so called from *Ægyptus*, brother of *Danius*: Nug."

EIGHT; "Οκτω, *octo*; Ital. *otto*; *the number eight*: Upt."

EIKONO-CLASTES, commonly written *iconoclastes*; but it is derived ab *Εικονοκλαστης*, and signifies *an image-breaker*; a title bestowed on the Greek emperors, for their zeal against idolatry; in breaking down the idols of paganism: and afterwards in the sixteenth century became an appellation, given to those who were employed in breaking down, and demolishing the images and statues, which decorated all religious and public buildings, at the time of the dissolution of the monasteries: R. *Εικων*, *imago*; *an image*, *statue*, or *picture*; et *Κλαω*, vel *Θλαω*, *frango*; *to break in pieces*.

EITHER. *Ετερος*, *alter*, *alius*, *uter*; *another*; *one of the two*.

E-JACULATION; *Ιεω*, *Ιημι*, *mitto*, *jacio*; unde *jaculum*, *ejaculatio*; a *hurling*, or *casting forth from a sling*, &c.: it also signifies *a loud noise*, or *vociferation*.

E-JULATION; *Ιυζω*, *ejulo*, *ejulatio*; a *wailing*, *crying out*, or *yelling*.

ELASTICITY; *Αλλομαι*, *salio*, *salto*; *to leap*, or *bound*: perhaps rather from *Ελαυνω*, *agito*, *stimulo*, *ferio*; unde *Ελαστικη*, *impulsor*, *agitator*; *to beat*, *strike*, *impell*, *repell*.

ELATE; *Φερω*, *fero*, *elatus*; *to be carried beyond bounds*, *transported*, *lifted up on high*.

ELBOW; *Ωλινη*, *ulna*, *cubitus*; proprie de *flexura brachii accipitur*; *the joint*, or *bending of the arm*.

ELDEN; "Sax. *æled*, *ignis*; *ælan*, *accendere*; *to kindle fuel for fire*: Ray."—but *ælan* seems to originate from *Ελη*, i. e. *Ηλιος*, *sol*; *the sun*; that great source and fountain of *light*, *heat*, and *fire*.

ELDER-berries; "Sambucus, *ebulus*; Sax. *el-lapn*; Teut. *bolder*; Dan. *byld*; Ital. *belione*; nescio an à Teut. *bell*, *beller*; *lucidus*; forte à *lucido foliorum*, aut *florum colore*: Teut. autem *bell*, si Græcus essem, jurarem ortum à Gr. *Ηλιος*: Skinn."—who seems to have been very fond of this

this polite expression, *si Græcus essem, jurarem*, which he has so often used in his work:—there are several things in this art. that deserve consideration: in the first place, it is scarce possible to suppose, that the *elder-tree* received its name from the prodigious *brightness* and *splendor* of its *leaves*, which at best are but of a *dirty green*: the *flowers* indeed, being round and broad, bear some resemblance to the *disc of the sun*; but if our ancestors had derived it from that idea, they would have given it a name that might have approached something nearer to it in sound than *eldar*, or *elder*:—neither is *belione* the proper name of this tree in Ital.; for Minshew tells us it is *sambuco*, and every one knows that *sambucus* is the Latin name for it:—neither is *bell*, or *beller*, the Teut. name; for Minshew writes it *bolder*, and *boller*, ab *bal*, *cavus*; est enim arbor *cava*, et medullâ plena; and indeed our common people often call it *butver*, meaning perhaps a *hollow pipe*, or *tube of wood with a very large pitb*: from hence we might suppose that *elder*, or *eldar* was derived from *bolder*, or *boller*; and that those Teut. words were only a various dialect of *hollow*, i. e. Gr.

E-LECTION; Εκλεγω, Εκλεκτος, *lego*, *electus*; *chosen out*; *appointed*.

ELECTRICITY, Ηλεκτρον, *electrum*, *succinum*; *metallum ex auro, et argento conflatum*; *lapis crystallinus*; *amber*: and now applied to that wonderful property in certain bodies, of attracting and repelling others; and, at every appulse, of exciting fire, and causing a remarkable concussion, and sensation in the joints of every *electrified person*.

ELEEMOSINARY, Ελεημοσυνη, *miseriordia*, *stips erogata pauperibus*, *elemosynarius*; *an almoner*; *to give alms, or doles*.

E-LEGANCE; Εκλεγω, Εκλεκτος, *elegans*, ab *eligendo*; teste Cic. *tanquam electus*; *choice*, *chosen*; *preferred on account of excellence*; *neatness*.

E-LEGY; Ελεγειον, *elegia*; *elegiac*, or *mournful verse*: Nug.—Ainsworth writes it Εληγια, but that must be false writing: R. Ελεγος, *lamentatio*, *vox lugubris*; *a mournful ditty*, or *dirge*:—Vossius thinks the word *elegia* originates ab ΕΒ λεγειν, *quæ stentium vox apud Aristophanem*: sed quodcunque etymon sequaris, liquet *elegiam carmen esse flebile*: R. Αλγειν, *doleo*; *to grieve, mourn, bewail*.

ELEMENT; If. Voss. derives it ab Ἐλημα, Ἐλη, *materia, materies*; *quia omnia inde crescunt, et nascuntur*: unde *eleo*; ant. pro *cleo*, i. e. *cresco*; *the principles, from which all things take their origin*; of which four are the chief, *fire, air, water, and earth*: also the *first rudiments of any science*.

ELENCHUS, Ελεγχος, *elenchus*, *argumentum*;

an argument, or confutation; commonly a *sophistical one*: also a *drop*, or *ear-ring*.

ELEPHANT, “Ελεφας, αυλος; Nug.”—*an elephant*; *the largest of terrestrial creatures*: also *the elephantiasis, or morbus, lepræ similis*; *a scorbutic disorder, like the leprosy, which renders the skin of the color and roughness of an elephant's skin*.

E-LEVATION, Λεπος, vel Λεπις, *cortex*; *levis*; *nam quæ sunt levia sursum feruntur*; *elevo*; *to lift, to heave up*:—we might almost be tempted to derive it à Φερω, *fero*, *elatus*; *quasi elevatus*; at least *elated*, and *elevated* are very near connected.

ELEVEN: “Sax. endleof, endlyfa; *undecim*; ab *æne*; *unus*; *one*; and *lyfan*; *relinquere*; *to leave*; q. d. *unio superflua, post decem numeratas relicta*: notum autem est antiquos rudioribus illis sæculis, ut etiamnum barbaros Americæ, et Africæ incolas, non ultra *decem*, i. e. *numerum digitorum, computasse*:”—so far Skinner; and so far very well; but we may observe, that the Dr. would not go a step beyond the Sax. and the Lat. tongues; he would not tell us that *one*, and *end*, and *æne*, and *unus*, are all derived ab Εις, *μια*, Εν, *one*; and that *leave*, and *left*, and *lyfan*, and *linquo*, originated à Λατω, *linquo*; *one left above ten*; i. e. *eleven*.

ELF, Εφιαλτης, *ephaltes*, *incubus*; *an imp, or evil spirit*: it is sometimes taken for the NIGHT-MARE: Gr.—Skinner admits the same deriv. after which, he quotes Jun. for deriving “*elf*, or Εφιαλτης, ab Αλφω, *muto*; quia sc. *in varias se formas mutant, et infantes formosos è cunis surripiunt, iisque fædos, deformes, et stupidos substituunt*:”—it is only observable, that nothing of all this is to be found in my edition of Junius.

E-LIDE; Δηλω, Δηλω, by transposition *ledo*; *elido*; *to hurt, or injure*; *to strike, or dash out*; *to cut off a vowel, or syllable in prosody, when the next word begins with a vowel*.

E-LIMINATION; *limen*; *a door, or entrance*; and here used to signify *an expulsion, exstirpation, or banishment*: or if *limen* and *limes* be the same, they are both Gr.: see LIMIT: Gr.

ELISABETH; properly a Hebrew name, but adopted both by the Greeks and Romans; Ελισαβη, *Elisabetta*, *Elisa*; signifying *Deus juravit*; *God hath promised, or declared*.

ELIXIR; properly an Arabic word, signifying *quintessence*: or else from Ηλικος, *quantus, quam magnus, quam potens*: or perhaps from Λω, *lavo*, *liqueo*; unde *lix, licis*; antiently used for *water*.

ELK, Αλκη, *robur, vires*; *a creature of great strength*: Vossius frankly acknowledges, non dubito quin *alces vox ab eâ sit gente ubi animal nascitur*: sc. *Germania*: and Skinner likewise says, “*credo potius originis esse Germanicæ, à Dan. et inde*

Goth.

Goth. *elſz*; hoc verò forte ortum est à Belg. *elſene, ſubula*; quia ſc. hoc animal habet cornua inſtar *ſubule* acuta; eò potius à Gothis etymon peto, quia valde Septentrionales regiones, ut Suecia, Norwegia, et Lappia, hoc animali maximè abundant:—only ſtill it ſeems to be Gr. through another channel, if *elk* be derived à Belg. *elſene, ſubula*; which is but a various dialect of *awl*, quaſi *awlfene*; and this may account for the appearance of *alces*, the *alk*; which is not derived from *Αλκη*, *robur, ſtrength*; but from the ſame root with *AWL*: Gr.

ELL; *Ωλενη*, *cubitus, ulna*; an indeterminate meaſure; commonly about four foot.

EL-LINGE; “*ſolitary, lonely; far from any neighbourhoood*,” q. d. “*elonginquus, elongatus*; Gall. *eſloigner*; Sax. *ellenbe*; *procul; aſar off*: Ray.”—all theſe words ſeem to derive à *longus*; and conſequently ab *Ογγος, Λαογγος*, quaſi *Λογγος, longus; long; longinquus; diſtant; far remote from ſociety*.

EL-LIPSIS; *Ελλειψις*, *ellipſis, defeſſus; figura gramm. quã vox eleganter omittitur; a defeſſi*; alſo a grammatical, and rhetorical figure, by which a word is elegantly omitted.

ELM; *Υλινος*, *udus; contractum ex uvidus*; unde *almus*; quòd *uliginofis, et uvidis locis melius proficit*; an aquatic tree.

E-LOGY, and **EU-LOGIUM** have been diſtinguiſhed by Voſſius:—after ſaying a great deal, he concludes thus; “*verè igitur illi qui elogium ſcribendum arbitrentur; vel elogium quidem ſcribi poſſe; ſed tamen id ab Ελλογιον, ex trito altero λ factum videri: ſane, uti à Λογος est Λογιον, quo brevis ſcriptio ſignificatur; ita ab Ελλογος, fuerit Ελλογιον, quod notabit quamvis breuem rei expoſitionem; qualis in titulis, et ſimilibus eſſe ſolet: vel dicamus cum Salmaſio elogium eſſe ab Ελεγιον, inſcriptio monumenti, quæ nomen mortui, et elogium eius completebatur*,”—and this is properly an *elegy*; as we have already ſeen; but an **EU-LOGY** will be explained hereafter.

E-LOPE; “*haud dubie fit à Sax. ætleapan; auſugere; ex præp. æt; a, abs, e; et pleapan; currere: vide leap: Lye’s Add.*”—it would have been better, if he had referred us to **LOPE** along; but that he has left out; although he has taken notice of **LOPP**, or *flea*: both Gr.

E-LOYN; “*Fr. Gall. eſloigner, eſloingner; procul amoliri; q. d. Lat. emlongare, ſeu diſlongare; i. e. longe à ſe amandare; procul habere: Skinn.*” who either did not, or would not ſee that *longè* was derived ab *Ογγος, Λαογγος*, quaſi *Λογγος, longus; long, both as to length of time, and diſtance of place*.

ELSE, “*Αλλως, alias: Upt.*”—*otherwiſe*.

ELSIN; “*Sax. æle; Belg. aelſene, elſene;*

Fr. Gall. aelſne; an awl, or inſtrument to ſew with, ſubula; ſed etiam vetramentum, ſeu filum à futore abſciſſum, et abjectum: Skinn.”—but if *elſin* be derived from *æle*, and *æle* ſignifies an *awl*, it may be Gr.

ELY; *Ελος, palus; aqua paluſtris, cæno mixta; mud, ſens; the antient city of Ely, built on a riſing ground, in the ſens:—Ciel. Voc. 69, derives “Ely from Heil-ey; the iſland of the college, or the college-iſland:”—but, as he obſerves in the next page, “bal, cal, al, beil, il, are every one ſignificant of college, or ſchool: ey here ſeems to be a contraction of “inſula; ab Αλς, Σαλος, ſalum, inſula; or of Ισα, unde pluribus inſulis nomen Iſſæ: Voſſ.”*

E-LYSIUM, *Λυσις, Λυσιως, ſolutio, diſſolutio*; unde *elyſum, απο τῆς Λυσειως, quòd vinculis corporeis ſolutæ, animæ elyſum habitant: or elſe from the Hebr. word ſignifying letus, amœnus; the place aſſigned by the poets for the habitation of the ſouls of good men, after they are freed from the body;*

— amœna piorum

Concilia, elyſiumque colo ———

Æn. V. 735.

Let me only obſerve, that if the origin be purely Hebraic, this word ought not to have appeared, only as it has been adopted by the Gr. and Rom.

E-MANATION, *Ναμα, à Ναω, χευμα, ρευμα, Heſych. fluo, ſcaturio; to flow in a ſmall ſtream; to run gently, or trickle down; emanatio; a diſſuſion of glory, a diſplay of brightneſs.*

EM-BASSADORS, or indeed more properly **AM-BASSADORS**; if it be derived ab *Αμβαινειν*, quod per ſyncop. factum eſt ex *Αναβαινειν, aſſurgere, ad majora provebi*; quòd oratoris publici dignitas ſit quædam veluti *Αναβασις, vel Αμβαςις ad altiora: nam legatio, bene fideliterque adminiſtrata, gloriæ cupidis pronum ſemper curſum ad ulterioſorem, ſplendidioremque dignitatis gradum aperuiſſe deprehenditur:—this deriv. however is very much doubted by Jun. and with great reaſon; for he ſays, “neſcio an derivari poſſit ab *Αναβαινειν, &c.*” and then proceeds to a Sax. etym. which is much too long to tranſcribe:—Ciel. Voc. 106, ſays, “I take the word *embaffador* to be a barbariſm of the lower age, and a contraction of *in pace viator*; a perſon miſſus in pace (*inviado, envoyé*) ſent on a meſſage of peace: *viator* in the ſenſe of *messenger*; the *v* quietſcent, as it moſt frequently is in compound words:”—the only point now is to determine the origin of *pace*, or *pax*; and *viator*; which undoubtedly are both Gr.: ſee **ENVOY**, and **WAY**: Gr. — however in his former treatiſe, Way. 81, n, he had told us, that “*emb-aſſy* is derived from *imb-ey’s-ay*; a meſſage under the protection of the *imb, bough, branch,**

or wand of command :—but in p. 26, he says, limb signifies bough, branch, or wand; consequently they are the same, and may be Gr. : see LIMB. Gr.

EM-BELLISH; *Fovos*, Æol. ab inusit. *Ov*, seu *Ovov*, vel *Ovovis*, *juvo*; unde *bonus*, *benus*, *belus*; pretty; to adorn, beautify, make fine.

EMBERS, “*favilla, i. e. cineres, in speciem exstincti, sed abstrusum interim ignem debili, ac moribunda intermicantium scintillarum luce producentes*: Sax. *æmþria*; Iceland. *einmyria*; Belg. *ameren*: Jun.”—besides this last, Skinner gives us the Dan. word *emmer*; and then adds, *utrumque à Dan. et forte Goth. ant. eld; ignis; et verbo Sax. forte et Goth. beþan; parere; q. d. partus ignis*; which composition so far pleased the Dr. that he cries out, “*et sane est vox elegantissima, cuilibet Græcæ conferenda* :”—however Junius is of opinion, that the Belg. *ameren* is derived ab *Amavrouθαι*, *obscurari, evanescere, hebetari; tanquam dicatur de iis, quæ disparere, ac paulatim, vel obruta, delitescere incipiunt; cinders, or any kind of fuel, reduced almost to their latest burning.*

EMBER-WEEKS: Skinner acknowledges the word *ember* signifies *cineres*; consequently derived from the foregoing art.: but, says he, Doctiff. Th. Henst. putat corruptum à *quatuor temporibus*, sc. *ember à tempor, vel temper*; et hoc à *tempora*:—now, tho’ his explanation be just, yet perhaps his etym. may not; for Lye quotes Marechal in these words; Sax. *ymbren*, et *embryne* significat *circuitum, circulum, decursum*; conflatur enim ex *ymbe, vel embe; circum*; et *þyne; cursus*; and then he proceeds to shew the four seasons, or times, at which these periodical fasts returned: quum igitur hoc quadruplex jejunium non sit conceptivum, aut indictivum, sed anniversarium, ac stasis, fixisque vicibus recurrens; vocatur id propterea *embryne*; quod Anglus non incommode diceret *a fast in course, or return*:—so that it does not originate from *tempus* simply:—however, should *tempus* be allowed to be the true origin, it would even then be derived from the Gr. as will be shewn under that art.

EMBLEM, “*Εμβλημα, emblemata; ornamentum operi alteri insertum, ornatús causá; an ornament added to any work, or a thing set before us; Εμβαλλω, injicio*: R. *Βαλλω, to throw*: Nug.”—this is not the only sense of *emblem*, for it signifies likewise a symbol, type, or figurative representation of any idea.

EMBLEMMENTS, *emblemata; the profits of land sowed*; says Ainsw. but it signifies likewise in a large sense, any profits that accrue naturally from the ground; as grass, fruits, trees, hemp, flax, &c.

EM-BOLISM, *Εμβολισμος, embolismus; inter-*

calatio; an intercalation; R. *Εμβαλλω, inserto, interfero; to insert, interpose.*

EM-BRACE; “perhaps from *Εμβραζω*, R. *Βραζω, fervoo*; because those who embrace are supposed to be warm in their love and affection towards the person embraced: Nug.”—this is a very distant deriv.—we might rather suppose it comes simply à *Βραχιων, brachium; the arm: the arm being employed in the action of embracing a friend, by throwing our arms round his neck.*

EM-BREW, commonly written, and pronounced *imbrue*; but from whence they would deduce that orthogr. would be difficult to say: Upton indeed, under the art. *imbrue*, has given us a Gr. verb, contrived and constituted according to the common orthogr. viz. *Εμβρουχω, irrigo*; but there is no such verb in the Greek lang.: all lexicons write it *Εμβρεχω, irrigo*; and consequently it ought to be written *embrew*, not *imbrue*; this latter *imbrue* seems to bear a closer affinity with *imbuo*, than *Εμβρεχω*, and should rather be written *imbue*, than *imbrue*: now, though both the Greek and Latin verbs signify much the same thing; viz. *to moisten, wet, or soak*; yet the Latin verb *imbuo* takes a different origin; viz. à *Βωω, Βυζω, impleo; to fill*: but *Βρεχω* signifies *to moisten, dye, or stain.*

EM-BROCATION; *Εμβρεχω, bumeilo*; unde *Εμβρεγμα, liquor, succus; id in quo aliquid tingitur, et madefit: a fomentation.*

EM-BROIDER, quasi *emborder*: see BORDER, Gr.—*acu pingere, oras, terminos, limbos opere Phrygia exornare*: Jun.

EM-BRYO, “*Εμβρυον, embryon; the fetus in the womb*: R. *Εν, in*; and *Βρυω, pullulo*; quasi *Εν τη γαστρι Βρυον, in ventre pullulans; growing in the womb*: Nug.”

EMERALD, “*Σμαραγδος, smaragdus; Fr. esmeraudo; Engl. emerald: Upt.*”—it is supposed to be of great relief to the eyes, from the greenness of its color:—Ainsworth derives *smaragdus* à *Σμαραγω, λαμπω, luceo; to sparkle, or cast a light*; but neither Hesych. nor Hederic give us any such sense; they explain *Σμαραγω, Σμαραγω* by *Ηχη, Ψεση, resonare, strepitum edo, strido; to resound, make a noise, or scream*; all which relate to bearing, not to sight.

EMETIC, *Εμεω, vomo; emeticus; vomo; to vomit, throw up.*

E-MICATION, *Μικκος, Dor. pro Μικρος, parvus; mica; unde mico, emico; to glitter, spangle, sparkle; Ψηγμα auri in arenâ fulgens; a spangle of gold glittering among sand; nam micare est, subinde, et per intervalla, ut mica faciunt, fulgere: to make intermittent twinklings: et quoniam talia quædam*

quædam variatio, dum digitis fortimur, apparet, micare digitis, accipe pro digitis fortiri; λαγχάνω.

E-MINENCE; Μνάω, moneo, unde minor, minæ; to admonish, advise, threaten; to lift up, raise up in a threatening manner: hence mineo, and immineo, signify hanging ready to fall: and emineo, eminent, and eminentia, signify excellence; the standing, or placing himself above others.

E-MOLUMENT; Μύλη, mola; a mill; molo; to grind; emolo; to grind thoroughly; unde emolumentum, profit gotten properly by grist, or whatever is ground at the mill: hence used to signify any advantage, or gain.

EM-PEROR; Περῶω, Περῶω, tento, paro; unde impero; ab in, intensivâ particulâ; et paro; quasi statim paro, vel prorsus paro; to command with authority, to bid immediately into action:—Ckel. Way. 81, n, says, that “the Latins and Romans took their word *imperator* from the Celtic *imb*, or *bough of command*; it answers to our *staff-officer*; it was the ancient *truncheon*, and *scripture*: contumacy was called *the slight of the imb*:”—and in p. 26, he tells us, that *limb* signifies a *bough, branch, or wand*; consequently they are the same, and may be Gr.: see LIMB. Gr.

EM-PHISIS; “Εμφασίς, Εμφαίνω, represento: R. Φαίνω, luceo, appareo: Nug.”—there is likewise another sense of this word in our language, though the Dr. has not taken notice of it; viz. a *stress, an energy of expression; expressa rei significatio; quum verbis inest tacita quædam vis et significatio*; and consequently cannot be uttered without some particular effort: à Φαώ, Φημι, dico; for, fatus; quasi phatus; unde emphasis; to utter, speak, pronounce distinctly, and with grace.

EM-PIRIC; “Εμπειρικός, empiricus; qui solum ex experientiâ aliquid tractat; a physician, or rather quack, who has no other knowledge than experience: R. Πειρά, enterprize, experience: Nug.”—unde Περῶω, Περῶω, tento, nitor, conor; to make desperate attempts on the human constitution, for the sake of gaining experience.

EM-PLOY; Εμπολή, quod sibi aliquis emit, vel comparavit; merces, onera; traffic, merchandise: by metath. employ à Πωλω, vendo; to sell, to set to sale: others derive it ab impleo, as it were to fill one's time; and that from Πλεός, plenus; full: Nug.”—perhaps it might more naturally be derived ab Εμπλέω, implico; to bend, or enfold; to occupy, or busy one's self in any action; to be intent at work; wrap up in business.

EM-PORIUM, Εμπορίον, emporium, quasi emporium; forum mundinarium; locus ad mercaturam exercendam aptus; a mart, market, fair, or exchange: R. Εμπορός, mercator; a merchant: though we might rather suppose the real root was Πωλω, vendo; to buy and sell; because we often find the ρ and λ, interchanging.

EMPTION, Εμός, quasi Εμόν ποίω, meum facio; unde emo, emptio; a buying, purchasing; and thereby making any thing one's own.

EMPTY; Εἶδος, intus; within; the negative compound ἄνυλος, non intus; not within; inanis, vacuus; void, vacant, nothing within.

EM-PYREAN; Εμπυρεῖω, vel Εμπυροῦ, incendo, inflammo; cælum empyreum; the brightest heaven; most resplendent, most illumined: R. Πυρ, ignis; fire; meaning the fires of heaven; i. e. the stars.

EMULATION, Αμιλλαομαι, contendo, amulor; to strive, contend, rival: R. Αμιλλα, certamen, studium; earnestness, desire of glory: Vossius quotes Meckerchus for deriving amulus ab Αιμυλος—sed nimis sane abit significatio, adds he; nam Αιμυλος est lepidus, festivus: cenfeo igitur amulari esse ab Αμιλλῶν, certare; as above.

E-MULSION, Αμειλω, mulgeo, emulgeo; to milk; to stroke gently; also an easy, softening medicine.

E-MUNCTORY; Απομυξία, quod emungenda detrahimus; emunctus, emunctorius; certain kernelly, or glandular parts, by which the principals discharge their superfluities.

ENA-MEL; Μελδο, liquefacio: Fr. Gall. email, emailer; seu encausto obducere, quia encaustum liquando illinitur; to refine, and purify metals by melting them, and then pouring those encaustics over other metals, and thereby causing a vitrification: see SMELTING, and IN-A-MEL, Gr.

EN-CHEIRIDION; Εγχειρίδιον, enchiridium; a manual, or portable volume; a pocket book; to be constantly in the hand: R. Χερ, manus; the hand.

EN-CLITIC, Εγκλιτικός, encliticus; qui inclinari potest; sive qui accentum in vocem præcedentem reclinat, vel rejicit; a conjunction added to another, which then throws its accent on that word: R. Εν, in; et Κλινω, reclino; to recline.

EN-COMIUM, Εγκωμιον, encomium, præconiium; an oration, or praise.

EN-CROACHMENT: all our etymol. agree, that this word is derived from Fr. Gall. encrocher, unde accrocher, accrochement, crochûre; and that they all originate from croc; uncus: to encroach, enim est quasi unco injecto remorari, retardare, sibi intrudere, intrudere, sensim invadere, intercludere, proterminare, irrepere:—so many significations could they find for this word; and yet could not find that croc must originate from the same root with crooked; for croc signifies uncus, vel hamus; we have therefore only to trace out the word crooked, and then every thing will be plain; which has been done under the art. CROOK: Gr.

EN-CYCLO-PÆDY, Εγκυκλοπαιδία, encyclo-pædia; disciplinarum orbis, sive complexus; a circle, or compendium of sciences: R. Εν, κύκλος, circuitus; et Παιδία, disciplina.

END; "Αυτὸν, *perficere*; to finish: Upt."—it should have been printed Αὐτὸν, *perficere*; to end; Casaub. R. Αὐτὸν, *perago*; to compleat.

EN-DEAVOUR; the A seems to have been introduced here, merely to shew it was not derived from *devour*, but from the Gall. *devoir*; *devoir* originates from *debitum*; which originates from Δεῖν, Æol. Δεῖνον; *debitum*, sc. *officium suum*, *prout debet, exequi*: to pay his duty, his good offices, where due: likewise to do his endeavours to please.

EN-DEMIAL, Εὐδημῖος, *populo cuidam peculiaris*; provincial: R. Δημος, *populus*; the people; a clownish expression.

EN-DORSE; Δερῶν, Δερῶν, unde Δορᾶ, Δερῶν, *dorsum*; the back of any animal; and hence used to signify the writing on the back of a bill.

EN-DOW is a different word from *endue*—*endow* originates from Διδῶμι, *do*; unde *dos*; unde *dower*, *dowry*, *dowager*; a nobleman's widow, to whom is granted the enjoyment of part of her deceased lord's effects.

EN-DUE, commonly written *endow*; Ενδύω, *induo, ingredior, to inspire*; also a natural qualification.

EN-EMY; Ἀμῖα, *vinculum*; the bond of love: vel ab Ἴμιος, *amor, amicus*; unde *inimicus*; ex *in*; *un*; et *amicus, friendly*; i. e. *unfriendly*.

EN-ERGY, Ενεργητικός, *energia*; *activus, efficax; active, efficacious*: R. Εν, et Εργον, *opus*; *work, power*.

ENGAGE in battle; Αγγαρεύω, *cogo, adigo*; *impello, to drive, or force away*.

EN-GASTRI-MUTH; Εγγαστριμυθος, *ventri- loquus*; *qui ex ventre vocem reddit*; *qui in ventre dæmonem habet, interrogantibus responsa dantem*; a *ventriloquist*; or *one possessed with a spirit, who speaketh out of his belly*:—such was the fond superstition of the times, as to suppose, that any person, who had the art of making an uncommon noise, so as to induce the company to imagine that his voice proceeded from his belly, must be immediately possessed with a spirit that spoke within him: however, let the noise proceed from whence it might, the root of the word *engastrimuth* is Εν, Γαστήρ, *venter*; the belly; and Μυθος, *verbum, sonus*; a noise.

EN-GINE; "Αγχιςρον, a book; unless we should chuse to derive it from *ingenium*; from whence also comes *engineer*: in the old French, the word *engine* signifies *wit, or understanding*; as in Froissard, *engin clair et aigu*; a sharp, and clear wit: Nug."—the former deriv. will scarce be admitted: and the latter *ingenium*, or the old Fr. *engine*, or Froissard's *engin*, ought not to have been introduced by the Dr. into a list of English words that have any relation to the Gr. tongue, unless

he had shewn in what manner they were related; which since he has not done, it is to be hoped the reader will accept of the following attempt, which will be given under the art. IN-GENIOUS: Gr.

ENGLAND } since Egbert at his coronation,
ENGLISH } ann. 819 aft. Chr. is allowed by all our historians "to have caused all the south of the island to be called *England*, after the *Angles*, of whom himself came: Speed, 374:"—and since all our historians likewise acknowledge, that the *Angles* or *Angli*, were a Saxon people, who received their denomination from a local circumstance, in being situated between the *Saxons* and *Jutes*; viz. their inhabiting *that nook*, or narrow slip of land, which now belongs to *Denmark*, and lies to the north of the *Elb*, i. e. from *Lubet*, through the dukedom of *Holface* and *Sleswic*, to the *Land's end* (nam *Ethelwerdus, et ipse nobilis familiaræ*, says *Shering*, p. 36, inquit, *Anglia vetus sita est inter Saxones et Giotas*)—since all this is allowed, it may appear remarkable, that the name both of *Angles* and *England* should be Gr. being evidently derived ab *Αγκυλος, angulus*; a *nook, corner, or angle*:—Cleland however gives us a different derivation, which may be applicable to our island at any period before the arrival of the *Saxons*; but we do not find that the south part of our island received the name of *England* till the time of *Egbert*: Cleland's etym. however will be given in the Sax. Alph.

EN-HANCE: by the assistance of that great etymol. Jun. we are able to arrive at the true deriv. of this word; which might otherwise have been lost, overwhelmed, and obscured in the endless heap of French barbarism: but even Junius himself has not gone far enough, for he says, only "suspicor *enhance* corruptum ex Gallico *hauffer*, quod respondet Ital. *alzare*; to *beighen, increase, augment*:"—since now *hauffer* signifies the same as *alzare*, it is but reasonable to suppose, that they both originate from the same root with our word *HOISE*, or *HOIST*: Gr.

ENMITY, by transposition from Μηνίς, *ira permanens*; *lasting anger, hatred, malice*.

EN-NUI: Cl. Voc. 165, has with his usual sagacity, and with a great of trouble, as he himself acknowledges, traced out the true meaning, and deriv. of this word; for, after he had long despaired of discovering the origin of it, mere chance, he says, offered to him, what he took to be the genuine one:—"in an old French book I met," says he, "with a passage, where the author, speaking of a company that had fate up late, makes use of this expression, *Pennuit les avoit gagnés*; by the context of which it was plain

plain he meant, that the common influence of *the night*, in bringing on *heaviness*, and *yawning*, had come upon them: the proper sense is totally antiquated; but the figurative remains in full currency to this day:—thus has this great etymologist contented himself with being the first discoverer of the true source of this word; and so far merits our commendation:—but he ought to have gone a little farther, and then he would have discovered, that this French is purely a Greek deriv.; for *nuis*, and the verb *ennuyer*, which is plainly formed from *ennui*, are evidently derived à *nox*, i. e. à *Νύξ*, *nox*; *the night*; meaning *a late hour*; which usually brings on *weariness*, *yawning*, and *gaping*.

E-NORMITY, *ἑνωσιμα*, *norma*; quasi *gnorma*; *a square, used by builders, quod notam faciat angulorum reſtitutionem*; thence applied to *the integrity and reſtitution* of actions; consequently *enormous* expreſſes *irregularity, a deviation from that reſtitution*.

ENOUGH, *ἱκανος*, *ſufficiens, ſatis magnus; ſufficient in quantity and quality*: Junius ſays, inductus orthographiâ, quam præclaræ antiquitatis monumentum nobis exhibet, libens deduxerim *enough* à Goth. *ganab*, et *ganab* à *Γανω*, *letitia afficio, voluptatem affero*; quòd nihil æque miſeros mortales exbilaret, quam rerum omnium *ſatietas*; it is *enough*; *a fulneſs, a ſatiety*;—and indeed our word *enough* undoubtedly wears a very Gothic appearance; but ſtill is derived from the Gr.

ENS; *ὄν, εἶναι, οὐ, ens*; *being, exiſtence*.

ENSI-FER; *ἐγχρῶς-φερω*, *enſem fero*; *a ſword-bearer*.

EN-T-ANGLE; *ἑνωσιμα*, *homo, with a book*: Att. vel Æol. pro *ἑνωσιμα*, ab *ἑνωσιμα*, *homo*; *a book*:—this is the firſt inſtance in our lang. in which the Greek article is united with the ſubſtantive; a circumſtance which often happens in Greek, as *τῷ ἄνδρῳ, τῷ ἄνδρῳ, &c. &c.*—and thus Milton uſes it in his *Lycidas*; 69:

———— the tangles of *Næira's* hair, for *the locks*, or *ringlets*; and here we have added the augmentative prepoſition *en*; to *en-t-angle*: ſee **ANGLE**, the verb: Gr.

ENTER; *ἔνδον, vel εἶδος, intus; within; come in*.

ENTER-PRIZE: it may ſeem ſtrange to derive *enterpriſe* from *ἑνωσιμα*: and yet etym. points out that deriv. thus, *ἑνωσιμα*, *bendo*, inuſit: unde *prebendo, prebentus*; contracted to *prentus*; from thence our word *priſe*, and *enterpriſe*; quaſi *intra-prebendere*; to *take in hand*; *an undertaking, or expedition*; any *exploit, or bold atchievement*.

ENTER-TAIN; *τενω, τενω, Ion. τενω, teneo, detineo*; to *ſtay, ſtop, employ, or hold any one in amuſement, pleaſure, converſation, or feaſting*.

EN-THRONE, by Dr. Nug. written *imthrone*,

tho' he tells us, and with truth, that it is derived ab *ἑνωσιμα*, in *throno loco*; to *place on a THRONE*: Gr.

EN-THUSIAST, *ἑνωσιμαστος, ἑνωσιμας, ἑνωσιμαζω, enthuſiaſmus; fanatico ſeu divino furore agor; lymphaticus; a fanatic; one agitated by a divine rage; a religious madman*: R. *ἑν, et θεος, one wrapt in divinity; loſt in religious revery*.

EN-THYMEM, *ἑνωσιμα, enthymema, argumentum, et ſententia oraria; ſpecies ſyllogiſmi; a propoſition, in which ſomeſhing is ſuppreſſed; an argument drawn from contraries; a ſyllogiſm, wanting the major, or minor propoſition*.

ENTRAILS; *ἑντερον, inteſtinum; unde venter*: R. *ἑντος, intus; within*: from the plural *ἑντερα*, the authors *inſimæ Latinitatis* ſeem to have formed *enteralia*: Nug.—meaning *the internal parts of any creature*.

EN-TREAT, *comprecari, exorare; hanc verbi acceptionem arbitror deſumptam*, ſays Jun. “*ex illâ primariâ ſignificatione, quâ to entreat one well, or ill, eſt aliquem bene, vel male tractare*.”—then it is a wonder that neither this great etymol. nor his learned editor, ſhould have diſcovered that *tracto* was Gr.

EN-VELOPE; *ἑνωσιμα, ἑνωσιμα, volvo; involvo; to wrap, or roll up*.

EN-VIRON; *ἑνωσιμα, engyro* (if there be any ſuch word) from whence comes *ingyrate* (if there be any ſuch word) R. *γυρος, ἄ: gyruſ, circuluſ; a circle*.

EN-VOY “*ἑνωσιμα, ἐνουγιέ; miſſus in pace; ſent on a meſſage of peace; viator* in the ſenſe of *meſſenger*: Clcl. Voc. 106:”—but are not *voy, viado, voye, and viator*, all evidently derived ab *ἑνωσιμα, οἶα, via; a road, or path*?

EN-VY; *ἑνωσιμα, video, invideo; i. e. nimis video, vel intueor, fortunam alterius*;

Nescio quis teneros oculus mihi facinat agnos.

Ecl. III. 103.

hatred, ill-will, grudging at another's proſperity: Clcl. Way. 46, obſerves, that “*the word envy, literally ſignifies an evil eye*.”—but both **EVIL**, and **EYE**, are Gr.

EORTHAN-STIRUNG, “*an earth-ſtirring; an earth-moving, an earth-quake*: Verft. Sax.”—but both **EARTH**, and **STIR**, are Gr.

“**EOW** {you} Verft. Sax.”—but both are **EOWER** {your} Gr.

EP-ACT; *ἑνωσιμα, ſc. ἡμεραν, epacta; ſc. dies intercalares; intercalary days*: R. *ἑπι, et ἄγω, dūco; to bring in, to introduce*.

“**EP-APHRODITE**, Nug.” *ἑνωσιμα, Epaphroditus, ἑνωσιμα, the name of a man in St. Paul; which ſignifies properly venuſtuſ; handſome, well made; from ἑπι, ſuper; and ἑνωσιμα, Venus; ſo called*

called from Ἀφρός, *spuma*; because *she was foretold of the froth of the sea*;—as the poets say.

EP-EN-THESIS; Ἐπ-εν-θεσις, *epenthesis*; a figure of speech, when a letter, or a syllable is inserted in the middle of a word; as Ἐλλαβε, for Ἐλαβε: Ηγαγον, for Ηγον.

EPH-EBI, Ἐφηβος, *ephebus*; qui ad pubertatem pervenit: a young man, just arrived at manhood: Ἐπι, et Ἡβη, *pubertas*; ripeness of age.

EP-HEMERIS, “Ἐφημερίς, *ephemeris, diarium*; a diary, day-book, or journal: R. Ἐπι, et Ἡμέρα, *dies*; a day: Nug.”

EPHI-ALTES, Ἐφιαλτης, *epialtes, incubus*; the disease commonly called the *night-mare*, παρα τὸ ἐφαλλεσθαι, ab *infilendo*; quia sc. superstitiosum vulgus, cum *incubo morbo* corripiontor, says Skinn. putant dæmonem aliquem terrestrem sibi *infilire*, et *incumbere*:—the disorder however is not *external*, but *internal*, as will be shewn under the art. NIGHT-MARE; and therefore the Ἐφαλλεσθαι here, or rather Ἀλλομαι, ought not to be attributed to any *outward pressure*, or *outward leaping on*; but to that *heaviness*, or *oppression*, or to those *sudden starts, bounds, leaps, or springs*, which a person gives in his sleep, when seized with any *spasm, cramp, stoppage, or obstruction*;—which are all *internal disorders*.

EPH-ORI, Ἐφορος, *ephorus, inspector, praeses*; magistrates of great power among the Lacedæmonians; and of whom the *tribunes* among the Romans were of similar authority: Ἐπι, et Ὀραω, *video*; to *oversee, inspect*.

EPIC; Ἐπικός, *epicus, ut poeta, versus, epicum poema*; a poem, which is chiefly made in *heroic or hexameter verse*: R. Ἐπος, *verbum, versus*; as it were by way of eminence the *only verse*, or the *sublimest manner of writing verse*; such as Homer, and Virgil, and Milton; without rhyme or jingle; which Gothic harmony never subsisted, till many hundred years after the two former poets; and yet the noblest translations of their works in our language are in jingle.

EPI-CŒNE, Ἐπικκοινός, *epicœnus, communis, promiscuus*; of both sexes, or kinds: R. Ἐπι, et Κοινός, *communis*; common; of either gender.

EPICURE, “Ἐπικουρος, that is, *auxiliator*; an auxiliary; an assistant: Nug.”—there was a famous philosopher of this name, who, giving himself up wholly to pleasure, instituted a sect, which has been stiled the *sect of Epicurus*, or the *Epicurean philosophers*; long since justly reprobated.

EPI-CYCLE, Ἐπικυκλός, a lesser circle, whose center is placed in the circumference of a greater: Ἐπι, et Κυκλός, *circulus*; a circle.

EPI-DEMICAL; “Ἐπιδημιός, *epidemicus*; popularis; popular, general: R. Ἐπι, upon, or among;

and Δῆμος, *populus*; the people: Nug.”—any disorder that is rise among the lower sort.

EPI-DERMIS, “Ἐπιδερμίς, *epidermis; pellis, que est inter digitos anserum, et avium hujus generis*; item *cuticula, sensu destituta, et vomo cuti super-tensa*: a small insensible skin, that covers the real one: Ἐπι, et Δέρμα, *alios, pellis*; the skin: Nug.”—this deriv. seems to have been adopted from Hederic; but neither of them have taken any notice of Δέρμα, which undoubtedly gives origin to *epidermis*; and both Δέρμα, and Δέρμα, originate à Δέρω, *excoria, excortico*; to strip off the skin, or bark.

EPI-GÆUM, Ἐπιγαίος, *epigæum*; qui super terram est, *bumi repens*; one who dwells on the earth, or creeps on the ground: in astronomy it signifies the lower part of the orbit in which any planet moves, next to the earth: R. Ἐπι, et Γαία, pro *Γῆ, terra*; the earth.

EPI-GASTRIUM, Ἐπιγαστριόν, *epigastrium, venter exterior*; the outward part of the belly; sometimes called the *abdomen*; R. Ἐπι, et Γαστήρ, *venter*; the belly.

EPI-GLOTTIS, Ἐπιγλωττίς, *epiglottis, lingua, lingua minor*; membrana cartilaginosa rotunditatis oblongæ in interiore gutturis parte; the cover of the windpipe; the door of the gullet, commonly called the *uvula*: R. Ἐπι, et Γλῶσσα, vel Γλῶττις, *lingua*; the tongue; either because it resembles a little tongue, or hangs just over the tongue at the entrance of the throat.

EPI-GRAM; Ἐπιγράμμα, *epigramma; inscriptio; sive prosaïca, sive metrica*; an inscription on a statue, &c. also a short, pithy sentence, in prose or rhyme: R. Ἐπι, et Γράμμα, *scriptio*; Γράφω, *scribo*; a writing.

EPI-LEPSY; “Ἐπιληψία, *epilepsia, obstructio*; the falling sickness: Nug.”—the Dr. very probably wrote *falling sickness*: R. Λαμβανω, *to take, or lay hold of*; or perhaps it may be derived à Λαπω, Λαψω, *linquo*; to leave, to forsake; when the spirits or life, in a manner forsake a person: or rather it may be derived from the same root with LAPSE; only the orthography in these two last deriv. is against them.

EPI-LOGUE, “Ἐπιλόγιος, *epilogus, dædium, quod subjungitur ad reddendam antea-dictorum rationem*; conclusio; a conclusion, peroration: R. Λέγω, *to say*; or Λόγος, *discourse*: Nug.”

EPI-PHANY, “Ἐπιφανία, *epiphania, apparitio Christi in carne*; the feast of kings, or the apparition and manifestation of Jesus Christ to the Gentiles: R. Ἐπι, et Φανω, *lucet, appareo*; to display, to appear: Nug.”

EPI-PHONEMY, Ἐπιφωνημα, *epiphonema; acclamatio*; a forcible expression at the end of an oration; or a moral reflection; likewise the acclamation,

nation, or applause attending it: R. *Ἐπι, et Φωνή, sonum ade; à Φωνή, vox; voice.*

EPI-SCOPACY, “*Ἐπισκοπος, inspector, custos: R. Ἐπιθεμαί, to look, to consider: Σκοπος, explorator: Nug.*”—we have already seen, under the art. **BISHOP**, how that word is formed from the middle of this.

EP-IS-ODE, *Ἐπεισοδιον, pars fabulae, quasi adventitia; σπασσ ακροαμα, adventitium, et jucundum; res extra argumentum assumpta; an argument, or fable introduced, foreign, but not wholly foreign, to the chief subject: R. Ἐπι-ος-οδος, via, ingressus; a little out of the way.*

EPI-STLE, “*Ἐπιστολή, epistola; a letter: R. Ἐπι, et Στέλλω, mitto; to send: Nug.*”—literary correspondence, transmitted from friend to friend.

EPI-STROPHE, *Ἐπιστροφή, epistrophe; conversio, reciprocatio; a figure, when several sentences end in the same word: also the turning of the chorus in the ancient tragedy: R. Στρέφω, verto; to turn.*

EPI-TAPH, “*Ἐπιτάφιον: Nug.*” epitaphium, carmen sepulchrale, quod tumulo, vel sepulchro inscribitur; an inscription on a tomb, or monument; R. *Ἐπι, et Ταφος, sepulchrum; written on a sepulchre: Θάπτω, sepelio.*

EPI-THALAMIUM, “*Ἐπιθαλαμιος λόγος, ad thalamum pertinens; nuptialis; a nuptial discourse, or oration: R. Θάλαμος, a marriage-bed: Nug.*”—no doubt, this is the meaning of the word; but it is a wonder the Dr. did not chuse *Ἐπιθαλαμιον, epithalamium, carmen nuptiale; a song at a wedding, or verses made in the praise of the new married couple; such as those of Catullus, 60; Vesper adeß, juvenes, &c.; besides, Θάλαμος does not strictly signify a marriage bed; it signifies any bed, any chamber, or repository.*

EPI-THEME, *Ἐπιθεμα, id quod imponitur, seu super imponitur; statua, quæ defuncti sepulchro imponitur; whatever is placed, or put on another; as a statue on a monument: Τιθεμι, pono; to place.*

EPI-THET, *Ἐπιθετός, epitheton, adjectivus, adjectivus; the quality of any thing; meaning whatever is placed, or added to any substance, in order to shew the quality of it: a good man; a bad man; a fair woman; a swift horse: R. Τιθεμι, pono; to place, or add.*

EPI-TOME; “*Ἐπίτομη, epitoma, amputatio, compendium; a concise abridgement, or the cutting a large work shorter: R. Ἐπι, et Τίμνω, secō; perf. med. Τήλωμα, I have cut myself.*

EPI-TROPE, *Ἐπίτροπη, epitrope; ipsa actio in ἐπιτροπῆ, sive administrandi, seu procurandi aliquid; procuratio, tutela; a figure; as when we seem to permit any one to do as he will, and yet mean*

nothing less; thus; do as you please; go, get you gone;

I, sequere Italiam ventis, pete regna per undas.

Æn. IV. 381.

Habeat, valeat, vivat cum illâ.

Ter. Andr. V. 3, 18.

EP-OCHA, *Ἐποχή, epocha; status cæli, positus siderum; initium chronologiae; in this latter sense, it is generally understood as a solemn date of time from some memorable event; as the birth of Christ, &c.; ab Ἐπιχω, à continendo, retinendo; quod mensuræ temporum illâ retinentur.*

EP-ODE, “*Ἐπὸδὸν, epodus, incantamentum, carmen; that which is sung over, above, or with another: the epodes have been so denominated according to the ancient grammarians; because to each great verse there was another lesser, which corresponded, and was commonly sung in concert with it: R. Ἐπι, supra; and Ὀδὸν, ode, canticle: R. Αἰδῶ, and ᾄδω, canto: Nug.*”

EPULARY; quasi *epidulary; epularis; belonging to feasts, or banquets: R. Ἐδῶ, edo; to eat.*

EQUAL; *Ἐἴκω, similis sum; perf. med. Ἐοικα, consentaneum est, par est; unde Ἐἴκος, Dor. Αἴκος, æquus, æqualitas; evenness of temper, equality of mind.*

EQU-ANIMITY; *Ἐἴκος-ἀνεμος, æquanimitas; evenness of temper, submission, resignation.*

EQUATOR, from the same root with **EQUAL**; *the equator being that line which divides the globe into two equal parts.*

EQUESTRIAN; *Ἴκκος; Æol. Ικκος, ecus, vel equus; a horse; Ἴκπις, Æol. Ικπις, ecues, vel eques; a horseman.*

EQUI-POLLENT; *Ἐἴκος, et antiq. Πολλος, i. e. Πολυς, multus; nam polleo, et pollere, est multum valere; to be able, strong, potent.*

EQUIPPAGE; “*verbum nostrâ ætate civitate Anglicâ donatum, à Fr. Gall. equipper; adornare, instruere; à Gr. Ἐπιππιον, stratum equi; epippium; R. Ἐπι, et Ἴκκος, equus: Skinn.*” what is laid upon the horse; as *saddle, saddle-cloth, bousing, &c. whatever is necessary to furnish him out for the field of battle; and from hence this word equip is now made use of to signify any warlike preparation; as, to equip a fleet, &c.—this seems to be a better deriv. than what Jun. has given us; and yet there is something so curious in his conjectures, that I must desire leave to transcribe his words, though somewhat long: “*equippage of ships, apparatus classis: Gallis itidem equippage de navibus sunt armamenta nautica; equipper un navire, armamentis navem instruere: sed sicuti neminem ambigere credo, quin hæc sit propria vocis acceptio, ita plane videntur hoc in loco adducenda**

Matthæi

Matthæi Parisiensis verba ex illo regis Johannis Brevi, quod ad singulos portuum suorum bailivos in hæc verba dixerit; "Præcipias ex parte nostrâ magistris navium omnium illarum, et illis quorum naves sunt, quod sicut se, et naves suas, et omnia sua diligunt, habeant illas apud *Portesmue* in mediâ quadragesimâ, bene adornatas, &c. hæc inquam verba maxime visa fuerunt hic addenda, quoniam in iis pro bene adornatas, M. S. codex Cottonianus scribit bene *eschipatas*; alter vero M. S. codex Wendoverianus scribit bene *echipatas*: nam utriusque M. S. codicis vox antiqua, sicuti manifeste referenda est ad Anglicum *shipp*, *navis*; ita *eschippatas* tantundem est ac si dicas bene adornatas, atque *instruatas*, prout naves bellicas decet: ex hoc igitur Anglo-Latino *eschipare*, vel *eschippare*, Galli s, more sibi solito absorbentes, fecerunt suum *echipper*, vel *equipper*:—thus has this learned antiquary endeavoured to establish his own etym.; but since the Gr. word *Ἐπίπριον* is only to be taken in a figurative sense; and the Anglo-Latin word *eschipare* must be the same, whenever applied to any thing besides *horses*, and *shipping*; it is no great difference with regard to etym. from which of these two sources we derive it, since it must signify *expedition*, or *getting ready*: only this let me farther observe, that although we should adopt the etym. of Jun. still it is of Gr. extract. as he himself has acknowledged, under the art. *shipp*; which he has properly derived from *Ἐξαφῆ*, *schapha*; *skiff*, *ship*: the former deriv. of Skinn. however seems to be nearer the truth, and consequently more natural:—Verst. has told us a strange improbable story relating to this word, which is by much too long to recite, and therefore I shall only refer to it as above.

ERASMUS; "Ἐρασμιος, *Erasmus*; *amabilis*, *desiderabilis*; *amiable*: R. Ἐραῶ, *amo*; *to love*; for before, *Erasmus* was called *Desiderius*: Nug."

ERASTUS; Ἐραστῆς, *Erastus*; *amator*, *amans*: from the same root: Gr.

E'RE, when used as an abbreviation of *before*, ought to be written thus *e're*; and consequently will take the same deriv. with FORE: Gr.—Mr. Lye now enters upon a piece of criticism, in which I have the misfortune to differ from him: he says, *ante*, *ever*, *er* euphoniæ gratiâ non raro mutatur in *or*, ex. gr. *or ever* they came to the bottom of the den; *or ever* he come near:—what *er* is this? it cannot be *er* in *ever*; perhaps he meant *ere* euphoniæ gratiâ mutatur in *or*; because it would sound ill to say *ere ever*; it is therefore changed into *or*, as an abbreviation of *before ever*, signifying *ante*, *priusquam*: and then all would be right, and easy.

EREBUS; Ἐρεβός, *erebus*, *orci tenebræ*, seu *caligo*; *the shades below*: R. Ἐρεῶ, *terra*, quia *subterraneus locus*: vel ab Ἐρεῶν, *tego*; *to cover*.

EREMITE, commonly written, and pronounced *hermit*; Ἐρημίτης, *solitarius*, *eremita*; *a dweller in solitary and desert places, in a wilderness*: R. Ἐρημός, *desertus*, *solus*, *inhabitatus*: vel Ἐρημία, *desertum*; *a desert*.

ERIC; "antiently *Earic*," says Verst. "of ear, which is our true and ancient word for *honor*; and so *Earic* is *rich in honor*:"—but here this good old Saxon has stopt short; for *ear*, or as Skinner under the art. *earl*, has more properly written it, *ape*, is undoubtedly derived, and contracted ab *Ἀρε-ἴη*, *virtus*; *valor*, *honor*, *fortitudo*.

ERINNYS, Ἐρινύς, *Erinnys*, *furia*, *dea infernalis*; *a fury*, or *bag*, *an infernal goddess*, ἀπο τῆς Ἐρπίης τῶν νῦν, à *corrumpendo mentem*:—these goddesses are described by the poets and painters as having snakes instead of hair.

ERK, "Chaucero est *segnis*, *tardus*, *piger*, *ignavus*: Jun." and then he proceeds to shew that it is derived ab Ἀργός, pro *A-argos*, *one who is no great lover of work*; i. e. *an idle*, *indolent person*.

ERN, Ὀρνίς, *avis*; *any large bird*; Scotis est *aquila*; *an eagle*; and perhaps from thence the word *heron* took its origin:—Verstegan supposes it to be Sax.

ERR } Ἐρρῶ, *agre-co*, *erro*; *to wander*, *to be*
ERRANT } *out of the way*.

ERRAND; Casaubon derives it ab Ἐρεῶ, Ἐρεῶν, Ἐρεῶν, *interrogo*, *denuntio*, *quæro*: Junius and Minshew ab Ἐρεῶ, *dico*; mallet ab *errando*, says Skinn. quia *nuntii buc illuc vagantur*:—this idea of *nuntius* has induced Lye to derive *errand* ab Iceland. *erende*; which, as he says, originates sine dubio à Goth. *airus*; *nuntius*:—it is a wonder that this gentleman did not refer us to the art. *ambassador* in Jun. and it is a greater wonder still, that Jun. himself did not refer us thither; since it is most probable that *errand* is derived from the Sax. *ærpend*, which he there explains by non modo *negotium*, sed et *mandatum*, *responsum*, *narrationem significat*: and this last word makes me suspect, that both the Sax. *ærpend*, and our word *errand*, may be derived à *narro*; and if so, they would originate à Γνωρίζω, *narro*; *notum facio*:—but this is offered only as a conjecture; which however may be thus supported from Voss.: Γνωρίζεται, *gnaritur*; unde *gnarus* ab antiquo *gnaruris*, quod à Γνωρίζω; nec *gnaruris* tantum pro *gnarus* dixerunt veteres; sed et *gnaruro*, pro *gnarum reddo*; unde *gnaro*; unde *naro*; sive, ut nunc scribimus, *narro*;—from *narro*, *narrans*; *errand*; *a message*, *answer*, &c.—Verstegan supposes it to be Sax.

ERST;

ERST; Ἡρ, *diluculum*; *the first dawn of day*: or perhaps it may rather with Upt. be derived ab *Αἴριστος*, *primus*; *the first in order of time, or hour of the day*: though indeed *Αἴριστος* signifies rather *optimus*, than *primus*.

E-RUDITION; Ῥαβδος, *rudis*; *quasi raudis*; *rudus, ἔρις*; *rubble*; *rubbish*; *raudis, virga rudis, impolita*; *a rude, unshapen branch, or bough*; *a rough, unpolished bar of iron*: *erudio, quasi ex rudi doctum facio*; *to teach, instruct, bring up to literature*; *to train from rudeness to politeness*.

E-RUNCATION; Ὠρω, Ὠρω, ῥωο, i. e. *eruo, erunco*; *to weed out, to pluck, root, or tear up*.

ERYNGO; Ἡρυγγιον, *eryngium*; *herba*; *sea-bolus*, or *sea-holly*.

ERYSI-PELAS; Ἐρυσίπελας, *erysipelas*; *tumor è tenui ferventique sanguine ortus, ignis facer*; *a swelling, full of heat and redness, commonly called the St. Anthony's fire*; *ex Ερωω, trabo*; *vel Ερυσθω, rubefacio*; *et πελας, prope, vel in vicinia*; *unde etiam vicinitraba, et vicinirubia dicitur*.

E-SCAPE; “*Ἐκαμβος, claudus*; *qui in latus procedit: Jun.*” properly “*limping*”; *ἄἘκαζω, claudico*.”—but this is very far from being analogous to our word *escape*: Skinner gives us three or four more etym. *vel ab ex*; *et capi, i. e. non capi*:—but then it would be Gr.: *vel ab ex*; *et campus, sc. è campo aufugere*:—but then again it would be Gr.:—Minshew, continues he, *violenter, ut solet, ab ex*; *et chappe, pallium, deflectit, ut qui sc. instar Josephi, fugiens pallium relinquit*: after which, he adds; *Hisp. escapara possit et deduci ab ex*; *et capo, caput*; *q. d. caput è laqueo eximere, seu extrahere*:—but then again it would be Gr.

ESCHAR: see **SCAR**, not as the right, but common orthography: Gr.

ES-CHEAT, Καλω, *cado, excasus*; *escaeta, escaeta*; *bona quæ accidunt domino ex eventu, et ex insperato*; *sc. per defectum sanguinis, vel delictum tenentis*: Junius defines it thus, *terra, vel prædia, quæ domino feudi obtingunt, ob delictum feuditantis, aut defectum hæredum*; *feudatorio nempe sine ullo hærede è vivis excedente*: *unde et ministri in hujusmodi escaetas inquirentes, Anglis escheatores dicuntur*: in common law it signifies *any lands, or profits that fall to a landlord within his manor, by way of forfeiture, or by the death of his tenant, dying without heirs*.

E-SCRITORE, commonly called *a scrutore*: see **SCRIBE**: Gr. it being only *a desk to write on*.

E-SCUIRE, commonly written *esquire*; Ἐσκιλος, *scutum*; *a shield*; *armiger*; *a shield-bearer, or one who carried the knight's shield*: *sæculo enim semibarbaro scutarius dicebatur*; *postea autem equarius, equorum præfessus*; *and the knight himself was stiled eques*.

ESCULENT, Βοσκω, *pasco, vescor*; *unde esca*; *food, eatables*.

ESOP, “*Αἴσωπος, Æsopus*; *from Αἴθω, uro*; *to burn*; *and Ὠψ, ὠπος, the face*: R. Ὀπιομαι, *video*: *Esop was so called from his black, and swarthy complexion*: Nug.”—but unless *Esop* was of a more black, and swarthy complexion than the rest of his countrymen, this appellation would have been ill applied: it were therefore greatly to be wished, that the Dr. and those gentlemen who have adopted the same interpretation, would have reconsidered it; and joined with Mr. Doddley in explaining it after the following manner: “we are assured from the best authorities, that both *Æsop*, and his wife *Rhodopis* were a remarkably handsome couple; for as *he* seems to have derived his name from the particular sparkling of his eyes, or the brightness of his countenance; viz. ab *Αἴσω*, the future of *Αἴθω, uro*; *to burn*; or *brighten*; and Ὠψ, *vultus, acies*; *countenance, or eyes*: so *she* is said to have derived her name from the beauty of her complexion (viz. Ῥόδον, *rosa*; *a rose*; and Ὀπισ, ab Ὀπιομαι, vel Ὠψ, ὠπος, *aspectus, vultus, facies*; *aspect, countenance, face*):”—when these two interpretations are compared, the preference will undoubtedly be given to this latter.

E-SPALIERS, “*vel spaliers*,” says Skinner, “*significant seriem, seu ordinem arborum fructiferarum, instar sepi, simul confitarum, et palis suffultarum*.”—this looks as if *espaliers* were derived à *palis*, quasi *paliers*; but the Dr. is rather of opinion, that they are derived from an equivalent word to *suffultarum*; viz. à Fr. Gall. *espaule, et spalla, et spatula*;—but still Gr. i. e. à Σπαθῆ, *spatula*:—however, *espaliers* seem to be more naturally derived à Πασσαλος, *pagulus, palus*; *a pole, or stake*; because they are generally staked.

E-SPECIAL; Ἐσπεω, σκοπω, per metath. *specio*; *to set to view*; *unde specificus*; *ex species, et facio*; *unde specialis*; *particular, proper, special*.

ES-PLEES; Πλεος, *plenus*; *ab inusit. pleo, impleo, expleo*; *to fill, to perfect, to complete*; *expletia, esplees*; *the full profits of land*.

ES-SAY, Ὀπος, Ὀπος. *sapor, sapio*; *to taste, savour*; *a specimen, a sample*.

ESSE; “*Cheshire dialect for ashes*; *skier the esse*; *skir the ashes, separate the dead embers*: Ray.”—but **ASHES** are Gr.

ESS-ENCE; Ὠ, Ουσα, Ὠ; Ουσα, *essentia, substantia*; *substance*.

ESSOIN, Αἴσα, Αυσα, *causa, excuso*; *to excuse*; *in law is the alleging an excuse by him that is summoned to appear at any court, and cannot come, for good reasons to be assigned*.

E-STAFET: “*vocabulum est, ut opinor, nuperrimè civitate donatum*; *Hisp. estafeta*; *Ital.*

stiffere; Gall. *estaber*; quod Hickefius non inconcinne petit ab Almann. *stap*; *stip*; Sax. *stæp*, *stapa*, *passus*, *gressus*, *pedissequus*: vide *step*: Lye's Add."—but STEP is undoubtedly Gr. as we shall see under the proper art.

ES-TEEM; Τιμῶν, τιμῶν, Εἰς-τιμῶν, *estimo*; to honour, regard, value; to make an account of any thing; to set the full value on any article.

ESTIVAL; Ἑστία, *focus*, *lar*; *Vesta dea*; *estas*; summer, beat; or any thing relating to *Vesta*, the goddess of fire; typifying purity.

ES-TREAT: this word is so distorted (as indeed most other words are that come from the old law Latin) that very few would suppose it could be derived from *extrahum*; and consequently from *Δρασσω*, *Δραγῶν*, *traho*, *trahum*; to draw, or drag; and from thence used to signify any thing taken, drawn, or extracted from another; thus *estreat* in old common law, is made use of even at this time to signify the copy or true note taken from an original writing; or any extract of it.

ESTUARY; Ἑστία, *estas*, et *estus*; any violent motion; such as the heaving of the sea in a frith; the ebbing and flowing of the tides, which have the appearance of boiling water, or water violently agitated by beat.

ETERNITY; Αἰών, quasi Αἰεί, et ων, interposito digamma *ævum*, *æviternum*, *atèrnitas*; time, without beginning, or ending; i. e. always subsisting, for ever existing.

ETESIAN, Ἐτησῖαι, *Etesia*; venti anniversarii, qui circa decimum, vel duodecimum diem ab ortu caniculæ spirare solent; annual winds, something like monsoons, which used to blow about the tenth or twelfth day from the rising of the lesser dog-star: R. Ἐτος, *annus*, unde Ἐτησῖος, *anniversarius*, *annuus*; yearly: these winds generally blow easterly.

ETHICS, Ἔθος, *ritus*, *mos*, *consuetudo*; rites, manners, customs: also books, and writings of moral philosophy.

ETHNIC, ἔθνος, *gens*, *natio*, à verâ fide aliena; Gentiles, heathens, idolaters, opposed to Christianity.

ETLE: "neque erat quod anxie de origine verbi *etle* cogitarem," says Jun. "quum statim occurreret *Θελω*, *εθελω*, *volo*, *statuo*, *censeo*, satis per se conspicuæ affinitatis verbum:"—to intend, design: and therefore it would have been better to have written it *etbel*, instead of *etle*.

ETYMO-LOGY; Ἑτυμολογία, *etymologia*, *originis verborum indicatio*; the true signification, and origin of a word: R. Ἐτυμος, *verus*; *true*; and *Λεγω*; *dico*; to say; unde *Λογός*, *sermo*; a word: Nug."—the Dr. is undoubtedly right with regard to the deriv. of this word; but perhaps not so with regard to the sense of it, notwithstanding

it is the only word in the Greek language, which he ought to have understood; but *etymology* has very little concern with the sense, or signification of words; it relates only to the origin; it traces the derivation; it fixes the root of words; and leaves it to custom to stamp the signification: so that derivation, and signification are two different things.

E-VADE, Βαδω, unde Βαδιζω, *vado*, *evado*; to get away; to escape.

EV-ANGELIST; Ἐυαγγελιστής, and that from *Ευ-αγγελιον*, *good news*; from *Ευ*, a particle of *good fortune*; and *Ἀγγελλω*, to publish, to tell: Nug."—this deriv. and interpret. are both of them just: it were only to be wished, that instead of *good news*, the Dr. had said *glad tidings*; since he is concerned with the word *Evangelist*: let me likewise observe, that by converting the Greek vowel *v* into the Roman consonant *v*, we have greatly departed from the true pronunciation of this word.

EU-CHARIST, Ἐυχαριστία, *eucharistia*, *grata beneficiorum commemoratio*; an action of thanksgiving: R. *Ευ*, *bene*; et *Χαρις*, *gratia*: Nug."—*mysterium sacræ cænæ*, quia pars ejus gratiarum actio cum beneficiorum per Christum partorum commemoratione conjuncta; an action or commemoration of the benefits obtained by the death and passion of Christ, made in the offertory of the last supper:—Clel. Voc. III, does not admit of this deriv.; but says, "that the ceremony of the eucharist was antiently, and primordially included in the car-casters, agapes, or feasts of grace, or reconciliation:"—but all seems to be Gr.; for *Ευ* is undoubtedly so: *car*, the heart as undoubtedly comes à *Καρ*; though Cleland affirms the contrary: and *east*, *easter*, and *feast*, all as evidently come from *Εδω*, *edo*; to eat, to feast.

EU-CHYMY, Ἐυχυμία, *bonus succus*, *bonus sapor*; a good temper of blood, and other juices, or fluids in the animal body: *Ευ*, et *Χυμος*, *succus*, *sapor*.

EU-CRASY, Ἐυκρασία, *bona temperies*; good temper; R. *Ευ*, *bene*; et *Κρανημι*, *miscéo*; to mingle: a happy composition.

E-VECTION; Ὀχεω, *vebo*, *eveltio*; a carrying forth; meton. *eveltionēs*; licences for stage horses, post warrants, and cockets at the custom-house for the exportation of goods.

EVEN, *smooth*; "non dubito quin corruptum sit à Lat. *æquum*: Skinn."—and there can be no doubt but that *æquum* is of Greek extract. as we have seen under the art. EQUAL: Gr.

EVENING, "Sax. *æpen* derivari potest ab *Αφανίζειν*, *auferre è conspectu*; tollere ex oculis, *obscurare*: videtur itaque tempus vespertinum sic dictum παρα τὸ Αφανίζεσθαι τὸν ἥλιον. τε και ἴμεραν, quod

quod solem pariter ac diem supprimat: sed quoniam passim in eximiis quatuor Evangeliorum Codd. M.SS. Cott. et Rush. εφην pro εφεν, scribitur, non malè fortasse εφην istud deducatur ex Αφαιραν, auferre, adimere; quod procedente nocte omnium rerum conspectus hominibus adimatur: Lye."—or, as Virgil says,

— ubi coelum condidit umbrâ
Juppiter, et rebus nox abstulit atra colorem.

Æn. VI. 271.

Clel. Voc. 169, and 190, says, "it is remarkable that the Celtic particle of *iv*, *ibb*, or *ivar*, in the sense of *privation* (the sun is understood) gives (origin to) the words *eve*, *evening*, *ivar*, *Iberia*, *Hibernia*, *Hebrides*, *Hispania*, *Hesperus*, *Vesperus*, &c. &c.:"—but he has not told us why, how, or in what manner, *iv*, *ibb*, and *ivar*, came to signify *privation*, any more than *mounting on horseback*: the reason seems to have been, because they all evidently descend ab Αφαιρ-ω, ex Απο, et αιρω, *capio*, *tollo*, *aufero*, *derimo*, *deprimo*; *to take away*, *deprive*, *diminish*: now it will perhaps be granted, that the Celts had no preposition answering to Αφ, or Απο, and their *iv*, *ibb*, and *ivar*, must have been descended and contracted from Αφαιρ-ω: since they all signify *privation*, or *diminution*; i. e. *declining*, *washing*, *setting*, as the sun, stars, &c.:"—let me however just point out another deriv. which has been already taken notice of, under the art. EBB-tide; viz. that Εβη signifies *abire*; quod Græci usurpant, says Junius, pro Απληθεν, Επορευθη, *recessit*, *abiit*; *it is gone*, or *departed*; i. e. *the sun is set*; *it is evening*.

EVER; Αιων, Αιων, *ævum*, *ætas*; *age*, *eternity*.

EVERY: Clel. Voc. 191. n. says, that "eve, in the sense of *separation*, *partition*, *division*, *privation*, gives our English word *every*, which means *single*, or *separately taken*:"—but EVE, as we have just now seen, is Gr.

EVET, EFT, or NEWT: Skinner, under the art. *est*, supposes it to be derived à Sax. εφαν, *æqualis*, à *cutis æqualitate* (*æquabilitate*) *seu lævitate*;—if so, then it may be derived from the same source with *even*, i. e. EQUAL; Gr.:"—and Clel. Voc. 142, says, "even the word *nef* signified antiently *a serpent*:"—but *nef* is only a contraction of *an est*; as *newt* is of *an evet*; and consequently they are all derived ab Οφ-ις, quasi Οφ-est; *serpens*; *a serpent*, or *species of serpent*.

EU-FRASIA: Clel. Voc. 166, observes, that "Gesnerus might well say he never met with the word *Euphrasia* in any Gr. or Lat. author: it is purely a term made out of the following words, *eu-por-ay's-eye*; *good for the ailment of the eye*; an *ophthalmic* in short:"—now, is *eu* Celtic or

Greek? *por*, likewise is Gr.: and is not *ay*, or *ail*, derived from αλ-γος, *dolor*; *pain*, or *grief*? and EYE too will presently be found to be Gr. likewise.

EU-GENE, Ευγενης, *Eugenius*, *claro*, et *nobili genere ortus*, *generosus*; *born of noble blood*; *well-descended*.

E-VIDENCE, ab Ειδω, *video*; *to see*; *an eye witness*, one who *saw a fact done*; whatever is *visible*, *manifest*, and *plain to sight*.

* E-VIL; Φαυλος, *malus*; unde Ant. Brit. et Cymræis, *yfall*, *pravus*; ac fortasse quoque ex hoc *evil* correptum est Anglicanum *ill*; quod vide suo loco: Jun." he offers however another etym. under the art. *ill*; "nisi forte judices detruncatum ex Ιλλος, *strabo*, *strabus*; quod antiquioribus sæculis *pravi corporis*, *pravum quoque animum* plerique judicabant, atque oculorum distortorum vitium inter præcipua *prava mentis* indicia numerabant:"—*whatever is wicked*, *base*, *distorted from good*;—or else it may be Saxon.

E-VISCERATE; Βοσχω, *pasco*, *vescor*, *viscus*, *ëris*; *a bowel*, or *entrail*; *viscus*, quasi *vescus*, à *vescendo*; quia *homines visceribus vescuntur*, *nurtiuntur*; *to embowel*, or *draw out the garbage*.

E-VITABLE, Αβιαομαι, *criminator*, *crimen*, *vitium*; unde *vito*; *to shun*, *avoid*.

EU-LOGIUM, Ευλογία, *eulogium*; *honestus sermo*; *a commendation*: Ευ, *bene*; et Λογος, *sermo*: see E-LOGY: Gr.

EU-MENES, Ευμενης, *easy*, *sweet*, *agreeable*: R. μενος, εος, τὸ, *mens*; *the mind*: Nug."

EUN-UCH, Ευνηχος, *eunuchus*, *spado*, *continentiam servans*; *a continent man*: Ainsworth derives this word απο τῆ Ευ νῦν εχεν, quod *bene affectam habeat mentem*;—but this is not so good a deriv. as the following from Hederic, after Vossius; ex Ευνη, *cubile*; et εχω, *babeo*, *servo*, *curo*;—because their very first institution was *to have the charge of the seraglio*; *to be a sort of chamberlain*: Ευνηχος, ὁ μὴ δυναμενος, ἀλλ' ὁ βυλομενος φιληδειν.

EU-PHEMISM; Ευφημισμος, *euphemismus*; *figura rhetorica*, quâ *res ingrata nomine non ingrato effertur*; *when an offensive thing is expressed by an inoffensive word*; as when, instead of *mortuus est*, we say *excessit*, *decessit*, *obdormivit*: or when, by an abrupt pathos, we suppose it; or when the evil is transferred to some other: both which are found in this expression of Terence: *Itane Cbrysis? Hem! nos quidem pol' miseram perdidit*. Andria. IV. 5: R. Ευ, *bene*; et Φημη, *fama*.

EU-PHONY; Ευφωνια, *euphonia*, *bona vox*, *suavis pronuntiatio*; *a good voice*, *pleasing pronunciation*. Ευ, *bene*; et Φωνη, *vox*.

EU-PHRASY; this is the general, but not

the true orthogr.; which, according to Clcl. Voc. 166, ought to be *eufrafy*; however, Nug. in order to be right, has given it both ways.

EU-PHROSUNE; Ευφροσυνη, *Euphrosyne*, *læticia*, *gaudium honestum*; a modest cheerfulness, a holy rejoicing: ab *Eu*, bene; et *Φρον*, mens; a good mind, a gentle disposition.

EUR-OPE; Ευρωπη, *Europa*, the daughter of *Agenor*, king of *Phœnicia*; Jupiter is said in the form of a bull to have carried this lady from *Phœnicia* into *Crete*; and from this incident, is by some imagined to have given her name to that quarter of the globe, which has continued to this day: but this, we may suppose, is but a vague opinion; for what has *Crete* alone to do with all the rest of *Europe*? can we imagine that *Europa* should have given her name to all the rest of *Europe*, when that transaction was confined to *Crete* alone; and yet we find that *Crete* has lost that appellation, or perhaps never had it: however, let what will have given origin to that appellation, it would then be derived ab *Ευρος*, *latus*, broad; and *Ωψ*, *vultus*, or *oculus*; unde *Ευροπια* *Zeus*, the broad-eyed *Jove*: but Clcl. Way. 26; and Voc. 206, says, "*Europe* itself signifies a land facing or opposite to the East; *Ευρος*, and *Ωψ*, at length prevailed, and continues in force to this day:"—here are two or three little mistakes; two certainly of the press; for it should have been printed *Ευρος*, not *Ευρος*, and *Ωψ*, not *Ωψ*: but here we may doubt whether *Ωψ* be Greek for opposite: *Europa* seems to be rather a contraction of *terra Euro opposita*; and consequently derives ab *Ευρος*, *Eurus*; the East; and *Θω*, *pono*, *positus*, *oppositus*; that is, a region opposite to the East: whereas *Ευρος Ωψ* would be literally broad-faced; not opposite to the East, as *Europe* properly signifies.

EU-SEBIUS, Ευσεβιος, *Eusebius*; pious, godly: R. *Ευσεβης*, *pious*, *religiosus*; ex *Eu*, bene; et *Σεβομαι*, *veneror*; to venerate, adore, or worship.

EU-TYCHES, Ευτυχης, *Eutyches*; happy: R. *Eu*, a particle of good luck; and *Τυχη*, *fortuna*; *fortune*: Nug.—since this deriv. is just, we might have supposed the Dr. would have explained it *fortunate*, rather than *happy*; for, as every happy man is more than fortunate, so every fortunate man is not happy:—happiness and good fortune are not always compatible; though misery and misfortune are inseparable companions.

EWY, Οἰς, οἶος, *ovis*; a female sheep.

EWY, "Υδωρ, ὕδρια, *hydria*; vas aquaticum, *fitula*; a laver, or vessel to hold water; a water-pot, or water-bottle: Casaub."

EX-AGGERATE; Χειρῖζω, *gero*; to bear, to carry; *aggero*, quasi *ad-gero*; unde *agger*; to heap

up, make a mound; *exaggero*; to heap on high; to enlarge an account, to make a pompous narration.

EXAMINE, Απιω, Εξαπιόμενα, five Εξημίμια, ac *Æol.* Εξαμίμια, unde *examina*, ab *examen*; a swarm of bees; because conjoined, and united together in a cluster: it signifies likewise the thong that was antiently tied to the javelin, in order to draw it home again, after it had been cast: and also the tongue, beam, or needle of a balance; and from thence the word *examine* has been made use of to signify any trial, scrutiny, or search into things.

EX-ANGUOUS: though this be the general method of writing this word, yet the true orthography ought to be *exanguous*; as the deriv. evidently proves; otherwise it looks as if it were derived from *ANGUIS*, a snake; which would be false deriv.: see therefore *EX-SANGUOUS*, or rather *SANGUINARY*. Gr.

EX-ARCH, an emperor's viceroy: see *ARCH*. Gr.

EX-CELLENCE, Εξω-κελλω, Κινω, five Κλινω, *cello*, *celsus*; *excello*, *excelsus*; to move; to go beyond; to out go in loftiness, nobility, or any qualification: Clcl. Voc. 211, would derive this from "*cell*, in the sense of *mountain*; which," says he, "is the etimon of *excelsus*, *excellens*, *culmen*, and *collis*; and many other words importing eminence, height, hills, &c.:"—but *cell*, *coll*, *collis*, and *bill*, all seem to originate à *Κολ-ωνη*, vel *Κολ-ωνος*, *collis*; a bill; contracted to *coll*, &c.

EX-CEPT, Καπιω, αποδεχεσθαι, *Hesych.* *capio*, *exceptum*; to cause a restraint, to make a distinction.

EX-CERPTION, Καρπομαι, Καρπιζω, *carpo*, *excerpo*, *excerptio*; a picking, culling, chusing.

EX-CESS, Χαζω, χαδω, *cedo*, *excessus*; a going out, or beyond due bounds.

EX-CHANGE, or barter } "Αμειβομαι, Καταμει-

EX-CHANGE-Royal } βομαι, per syncop. *cambio*, *permuto*; to change, or traffic; unde *excambium*; *bursa*; item *basilica mercatorum*, sive *locus*, in quo mercatores ad emendas, vendendas, permutandasque merces conveniunt: Jun.—that noble edifice in London, where merchants, and foreigners, from every known quarter of the globe, assemble, to transact their business: the emporium of trade.

EX-CHEQUER: *scaccarium*, *fyfus*; the publick treasury: Clcl. Way. 113, n, says, "*ey's* check signifies a law-control; not improbably thence was formed our word *Exchequer*:"—but both *EY*, and *CHECK*, are Gr.

EX-CIND: though this is the common method of writing this word, yet etym. proves that it ought to be written *EX-SCIND*: Gr.

EX-CLUSION, Κλειω, *claudio*, *excludo*; to shut out.

EX-CREMENT, "Εκκρισις, *secretio*, *egestio*: R. *Κρινω*, *cerno*; to separate: Nug."

EX-CRESCENCE,

EX-CRESCENCE, *ἔκραιω, ἔκραινυμι, creco, cresco, cresco, excrescens; growing out, an increase.*

EX-CUSE; *καίω, cado, casum, excuso; to allege in defence: though we might rather derive it ab Ailia, vel Aioa, pro quo Æol. Αἰσα, causa: a design, purpose, reason alleged.*

EX-CUSSION; *Gr.: in law it signifies a strict inquiry into a debtor's estate; and a detention of his goods, till full payment be made: perhaps this is what is meant by an execution, which signifies the last performance of an act, as a fine, or a judgement.*

EX-ECRABLE, *ἄγιος, sacer, sacro, execro, execrabilis; cruel, horrible, detestable; a curse, ban, detestation.*

EX-ECUTION, *ἑπομαι, quasi equomai, sequor, π in q verso, sequor, exequor, or rather exsequor; to follow after, pursue to the uttermost.*

EX-ECUTOR, from the same root: though the Latins did not use their word *executor* in the same sense we do; for they seem to have meant by *executor* what we call an executioner; and the sense we have given to our word *executor*, corresponds with their word *secutor*, which signifies both a follower, or attendant, and also one who succeedeth a dead man; says Ainsw. though we have adopted that word under the appellation of a sequestrator, or one who succeeds to the goods of the deceased without a will: however they are both derived from the same root; and as summus ille vir Jos. Scal. in notis ad Manilium docet (says Voss. under the art. *sequor*) *secutor est qui Græcis ἑπίδοτος, aliterque Latinis subdititius; Martiali etiam supposititius appellatur: in vet. Glossis tertiarius vocatur; quia nimirum altero interfecto tertius sufficeretur: secutor igitur Appuleio (and executor in our language) simpliciter est, qui sufficiebatur, altero interempto; a person who supplies the place of the deceased, by acting according to the will.*

EX-GETICAL, *ἑξηγητικός, exegeticus, enarrativus, ad explicationem pertinens; explanatory: R. ἔξ, et ἡγεομαι, ab ἄγω, duco; to lead, conduct.*

EX-EQUIES, *ἑπομαι, quasi equomai, sequor, exequor, or rather exsequor; unde exequie, i. e. sequor pompam funebrem ad sepulturam; to follow a deceased friend to burial.*

EX-EXERCISE; *ἀρχειω, arceo, exercitatio; use, practice, custom:—but H. Voss. much more reasonably derives *exerceo* from ἑξέρχω, (if there be any such word, for none of my lex. afford it me, though the deriv. is evident enough; viz.) *ex Eργον, opus; work, labor, toil.**

EX-ERT, *σπειρω, sero, exero; ab ex, et sero; to thrust out, put forth, discover, shew, do to the utmost.*

EX-ETER; *ex, ox, and ux, with many other dialects, signifying a river, are only so many strange deviations from ὑδωρ, as will be seen under the art. OX-FORD. The latter half of this compound *Ex-eter* is a Sax. dialect of *castrum; a castle; viz. caster, chester, ceter, eter: consequently Gr.; see CASTER:—so that *Ex-eter, or Esk-ceter, signifies a city, town, or fortified castle, standing on the banks of a river.***

EX-HALE, *χαλαω, χαλῶ, halo, respiro; exhalatio; a fume, vapor, breathing out.*

EX-HAUST, *ἄρω, haurio, haustus; to draw out, consume, waste; to empty, or drain dry: Voss."*

EX-HIBIT; *ἄβω, habeo, exhibeo; to shew, expose, make appear.*

EX-IGENCE, *ἀγω, ago, exigens; driving, forcing, compelling, demanding, requiring.*

EX-ILE, *ὄλος, totus, solus, solidus, solum; ut sit quod Græcè ἐμπεδον, solo firmiter fixum; exul; extra solum patrium ejectus, exilium, banishment, driven from one's native country. H. Vossius has derived *solum* ab ὄδος, *solum, pavementum; the ground, soil, earth.**

EX-IST; *ἵστω, ἵστημι, sto, existo; to be, to have being; to appear, rise, to take origin.*

EX-IT } *ἔξιμι, exeo, exitium, exitialis; to go out, to depart; destructive, deadly; a going forth, leaving, quitting.*

EX-ORBITANT, *κυρτός, urbus, urvus, curvus, orbis, exorbitans; irregular, deviating from the common track, extravagant, unconscionable.*

EX-ORCIST, *ἑξορκιστής, exorcista; he who conjures, and drives out devils: R. ὄρκος, an oath: Nug."—or incantation.*

EX-ORDIUM, *ὄρω, orior; exordium; a beginning; nam ordior, iri, fit orsus, et orditus; ab orior; inferto d; ut à caneo, candeo: vel ab inusitu ὄρδω, unde ὄρδημα, i. e. lama carpta, et operi parata: Hesych. sane ordiri, sive exordiri, et detexere, sive pertexere, opponuntur: a preamble, introduction.*

EXO-TIC, *ἐξωτικός, exoticus, peregrinus; ab ἔξω, extra, foras; extraneous, foreign; and τῆλυ, pario; born, bred, or brought up abroad: or perhaps this word is no compound.*

EX-PAND } *vel à πέλω, pando; vel à EX-PATATE } Φαίλος à Φαίω, luceo, appareo, panditur, expando; to open, display, spread abroad, like a flower:—this latter is Ainsw. deriv. of the verb *pando, ēre; but he would have been much happier in his translation, if he said, Φαίω, φανῶ, quasi φαίνω, pando; and then all would have been right.**

EX-PECT, *σπεύωμαι, speō, expecto; to look, to watch, to wait for; to be in constant, earnest attention.*

EX-PEDIENT

EX-PEDIENT } Πες, *pes, pedis*; *pedio*, inusit.

EX-PEDITION } *expedio*; to get in readiness: unless we chuse to derive it from Σπουδή, *festinatio, sedulitas, instantia; haste, burry, alertness.*

EX-PELL, Αφαιρω, αφιλον, ab inusit. Απελλω, *pello, expello, uli, ulsum*; to drive away, to banish.

EX-PENSE, Δαπανω, *consumo*: or rather from *pendo, expendo*; to lay out money; to be at any charge, or cost.

EX-PERIENCE } “Περα, *experientia*: Nug.”

EX-PERT } —this word Περα gives origin to Περαω, *tento, conor*; to try, endeavour.

EX-PLOIT: Junius derives it ab *explicare*, quomodo aliquis dicitur *explicare, vel expedire res intricas*: Skinner has preferred this before *expletum*; secundum Minsevum: but we might rather have adopted this latter deriv. if it had been the original word; but since it is only a derivative, we may trace it up to Πληρω, *impleo, à Πλεος, plenus*; unde Εκπληρω, *expleo, expletum*; any transaction fulfilled, accomplished, completed.

EX-PLORE, “ab *ex*, et *ploro*; quo antiqui pro *explorare usi sunt*; sed postea pro *perspicere, et sagaciter inquirere*: Festus;” to seek, and search out: but if this *ploro* be the primitive of *de-ploro*, it is Greek: see DEPLORE. Gr.

EX-POUND, Ω, *pono, expono*; to set forth to view, to expose, teach, or explain.

EX-QUISITE: Ερομαι, Ερομαι, Ερω, *quæro, exquisitus*; searched into very curiously, scrupulously; most exact; choice.

EX-SCIND, Σχιζω, σχιζω, quasi σχιζω, *scindo, excindo*; to cut out, or off.

EX-STACY; Εξισταμι, esto, *extasis, animi deliquium*; a trance, an astonishment:—to convince us in how fluctuating a state the orthogr. of our lang. is, or at least, that it is not even yet established; both Nug. and Upt. have given us this word, and both of them have spelt it differently; the Dr. having written it *ecstasy*, and Upt. *extasy*, tho’ both of them have properly derived it from Εξισταμι.

EX-STINGUISH; commonly written *extinguish*, without an *s*, and that indeed is sufficient for the tongue, and pronunciation; but not for the eye, and derivation; for this word is compounded of *ex*, and *stingo*, or *stinguo*; not of *ex*, and *tingo*; for *tingo* signifies to *tinge, dip, or wash*; but *stingo, or stinguo*, signifies to *put out light*, i. e. to *extinguish*; and this again is derived from Στιζω, *pungo*, and therefore the *s* ought certainly to be retained: sometimes this word *extinction* signifies *death, destruction; the final period of a family, or title, which then becomes extinct*; but in all these significations, it is derived from the same root: custom indeed has

established a different orthogr.; but then it would be as easy for custom to establish a right, as a wrong method; and it is etym. will point out the true, if we will but comply with her directions.

EX-STIRPATION, commonly written *extirpation*: here again we have another instance of false orthogr. (if we may call it so) introduced thro’ custom; for this word is derived from Πίζα, *stirps*; and not from *tirps, or tirpation*, for there are no such words in any language: Πίζα, *stirps* signifies *the root, stem, or stock of a tree*; and *extirpation* signifies *the plucking up any thing by the roots; the intirely eradicating it; like a tree, whose branches, trunk, and roots, are utterly destroyed.*

EX-SUDE; here the *s* supplies the place of the aspirate; for this word is derived from Ἴδωρ, *aqua, unde sudor, exsudo*; to sweat out, to distill, or drop down, like gum, &c.

EXTERIOR } Εξω, *extra, exterus, exterior*;

EXTERNAL } *outward, external.*

EX-TOLL; Ταλω, *tollo, extollo*; to lift up, praise, commend.

EX-TORSION; Τορνωω, *torqueo, extorsus*; extorted, wrested by violence, or compulsion.

EX-TRA; Ερα, *terra, ex terra*; veteres enim *tera* dixere; Ennius, *tra*; any thing out of the earib, or any other body, or substance; and from thence used to signify all external, or exterior objects, or subjects: If. Voff.”—though with Gerard, we might rather suppose, that the Lat. præpos. *extra* was derived from the Greek præpos. Εξω, or Εξωθεν, *extra; without*, in opposition to *within*.

EX-TRICATE, Θριξ, *τριχος, capillus, villus*; a bead of hair, a shaggy mane, a lock of wool: metaph. any entanglement, or difficulty.

EX-ULTATION, Αλλομαι, *salio, salto*; exulto, to skip for joy.

EX-UVIÆ, Συω, *suo, exuo, ui*; εκυvia; clothes left off; spoils taken from an enemy; also the skin, or slough, of a snake, &c.

EY: Clel. throughout his Vocabulary, contends that this is a Celtic word to signify *law*; but it seems to be nothing more than the first syllable of the verb Λεγω, *dico, jus dicere*; unde *lex*, without the prepositive Λ, thus *e, ee, ey, l’ey, lex, law*; according to his own division of the word *par-l’ey-mot*:—and yet there may be other derivations of this word *ey*, according to the different senses it bears; as may be seen under the several articles required.

EYAS hawk } this is more proper ortho-
EYE of pheasants } graphy than *nias, nyas*, or *nye of pheasants*; however, since custom has adopted the word *NYAS*, the reasons will be given under that art.

EYE;

EYE; “*Εἶδω, video; to see: Upt.*”—perhaps this may be the proper deriv.; but our word *eye* is not derived so immediately from the Greek; and by abbreviation: we may rather think with Jun. that it is derived from the Gr. through a Northern channel; and it is remarkable here to observe the sameness as to sound in all these following lang.: I shall begin with the Greek, and not take the rest in the order Junius has given them; but as they seem to descend naturally from that great source, viz. *Αυγη*, *Almann. auga, vel ouga; Cimbr. aug; Goth. augo; Lat. oculus; Slav. oko; Belg. oog; Sax. eage; Dan. aye; Engl. eye; immo, quod magis huc facit Αυγαι* Nicandro in *Alexipharmacis, ut lumina apud Latinos, sunt oculi; those noble organs of vision.*

EYE-BROW: “*Sax. ezan-brægh, oculi-palpebra: vide eie, and brow: Lye’s Add.*”—but both those words, as we have seen, are Gr.

* **EYRE:** *Ἰνμι, Ew, inusit. eo, vado; justiciarius in itinere, itinerarius; a judge on his circuit: or, if this should not be thought the proper etym. we must have recourse to the Sax. Alph.*

F.

FABLE, “*Παραβολη, fabula; by changing Π into F; and by contract.: Upt.*” though Vossius derives *fabula* à *Φωω, φῶ, φημι, for, faris, satur; to speak, tell, relate: Clcl. Voc. 1,* would derive this word from the Celtic; and doubts if “*Παραβολη* be a Gr. word:”—be that as it may; he would derive both *parable*, and *fable*, from *babul*: “*now ul is only accessory to bab; and nothing is more clear,*” says he, “*than that the f and the b were convertible letters:—*now then, *bab* and *fab* are the same; consequently may both of them be derived as above, à *Φημι, i. e. Φωω, φω, unde for, fabor, fabulor, parbabulor; fabula; a fable, a mere story, a piece of prate.*

<p>FABRIC FABRICATE FACE FACILITY FACINOROUS FACT FACTION FACTIOUS FACTITIOUS FACTOR FACTORY FAC-TOTUM FACULTY</p>	<p>there is not an article (for all these words originate from the same root) has caused me more trouble than this now before us; from which many others likewise may be deduced: let us endeavour then to fix the true deriv. of the verb <i>facio</i> here, and all the others will be established of course: Vossius then, begins with, “<i>fortasse facio à Φωω, hoc est λαμπω, luceo; vel ab aliquo ejus derivato, quale Φανειν, edere in lucem, luci dare; ut Tullius locutus:—</i>this very authority alone is sufficient</p>
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to make me hesitate: but Voss. goes on: “*aut à Φασις, apparitio, conspectus: sane, qui rem facit, dat eam luci, atque ut conspiciatur, facit: ab Ακωω, idem quod Ακωωμαι, facio, reficio:—*but I can find no such verbs: there is indeed a participle *Ακωωμενος, sanans; part. præf. med. Ion. et Poet. pro Ακωωμενος, à verbo Ακωωμαι, sano; which may perhaps answer to reficio, in Voss.—*there is however another short deriv. which he has produced from Hesych. that has staggered me more than all the rest; viz. these two words *Φανειν, ποιειν: now Φανειν certainly sounds very much like facin, facere; and that Φανειν signified ποιειν, there can be no doubt: but Voss. Eustath. and Hesych. allow, that Φανειν idem significat quod Φανειν: so that now we are brought back again to the former difficulty; viz. to admit that *luceo, and facio, bear the same signification: whatever they might do in Gr. it appears to be a very forced construction in Lat.:—*as for the long remainder in Voss. I shall not proceed any farther; because it is nothing more than establishing a long list of deriv. when once he has established his principal verb; but as that is not the case at present, let me now endeavour to produce another; viz. à *Φωω, fio, gigno, nascor; which, both in idea and formation, will be found much nearer to the verb facio, than any of the others: for instance; Φωω is the chief cause of formation; inasmuch that it gives origin to Φωσις, natura; the great operative power in the production of all things:—now, how all things can be produced without being made, would be difficult to say; but millions of things may be made, without being produced to light, and which have never yet been seen by mortal eyes; I mean among the heavenly bodies:—since then, production, and formation, have undoubtedly a much nearer connexion with each other, than production and light, let us trace this verb Φωω, and shew that it really signifies both production, and formation: there will be no difficulty in allowing, that Φωω gives origin to *fio; and if to fio, then consequently to facio; for if we trace these two verbs, we shall find a wonderful connexion between them; thus, fio, fis, factus; and facio, feci, factum, factus: can these two verbs now come from different roots? shall fio originate from Φωω; and facio derive from Φωω, Φανω, Φωσκω, and Φωσις? or will it not be more reasonable to allow, that both fio, and facio, with all their derivatives, take their origin from Φωω?—*this consideration therefore is humbly submitted.**

FACETIOUS: Vossius observes, that Donatus derives the word *facetus* à *facio; “facetus est, qui facit verbis quod vult: aliis facetus quia imitando*

imitando se alium facit:—if this be the true origin, it would be evidently derived from the foregoing art.; but we shall see presently a better deriv. after we have observed, that Perottus supposes, *quia facetiæ verborum sint, non factorum*, that it therefore originates à *fari*: but, as Voss. very judiciously observes, “*adversatur primæ syllabæ modulus:*” of so great weight is the measure of syllables in fixing the true etym. of any word:—since therefore, neither of these deriv. pleased this great critic, let us now proceed to consider his own: he says, *facetus dicatur, quasi favens cætui; the wit of the company:*—if this be the true origin, we may be enabled to trace it up to the Gr. thus; *faveo* à Βοηθω, *juvo*; vel potius, *quia prima in favere corripitur, cum Jos. Scal. deducemus à Φαω, Φημι, unde Φανειν, et Φαυσκειν, quasi favesco, faveo, dicere:* the word *cætus* is undoubtedly derived ab *Εω*, unde et *Ειμι*, τὸ Πορευομαι, *eo, vado*; unde *con-eo*, i. e. *co-eo*; unde *cætus*; an assembly, or company of friends, met together.

FADE; Βαδιζω, *vado*; to go; it is gone: vel à Σφαδαζω, *animam ago*; to die, to give up the ghost: or else *fade* may be derived à *fatuus*; *vapid, tasteless, inspid*: consequently Gr.: as in **FA-TUITY**.

FÆCES } Πηγνυμι, *figo*; unde *fæx, fæces*;
FÆCULENT } quasi *fixa, sive affixa vasi*;
 unde *fæculentia, fæculentus*; lees of wine, which are generally fixed to the bottom and sides of vessels.

FAGOT, “Φακος, *fascis*; a bundle of twigs, or rods: an old word, from whence they have kept Φακελος, *fasciculus*: Nug.”—there can be no objection to this deriv.; but then, according to this etym. we ought not to write it **FAGGOT**, since the original is Φακος, not Φακκος.

FAIL; Φηλω, Φηλος, *impono, decipio; impostor, fallax*; it deceived my expectation; it balked my hopes.

F AINT, Αφωνια, *defectus vocis, tremor, singultus, et altum silentium*; a loss of utterance; a trembling, sighing, and total loss of speech.

F A I R, beautiful:—even Skinner acknowledges, that feliciter alludit Gr. Φαιδρος, *bilaris, alacer, splendidus*: and the observation he adds afterwards is very just; Minsh. à Gr. Φαερως, quod nescio an usquam reperiatur, deflectit.

F A I R, or market; “Φορια, *forum*; vel Φοριον, *m r es*; a market, where people meet to buy and sell; and whither they transport and carry plenty: R. Φερω, to carry: others again like to derive it from *feriæ*, which, in antient inscriptions, occurs in this signification: see Spelman, and Monf. Menage: and *feriæ* comes from *Εστιαν, diem festum agere*:—for which reason formerly they used to

write *festæ*, as may be seen in Velius Longus; now *fairs* are commonly kept on festival days: Nug.”—Ciel. Way. 79, tells us, that “the *feriæ* were the same as *term-time*; from the circle of the *May*; before that custom was obsolete in Italy:”—and in p. 73, he had told us, that “when the days consecrated to the administration of justice came on, the declaration was made by hanging a garland on the *May-pole*; this, by a common variation of the initial (as of *fas* for *May*) was called the *fair*, or *say-in*, i. e. the *May-pole crowned*:”—but still it is Gr. as we shall see under the art. **MAY**: and *ir* is visibly descended either from γυρ-ω, or from κηρ-κος, in the sense of *surrounding*, or *crowning*.

F A I R I E S, “Φηρες, i. e. Φηρες: so the Centaurs were called;

Καριςοι μιν εσαν, και καριςοις εμαχοιλο

Φηρσιν ορεσχωοισι’——

Il. A. 268.

and Ulysses, in the Cyclops of Euripides, calls the Satyrs, Φηρες: Upt.”—this is a very just deriv. and from hence we may observe, how strangely some words degenerate from their original signification: here we find *Centaurs* called Φηρες, and *Satyrs* called Φηρες, i. e. *giants and monsters*, called *fairies*:—there is however a much more judicious deriv. given by Ciel. Voc. 82; where he says, that “the word *fée*, or *fairy*, is in the original tongue a female minister of justice: nothing is in history more clearly attested than this employ and capacity in the Celtic women for judiciary offices: the word *fée* is only a variation of *may*; and *fairy*, or *mair-wee*, a female judge:”—he then proceeds in the next page to shew, that “*ey*, or *may*, is the origin of *ay*, and *may*, in the sense of a bough, wand, or pole; meaning legal power, and justice:”—the sense now of this word having been thus established, it would be more proper to refer the derivation of it to the art. **MAY**: Gr.

F A I T H; Πισθη, πισθη, *fido, fides*; truth, credit, belief: or perhaps *faith* may originate à Φημι, Dor. Φαμι, unde *for, faris, fatus*; unde *vates*, unde *vaidbs, faidbes*; teachers of the word, the *faith*: or rather *faith* may come from Αω, *audio, aio*; to bear, or speak; as we sometimes express it, upon my word, my say.

F A L C I O N, Πελεκυς, *falecus, falces, falces, falcatus*; a book, scythe, sickle, a crooked sword.

F A L C O N, “Φαλκων in Suid. a bird of prey: Nug.”

F A L L, “Σφαλλω, *supplanto, prosterno*; Σφαληνωαι, *lapsum esse*; to supplant, overturn, or throw down: Upt.”—Junius derives *fall* à Βαλλεσθαι, *projici, abjici, rejici, cadunt enim projecta*.

F A L L A C Y, either from the foregoing root, in the sense of *decipio, fallo, fallacia*; *deceit, fraud, craft*;

craft; vel à Φηλῶ, *impono*, *decipio*; *to impose on, or deceive.*

FALLOW-*deer*; Φως, Φωσκω, *fuscus*, *flavus*; *tawny*, *fallow-color.*

FALLOW-*land*; “*novale*; parum detorto sensu,” says Skinn. “à Sax. *fealga*, *fealh*; *fealz*, *occa*; *a barrow*.”—it should have been printed *a barrow*; meaning a piece of ground newly broke up, which has lain long without bearing a crop, and is now come under the plow, and *the barrow*: however, we may rather be of Cleland’s opinion, (Way. 85) where he tells us, “that there is no coming at the radical of this word by the sound; *fallow* depends intirely on the sense, which arises from one of the antientest customs: *the mallow*, or *mallow* (for the last *m* in *mallow* liquifies) was in Britain nearly what the *campus Martius* was to the Romans: the *mallow-mot* differed from the *wittenagemot*, in that the first was the general assembly of the whole nation; the other only of the *principals* of the land: this assembly was held on the *commons*, either adjacent to the *caër* (*town*) or appropriated to that purpose by the people:—this spot of ground, which undoubtedly derived its name from the *meeting*, or *community* of *Mallum*, or *Mallow*, was so inviolably privileged, as never to be inclosed, or cultivated, as private property; thence the word *mallow* became generalised, and applied to grounds that lay *unsown*: the *m*, in the antient British, deflecting into *f*, gave the word *fallow*.”—having thus arrived at the true meaning of the expression *fallow-land*; and having seen that it originates from the *mallum-mots*; the derivation of this word will more properly be considered under that art.: Gr.

FAME, Φημη, *fama*; *renown*, *glory.*

FAMILIAR } Οἰμιλία, Æol. Φοιμιλία, Hesych.

FAMILY } ποιμιλοσάν, οἰμιλοσάν: illud autem ab Ἄμα, Ὀμηλία, ex Ὀμη κλισθαι: unde *famul*, *famulus*, *familiaris*; *a servant*, *attendant*, *acquaintance*, or *friend*; *one living in the same house*, *a near relation*: Clel. Voc. 144, n, of opinion, that “*fam* converts from *mam*, *mother*; and *fam*,” he says, “is radical to *family*.”—consequently Gr.: see MAMMA. Gr.

FAMINE, Φαγω, inusit. Φαγειν, *comedere*, *fames*; *lunger*: this is the second or third instance, in which the derivative bears a contrary sense to the original: Φαγειν signifies *to eat*; and *fames*, *famine*, *the having nothing to eat.*

FANATIC, Φαω, φω, Φημι, *for*, *fando*; *fanum*; *fanaticus*; proprie de sacerdotibus, qui *insanire* videbantur, aut *furere*, cum è *fano* darent *responsa*: hinc sumitur pro quovis *furioso*, et *insano*; *a frantic*, *mad enthusiast.*

FANCY } see these words written with a FANTOM } PH: Gr.

FANE: apud Ciceronem, in M.S. *fanus*, non *fanum*, à Ναος, Æol. Ναφοs, by transposition *Fanus*, *templum*; *a church*, or *temple*; when written *phane*, it signifies *the weather cock*, on the top of the *church*; and then originates from a different root; as will be seen under that art.: in the mean time let me observe, that Cleland all along contends, that *fan*, and *fane*, are the same with *mein*, *mon*, or *myn*; and that they signify *a stone of sanctuary*, *an asylum.*

FANGS, “Εμφῶναι, *adbærere*, *amplecti*; Εμφῶναι ταῖς χερσὶ, *manibus amplecti*, et *firmiter tenere*; *to hold any thing strongly both with teeth and claws*: Cafaub.”

FANGLE; Φεγγω, *tingo*; *to fashion*, *frame*, *contrive any thing*: but Skinner would derive “*fangles*, *capta*; à verbo *penzan*; *suscipere*, *rem aggredi*.” however, not altogether pleased with this deriv. he exclaims, “*sed gratiis omnibus litavit vir eximius Doctus Th. Hensh. qui dictum putat quasi new-evangells, i. e. nova-evangelia*.”—what a pretty play on words!

FANTER-KIN; Lye, who writes this word broad, “*faunterkin*, supposes it to be derived ab Æcl. *fante*; *juvenis*, *juvenculus*; hinc Ital. *fante*, *servus*.”—this is by no means the ultimate deriv. which is undoubtedly Gr. thro’ the Belg. or Germ. tongues; as evidently appears from its composition: in the first place, Lye acknowledges that *faunterkin* signifies vett. Angl. *infantulus*, *pusto*:—now can any thing be more plain, than that *faunterkin*, or rather *fanterkin*, is derived ab *infans*; and that *infans* is derived à Φημι, *dico*; unde *for*, *faris*, *fatus*; *fans*, inus. unde *infans*; *a child*, or *baby*, who is *unable to speak*: *in-fans*, an *infant*, undè the diminutive *fanter*, with the Belg. or German termin. *kin*, or *child*; which is likewise Gr. ?—so that the whole word *fanterkin*, signifies any little poppet *unable to prattle.*

FAR

FARTHER } Πορρω, *longè*, *procul*; *at a distance.*

FARA-MUND; otherwise written *Pbaramond*, and *Pbaramund*:—if what Verst. says be true, that *fara*, or *faira*, signifies *fair*; and *mund* signifies *mouth*; or *sine-speaker*; then we might suppose that this word was not Sax. since both *fair*, and *mouth*, are Gr.

FARCE; *comicae facetiæ*; et est *comædia*, vel *tragædia*, *fabula*, *mimus*: but we have already seen that FACETIOUS is Gr.

FARCY, *to stuff out*; Φρασσω, *constipo*; φρασῶ, Φραξιλον, by transposition Φαξιλον, *farcio*; *to stuff*, *to cram*: vel à Φη, Φηρον, *far*, *farris*; *corn*, *flour*; *a pudding.*

FARDEL; Φακελος, quasi Φαρδελος, *fasciculus*; a *pack, truss, or bundle*.

FARE, or *feasting*; Ἴερα, sc. ἡμεραι, *dies sancti, feriæ; holidays*; from the solemn feasts held on those days: "affine quodammodo videtur huic acceptioni, quod Φηρος, Hesych. expon. ἡ τῶν αρχαιῶν θῶν τροφη: Jun."—*good fare: he fared sumptuously every day*: but *fare-well* seems to originate from a different source; as will be seen in the next art.

FARE, or *passage* } "mistaken for diet; since
FARE-WELL } we call *meat, fare*: Verst."
 —the good old gentleman is right so far; for we say a *thorough-fare*, meaning a *passage through*; I paid the coachman for my *fare*, i. e. for my *passage*; and we say *fare you well*, meaning *pass you well*; I wish you a *good journey*; but then these words seem to originate à Φερω, *porto, fero; to carry*; meaning the stipulated sum paid for conveyance; or the wishing a person a safe proceeding; unde Sax. *faran, ire; to go*.

FARE, *find, or feel one's self*—*how fare you?* originates from the foregoing root, in the sense of *habere, agere*; thus, "Φερισθαι κακως, Φερισθαι καλως, *malè, vel bene se habere*: Casaub."—*to find, or perceive one's self well, or ill*.

FARINA, Ἀριος, *far, farina; flour, meal; fine dust on flowers*: but Vossius approves rather of Φη, Φηρον, Φαρον, per apoc. Φαρ: Hesych. ἡ τῶν αρχαιῶν θῶν τροφη, *vetustorum decorum nutrimentum*; *far: the food of the ancient gods*.

FARLY: "Sax. *færolic, færlíc, subitus, repentinus, de rebus inexpectatis, quæ novitate in horrorem quendam transeunt*: Jun."—this very interpretation points out the true deriv.; for we cannot suppose, that *færolic, or færlíc*, should signify simply any thing done *basily, or suddenly*; but as a *certain horror, dread, or consternation*, is excited by whatever may come *basily or suddenly* upon us; and by so coming, may excite *surprize*: this makes me suspect, that *færolic*, in Jun. should have been printed *færolic*; and then it would be evidently derived from FEAR: Gr.

FARM, Φερω, *pasco*; unde Sax. *fæorm, fæormian*; *victum præbere*: "olim enim coloni non pecuniam, quæ tunc rara admodum fuit, sed victum, et alia necessaria, pro rata, domino solvebant; postea, loco victus, pecuniam afferebant: Spelm."—because they antiently paid their rent in provisions for the household of their landlord; which method of payment was afterwards converted into money.

FARRAGO: Φρασσω, *constipo*: vel potius ab Ἀριος, *far*; ex *farre ago*; quod est *misceo*; a mixture of sundry grains together: also any miscellaneous collection of writings, &c.

FARROW: vel à *verres*; a pig, or hog: vel à Παρῆω, quasi Παρῆω, vel Βαρῆω, unde *paria, parare*; unde *farrow*, quasi *farrere*; to bring forth.

FARTHING; Ἐπίσσορα, Æol. pro Πίσσορα, i. e. Τεσσαρα: à Πίσσορα, vel Κίσσορα, *quatuor*; unde *quadrans*; Ital. *quadrino*; Belg. *vierding*; Iceland. *fiordangur*; Sax. *færoðling*; a *farthing*; being the fourth part of a penny: and therefore, as Clel. Voc. 167, observes, *fourth-ing* would be more etymological.

FARTHINGALE: Ray in his *Proverbs*, octavo, 259, writes them *verdingales*; and says, "they were so large, that the wearers could not enter any door, without going sidelong: though they have been long disused in England, yet the fashion of them is still well enough known: they are used still by the Spanish women, and the Italian, living under the Spanish dominion; and they call them by a name signifying *cover-infant*: Ray."—after this, we may wonder much to find him adding, "of the name *verdingale*, I have not met with a good, i. e. a true etymology:"—and yet his friend, Dr. Skinner, whom he has so often quoted, says, "sunt qui à *verticula, et vertendo deflectunt*; et à *garde vierge*; quoniam *tumidum ventrem tegit*: Doct. Th. Hensh. ingeniose, ut solet, dictum putat quasi *vertu garde*; quia sc. *ventris tumorem celando, virtutem, sc. virtutis, seu castitatis in puellis opinionem, seu famam, conservat*:"—either of these deriv. agree so exactly with Ray's own description, that it is a wonder neither of them should have pleased him; since he acknowledges it was a *large hoop to cover a big belly*; but still he has not told us the shape of this machine; however, Butler in his *Hudibras*, part I. canto i. 327, has, in his ludicrous manner, introduced the *farthingale* thus;

And though knights errant, as some think,
Of old did neither eat, nor drink;

Which made some confidently write
They had no stomachs, but to fight:
'Tis false; for Arthur wore in hall
Round table, like a *farthingall*,
On which, with shirt pull'd out behind,
And eke before, his good knights dined.

FASCINATION } Βασκναιω, *fascino*; Βασκναιω,
FASCINES } *fascinus, fascinatio*; a binding, swaddling; and hence used to signify *incanting, bewitching*; as it were *ensnaring, entangling*: vel à Σφακελλος, Φακελλος, *fasciculus*; because persons under the power of witchcraft were supposed to be bound, confined, and hindered from exerting their proper faculties: Clel. Voc. 43, says, "what we now, from a Gr. word, call *scepter*, was antiently called *mace, or vass*, which is the true etimon

etimon of Βασ-ιλευς:—but we might rather suppose the contrary; viz. that both the Celtic *mace*, or *vass*, and the Roman *fascēs*, were derived at first from Βασ-ιλευς, being all of them ensigns of *regal*, i. e. of *lawful authority*; and particularly that the Roman *fascēs*, were not called by that name merely from their being composed of a *scot* of rods, twigs, or wands, with an *ax bound*, or *tied up* in the middle; but from their being borne before *their chief magistrate*, their Βασ-ιλευς, or that personage who was invested with *the kingly authority*; and bore those ensigns of power.

FASHION; Φωω, *fiō, facio, facies*; *the form, shape, manner of any thing.*

FAST, quick, or nimble; Gerard Vossius supposes “*festino, confestim, et confertim* to be derived à Φερω, *fero*; *sane ferendi vox etiam ad gressum pertinet: ut apud Maronem*;

Ferte simul faunique pedem, dryadesque puellæ: ergo festim dicitur quasi fertim; hoc est fertis, sive densis gressibus; et festino, quasi festim, sive fertim progredior:—this is a very good deriv.; but perhaps not so good as that of If. Voss. “*festino à Σπευσινω, quasi Φευσινω, festino; to hasten; to be alert, expeditious.*”

FASTEN; Εγως, Εστηκως, *stans, constans*; *steady, fixt, or any strong bold.*

FASTENS-E'EN: “*Sbrove-Tuesday, the day following to which is Ash-Wednesday, the first of Lenten fast: Ray.*”—consequently derived from the following root, Gr. meaning the *eve*, or *evening*, contracted to *e'en*, of the fasting days: Gr.

FASTIDIOUS; Φασος, Φασκω, Φωω, Φημι, *dico*; *nempe quia superbi grandia fantur; unde fastidium, fastidiosus; big talkers with scorn, contempt, disdain.*

FASTING; “*Απασια, jejunium, inedia: Casaub.*” “*Απασιαν αγην, Aristoph. in Nub. Upt.*” Απασος, *qui non gustavit, jejunos: ex A, non; et παω, gusto; one who has not tasted any food: hunger, abstinence.*

FAT; “*Φαλην, præsepe: Casaub.*” *a manger; any thing fattened at a stall; as a stalled ox:—or else fatten may be derived à Σασσω, Σαλλω, sagino; to fatten, or fill with heartening food.*

FATE; Φωω, Φω, Φημι, *for, faris, fatus, fatum*; à *fando, dei fatum, dictum, decretum; the will, or decree of Heaven.*

FATHER; “*Πατηρ, pater, by changing Π and P into F: Upt.*”

FATI-DICAL; Φωω, Φω, Φημι, *for, faris, fatus; fatum*; et Δεκνυμι, *dico; to pronounce, or declare the will of Heaven: so that this word is a double compound of two verbs signifying the same thing.*

FATIGUE; ab Αω, *spiro; Ασθμα, Ασις, μοχθος, κοπος, ab Αισθος: itaque fatiscor, et fessus; to be weary, or tired; to pant for breath.*

FATUITY, Φωω, Φημι, *for, fatus*; unde *fatuus, fatuitas; inspid, foolish:—“fatuus ideo existimatur dictus, quia neque quod fatur ipse, neque quod alii dicunt, intelligit: fatui vox olim non ponebatur in vitio; nam vates suos fatuos à fatu vocabant; quomodo et ipsum vates à Φαλης: sed quia vates furore correpti vaticinarentur, inde pro vesanis fumi cœpit: Voss.*”—and we have another word, which conveys a similar idea, viz. *oaf*; as will be seen under that art. Gr.

FAUCET, or rather *fausset*, if we must follow the Fr. Gall. perversion of the word Φουθηλα, *fibula; a pipe, or tube, inserted into a vessel of liquor.*

FAULT } Φηλω, Φηλος, *impono, decipio, fall-*
FAULTER } *lax; it fell short of expectation; it deceived me: or else from Σφαλλω, fallo, decipio; to cheat, defraud, impose on.*

FAVONIUS; Clel. Voc. 168, says, “*Favonius, avon, eve, evening, and many other words, signifying the west, come from iv, ir, ebb, ivar; all which signify privation:*”—consequently Gr.; see **EVENING**: Gr.

FAUSE; “*North country dialect for FALSE: Ray.*”—consequently Gr.

FAVOR; Βοηθω, *favéo, juvo: vel à Φαυνη, et Φαυσκην, nam à Φωω fit Φασκω, et v inserto Φανσκω, ac simplex Φημι: à favéo, favi, fautum, fautor; a patron, favourer, supporter, pleader.*

* **FAWN**, or *flatter*; à Φαων, *dicere, i. e. à Φωω, inusit: unde Φημι, dico, blandior: but if this deriv. should not please (for it seems nimis violently, according to Skinn.) we must then have recourse to the Sax. Alph.*

FAWN, or *hind's calf*; “*Gall. faon, vel fan dicitur (and sometimes fanny); atque adeo un fan iis nihil est aliud quam un enfant d'un cerf; prorsus ut hinnulus diminutivum sit ex voce Ινος, quæ et παιδα, significat: Jun.*”—so that at last our word *fawn* originates à Φημι, *dico*; unde *infans*; unde *faon, fan*; unde *fawn*; to signify now *any young creature.*

FEADER; “*father: Verft.*”—as this seems to be only another dialect for the word *father*, it is evidently derived from the Gr.

FEALTY; Παθω, *fido, fides, fidelitas; faith, fidelity.*

FEAR, Φωθος, *pavor, timor; Φοβος, timidus; fearful; mistrust, dread.*

FEASIBLE; Φωω, *fiō, facio, facilis; quasi facibilis; feasible; quod facile fieri potest; whatever can be easily done.*

FEAST; “*Εστια, focus; and Vesta dea: Nug.*” *festus dies; a rejoicing day:—this seems to be a plausible deriv.: or perhaps it comes from Φωω, Φω, Φημι, dico; unde fas; à fando; sc. proprie*

vel quod dii, vel sacerdotes facti sunt: vel quod fari dignum sit; ut nefas, quod est nefandum, vel infandum; i. e. non fandum; à fas sunt fasti: Voss." certain calendars, in which were set down the festivals throughout the year; from whence a work of Ovid took its name:—or rather perhaps, according to Clel. Voc. 90, "feast may originate ab east; to eat:"—only EAT is Gr.

FEAT, neat; Φωω, *fo*, *facio*, *factum*, *factus*; barbarous French *fait*; *made*, *done*, *completed*; hence used to signify a *perfect*, or *complete person*; a *feat mauber*; a *complete girl*.

FEAT, or *trick*; from the same root; to signify any thing performed cleverly.

FEATHER; "quemadmodum Græci pro Πίννος, dixerunt etiam Πέλενος, *volucris*; ita quoque pro Πέρον, *ala*, mollioris pronunciationis affectatione dixerunt Πέπερον, atque inde, mutato π in f, factum est Sax. *feðer*, *fyðer*; Almann. *vedere*; Iceland. *fedur*, *fidur*; Dan. *feder*, *feer*; Belg. *veder*, *veer*; Engl. *feather*: Casaub. and Jun."—Clel. Voc. 107, n, observes, that "by a remarkable analogy, *fin*, and *edder*, both signify a *wing*; and are respectively originals to *wind*, and to *weather*; (he might rather have said to *wing* and to *feather*) the geni of the winds were, in their temple at Athens, represented with wings:"—then Πέρον, Πέπερον, quasi *feteron*; unde *edder*, *fedder*, and *feather*, seem to be but natural gradations.

FEATURE; à Φωω, *fo*, *facio*, *factum*; *factura corporis*; *talis factura vir*, a well made man; a man of a good make, mould, fashion.

FEBRI-FUGE; Φερω, *calefacio*, *feber*, *ferveo*; to make hot; and Φευγω, *φυγω*, *fugio*, *fugo*; to put to flight; a medicine to drive away the fever.

FEBRUARY; Φερω, *ferveo*, *februus*, quasi *ferbuo*, à *ferbeo*; quoniam adolendo in extremo mense anni populus februaretur, i. e. lustraretur, et purgaretur; because the people of Rome were always purified in this month, which was the last of their year: Ovid, *Fasti*, lib. II. 19, gives us both this, and another deriv.

Februa Romani dixerè Piamina patres:

Nunc quoque dant verbo plurima signa fidem:

Pontifices ab rege petunt et flamine Lanæ,

Quis veteri linguâ Februa nomen erat;

Ipse ego flaminicam poscentem Februa vidi;

Februa poscenti spinea virga data est.

FEE: "Πεκος; quod Hesych. teste notat τὸ εριον τῷ Προβατῷ, Latini vellus nominant; unde pecus, quia pecora soleant Πεκισθαι, hoc est Κερεσθαι, tonderi: Voss." à *pecus*, *pecu*, *pecunia*; unde Belg. *vee*; Teut. *vieb*; Sax. *pea*, *peo*; Ital. *fo*; *pecunia*, *merces*, *præmium*; quia clim sola præmia, et mu-

nera, erant pecora: hinc etiam vox forensis; a *fee*, a reward, a recompense; paid antiently by cattle: see FEE-FARM. Gr.

FEEBLE: Junius quotes Nicotus and Menagius; and Skinner is of the same opinion, that the Fr. Gall. words, "*foible*, and *feble*; the Hisp. *feble*; Ital. *fibole*, and *fievole*; omnia à Latino fonte; q. d. *febilis*; ut nos dicimus *lamentable*, *pitiful*, *weak*:"—all this is very true; and therefore it is the greater wonder to find that, since they all acknowledge these words signify *debilis*, *languidus*, they should not derive our word *feeble* immediately from *debilis*, quasi *febilis*; *weak*, rather than *febilis*; *weeping*: *debilis* originates from Αβω, *babeo*, *babilis*; unde *debilis*, *ex de*; et *babilis*, i. e. *parum babilis*; *un-able*, *weak*, *faint*, *decrepid*.

FEE-FARM: this word is not compounded of the former word *fee*, or *reward*; neither is *farm* derived according to the common acceptance; but the former part originates à Παθω, *fito*, *fædus*; a *league*, or *covenant*; and the latter from Ειρμος, *nexus*, præposito digamma *firmus*; *firm*; to signify a *firm*, and *binding covenant*, or *fixt rent*: so that the word *fee-farm* is purely barbarous.

FEE-FO-FUM seems to be a jargon of sound without any meaning; but appears to be derived from falsely declining the verb Φημι, as much as to say, Now you shall hear me decline Greek, Φωω, Φημι, *fee-fo-fum*.

* FEELING; "Ελεν, *capere*, præfixo f: vel à Πολεν, *vertere*; ut proprie sit *contrectando*, et *sedulo versando*, aliquid explorare: Helvigijs: ego aliam originationem quæro: Jun."—but we need not, unless we may refer to the Sax. Alph.

FEIGN, Φεγγω, *fringo*; to frame, imagine, devise: or else from Φαινω, *appareo*; to wear the appearance of truth.

FELICITY; Ηλιξ, *felix*; Ηλικια, *felicitas*; *happiness*, *prosperity*.

FELIX, as a proper name, Camden, 62, supposes to be derived from "the Latin, signifying *happy*; and to be the same with *Macarius* among the Græcians:"—had this gentleman, instead of *Macarius*, said *Helix*, he might have seen that both the English, and Latin too, were derived from the Gr. as we have seen in the foregoing art.

FELL, the past tense of FALL: Gr.

FELL, or cut down; Βαλλω, *καταβαλλω*, *projicio*, *prosterno*; to cast down.

FELL, furious; fortasse abscissum à Πελαι, *monstruosus*, *insolens*, *atrox*; *ferce*, *savage*, *wild*.

FELL, or bill; "Iceland. *fel*, *acclivitas*; the *fell-foot*, or *foot of the bill*; περι τῷ Φελλεως: vide apud scholiasten in Aristoph. in Nub. Act I. sc. 1.

quæ

quæ transcripsit fere Suidas in voce Φελλα : Ray."

FELL-monger } Φελλος, *pellis, cortex, sabur, skin,*
 FELT } bark, hide, covering :—Clef.

Way. 25, and Voc. 172, supposes "fell, vellus; wool, peel, and a number of other kindred terms, originate à poll, signifying the bead :"—but surely poll is derived à Πολ-ιω, *verto*; unde *vertex*; the poll, or top of the bead: but it might be better still to derive fell, felt, wool, and vellus, with Vossius, à Μαλλος, nam Μηλον, Dor. Μαλλον, est ovis; a sheep.

FE-LLOW of a college } Sax. fe, *fides*; et laz,

FE-LLOW, companion } *ligatus*: hinc Nor-
 manni ζ in w vertentes selap dixerunt; hodie nos fellow: hæc nobill. Spelm. in felagus:—nobody will dispute this etym. thus far; but it may be traced something farther; for fides originates à Πισθω, πισθω, *fido*, unde *fides*; and ligatus originates à Λυγω, *ligo, vincio*: the whole compound therefore amounts to *socius individuus vitæ comes*; a fellow of a society; one bound by the same oath of fidelity, and obedience:—Clef. Voc. 176, observes, that "that great and worthy antiquary Lbwyd was puzzled at finding the word belech in the Armoric language signifying an office, or officer of the church; and owned he could not account for it: it derives," says Clef. "from fal; ruler, or principal person; and lech, the minster; in composition belech, falech, mallech; thence the felechs, or fellows of a college:"—but fal (or rather fel, or cell) and lech, are Gr.: for fal, cell, coll, bill, or bead, originates à Κολ-ωνη, *coll-is*; a bill, or eminence; and LECH, we shall see under its proper art. is Gr.

FELO de se; "Sax. fell; atrox, *crudelis*; qui adeo in se *crudelis* est, ut mortem sibi consciscat: Lye."—but fell, furious, and savage, is Gr.: see above.

FELON; "Φηλος, *fallax*; an old word, used originally to express a person who revolts against his sovereign: unde Φηλωσις, *deceit, knavery*; a cheat, an impostor: Spelman chuses to derive it from the Germ. *fehlen*; *aberrare*; from whence also comes our word to fail: and Father Labbe draws it from the French *se bonnie*, for *violated*, or *broken faith*: Nug."—let me only observe, that Hederic gives us no such word as Φηλωσις, but Φηλησις: and with regard to both the latter deriv. they should have no place in a collection of English words derived from the Greek tongue.

FEMALE; Φοισαω, vel Φυω, *fo, à feo*, inusit: unde *femina, femella*; a woman: according to this deriv. it ought to be written *fæminine*.

FENCE; Φεινω, *occido, fendo, defendo*; to guard, ward off, proteclt one's self from the as-

saults of another: hence likewise a fence, wall, or hedge.

FENERATION; Ποινος, antiq. *fænus, merces*: ut sit *merces pecuniæ mutuo acceptæ*; interest, usury.

FENI-GREEK; Φοισαω, Φυω, *fo, fenum*; unde *fenum Græcum*; a species of grass.

FENNEL, Φοισαω, Φυω, *fo, fenum, feniculum*; the herb so called.

FENNY; "Κοινος, *profanus, immundus, impurus*; à Κοινον, *cænium*; mud, dirt; à cænium mutando x et c, in f, (ut à Κλαιω, *fleo*; à Κρυος, *frigus*) conflatum est *fænium*; unde *fenny, muddy, marshy ground*: and from hence likewise may be deduced the expression, *fenny cheese*, for *mouldy cheese*; à Sax. *fenniz, mucidus, muculentus*: Ray."—any kind of *mouldiness*, produced from abundance of moisture: but still Gr. as above; only now perhaps derived à Μυσσαω, Μυγω, *mugea*; unde *mucus, mucidus*; *musty, fusty, vuntfig, vuntig, vinny, sinnow, fenny*: mouldy.

FEOFFEE; "Πισθω, *fido, fædus*; a *feoffment of trust*; *fidei commissum, possessio fædiciaria*: Jun."

FEOH; "money; we were wont," says Verst. "to say, *gold and fee*; also *officers requyre their fees*; to wit, *the money due unto them*:"—but we have already seen that our word FEE is of Gr. origin.

FEOHT, or feoght; "heerof wee yet retaine the woord *fought, of fight*: Verst."—but FIGHT is Gr.

FEORME, "or ferme; a farm: Verst.—but FARM is Gr.

FERIER, commonly written *farrier*, but derived from "Σιδηρον, Ιδηρον, vel Ειδηρον, unde *ferum*: Ιβηρον quia *Ibericum, omnium semper optimum habitum*: Voss." *soleas equis ferreas induere, infingere, impingere*; the smith, who shoes the horses with iron; but now used to signify only the horse-leech, or horse-doctor.

FERMENT; Φερω, *ferveo, fermento*; *fermentatio, an effervescence*; an internal commotion of parts; leaven.

FERN; "fortasse per metath. contractum est ex postremâ parte illius Φιλιφαναρια, quod *inter nomina filicis retulit Dioscor*: Jun." but "mallem desectere," says Skinn. "à Sax. *færan*; Belg. *vaeren*; Teut. *fabren, ire, proficisci, iter facere*; quia sc. per omnia se propagat vulgatissima hæc planta, et nusquam non viatoribus occurrit:"—then the Dr. must have been a very great traveller: but it happens that there are several other plants (particularly such whose seeds are blown, and dispersed about by the winds) which travel, at least as far as the fern; and consequently to which that appellation would be as proper.

FEROCIOUS; "in the ancient language," says Clef. Voc. 172, "er, or ber is radical to

Φηγ

Φηρ, Φηρ, *fera*; a wild beast; *ferox, ferocitas*; *beastly, brutal, fierce*.

FERRET; Βω, Βιδν, *vita, viverra*; quod *vivit, vel videt* Ερα, *in terra*; the animal so called, because *it lives, or sees under-ground*.

FERRUGINOUS, ab Æol. accusativo Φηρα, pro Φηρα, *fera, feritas*; unde *ferrum*;

Hæc validas Saxi radices, et fera ferri

Corpora constituunt. ——— Lucret. lib. II. *the strong, and rough particles of iron*:—though perhaps it would be more natural to derive *ferrum* à Σιδηρον, Ιδηρον, vel Φιδηρον, unde *ferrum*: illud autem ab Ιβηρον, quia *Ibericum omnium semper optimum habitum*: our word *ferruginous* is derived from *ferrum-rubrum*; *the colour of iron-rust*.

FERRY; Φηρω, *fero, porto*; *to bear, or carry over a river*.

FERTILITY; Φηρω, *fructum fero, fertilitas*; *fruitfulness*:—if I might be allowed a conjecture, there is an expression of Cicero, in his Orat. 49, ex Poeta, as quoted by Ainsw. (though as yet I have not been able to find it) that seems to point out another deriv. viz. *frugifera et ferta arva Asia tenet*:—this might lead us to suppose, that *fertility* was derived à Φηρω, *constipio*; Φηρω, Φηρω, by transposition Φηρω, unde *farcio, fartum*, quasi *fertum*; *stuffed, swelled, crammed*; as *all fruitful things have the appearance of being bloated, or full*.

FERULA; Πηρω, *ferio, percutio*; quod *ferientes feriuntur*; *a broad stick, with which children are stricken, or corrected in schools*.

FERVOR; Φηρω, Æol. pro Φηρω, *ferveo, effervesco*; *a sudden boiling, or commotion, excited by the admixtion of contrary particles*; sometimes *a fervor, or effervescence is produced by the corrupting of vegetables*; which will be so great as to cause the bursting out of flames; as we sometimes see in the instances of hay and corn, being laid up too moist; the hay-stack will fly on fire, and the corn become *goaf-burnt*.

FESCUE; Φηρω, *ito, frequento*: or rather from Φηρω, *produco, fetus, festuca*; *a young shoot, or stalk*; *a small stick to point with*.

FESS, Φηρω, *fascis, fascia*; *a swath, or band, commonly called a bend in heraldry*.

FESTER: Skinner derives it ab Ital. *appestare, inficere*; but, rejecting that deriv. he says, “*vel quod multo verisimilius mihi sit à Fr. Gall. fletrir; marcescere, deflorescere*; hoc à Lat. *flaccidescere; flaccescere* :”—but even then it would be of Gr. extract. as we shall find presently: however this deriv. ought not to be preferred to the former, which is nearer to our own; or rather *fester* is nearer to *appestare, vel impestare*, which signify *peste inficere*: now *peste* originates à Πηρω, *premo,*

crucio, angio; hence *pest, pester, pestilence*; which may have given origin to *fester*: though perhaps it would be still better to derive *fester* à Πηρω; i. e. à Πηρω, vel Πηρω, *pus, pustula*; *a blister, wheal, or blain*.

FESTINATION, Σηρω, Σηρω, quasi Φηρω, *festino, festinatio*; *haste, hurry, speed*.

FESTING-penny; “*Ray explains it by earnest given to servants, when hired* :”—it seems to be a Northern dialect, either for *fasting-penny*, money put into the *fast*, or *band* of a servant: or else perhaps it may rather be a contraction of *fastening-penny*, the money given to *bind, or fasten* the agreement of hiring: both Gr.

FESTOON; Skinner has very properly explained this word by *corona ex floribus texta*; seu *sertum festum, aut festivum*; i. e. *festis diebus usurpari solitum*:—but there he stops; when they are evidently derived from the Gr. as we have seen.

FETCH, or *bring*; “*Sax. ꝥeccan; afferre; Belg. vaten; comprehendere, accipere; Teut. vatten; tenere, capere*; nescio an omnia, præsertim Sax. *ꝥeccan, à vellare, advellare*; frequentativum verbi *vebere, advebere*: Skinn.”—who goes no farther; but Vossius derives *vebo*, ab Οηρω, Οηρω, præmissis digamma, et χ mutatur in b; ut in χηω, *bio*; χηω, *bumi*; *to carry, bear, or bring*.

FET-LOCK-joint, “*in equo articulus, seu coarticulatio cruris et pedis*; q. d. *feet-lock, verbatim fera-pedum, quia in illo articulo crus pede clauditur, eique quasi inseritur*: vel q. d. *feet-locks, à longis crinium cirris ibi crescentibus*: Skinn.”—but in either of these cases, it is evidently derived from the Gr. as will be found under their proper art.

FETTER, quasi *foeter, et fecter*, from *foot*, i. e. from Φηρω, Φηρω, *ire, ambulare*; because *setters are fastened to the feet, or on the legs, to prevent rogues from walking, or running away*.

FEUD; “*Sax. ꝥæhd; Belg. veede; Teut. fehd; factio, inimicitia; quarrel, dissention*; à Sax. *ꝥah; hostis*; Skinn.” *an enemy*; a **FOE**: consequently Gr.

* **FEUDAL**; Πηρω, *fido, fædus*; *a covenant, league, or stipulation*: Vossius tells us *fædus* is derived à Φηρω: or else we must refer to the Sax.

FEVER, Φηρω, *ferveo, febris*; *a hot fit*: Cl. Way. 51, says, “*fever does not come from febris*; but *febris* from *fever, or feu-er: feu; fire*; and *er* augmentative.”—but *feu* comes either from Φηρω, *uro*; or *feu-er* from ηηρω, *ignis, fire*.

FEW, Βηρω, *parvus, paucus*; *not many in number*: manifeste elucet vestigium Gr. Πηρω, says Jun. cum Dan. *faa* congruit, quod Iceland. *fatækur* est *pauper*; q. d. *pauca capiens, vel accipiens*: Menagius Gall. *peu* refert ad *paucus*; quemadmodum *feu*, ad *focus*; item *jeu*, ad *iocus*; et *quen*,

ad *coquus*: Verstegan and Skinner suppose it to be Sax.

FEWEL, à Φωγω, seu Φωγωω, hoc est *uro, torreo*; unde *focus, focale*; *a heart to make the fire on*.

FIAT, Φωω, *fit*; *let it be made, done, or enacted*.

FIB; Φοιβος, *purus, impollutus*; *pretending to truth*: though we might rather derive it à Παρὰ-βολα, *fabula*; by contraction *a fib, a fable, a story, an untruth*: see **FABLE**: Gr.

FIBRE, Αναν, seu Ηναν, idem quod Αναν, unde Ηνιος, τελειος, *finis*; unde *fibria, et fibra*; *small sprouts or strings, banging at the roots of plants*: vel, ut Salmasio visum, ab Æol. Φιβρον, pro Φιβρον, *quod molle et tenue notat*; ut Hesych. monet: Voss. *very fine, or small nerves, or sinews*.

FICKLE; Ποικιλος, *varius*; item *varias artes callens*; *versutus*; *unsteady, unresolved*; *trying various projects, forming different schemes*.

FICTION; Φιγω, *figo, fictilis*; *formed, framed, or fashioned of earth, or any other materials*: also *any fable, made or contrived on false pretences*.

FIDDLE; Σφιδες, *fides, is, fidicula*; *a stringed instrument*: Σφιδες, χορδαι μαγαριχαι: et Σφιδη, χορδη: Hesych.

FID-FAD } vel à *fatuus, filly, foolish*:

FIDDLE-FADLE } vel à *κωω, χενωω, κωω, κωω*, unde *κωλος, futus, fatilis*; *worthless insignificant*; *of no more value than a cracked china cup, which easily pours out, or loses its contents*:—If Voss. derives *futilis* ab ἴθλος, *futilis*: though we might rather suppose it was half Sax.

FIDELITY: Ciel. Voc. 21, very justly observes, that “in Italy, long before the foundation of Rome, *Semo Sancus* (or, as Dionysius calls him, *Sancus*) was by some called *Deus Fidius* (or, as Dionysius calls him, *Medius Fidius*) and *Jupiter Fidius*, which in the old language would be reducible to *Seb-Sanch*; i. e. *Seb* (*chef*) *head, or principal*; and *Sanch, ratifier with the touch*: and *Deus Fidius* he explains by *d’eu feidib*; *in legal faith*; but if *fidius*, and *feidib*, have any connexion with *fides*, and *faith*, they are Gr. as above: but Mr. Spelman, in his note on Dionysius, B. II. sec. 49, says, “I look on *Fidius* to be a Roman name; and *Semo Sancus*, and *Sangus*, to have been the name of that god, as they called him in the Sabine language, which was not, like the Latin, originally Gr. :”—if now *Fidius* was a Roman name, and the Latin was originally Gr. then *Fidius* may be derived from the same root with **FAITH**: Gr.

FIDUCIARY: from the same root; used in mathematics to signify *the graduated edge of an instrument, made so exact that you may confide in it*.

FI! Φει! *vab!* *an interjection of exclamation*.

FIELD; “videtur desumptum ex initialibus

litteris Gr. Ηεδιον, *campus*; *l* quod frequens est interjecto, ut Æol. *Fυιος, filius*; Φωξ, *fulica*; Αω, *halo*; Παω, *palatum*; Σαος, *salvus*; Τροχος, *trochlea*, &c. Casaub. and Jun.”

FIEND; “Οφis, *serpens*; *the serpent*; and here used to signify *the tempter, and great adversary of mankind*: Casaub.”—there is likewise a Sax. deriv. given in that Alph.

FIERCE; Θηρ, *fera, ferus*; *wild, savage, cruel*:—Cleland would have it Celtic: see **FOREST**.

FIFE; Φυσωω, *sufflo*; *statu distendo*; unde *flutula*; *a whistle, or flute, because blown into*.

FIG; Συκος, *figus, a fruit so called*.

FIGHT; “Πυκλιων, *pugnare*; unde Sax. *fyhtan, peohtan*; *pugilam agere, pugilatu decernere*: Jun.” *to contend, oppose*.

FIGMENT } Φιγω, *figo, figmentum, figura*;
FIGURE } *a device, whim, fancy; the frame, or fashion of any thing*.

FILAMENT; Πιλος, *pilus, filum, filamenta*; *small threads*; or *any thin covering, or tegument*.

FILAZER; “*custos brevium, ita dictus forensibus à Gall. filace*; quod istiusmodi *filo* breviter trajiciat, custodiatque: Jun.”—consequently will take the same deriv. with a **FILE** for letters: Gr.

FILCH, “Φυλος, *malus deceptor, impostor*; *fallax*; *a deceiver, cheat, impostor*: Casaub. and Jun.”

FILE for letters } Πιλος, *pilus, filum*; *a thread*,
FILE of pearl } *string, or wire*.
FILE of soldiers }

FILE, or rough instrument, Λειμα, *limus, et limis*; *obliquus, transversus*; because it cuts *athwart*: “vel potius à Φαλυων, quod Hesych. exponit λαμπρυνων, *splendidum reddere*; *to polish*; à Φαλος, *splendidus*; *to make bright*: Voss.”

FILIAL; either from ἴος, Æol. *Fυιος, filius*, *l* interjecto: or else from Φυλον, or Φυλη, *a race, tribe, or lineage*: or else from Φιλος, φιλιος, *filius, amicus*; *an ally, friend, associate*:—we might rather prefer the first of these three.

FILLET, Πιλος, *pilus, filum*; *a thread*; *ex quo fœnia conficitur*; vel quia *filum, quasi fillum refert*; *a hair-lace, or any long riband*.

FILLET of veal; “*musculosior pars femoris*; forte sic dicta, quia eò loci magni et validi tendines, et nervi insignes, qui propter longitudinem *florum* speciem exhibent, occurrunt: Skinn.”—this seems to be but a vague reason, and yet it is the only one I have found; but must however observe it is Gr.

FILLY-fole; *Fυιος-Πωλος, filius-pullus*; *a fole, or young horse*; *pullum equinum*; *equulum*; vett. Angl. dicebatur *phully*, quod manifeste fit à Sax. *fole*, et hoc ex Lat. *pullus*, cui originem dedit Gr. Πωλος: non nemo fortasse dixerit commode deduci

vel quod dii, vel sacerdotes facti sunt: vel quod fari dignum sit; ut nefas, quod est nefandum, vel infandum; i. e. non fandum; à fas sunt fasti: Voss." certain calendars, in which were set down the festivals throughout the year; from whence a work of Ovid took its name:—or rather perhaps, according to Clcl. Voc. 90, "feast may originate ab east; to eat:"—only EAT is Gr.

FEAT, neat; Φωω, *fo*, *facio*, *factum*, *factus*; barbarous French *fait*; *made*, *done*, *compleated*; hence used to signify a *perfect*, or *compleat* person; a *feat* mautber; a *compleat* girl.

FEAT, or *trick*; from the same root; to signify any thing performed cleverly.

FEATHER; "quemadmodum Græci pro Πίννος, dixerunt etiam Πίλενος, *volucris*; ita quoque pro Πίπερον, *ala*, mollioris pronunciationis affectatione dixerunt Πίπερον, atque inde, mutato π in f, factum est Sax. *feðer*, *fyðer*; Almann. *vedere*; Iceland. *fedur*, *fidur*; Dan. *feder*, *feer*; Belg. *veder*, *veer*; Engl. *feather*: Casaub. and Jun."—Clcl. Voc. 107, n, observes, that "by a remarkable analogy, *fin*, and *edder*, both signify a *wing*; and are respectively originals to *wind*, and to *weather*; (he might rather have said to *wing* and to *feather*) the genii of the winds were, in their temple at Athens, represented with wings:"—then Πίπερον, Πίπερον, quasi *feteron*; unde *edder*, *fedder*, and *feather*, seem to be but natural gradations.

FEATURE; à Φωω, *fo*, *facio*, *factum*; *factura* corporis; *talis factura* vir, a well made man; a man of a good make, mould, fashion.

FEBRI-FUGE; Φερω, *calefacio*, *feber*, *ferveo*; to make hot; and Φεγω, *φυγω*, *fugio*, *fugo*; to put to flight; a medicine to drive away the fever.

FEBRUARY; Φερω, *ferveo*, *februus*, quasi *ferbuus*, à *ferbeo*; quoniam adolendo in extremo mense anni populus februaretur, i. e. lustraretur, et purgaretur; because the people of Rome were always purified in this month, which was the last of their year: Ovid, *Fasti*, lib. II. 19, gives us both this, and another deriv.

Februa Romani dixerè Piamina patres:

Nunc quoque dant verbo plurima signa fidem:

Pontifices ab rege petunt et flamine Lanæ,

Quis veteri linguâ Februa nomen erat:

Ipse ego flaminicam poscentem Februa vidi;

Februa poscenti spineâ virgâ data est.

FEE: "Πεκος; quod Hesych. teste notat τὸ εριον τῆ Προβαλῆ, Latini vellus nominant; unde pecus, quia pecora soleant πεκεσθαι, hoc est κερκεσθαι, sonderi: Voss." à *pecus*, *pecu*, *pecunia*; unde Belg. *vee*; Teut. *vieb*; Sax. *pea*, *peo*; Ital. *fo*; *pecunia*, *merces*, *præmium*; quia olim sola præmia, et mu-

nera, erant pecora: hinc etiam vox forensis; a *fee*, a reward, a recompense; paid antiently by cattle: see FEE-FARM. Gr.

FEEBLE: Junius quotes Nicotus and Menagius; and Skinner is of the same opinion, that the Fr. Gall. words, "*foible*, and *feble*; the Hisp. *feble*; Ital. *fibole*, and *fievole*; omnia à Latino fonte; q. d. *febilis*; ut nos dicimus *lamentable*, *pitiful*, *weak*:"—all this is very true; and therefore it is the greater wonder to find that, since they all acknowledge these words signify *debilis*, *languidus*, they should not derive our word *feeble* immediately from *debilis*, quasi *febilis*; *weak*, rather than *febilis*; *weeping*: *debilis* originates from Αβω, *babeo*, *habilis*; unde *debilis*, *ex de*; et *habilis*, i. e. *parum habilis*; *un-able*, *weak*, *faint*, *decrepid*.

FEE-FARM: this word is not compounded of the former word *fee*, or *reward*; neither is *farm* derived according to the common acceptance; but the former part originates à Παθω, *fito*, *factus*; a *league*, or *covenant*; and the latter from Ειρμος, *nexus*; præposito digamma *firmus*; *firm*; to signify a *firm*, and *binding* covenant, or *fixt rent*: so that the word *fee-farm* is purely barbarous.

FEE-FO-FUM seems to be a jargon of sound without any meaning; but appears to be derived from falsely declining the verb Φημι, as much as to say, Now you shall hear me decline Greek, Φαω, Φω, Φημι, *fee-fo-fum*.

* FEELING; "Ελεν, *capere*, præfixo *f*: vel à Πολεν, *vertere*; ut proprie sit *contrectando*, et *sedulo versando*, aliquid explorare: Helvigijs: ego aliam originationem quæro: Jun."—but we need not, unless we may refer to the Sax. Alph.

FEIGN, Φεγω, *fringo*; to frame, imagine, devise: or else from Φαινω, *appareo*; to wear the appearance of truth.

FELICITY; Ηλιξ, *felix*; Ηλικια, *felicitas*; *happiness*, *prosperity*.

FELIX, as a proper name, Camden, 62, supposes to be derived from "the Latin, signifying happy; and to be the same with *Macarius* among the Græcians:"—had this gentleman, instead of *Macarius*, said *Helix*, he might have seen that both the English, and Latin too, were derived from the Gr. as we have seen in the foregoing art.

FELL, the past tense of FALL: Gr.

FELL, or cut down; Βαλλω, *καταβαλλω*, *projicio*, *prosterno*; to cast down.

FELL, furious; fortasse abscissum à Παλαξ, *monstruosus*, *insolens*, *atrox*; *fierce*, *savage*, *wild*.

FELL, or bill; "Iceland. *fel*, *acclivitas*; the *fell-foot*, or *foot of the bill*; περι τῆ Φελλεως: vide apud scholiasten in Aristoph. in *Nub. Act. I. sc. 1.*

quæ

quæ transcripsit fere Suidas in voce Φελλα : Ray."

FELL-monger } Φελλος, *pellis, cortex, fuber; skin,*
 FELT } *bark, hide; covering* :—Ciel.
 Way. 25, and Voc. 172, supposes "*fell, vellus; wool, peel*, and a number of other kindred terms, originate à *poll*, signifying *the bead* :"—but surely *poll* is derived à Πολ-τω, *verto* ; unde *vertex* ; the *poll*, or *top of the bead* : but it might be better still to derive *fell, felt, wool*, and *vellus*, with Vossius, à Μαλλος, nam Μηλον, Dor. Μαλον, est *ovis* ; a *sheep*.

FE-LLOW of a college } Sax. *fe, fides* ; et laꝝ,

FE-LLOW, companion } *ligatus* : hinc Normanni 3 in ω vertentes *felap* dixerunt ; hodie nos *fellow* : hæc nobill. Spelm. in *felagus* :—nobody will dispute this etym. thus far ; but it may be traced something farther ; for *fides* originates à Πιστω, *πιστω, fido*, unde *fides* ; and *ligatus* originates à Λυγω, *ligo, vincio* : the whole compound therefore amounts to *socius individuus vitæ comes* ; a *fellow of a society* ; one bound by the same oath of *fidelity, and obedience* :—Ciel. Voc. 176, observes, that "that great and worthy antiquary *Lbuid* was puzzled at finding the word *belech* in the Armoric language signifying *an office, or officer of the church* ; and owned he could not account for it : it derives," says Ciel. "from *fal* ; ruler, or principal person ; and *lech, the minster* ; in composition *belech, falech, mallech* ; thence *the felechs, or fellows of a college* :"—but *fal* (or rather *fel, or cell*) and *lech*, are Gr. : for *fal, cell, coll, bill, or bead*, originates à Κολ-ωνη, *coll-is* ; a *bill, or eminence* ; and *LECH*, we shall see under its proper art. is Gr.

FELO *de se* ; "Sax. *fell* ; *atrox, crudelis* ; qui adeo in *se crudelis* est, ut mortem sibi consciscat : *Lyc.*"—but *fell, furious, and savage*, is Gr. : see above.

FELON ; "Φηλος, *fallax* ; an old word, used originally to express *a person who revolts against his sovereign* : unde Φηλωσις, *deceit, knavery ; a cheat, an impostor* : Spelman chuses to derive it from the Germ. *fehlen* ; *aberrare* ; from whence also comes our word *to fail* : and Father Labbe draws it from the French *se bonnie*, for *violated, or broken faith* : Nug."—let me only observe, that Hederic gives us no such word as Φηλωσις, but Φηλητης : and with regard to both the latter deriv. they should have no place in a collection of English words derived from the Greek tongue.

FEMALE ; Φοιλω, vel Φωω, *fo, à feo*, inusit : unde *femina, femella ; a woman* : according to this deriv. it ought to be written *feminine*.

FENCE ; Φενω, *occido, fendo, defendo* ; *to guard, ward off, protect one's self from the as-*

saults of another : hence likewise *a fence, wall, or hedge*.

FENERATION ; Ποινος, antiq. *fænus, merces* : ut sit *merces pecuniæ mutuo acceptæ ; interest, usury*.

FENI-GREEK ; Φοιλω, Φωω, *fo, fenum* ; unde *fenum Græcum* ; a *species of grass*.

FENNEL, Φοιλω, Φωω, *fo, fenum, feniculum* ; the herb so called.

FENNY ; "Κοινος, *profanus, immundus, impurus* ; à Κοινον, *cænum* ; *mud, dirt* ; à *cænum mutando* x et c, in f, (ut à Κλαιω, *fleo* ; à Κρυος, *frigus*) conflatum est *fænum* ; unde *fenny, muddy, marshy ground* : and from hence likewise may be deduced the expression, *fenny cheese, for mouldy cheese* ; à Sax. *fenniz, mucidus, muculentus* : Ray."—any kind of *mouldiness*, produced from abundance of *moisture* : but still Gr. as above ; only now perhaps derived à Μυσσω, Μυγω, *mugea* ; unde *mucus, mucidus* ; *musty, fusty, vuntsig, vuntig, vinny, sinnow, fenny* : *mouldy*.

FEOFFEE ; "Πιστω, *fido, fædus* ; a *feoffment of trust* ; *fidei commissum, possessio fiduciaria* : Jun."

FEOH ; "money ; we were wont," says Verst. "to say, *gold and fee* ; also *officers requyre their fees* ; to wit, *the money due unto them* :"—but we have already seen that our word FEE is of Gr. origin.

FEOHT, or *feoght* ; "heerof wee yet retaine the woord *fought, of fight* : Verst."—but FIGHT is Gr.

FEORME, "or *ferme* ; a *farm* : Verst.—but FARM is Gr.

FERIER, commonly written *farrier*, but derived from "Σιδηρον, Ιδηρον, vel Ειδηρον, unde *ferum* : Ιβηρον quia *Ibericum, omnium semper optimum habitum* : Voss." *soleas equis ferreas induere, insingere, impingere* ; the *smith, who shoes the horses with iron* ; but now used to signify only *the horse-leech, or horse-doctor*.

FERMENT ; Φερω, *ferveo, fermento* ; *fermentatio, an effervescence ; an internal commotion of parts ; leaven*.

FERN ; "fortasse per metath. contractum est ex postremâ parte illius Φιλιφαναρια, quod inter nomina filicis retulit Dioscor : Jun." but "mallem desistere," says Skinn. "à Sax. *fapan* ; Belg. *vaeren* ; Teut. *fabren, ire, proficisci, iter facere* ; quia sc. per omnia se propagat vulgatissima hæc planta, et nusquam non viatoribus occurrit :"—then the Dr. must have been a very great traveller : but it happens that there are several other plants (particularly such whose seeds are blown, and dispersed about by the winds) which *travel*, at least as far as the *fern* ; and consequently to which that appellation would be as proper.

FEROCIOUS ; "in the ancient language," says Ciel. Voc. 172, "*er, or ber* is radical to-

Φηρ, Φηρ, *fera*; a wild beast; *ferox, ferocitas*; *beadstrong, brutal, fierce*.

FERRET; Βίω, Βίση, *vita, viverra*; quòd *vivit, vel videt* Ερα, *in terra*; the animal so called, because *it lives, or sees under-ground*.

FERRUGINOUS, ab Æol. accusativo Φηρα, pro Φηρα, *fera, feritas*; unde *ferrum*;

Hæc validas Sæxi radices, et fera ferri

Corpora constituunt. ——— Lucret. lib. II. *the strong, and rough particles of iron*:—though perhaps it would be more natural to derive *ferrum* à Σιδηρον, Ιδηρον, vel Ριδηρον, unde *ferrum*: illud autem ab Ιβηρον, quia *Ibericum omnium semper optimum habitum*: our word *ferruginous* is derived from *ferrum-rubrum*; *the colour of iron-rust*.

FERRY; Φερω, *fero, porto*; *to bear, or carry over a river*.

FERTILITY; Φερω, *fructum fero, fertilitas*; *fruitfulness*:—if I might be allowed a conjecture, there is an expression of Cicero, in his Orat. 49, ex Poeta, as quoted by Ainsw. (though as yet I have not been able to find it) that seems to point out another deriv. viz. *frugifera et ferta arva Asia tenet*:—this might lead us to suppose, that *fertility* was derived à Φερω, *conspiro*; φερω, φερω, by transposition φερω, unde *farcio, fartum, quasi fertum*; *stuffed, swelled, crammed*; as all *fruitful things have the appearance of being bloated, or full*.

FERULA; Πειρω, *ferio, percutio*; quòd *ferientes feriuntur*; *a broad stick, with which children are stricken, or corrected in schools*.

FERVOR; Φερω, Æol. pro Φερω, *ferveo, effervesco*; *a sudden boiling, or commotion, excited by the admixtion of contrary particles*; sometimes a *fervor, or effervescence is produced by the corrupting of vegetables*; which will be so great as to *cause the bursting out of flames*; as we sometimes see in the instances of hay and corn, being laid up too moist; the hay-stack will *fly on fire*, and the corn become *goaf-burnt*.

FESCUE; Φοιλω, *ito, frequento*: or rather from Φωω, *produco, fetus, festuca*; *a young shoot, or stalk*; *a small stick to point with*.

FESS, Φαχος, *fascis, fascia*; *a swath, or band, commonly called a bend in heraldry*.

FESTER: Skinner derives it ab Ital. *appestare, insicere*; but, rejecting that deriv. he says, “*vel quod multo verisimilius mihi sit à Fr. Gall. fletir; marcescere, deflorescere*; hoc à Lat. *flaccidescere; flaccescere*.”—but even then it would be of Gr. extract. as we shall find presently: however this deriv. ought not to be preferred to the former, which is nearer to our own; or rather *fester* is nearer to *appestare, vel impestare*, which signify *peste insicere*: now *pestis* originates à Πιζω, *premo,*

crucio, ango; hence *pest, pester, pestilence*; which may have given origin to *fester*: though perhaps it would be still better to derive *fester* à *pustula*; i. e. à Πυορ, vel Πυορ, *pus, pustula*; *a blister, wheal, or blain*.

FESTINATION, Σπευδω, Σπευσινα, quasi Φερω, *festino, festinatio*; *haste, hurry, speed*.

FESTING-penny; “*Ray explains it by earnest given to servants, when hired*:”—it seems to be a Northern dialect, either for *fasting-penny*, money put into the *fast*, or *band* of a servant: or else perhaps it may rather be a contraction of *fastening-penny*, the money given to *bind, or fasten* the agreement of hiring: both Gr.

FESTOON; Skinner has very properly explained this word by *corona ex floribus texta*; seu *sertum festum, aut festivum*; i. e. *festis diebus usurpari solitum*:—but there he stops; when they are evidently derived from the Gr. as we have seen.

FETCH, or *bring*; “*Sax. ꝥeccan; afferre; Belg. vaten; comprehendere, accipere; Teut. vatten; tenere, capere*; nescio an omnia, præsertim Sax. *ꝥeccan, à vellare, advellare*; frequentativum verbi *vebere, advebere*: Skinn.”—who goes no farther; but Vossius derives *vebo*, ab Οχρω, Οχρω, præmissio digamma, et χ mutatur in b; ut in χρω, *bio*; χρω, *bumi*; *to carry, bear, or bring*.

FET-LOCK-joint, “*in equo articulus, seu coarticulatio cruris et pedis*; q. d. *feet-lock, verbatim fera-pedum, quia in illo articulo crus pede clauditur, eique quasi inseritur*: vel q. d. *feet-locks, à longis crinium cirris ibi crescentibus*: Skinn.”—but in either of these cases, it is evidently derived from the Gr. as will be found under their proper art.

FETTER, quasi *footer, et fecter, from foot*, i. e. from Φοιλω, Φοιλω, *ire, ambulare*; because *fetters are fastened to the feet, or on the legs, to prevent rogues from walking, or running away*.

FEUD; “*Sax. ꝥæhd; Belg. veede; Teut. fehd; factio, inimicitia; quarrel, dissention*; à Sax. *ꝥah; hostis*; Skinn.” *an enemy*; a **FOE**: consequently Gr.

* **FEUDAL**; Παθη, *fido, fædus*; *a covenant, league, or stipulation*: Vossius tells us *fædus* is derived à Φαιος: or else we must refer to the Sax.

FEVER, Φερω, *ferveo, febris*; *a hot fit*: Ciel. Way. 51, says, “*fever does not come from febris*; but *febris* from *fever, or feu-er: feu; fire*; and *er* augmentative.”—but *feu* comes either from φω-ρω, *uro*; or *feu-er* from πυ-ρ, *ignis, fire*.

FEW, Βαιος, *parvus, paucus*; *not many in number*: manifeste elucet vestigium Gr. Παυροι, says Jun. cum Dan. *faa congruit, quòd Iceland. fatækur est pauper*; q. d. *pauca capiens, vel accipiens*: Menagius Gall. *peu refert ad paucus*; quemadmodum *feu, ad focus*; item *jeu, ad iocus*; et *queu,*

ad *coquus*: Verstegan and Skinner suppose it to be Sax.

FEWEL, à Φωγω, seu Φωγωω, hoc est *uro, torreo*; unde *focus, focale*; a *bearib* to make the fire on.

FIAT, Φωω, *fit*; let it be made, done, or enacted.

FIB; Φοιβος, *purus, impollutus*; pretending to truth: though we might rather derive it à Παρὰ-βολα, *fabula*; by contraction a *fib*, a *fable*, a *story*, an *untrust*: see FABLE: Gr.

FIBRE, Αναν, seu Ηναν, idem quod Ανευαν, unde Ησιος, τελειος, *finis*; unde *simbria*, et *fibra*; *small sprouts or strings, banging at the roots of plants*: vel, ut Salmasio visum, ab Æol. Φιβρον, pro Φιβρον, *quod molle et tenue notat*; ut Hesych. monet: Voss. *very fine, or small nerves, or sinews*.

FICKLE; Ποικιλος, *varius*; item *varias artes callens*; *versutus*; *unsteady, unresolued*; *trying various projects, forming different schemes*.

FICTION; Φιγγω, *tingo, fistilis*; *formed, framed, or fashioned of earth, or any other materials*: also *any fable, made or contrived on false pretences*.

FIDDLE; Σφιδης, *fides, is, fidicula*; a *stringed instrument*: Σφιρις, χορδαι μαγνηρικαι: et Σφιδη, χορδη: Hesych.

FID-FAD } vel à *fatuus*; *filly, foolish*:

FIDDLE-FADLE } vel à Χωω, χεισω, Χωω, Χωω, unde Χυλος, *fusus, fatilis*; *worthless insignificant*; *of no more value than a cracked china cup, which easily pours out, or loses its contents*: — If Voss. derives *futilis* ab ἴθλος, *futilis*: though we might rather suppose it was half Sax.

FIDELITY: Clel. Voc. 21, very justly observes, that “in Italy, long before the foundation of Rome, *Semo Sancus* (or, as Dionysius calls him, *Sancus*) was by some called *Deus Fidius* (or, as Dionysius calls him, *Medius Fidius*) and *Jupiter Fidius*, which in the old language would be reducible to *Seb-Sanc*; i. e. *Seb (chef) head, or principal*; and *Sancb, ratifier with the touch*: and *Deus Fidius* he explains by *d'eu feidtb*; *in legal faitb*; but if *fidius*, and *feidtb*, have any connexion with *fides*, and *faitb*, they are Gr. as above: but Mr. Spelman, in his note on Dionysius, B. II. sec. 49, says, “I look on *Fidius* to be a Roman name; and *Semo Sancus*, and *Sangus*, to have been the name of that god, as they called him in the Sabine language, which was not, like the Latin, originally Gr. :” — if now *Fidius* was a Roman name, and the Latin was originally Gr. then *Fidius* may be derived from the same root with FAITH & Gr.

FIDUCIARY: from the same root; used in mathematics to signify *the graduated edge of an instrument, made so exact that you may confide in it*.

FIE! Φει! *vab!* an interjection of exclamation.

FIELD; “videtur desumptum ex initialibus

literis Gr. Ηεδιον, *campus*; *l* quod frequens est interjecto, ut Æol. Φυιος, *filius*; Φωξ, *fulica*; Αω, *halo*; Παω, *palatum*; Σαος, *salvus*; Τροχος, *trochlea*, &c. Casaub. and Jun.”

FIEND; “Οφis, *serpens*; *the serpent*; and here used to signify *the tempter, and great adversary of mankind*: Casaub.” — there is likewise a Sax. deriv. given in that Alph.

FIERCE; Οηρ, *fera, ferus*; *wild, savage, cruel*: — Cleland would have it Celtic: see FOREST.

FIFE; Φυσωω, *sufflo*; *flatu distendo*; unde *fistula*; a *whistle, or flute*, because *blown into*.

FIG; Συκος, *ficus*, a *fruit so called*.

FIGHT; “Πυκλευαν, *pugnare*; unde Sax. fýhtan, feohtan; *pugilam agere, pugilatu decernere*: Jun.” *to contend, oppose*.

FIGMENT } Φιγγω, *tingo, figmentum, figura*;

FIGURE } a *device, whim, fancy*; *the frame, or fashion of any thing*.

FILAMENT; Πιλος, *pilus, filum, filamenta*; *small threads*; or *any thin covering, or tegument*.

FILAZER; “*custos brevium, ita dictus forensibus à Gall. filace*; quod istiusmodi *filo brevia trajiciat, custodiatque*: Jun.” — consequently will take the same deriv. with a FILE for letters: Gr.

FILCH, “Φηλος, *malus deceptor, impostor*; *fallax*; a *deceiver, cheat, impostor*: Casaub. and Jun.”

FILE for letters

FILE of pearl

FILE of soldiers

} Πιλος, *pilus, filum*; a *thread, string, or wire*.

FILE, or *rough instrument*, Λειμα, *limus, et limis*; *obliquus, transversus*; because *it cuts atbwart*: “vel potius à Φαλυων, quod Hesych. exponit λαμπρυνειν, *splendidum reddere*; *to polish*; à Φαλος, *splendidus*; *to make bright*: Voss.”

FILIAL; either from Ἰσιος, Æol. Φυιος, *filius*, *l* interjecto: or else from Φυλον, or Φυλη, a *race, tribe, or lineage*: or else from Φιλος, φιλιος, *filius, amicus*; *an ally, friend, associate*: — we might rather prefer the first of these three.

FILLET, Πιλος, *pilus, filum*; a *thread*; *ex quo fœnia conficitur*; vel quia *filum, quasi fillum refert*; a *hair-lace, or any long riband*.

FILLET of *veal*; “*musculofior pars femoris*; forte sic dicta, quia eò loci magni et validi tendines, et nervi insignes, qui propter longitudinem *filorum* speciem exhibent, occurrunt: Skinn.” — this seems to be but a vague reason, and yet it is the only one I have found; but must however observe it is Gr.

FILLY-fole; Φυιος-Πωλος, *filius-pullus*; a *fole*, or *young horse*; *pullum equinum*; *equalum*; vett. Angl. dicebatur *phully*, quod manifeste fit à Sax. *fole*, et hoc ex Lat. *pullus*, cui originem dedit Gr. Πωλος: non nemo fortasse dixerit commode deduci

deduci posse à Sax. *fīlan*; *sequi*: Lye." because it follows its dam:—but so do the young of all other creatures:—besides, this latter deriv. seems only allegorical; whereas the Gr. is truly radical.

FILM; "Sax. *fīlm*; *cutis, membrana*; hoc forte à Lat. *filamen, pellamen*; seu potius *velamen*: Skinn."—we might rather prefer this latter; but then it ought to be traced up to the Gr.: thus *Λαίφος*, per metath. *velum*; a sail, a veil; or any thin covering, or membrane.

FILTH; "Φαυλότης, φαυλιζώ, *vilipendo, subfanno*: Casaub."—but this seems to be only a figurative deriv.; perhaps it would be better to derive *filth* à Φυρμος, φυρημα, κοπρος, Hesych. *finus*; mud, dirt: vel à Φυρω, quasi φυλω, φυλθω, *fædo*; to daub, or defile.

FILTRATION, Φελλος, *pellis*; felt; or any woolly substance to strain through.

FIN, Πιννα, *pinna*, genus conchæ; a shell-fish: also the fin of a fish; and the pinnions of a bird:—we might rather derive *fin* à Πέλενος, per synecch. Πλένος, Æol. Πλένος, *penna*; the feather, or wing of a bird, or the fin of a fish: see PEN: Gr.

FINAL; Φωω, *fo*, unde *finis, finalis*; cum sit id cuius gratiâ aliquid fit; the end, intent, or accomplishment of any thing:—If. Vossius has given us this deriv. of *finis*, Άνευ, seu Ηνευ, idem quod Αννευ: unde Ηνιος, τελειος, *finis, finalis*: and Scaliger derives *finis* à Σχοινος unde et *funis*; antiquitus à Σχοινος erat *sfanis*; ut à Σφογγος, *sfungus*; à Σφενδων, *sfunda*; at postea *s* periit; inde igitur *sfanire* primum; *fanire* postea; nunc autem *finire* est Σχοινω μελρησαι: the reason of which expression is thus given by Voss. de Permut. lit. *finis* à *funis*, Σχοινος, quia veteres funibus agros circumscribent; unde perantiquo cuiusdam agrimensoris fragmento legas, *finis* (a boundary) dicta eò quòd agri funiculis sint divisi; or, as we may say in our language, they drew, or fixed a line of boundary between their lands; which was the end, or termination of their property.

* FINCH; "Σπιννος, ó σφυθος: or rather Σπινοσ, à Σπιζω, *pipilo*; ut quædam aves: *fringillus*; quasi *frinob*; *fringilla, avis dicta, quòd frigitit*: verbum omnino à sono fictum; uti et *fritinnire*, quod *birundinum proprium*; ut *fringuttire, fringillarum*: Voss." a bird which has a chattering, chirping note; and therefore it is more probable that our word *finob* is of Germ. or Belg. extract. as will be observed in the Sax. Alph.

FIND, "Αλφεν, *invenire*; Casaub." to light upon, happen, or meet with.

FINE, or mulct; Ποινη, *pæna*; pretium pro injuria pensatum; a mulct.

FINE, thin; Φαενος, *splendidus*; splendid, transparent.

FINGER, "Εμφύναι, *adhærere, amplecti*; Εμφύναι ταῖς χερσιν, *manibus amplecti, et firmiter tenere*; unde particip. φύντες, i. e. εμπλακέντες, *amplectentes*; grasps: Casaub." or perhaps *finger* may be derived à Σφιγγω, *stringo*; to gripe fast, contract the band: abjecto Σ, ut à Σφενδων, *funda*, &c.: or else it may originate à Φεγγω, *fungo*; to form, to fashion; because every thing is formed, and fashioned by the fingers.

FIRE; "ex Græco Πῦρ, *ignis*; quod tamen non est origine Græcum, sed Phrygicum: Casaub." and Upton observes *fire* is derived from Πῦρ, by changing π into *f*; as in *piscis*; *fish*.

FIR-KIN, Αμφορευς, Αμφιφορευς, *ampbora*; a rundlet; or small cask.

FIRM; "taken from Έρμησ, *Mercury*: or from Ερμα, *support*; *sustaining*: or from Ειρμος, *nexus*; because that which is well joined, and connected together, is stronger and firmer: the *F* frequently supplies the place of the breathing, and comes from the Eolic digamma: Nug."—so that at last the Dr. has found that our *F* comes from the Æol. digamma; whereas, under the articles *border* and *bridle*, he had twice asserted, that our *B* came from that character: with regard to these etym. the two last are taken from Voss.: as to the first, it may be the Dr's. own; for no other etymologist would have given such a deriv.; we might rather with If. Voss. derive *firm* by transposition from Βερμων, quasi Βιρμων, *firmum*; idem quod Οβριμων, *fortis, robustus, validus*; strong, robust, stout.

FIRST, "Αριστος, πρώτιστος, *primus*; by changing π into *f*; and by contract. Upt."—but *first* in the sense of *best* is undoubtedly derived, according to Casaub. from Φεριστος, *optimus, excellentissimus*; the best and most excellent.

FISCAL; Φασκος, *fiscus, fiscalis*; belonging to the exchequer.

FISH; Πιω, inusit. Πιω, unde πισχω, et πιπισχω, *bibo*; unde *piscis*, quia perpetuo bibunt; *piscis*, by converting *p* into *f*, gives our word *fishes*: If. Vossius derives *piscis* ab Ιχθυσ addito Π loco digammatis; ut sæpe; quasi Πιχθυσ, *piscis*.

FISSURE; Σχιζω, σχισω, quasi Σχινοω, *scindo, findo, fissum*; to cleave asunder: *fissilis*; split, or cloven.

FIST, "Πυξ, vel Πυγμα, *manus in pugnum contracta*: malim tamen," says Jun. "deducere à Sax. fæxt, *firmus, validus*; quòd *validissima sit manus, omnium digitorum nodis in unum pugnum veluti compactis, atque arctissime complicatis*: huc etiam facit, quòd veteres Frisii, etiamnum hodie unâ eademque voce *fest*, et *firmum, et pugnum, denotent*: Cymræis interim *ffist* est *percutere*; et *ffist*; *flagellum*:"—however, there can be no reason, why we may not suppose that all these

these

these Northern words were descended originally from Πυξ.

FISTICH, *pistacia, pistacium*; a nut so called.

FISTULA, Φυσθλα, *fistula*; à Φυσσω *flatu distendo*; a pipe, tube, or flute; because blown into: also a disease, so called from its forming a hollow pipe, or tube in the flesh.

FIT, proper; Απαυλᾶν *occurrere, respondere*; *eventu convenire*: qui usus verbi rarior, sed elegantissimus: Casaub. literâ π in f pro more (ut in pes; foot; pater, father, &c.) mutatâ.

FIT-up; Φυω, *fio, facio*; to make, repair, refit:—Junius, after producing several etym. says, “omnium interim origo fortasse est à Φισα, prout ait Eustath. hanc esse vocem iis peculiarem, qui ad festinandum hortantur alios.

FIT of an ague } perhaps from the same root;

FITS } on account of their sudden, and frequent returns.

FIX; Πηγνυμι, *figo, fixus*; fastened; made steady, firm.

FLABBY } Βλακία, seu Βλακία, *mollities*; à

FLAGGING } Βλαξ, ακος, *flaccus, flaccidus*; faint, lank, feeble: see SLAB, SLABBY: Gr.

FLAG, or *ensign* } perhaps from the same root

FLAG-staff } with the former article: vel ab Αφλασος, *summa pars puppis*: fortasse tamen rectius, says Jun. originem petas vocabuli à *vliegen*; *volare*; ut *vlagge* dicitur, quasi *vlugge*; *volatilis, mobilis*: aut à *vlaggeren*, vel *flaggeren*; *flaccere*:—consequently it would then originate from the foregoing art. Gr.

FLAG, or *turf*; à Πλαδον, *nimia humiditas*; quia ex locis uliginosis, *simosis secatur*; because it is cut out of moist, and marshy places.

FLAGELET; à Πνω, *fio, flabellum*; unde Fr. Gall. *stageolet*; q. d. *flabellet*; *fistula*; a pipe, which is blown into.

FLAGON; “Λαγνος, *lagena*: Upt.” *potuli genus, et mensura*; præposito digamma; a stone bottle, to keep wine in.

FLAGRANT; Φλεγω, φλαγῶ, *flagro*; burning, scorching, furious.

FLAIL; Φλεγω, φλαγῶ, *flagro, flagellum*; a whip; also an instrument of husbandry, like a whip, to beat, or thrash out corn.

FLAIN; “Sax. *flan*; *flæn*; fortasse à *fleozan*, seu potius *fleon*, *volare*: Æye.”—and consequently originates from the same root with *flown*; i. e. **FLY** with wings: Gr.

FLAKE of fire; Φλεγω, φλαγῶ, *flagro*; unde *flamma*; a flame, a flake, or large lump of burning matter.

FLAKE of snow; Πλοκαι, *floccus*: or from Πλοκαμος, *crines plexi*; hair entangled; or any thin bodies united.

FLAMBEAU } Φλεγω, φλαγῶ, *flagro, flamme*;
FLAME } unde Φλογμος, *flamma*; a blaze of fire.

FLANEL, Λανος, Ληνος, *lana, lanula*, quasi *lanula*; wool, or woollen cloth. It has long been a wonder to me, why, in our best editions of Shakespear, Falstaff, in the *Merry Wives of Windsor*, Act V. sc. 5, should call Evans, the *Welch flannel*:—after the facetious old knight had been pinched by the fairies, and discovers that all was but a trick, the several actors in that scene begin to taunt him; which he cannot endure, particularly the scoffs of *parson Evans*; but in reply to what that reverend gentleman had told him; that he was “given to fornications, and to taverns, and sacks, and wines, and metheglins, and to drinkings, and swearings, and starings, and pribbles, and prabbles;”—Sir John makes answer, “*Falst.* Well! I am your theme: you have the start of me: I am dejected; I am not able to answer the *Welch flannel*:”—perhaps it ought to be the *Welch flamen*; i. e. the *Welch priest*: or probably the *Welchman* might have been wrapped up in a blanket, and the other fairies in sheets.

FLANK, “Λαγων, Æol. Φλαγων, ονος, ἦ, *ilia*: Nug.”—perhaps it ought rather to be derived à *Σπλαγγρον*, *viscera, cor, pulmones*; and is sometimes used to signify *motherly affection, tenderness, pity*; as it is frequently used in Scripture.

FLAP-down; Λα, intensiva particula, et Βω, Βαινω, *eo*; quasi Λαβω, unde *labor, lapsus*; to lap, or fold over; to fall down.

FLAP, or *slap*; contracted from Κολαφος, *colaphus, alapa*; a slap, cuff, blow, or box on the ear.

FLARE: “nescio an à Belg. *flederen*; *volitare, vagari*: Skinn. q. d. *oculos circumvolitare, circa oculos vagari*:”—but *flare* seems to be of the same import with *glare*; and may be derived à Κλειος, *gloria; brightness, splendor*: or from Γαλερος, *bilaris, splendidus; bright, sparkling*:—but when we say the *candle flares*, it seems to be a contraction of *fluere*; to flow; when the tallow *flows down*: consequently Gr.

FLASH of lightning: “Φλοξ, γος, *flamma*; flame”: Casaub. and Upt.”

FLASH of wit: perhaps from the same root.

FLASK; “Φλασκιον, which in Suidas is interpreted a bottle; and occurs in this signification in Saint Gregory’s Dialogues: or from Φακος, *lenticula*; which is taken for a small vessel, in the Fourth Book of Kings: R. Φακη, *lens*: or rather from Φλασκων, which occurs in this signification among the later Greeks: Vossius derives it from the Germ. *flasch*, or *flesch*: Nug.”—this last deriv. might have been spared in a list of Eng-

lish words derived from the Gr. :—let me only observe, that Casaub. censet *flasket* esse à Φασκωλος, or Φασκωλον, or Φασκωλιον *marsupium, pera, cista*.

FLAT, *broad*, Πλάσις, *latus, amplus, spatiosus; broad, spacious, wide*; thus, with great propriety, a species of *bream* is called a *bream plat*, from its being very broad, and thin.

FLAT-milk: “lectorem potius monebo (says Jun. under the art. *cream*) Cot. Glossarium, p. 37, *crama* exponi plete, à Teut. *vloten*, vel *vlijeten bet melck*; *cremorem lacti supernatantem, ab ipso lacte secernere, segregare: vlotte melck; lac demptâ cremoris pinguedine tenuius* :”—this Teut. *vlotte melck* seems to come from the same root with our word *float*: there is only one objection, viz. that *flat milk does not float above the cream*; but *the cream floats above that*: however, should that be the true deriv. it would originate à Βλυω, *fluo*; *to flow a-top, to swim a-top*; and by a change of ideas, it is called *flat milk*, because it swims below the cream.

FLAT, *insipid*; perhaps from the same root; though none of our etymol. have considered it in the sense of *vapid, tasteless*; because its fine component parts have been separated, and evaporated, or, as we may say, *the cream taken off, and nothing left but a caput mortuum*.

FLATS, or *shoals*; this is yet another sense of the word, which none of our etymol. have taken any notice of; though now perhaps it originates à Πλάσις, *broad, flat, shallow water, where there is not depth enough to admit of any sailing*.

FLATTER: Upton, under the art. *force*, has very properly derived “*flatter* à *λαίτο*, prefixing the Æol. digamma F, quasi *flaίτο*: *nisi me lactasses amantem; if you had not flattered my passion: Terence*.”—only now he has left us to trace out the verb *λαίτο*, which Littleton has very judiciously derived from *lacio*, and declined it thus, *lacio*, *ui*, *itum*, et *laxi, laxum*; unde *λαίτο*; freq. and then derives *lacio*, à *λακίζω, θωπεύω*, (still Littleton is right, and Ainsw. is wrong, for he has given it *θωπίεω*) *adulor*; *to bring one into a snare, to decoy, to wheedle, or trepan*.

FLATULENCE; Scal. according to Littl. and Ainsw. under the art. *flō*, derives that verb à Φλαω, Φλω:—it is with reluctance I am forced to dissent from this great authority: for there is no such sense of the verb Φλαω, Φλω, to signify *flō, spiro*; but all my lexicons explain it by *frango, contundo, voro acide, comedo*; *to break, pound, devour, eat up greedily*; all which are senses far enough distant from *blowing, breathing, and inflating*: and therefore, with Vossius, we might rather suppose, si *flō* veniat à Græcis, non tam sit à Φλαω (signi-

ficatio enim abit) quàm à Πνω, quod idem notat; et sane v. crebro abit in λ, et l, ut alias sæpe:” from Πνω then, evidently comes *flō, flare, flatus; flatulentus*; unde *flatulence, windy, bloated*.

FLAUNTING: Ainsworth acknowledges, that this word is derived à *lautus*; but then he deduces *lautus* from *lavō*, à Λυω: but Λυω bears the sense of *solvo, solutus*; not of *lavō, lautus*; (he should have said Λωω, not Λυω) however we might rather prefer this latter verb, since our word *flaunting* more properly bears that sense, viz. *loose, unrestrained; like the tendrils of vines*.

FLAW, or *blemish*; Φλαω, pro Θλαω, *tundo*; *to beat, or break, or burst*.

FLAWN, “à Fr. Gall. *flan*: Skinn.”—but, as Junius very justly remarks, “rectius tamen deducas à Φλαω, vel Φλαδιω, *contundere, conterere*; quòd ova, et reliqua, è quibus fiunt varia placentarum genera, *contundendo, agitandoque prius emolliri, commiscerique soleant*.”—Lye observes, that the Iceland. word *flauter* est *lacticiniorum genus*; unde forte Almann. et Belg. at Angl. et Gall. peterim à Sax. *flena*, quod sensu videtur respondere τῷ *batter*; *farina cum lacte et commixta, et ventilata*:—but still *flawn, flauter, and flena*, must originate à Φλαω, *commiscere, contundere*; *to mix up, or beat together*.

FLAWS, Φλαω, pro Θλαω, *frango, contundo*: *violent, peircing winds, so called from their furious and pernicious effects*.

FLAX, “*videri potest factum*,” says Jun. “ex Φλαω, pro Θλαω, *tundo, subigo*; quòd non nisi pluribus stuparii mallei plagis *contusum, subactumque* in humanos usus emolliatur: Sclavinis *vellus* et *villus* dicitur *wlas*, quod Gelenii lexicon symphonum in ordine δια Τεσσαρων, censet consonare cum *Ιαλος, Ουλος* :”—this latter may be true; for our word *wool* answers much nearer to *Ιαλος*, and *Ουλος*, that either *wlas*, or *flax*.

FLAXON, “*a flagon, a bottle*: Verft.”—but FLAGON is Gr.

FLAY, *to frighten*: “*a flaid coxcomb, a frightened fearful fellow*: Ray.”—it seems to be but a Northern dialect for FRAY, or *frighten*: Gr.

FLAY, *to strip*; this orthography seems to have been adopted purely for distinction's sake, instead of *flēa*, which signifies the insect, as in the next art.—but neither *flēa*, nor *flay*, answer properly to the deriv.; which is “Φλοιω, et Φλοιζω, *decortico, corticem detrabo*; *to strip off the bark, skin, or covering*: R. Φλοιος, *cortex; the bark of a tree*: Casaub.”

FLEA, *the insect*; Φλεγω, φλαγω, *flagro*; *to raise an inflammation*: but Junius, after giving several Northern deriv. says, omnia manifeste sunt à Sax. *flcon*; *fugere*; propter singularem illam

illam animalculi *agilitatem*, quâ captantium manus frustrari sæpenumero, atque eludere solet: and this is the more probable deriv. because other nations, in giving other names to this insect, have adopted this signification; thus, the Danes call it *loppe*, à *lob*; *curfus*, *fuga*; or rather *saltus*; a *leap*: if, therefore, the word *flea* bears any connexion with *flee-way*, or *leap-away*, it ought to have been written a *flee*, and not *flea*, which signifies *to strip off the skin*: in the sense of *fleeing*, or *skipping away*, it would derive à *Φευγω*, *fugio*; unde *Φυγη*, *fuga*; quasi *fluga*, *flight*, *escape*, or *skipping*.

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FLEECE; *Μηλον*, *ovis*; Dor. *Μαλον*, inde quoque *Μαλλος*, *vellus*; unde Belg. *vlies*; Sax. *flÿge*, *flÿge*; *the wool of sheep when sheared*; and this may have induced Jun. to derive *fleece* à *Φλοιος*, *cortex*; tho’ it has not been adopted.

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FLEET, *shallow*: none of our etymol. have considered the word in this sense; neither have I as yet been able to satisfy myself as to the deriv. unless it comes from the same root with **FLATS**, or shoals: Gr.

FLEET of ships: *Βλω*, *Βλωζω*, *fluo*, *fluens*; unde Ital. *flotta*; Fr. Gall. *flotte*; Sax. *flota*, *classis*; *a company*, or *large number of ships sailing*, or *floating together*.

FLEET, or *swift*; Junius derives “*fleet*, *celer*, ab Icel. *flotur*:”—but whatever language that may be derived from, our word *fleet* seems rather to come from *Βλω*, *fluo*, *fluitare*, quasi *fleetare*; *to flow along*, like *a rapid current*, or *a brisk gale*: see likewise **FLY** with wings: Gr.

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deglubitum; quia nisi pelle exutâ non apponitur mensis caro: Skinn.”—but then he ought to have shewn, that the word *flay*, or *flea*, was of Gr. extract.—Verstegan supposes it to be Sax.: and Ciel. Way. 25, would derive it from “*fell-easb*; meaning that which appears when *the skin is taken off*:” but *fell* comes either from *Φελλος*, *pellis*; or from *Μαλλος*, *Μαλον*, *Μηλον*, *ovis*: and *easb* seems to mean the same with *isbed*, Voc. 112, *expelled*, *outed*, *stript*: consequently Gr.

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FLEXIBILITY, *Πλεω*, *plico*, *pleto*, *fleto*, *flexi*, *flexibilis*; *bending*, *pliant*, *supple*.

FLIGGURS; from the same root with **FLY** with wings; *being young birds that just begin to fly*: Iceland. *flëigur*; *volatilis*: Ray.

FLIGHT: see **FLY**, according to the different senses: Gr.

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lish words derived from the Gr. :—let me only observe, that Casaub. censet *flasket* esse à Φασκωλος, or Φασκωλον, or Φασκωλιον *marsupium, pera, cista*.

FLAT, broad, Πλατύς, *latus, amplus, spatiosus; broad, spacious, wide*; thus, with great propriety, a species of bream is called a *bream plat*, from its being very broad, and thin.

FLAT-milk: “lectorem potius monebo (says Jun. under the art. *cream*) Cot. Glossarium, p. 37, *crama* exponi plete, à Teut. *vloten*, vel *vlieten bet melck; cremorem lacti supernatantem, ab ipso lacte secernere, segregare: vlotte melck; lac demptâ cremoris pinguedine tenuius* :”—this Teut. *vlotte melck* seems to come from the same root with our word *float*: there is only one objection, viz. that *flat milk* does not float above the cream; but *the cream floats above that*: however, should that be the true deriv. it would originate à Βλυω, *fluo; to flow a-top, to swim a-top*; and by a change of ideas, it is called *flat milk*, because it swims below the cream.

FLAT, inspid; perhaps from the same root; though none of our etymol. have considered it in the sense of *vapid, tasteless*; because its fine component parts have been separated, and evaporated, or, as we may say, *the cream taken off, and nothing left but a caput mortuum*.

FLATS, or *shoals*; this is yet another sense of the word, which none of our etymol. have taken any notice of; though now perhaps it originates à Πλάγος, *broad, flat, shallow water, where there is not depth enough to admit of any sailing*.

FLATTER: Upton, under the art. *force*, has very properly derived “*flatter* à *laeto*, prefixing the Æol. digamma F, quasi *flaeto: nisi me lactasses amantem; if you had not flattered my passion: Terence*.”—only now he has left us to trace out the verb *laeto*, which Littleton has very judiciously derived from *lacio*, and declined it thus, *lacio, ui, itum, et laxi, laetum*; unde *laeto*; freq. and then derives *lacio*, à λακίζω, θωπεύω, (still Littleton is right, and Ainsw. is wrong, for he has given it θωπεύω) *adulor; to bring one into a snare, to decoy, to wheedle, or trepan*.

FLATULENCE; Scal. according to Littl. and Ainsw. under the art. *sto*, derives that verb à Φλαω, Φλω:—it is with reluctance I am forced to dissent from this great authority: for there is no such sense of the verb Φλαω, Φλω, to signify *sto, spiro*; but all my lexicons explain it by *frango, contundo, voro avide, comedo; to break, pound, devour, eat up greedily*; all which are senses far enough distant from *blowing, breathing, and inflating*: and therefore, with Vossius, we might rather suppose, si *sto* veniat à Græcis, non tam sit à Φλαω (signifi-

ficatio enim abit) quàm à Πνω, quod idem notat; et sane v crebro abit in λ, et l, ut alias sæpe:” from Πνω then, evidently comes *sto, flare, flatus; flatulentus*; unde *flatulence, windy, bloated*.

FLAUNTING: Ainsworth acknowledges, that this word is derived à *lautus*; but then he deduces *lautus* from *lavo*, à Λυω: but Λυω bears the sense of *solvo, solutus*; not of *lavo, lautus*; (he should have said Λεω, not Λυω) however we might rather prefer this latter verb, since our word *flaunting* more properly bears that sense, viz. *loose, unrestrained; like the tendrils of vines*.

FLAW, or *blemish*; Φλαω, pro Θλαω, *tundo; to beat, or break, or burst*.

FLAWN, “à Fr. Gall. *flan: Skinn*.”—but, as Junius very justly remarks, “rectius tamen deducas à Φλαω, vel Φλαδιω, *contundere, conterere*; quòd ova, et reliqua, è quibus fiunt varia placentarum genera, *contundendo, agitandoque prius emolliri, commiscerique soleant*.”—Lye observes, that the Iceland. word *flauter* est *lacticianorum genus*; unde forte Almann. et Belg. at Angl. et Gall. peterim à Sax. *flena*, quod sensu videtur respondere τω *batter; farina cum lacte et commixta, et ventilata*:—but still *flawn, flauter, and flena*, must originate à Φλαω, *commiscere, contundere; to mix up, or beat together*.

FLAWS, Φλαω, pro Θλαω, *frango, contundo: violent, peircing winds, so called from their furious and pernicious effects*.

FLAX, “*videri potest factum*,” says Jun. “ex Φλαω, pro Θλαω, *tundo, subigo*; quòd non nisi pluribus stuparii mallei plagis *contusum, subactumque* in humanos usus emolliatur: Sclavinis *vellus* et *villus* dicitur *wlas*, quod Gelenii lexicon symphonum in ordine δια Τεσσαρων, censet consonare cum *Ιελος, Ουλος* :”—this latter may be true; for our word *wool* answers much nearer to *Ιελος*, and *Ουλος*, that either *wlas*, or *flax*.

FLAXON, “*a flagon, a bottle: Verst*.”—but **FLAGON** is Gr.

FLAY, *to frighten*: “*a flaid coxcomb, a frightened fearful fellow: Ray*.”—it seems to be but a Northern dialect for **FRAY**, or *frighten*: Gr.

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his heels; as a horse does, when touched in a galled place.

FLING; Θλιβω, quasi Θλιγω, *figo; to beat, dash, or cast against the ground; to throw into the air; or give it a toss.*

* FLINT: whether Πλιθος can be admitted as the origin of *flint*, may be very much doubted, notwithstanding the similarity both of sound and sense between them: let me then suppose with Casaub. that it either comes from Φελλεις, *silices*: or refer to the Sax. Alph.

FLIT, or *remove*; "significat domum, seu sedem mutare; omnino à Dan. *flytter; commigro*; hoc forte à verbo *to fly*; q. d. *è prisco nido avolare*: Skinn."—if this be so, then he ought to have derived it from the Gr.; as in the art. FLY with wings.

FLIT, or *wrangle*, "vett. Angl. *contendere, litigare, rixari*; Sax. *flitan, (flintan, says Ray) idem signante: Lye.*"—*to fight, scold, and quarrel*:—it seems to be only a contraction of CON-FLICT; and consequently Gr.

FLITTER-MOUSE; *mus-volitans*; à Πλήρωμῦς, *a species of bat.*

FLOAT; Βλωω, Βλυζω, Βλυσω, *fluo; to swim; to overflow*; "hinc merces aquæ supernatantes appellantur *flotson*; à *float; fluitare, et fund; mare; the sea*: Jun."—*goods found floating at sea.*

FLOCK-bed } Πλοκαι, *floccus*: or from Πλο-
FLOCK of wool } καμος, *crines plexi; entangled hair*: R. Πλεκω, *necto; to knit, or join together.*

FLOCK, *multitude*; "Παω, *vescor*; ex hoc Παω est nomen Πωῦ, *grex*, apud Homerum; et hinc fortasse inserto *l*, *a flock*: Casaub."—we might rather suppose our word *flock* was derived ab Οχλος, quasi Φλοχος, *turba, multitudo*; generally understood of men, but applicable to creatures.

FLOG; Φλεγω, φλαγω, et Φλαγωω, *flagro, urō; to inflame, or cause an inflammation*: R. Φλοξ, *flamma*: hence *flagello, flagellum, et flagellatum*; a whip, or scourge, which burns, or sets the parts on fire.

FLOOD; Βλωω, Βλυζω, *fluo; to flow, or overflow.*

FLOOK; "vox nautica," says Skinn. "pars anchoræ adunca, quæ terræ infigitur: nescio an à Teut. *pflug*; Belg. *ploegh, aratrum*; à conspicuâ sc. aratri similitudine:"—so near was the Dr. to the original, and yet could not see, what he saw afterwards, that PLOW was Gr.

FLORISH } Φλοξ, *flamma, flos*; quia *emicat ut*

FLORIST } *flamma*; hinc *floreo, floridus; gay, lively, brisk, fresh*: Vossius derives *flos*, à Χλοος, *berba viridis*; which seems a more natural deriv.

FLOUNDER; "Belg. *flynder*: Jun." or rather à *fundulus*; per vulgi insignem, sed fatis frequentem, errorem, nomina antiqua à pristino

sensu in alios detorquentis; *fundulus enim Romanis idem fuit, quod nobis a gudgeon; pisciculus arenosi sibi incola; sic dictus, quia in fundo fluvii inter calculos latitat*: Skinn."—this is very true of the *gudgeon*, and it being as true of the *flounder* (with this only difference, that *the gudgeon is in fresh waters, and the flounder in salt*) may have been the reason why they were both called *fundulus*; but then the Dr. ought to have traced this word to the Gr.; viz. à Βενος, Βυθος, Βενθος, quasi Βυθος, *fundus, fundulus; the bottom*; because *these fish always delight to keep at the bottom of rivers, shores, &c.*

FLOUNSE into the water; "Φλοισβος, *fluquantis, æstuantisque maris sonitus*: Skinn."—*to make a loud dashing noise, by plunging into the water.*

FLOUNSES, and *furbelows*; perhaps from the same root, as representing the undulation, and agitation of the waves; *fluquantis.*

FLOUR, Φηρος, ἡ τῶν ἀρχαίων θεῶν τροφή, Hefych. *the pap, or the panada of the old gods*:—however, to be serious, this word Φηρος is used for Φαρον, et per apoc. Φαρ, unde Latinum *far, farina*; and our word *flour*.

FLOUT; vel à Φλωω, *negor*; vel secundum Casaub. à Φαυλος, Φαυλοης, Φαυλιζω, *subsanno, parvi facio, contemno; to sneer at, jeer, or scoff*: "mallem à Belg. *blutten; stultus, i. e. tanquam stulto illudere*: Skinn."—but perhaps the former will be preferred.

FLOW, Βλωω, Βλυζω, *fluo, fluetus, fluidus, fluiditas; to flow, or overflow*: Milton has made use of the word *flown* in a very uncommon sense; it is generally understood as a participle of the verb *fly*; but in the first book of Paradise Lost, 500, he has made use of it as a participle of the verb *flow, i. e. flush*;

— and when night
Darkens the streets, then wander forth the sons
Of Belial, *flown* with insolence, and wine:
i. e. *overflown, οἰνοφλυξ, vinolentus, ebriosus, flushed, inebriated.*

FLOWER of the field: Clel. Voc. 171, has very sagaciously derived "*flower from poll-ougher; poll, the head; and ougher, growth.*"—by this very derivation it seems to be descended à Πολ-ω, *verto*; unde *vertex; the pole, or poll*; and αυξανω, *augeo, augher, vel ougher; to grow, or increase*; so that *poll-ougher* or *fall-ougher*, contracted to *flower*, is a plant that grows to a beautiful head: but since flowers are as remarkable for their fragrance, as their growth, or colors, it might not be altogether unnatural to derive the word *flowers* from *flos, flores*, which Gerard Vossius would derive à Χλοος, *viror herbarum*; and Isaac from φωω, unde φυλλον, et φυλος, unde *flos*: either of which might

might be admitted; but it seems more proper to derive *flos, flores*, with Junius, under the art. *fleur*; à *flo, flare*, quod interdum pro *exbalare* usurparunt; to *exbale*, or *breathe odors*:—only now this great etymol. should have deduced *flowers* à Πνω, thus Πνω, *flo, flos, flores, flowers*.

FLOWER *de lis*: Ciel. Voc. 47, n, observes, that “*the lilies* in the arms of France, have been said to be nothing but the heads of spears, or halberds: the word *lis*, in the sense of *lilly*, is a rebus of *li*, which signifies *justice*; the seat of which throne, as well as the canopy and back, might, among the Gauls, have been powdered with these *lilies*, or rather *beads of spears*:”—let the rebus have taken its origin from whatever incident it might, still if the word *lis* alludes to *li*, in the sense of *justice*, we may suppose it took its first rise from Δε-γω, *dico, jus dicere*; unde *lex, law*.

FLURRY, Φλαζω, παφλαζω, *ferveo, æstuo*; to be in violent agitation.

FLURT, or *dash with water*, “Φλαω, *contundo, contero*: Skinn.”

FLURT, or *jilt*; commonly written, and pronounced *flirt*, but derived à Φλαυρος, *vilis*: vel à Φλυαρος, *nugæ*; unde Φλυαρειω, Φλυαρω, *nugor, garrio, blattero*; a *trifling, insignificant prater*.

FLUSH, or *blush*, “Φλαζω, παφλαζω, *ferveo, æstuo*; to ferment, or boil: Jun.”—“rectius fortasse *derives*,” says Lye, “à Belg. *fluysen; fluere*; quia, ut inquit Skinnerus, *sanguis ad faciem confluit*:”—then, either the Dr. or this learned gentleman, should have acknowledged, that *fluo* is Gr.:—from hence likewise are derived the expressions to *have a flush at cards*; and to be *flush of money*.

FLUSTER; à Φλυζω, *ferveo, bullio*; et inde Οινοφλυξ, *ebriofus*; quasi *vino bulliens*: Casaub.—“*mallet*,” says Skinner, “*deducere* à Sax. *plufferman, pleetere, texere*; hoc credo à Fr. Gall. *pleffer*; utrumque à Lat. *pleetere; metaphorâ sc. è textrinâ sumptâ*; ut nos dicimus eodem sensu, *bis cap is well thrumb'd*:”—but when we have a closer, and more natural deriv. there can be no reason to hunt after metaphorical significations: besides, after all, the Dr. is not able to shake off the Gr.: for, if he allows that *fluster* is derived from the Sax. and the Sax. from the Fr. Gall. and the Fr. Gall. from the Latin verb *pleetere*; then they are all derived from the Gr. verb Πλεκω, *pleto, netto*; to *weave, knit, or twine together*; or, as he politely calls it, *well thrumb'd*.

FLUTE, “Φλαω, Φλω, Φλαῦν, *ferveo, strepo, flo*; *ventus flat*: ita Cæsar Scal. sed mihi non dubium est,” says Vossius, “quin et Φλαῦν, et *flare*, sit à sono factum; ut et Belg. *blasen* (from whence undoubtedly is derived our word *blast of wind*)

nam et hic *b* et *l*, apte conjunguntur; Π, Β, Φ vero literæ sunt affines, seu cognatæ: itaque si *flo* veniat à Græcis, non tam sit à Φλαῦν, (significatio enim abit) quàm à Πνω, quod idem notat. sane crebo abit in λ, et *l*, ut aliàs sæpe; sed imprimis hanc rem firmat, quòd Attici, si Thomæ Magistro credimus, pro νῆρον, λῆρον, pro πνευμαῖα, πνευμαῖα, *dixere*:”—from whence the Latins derived their word *pulmo*, and we our words *pneumatic*, and *pulmonary*: from Πνω then evidently comes *flo*; and from *flo* we decline *flavi, flatum, flatus*; *flute, a musical instrument blown into*.

FLUTED-pillar; “*vox architectonica*,” says Skinn. “*striges*, quæ sunt columnarum canaliculi excavati, instar rugarum in stolis; sic dicti à *cavitate, simili cavitati fistularum*, quæ nobis *flutes* appellantur:”—this last expression, *simili cavitati fistularum*, makes me suspect, that our word *fluted-pillar* is only a contraction of *fistulated-pillar*; or perhaps is only a translation of *fistulatus*; and if so, then consequently is derived from the Greek; not through the medium of the word *flute* in the foregoing art. but from the verb Φυσω, *flatu distendo*; unde Φυσθηλα, *fistula*; a *whistle, pipe, or reed*.

FLUTTER; Skinner derives this word à Lat. *fluere*; not from the Gr. Βλυω, Βλυζω, *fluo*; unde *fluētus*; unde *fluētuo*:—we might however rather suppose, that our word *flutter* was derived originally from Πληῖω, *percutio, ferio*; sc. *alas motitare*; to *move the wings*; or, as we say, to *beat with the wing*; and *the heart beats*, or *throbs quick*.

FLY from battle; Φευγειν, *fugere*; Φυγη, *fuga*; *flight*; tho' perhaps it would be better to derive this word, when it signifies *running away*, from Φλιβω, *figo, profigo*; to *put, or to be put to the rout*; to *bring to ruin*.

FLY with wings: there ought to be a difference at least in the deriv. between the literal word to *fly with wings*, and the metaphorical word *fly*, or *fly away from battle*; what I mean is, that as we ought not to derive a *fly*, and a *flea*, from the same source; so neither ought we to derive *fledged*, and *fled*, from the same root; for there is undoubtedly a distinction of ideas, and therefore there ought to be a distinction between their derivations: thus, when we say, *the fly flies a short flight*, we ought to derive it à Πληγειν, pro Πληῖεν, quasi Φληῖεν, *percutere, ferire*; to *beat, or strike*; quòd aves volantes aera *percutiant*; as when the bird *flutters*, or *flutters its wings*:—but when we say, *the flea is fled by flight*, we ought then to derive it, as has already been done, from Φευγω, quasi Φλευγω, *fugio*, per epenth τῆ *l fly*:—for if

we

we do not preserve such a distinction, confusion will arise.

FOB *a man off*; Skinner, after having produced three deriv. the last of which is Ital. *fiabbare*, says, "sed unde inquires *fiabbare*? credo à Lat. *fabulari*; *fabula*:"—and may we not ask him, sed unde *fabula*? doubtless, says Cleland, Voc. 2, à Παραβολή, *a fable, a story, a fib*; to put a man off with a frivolous tale, or pretence:—whether Παραβολή be an original word, will be considered under the word PARABLE: Gr.

FOCILLATION } Φως, Φωσκω, lux, illucesco;
FOCUS } unde Φωγω, uro, vel Φωζω,
in foco aliquid torreo; to enlighten, burn:—If Vossius has given us another word, tho' not another deriv.; for he has said, "Οικος, vel Φωγος, focus;"—οικος, *domus*, can only be taken in a figurative sense, when it is produced as giving origin to *focus*; *a hearth*: but Φωγος descends from Φως, Φωσκω, as above, and all perhaps à Φωω, luceo; to shine bright.

FODDER *a garment*; "panno, pellibusve vestimentum duplicare; Gall. *fouler*; Ital. *fodrare*; Belg. *voederen*: Helvigio Germanicum *futter* dictum videtur quasi Ἰπποδερμος, *pellis subdueta*, vel interior: Jun."—*a garment lined with fur*: R. Δερας, *pellis*; *a skin*, or *fur*.

FODDER of lead: "à Teut. *fuder*; *veitura*; sive quantum carro contineri, et vehi potest; hoc forte à Teut. *feubren*; *vebere*; et tandem omnia credo à Lat. *vebere*: Skinn."—but *vebo* originates ab Οχωω, Οχωω, *vebo*; quasi *vocho*, *vecho*, *vebo*; to carry; i. e. *a load of lead*.

* FOE, *hostis*, *osor*, will bear the same etym. with FIEND; both in the Gr. and Sax. Alph.

FOECUNDITY, Φύλωω, *planto*; unde *fœtus*, *fœcunditas*; *fruitfulness*, *fertility*: If Vossius derives *fœtus*, and *fecunditas*, à Πωω, Πωω, Βωω, Βωσκω, Βολος, *fœtus*:—but perhaps it may be more proper to derive *fœtus* à Φοίλωω, *coeo*, *ineo*; to unite, or couple together.

FOETID, Οιδος, vel Αιδοιος, unde Αιδοια, hinc *fœdus*, *fœtidus*; to smell rank, or have a strong scent.

FOETUS; Φύλωω, *planto*; or rather à Φοίλωω, *coeo*: as above.

FOG, *aftergrass*; "nescio an ab Ital. *affogare*; *suffocare*; q. d. *gramen hyemali frigore suffocatum*, et quasi *extinctum*: Skinn."—let me only observe, that after such an etymology, and such an explanation, the Dr. ought never to complain against any other person for wild and extravagant conceptions: Junius has given us no derivation at all; but has only explained *fog*, or *aftergrass*, by *postfanium*; however he has referred us to Spelman's Gloss. in *fogagium*; which is only a barbarous law Latin word, and which that great

critic only explains by *gramen quod æstate non depascitur, et quod spoliatis jam pratis hyemali tempore succrescit*: but this is definition, not derivation: neither have I as yet found a good one.

FOG, or *mist*; Φυμωω, pro Θυμωω, *fumo*, *fumiligo*, *fuligo*; *fog*, or *mist*.

FOGGER, "fortasse sic dictus à *fog*, *nebula*; consequently Gr.: quòd omnia miscendo nebulam quandam controversis obducere soleat; *rabula forensis*, *vitiligator*: Jun."—this seems applicable only to what is called *a pettyfogging attorney*: but we likewise apply it to *a seller of small wares*: "Somnerus suspicatur factum fuisse à Sax. *foter*; *procus*: Lye."—Minsh. and Skinn. have left it out.

FOH; "Φευ, *vab!* *interjectio abominandi*: Skinn."

FOIL, "in gemmâ; Fr. Gall. *fueille*; à Lat. *folium*: Skinn."—the Dr. should have added à Gr. Φυλλον, *folium*, *frons*, *dis*; *the leaf of a tree*; but here used in the sense of *leaf-gold*, or *silver*, put in the basil of a ring, &c. in order to hide some defect, or to heighten some quality in a jewel; or what Ainsworth has very properly called *adamantis infecti substratum*.

FOIL, *overcome*; Σφαλλω, *everto*, *prosterno*; to *overtrow*, or *vanquish*.

FOIL, or *small sword*; both Junius and Skinner derive this word à Fr. Gall. *fouler*; à Lat. *fullo*; q. d. *fullonis instar*, *premere*, *calcere*, seu *conculcare*: quasi *vulnerare*, *contundere*, *ietibus permolere*, *perdere*, *corrumpere*, *illudere*, *infatuare*:—so many senses could they find, and yet could neither of them find the Greek origin of *fullo*; however since this perhaps is not the true etym. of our word *foil to play with*, I shall not produce any, because I have not been able to find a good one; unless in the following art.

FOIN; *punctim ferire*, "nescio an à Fr. Gall. *poindre*; *pungere*: vel à Sax. *fanðian*; *tentare*; q. d. *ferro aditum in viscera tentare*: Skinn."—any body would suppose that the Dr. had mistaken his subject, and intended this for the foregoing art.—"vide tamen annon propius accedat ad Φενω, vel Φονευω: *occido*: Jun."—and hence used metaphorically in another sense by Shakespeare, in his second part of Hen. IV. act ii. sc. 10, where he has made *Doll Tearsheet* wheedle the good old knight, with "Thou whoreson little tiny Bartholomew boar-pig, when will thou leave fighting on days, and *foining* on nights:"—i. e. leave *stabbing* men on days, and women on nights.

FOISON, "ex *fusio*; ut *poison*, ex *potio*: Menag. Jun. and Skinn."—"Gallice *foissonner*; *abundare*: Ray."—but none of them thought of deriving *fusio*, and *foissonner*, à *fusus*; *fusus*, à *fundo*; et *fundo*, à Χυνωω, vel Χυωω, vel Χεωω, *χευσω*, *fundo*, *fusus*; signifying

signifying *ubertas, copia, abundantia*; natural juice, or moisture; ever flowing, ever pouring out.

FOIST-in; “*per furcū obrudere*; à Fr. Gall. *fausser*; *adulterare*; nom. *faux*; *falsus*; q. d. *falsificare, falsitare*: Skinn.”—who would not derive *falsus*, à *fallo*; nor *fallo* from *Σφαλλω*, vel à *Φηλος*, *fallax*; for fear it should come from the Gr.

* **FOLD** *sheep* } *Ειλεω, volvo*; unde *valvæ, gates*,

* **FOLD** *up* } *which shut and open on both sides, or which turn over each other*. Skinner derives this word *fold*, “à Sax. *fealdan*, à *feallan*; *cadere*; quia sc. *quæ complicantur, concidunt*.”—but under the art. *fall*, he says, alludit Gr. *Σφαλλω, Σφαλλομαι*, quod pro etymo habet Abr. Mylius:—then we might be glad to know what distinction the Dr. could have formed between *etymology*, and *allusion*; for *alludit* is the word he seems to be most fond of, whenever he introduces the Gr. language; while scarce any thing but *allusion* has established half his etymologies from the Saxon and other Northern tongues: however see likewise the Sax. Alph.

FOLE; “*Πωλος, pullus*; the young of any creature: Casaub. and Upt.”

FOLIAGE } *Φυλλον, folium, frons, dis*; the leaf
FOLIO } of a tree or plant: also a large book bound with the sheet once doubled.

FOLK; *Οχλος, Æol. Φοχλος*, et inde trajectis literis *Φολχος, vulgus, volgus*; *volk, folk*, or *people*; often used in terminations as *Nor-folk, the North-people*; *Suf-folk, the South-people*.

FOLK-MOTE, “a folk-meeting; an assembly of the people: Verst.”—who supposes it to be Sax. and indeed it carries much the appearance of Sax. origin; but is in truth pure Greek.

FOLLOW: even Skinner allows, that *follow* alludit parum Gr. *Πολευω, ministro*; *αμφιπολεω, Αμφιπολος, famulus*; an attendant.

FOME, *Φωγω, Φωγωω*, unde *foveo, fomentum*; *fome, froth, fume*.

FOMENT; *Φωω, Φωσκω, Φωγωω, et Φωγωωω*, unde *foveo, fomentum*; a bathing of any affected part, in order to assuage pain; to sooth, to soften.

FOND: Skinner quotes Casaub. for deriving this word à *Φειδομαι*, parvâ quidem soni, nullâ omnino sensûs, affinitate:—but Casaub. refers to another deriv. which Junius has, with greater judgement, transcribed; viz. *fond*, ab *Εμφυναι, adherere, amplecti*: *Φυναι*, unde particip. *Φυντες*, i. e. *Εμπλακιντες, amplectentes*: *εμφυεσθαι, amplecti, osculari: de puero collo matris inherente, τῷ τετραχνητῷ τῆς μητρος εμφυναι: de puerorum deliciis et nimia parentum erga liberos indulgentiâ; the preposterous affection of some parents for favorite children*.

FONT; *Χεω, Χυνωω, fundo*; unde *fons*; a fountain, or receptacle to hold water.

FOOD; *Φαγωω, edo*; to eat: Casaubon derives it ab *Αφειδωω*, adverbium, *profuse, liberaliter*; vox ad *liberaliorem computationem (et comessuram) invitatoria*: Verstegan thinks it is French.

FOOL, “*Φολκος, miserable, ridiculous, squinting*; quasi *Φαολκος*, i. e. *τὰ Φαν ἰλκων, one that turns about his eyes*: or else from *Φαυλος, mean, contemptible*: there are some who imagine it comes rather from *folius*, which we meet with in some authors *infimæ latinitatis*; and which has been formed from *follis*: others derive it from *folium*; as much as to say, *light, and volatile, as a leaf*: Nug.”—how fond the Dr. is of deriving these Greek words from the Latin!—Ciel. Way. 85, 6, tells us, that “*fool* originates from *ul*, or *wul*, in the sense of *wood*, or *wild*: the French retain it to this day in the sense of *wildness*; *folle avoine* is *wild oats*.”—but *ul* evidently comes from *ύλ-η, syl-va, wood*; *sybvestris*; *woody, wildness*.

FOOT; “*Πη, ποδος, pes, pedis*; Casaub. and Nug.”—but Skinner says, longe proclivius est deducere *foot* à *Πη, ποδος*:—it is true, *Πη* gave origin to *pes*; and *pes* is Latin for a foot; but it is rather too distant for a good deriv.: we might rather imagine with Fr. Junius, as quoted by the Dr. that *foot* was derived à *Φοισωω, Φοισῶν, ire, ambulare*; to go, or walk.

FOP, “*credo*,” says Skinner, “à Teut. *fobis*, vel *posisz*; *crepitus lupi, fungi species*; (what we call a puffer) ut *fungus* etiam Lat. pro *bardo*, vel *stupido* usurpatur; q. d. *cerebro vacuus*; est enim *fungus, præsertim aridus, valde levis, porosus, spongiosus, eoque multis inanibus interstitiis præditus*.” this similitude of a fop to a fungous substance, might induce us to derive it à *Φουσωω, sufflo, flatus*; *bloated, filled with nothing but air, empty*.

FOR; “*Γαρ, enim*: Upt.”—this seems a very good deriv. and yet Junius has given us a better; for, he says, “Sax. *for*; Dan. *for*; Belg. *voor*, facta sunt per metath. literæ *ε* ex Gr. *Προ, ante, coram*.”—from whence comes the Lat. *pro*, which signifies *nam, enim, enimvero*.

FOR, in composition; “*præpositio loquularis*, Sax. et Angl. in compositione *negat, et aufert*; forte à Lat. *foras*: alludit Gr. *Πορρωω, longe, procul*: Skinn.”—we have many words in our language which admit of this compound; thus, *for-bear*; *for-bid*; &c. negatively.

FORAGE; Skinner writes it *forrage*; and yet among other deriv. produces both the Gr. word “*Βορα, pabulum, esca, cibus*; sed *proprie brutorum*: and the Lat. word *foras*; quasi *foras agere*.”—should this latter deriv. be admitted, we might derive that likewise from the Gr.; viz. à *Θυρα, unde Θυραζει, foras*; *abroad*; *without doors*; *an*
in

in the following art.; or rather à Φορβη, *pabulum, alimentum, esca*; food of whatever sort.

FORAMINOUS; Φορα, *foras, fora, foramen*; a hole, a door, a passage, or any opening to admit free egress and regress.

FOR-BEAR, Πορρω-φερω, used in the sense of *desist, abstain, refrain*.

FOR-BID, Πορρω-βιαω, *longe-jubeo*; *procul voce urgeo, impello*; to counter-mand, counter-order, counter-will.

FORCE; Ισχυς, Φισχυς, *vis*: the *f* has the force of the Æol. digamma; (could not Mr. Upton's authority convince Dr. Nugent?) and is often prefixed to words; thus from *lactare* comes *to flatter*; *nisi me lactasses amantem*: Terent. Upt.—this is not so good a deriv. of our word *force*, as to derive it à *fortis*; and then with Vossius to derive *fortis* à *fero*, i. e. from Φερω: nam ut *fors* inde, quia significat *conditionem prout res se ferat*; ita et *fortis* inde, quia *fortitudo est virtus preferendarum rerum*: hæc sententia impense placeret, nisi antiquissimi pro *fortis* extulissent *forētis*; ut in legibus XII. Tab. FORCTI SANATIQUE IDEM JUS ESTOD. Mr. Spelman gives us, in his XI. Book of the Roman Antiquities the words of this law, thus, from Fulv. Ur. de Jur. Pub.

5. NEXSO. SOLVTOQVE. FORCTEI. SANATEIQVE. EIDEM. IOVS. ESTOD.

5. Nexo, solutoque forcti, sanatique idem jus esto.

5. Let the debtor, who is in bondage, enjoy the same right with him who is released; and the stranger, who returns to his duty, enjoy the same right with the Roman, who never fell from it.

Vossius proceeds to derive this *forētis* ab 'Ορεϊλεν, ερεμην: nec tantum *forētis*, sed et *forētus*, imo et *borētus*; ab 'Ερεϊλος, *septus, munitus*; quod ab 'Εργω, *sepio*; nam *qui bene munitus, is valide resistit*; quin hoc verum sit *forētis*; vel *fortis* etymon, vix dubitandum; nempe ut spiritus asper abeat in *F*; ut ab 'Εστω, *festus*; ab 'Ορμος, *formisæ*; teste Festo.

FORCE-meal balls seem to be a various dialect for *farced*, or *stuffing*; being little balls, or pellets, made of several articles, and highly seasoned: consequently Gr.: see FARCY: Gr.

FOR-CEPS, Ιδηρον, Φιδηρον-ααπιω, *ferrum-capax*, unde *forceps*; a pair of tongs, nippers, pincers, tweezers.—Servius, ad Æn. VIII. 351, gives us another deriv. of *forcipes*, quasi *forbicipes*; nam *forbum est calidum*: but he does not tell us what language *forbum* is.

FORCER; "Angli mutuati sunt vocem ab Italis," says Jun. "ut quibus *forcere* dicitur cista camerata, capsâ, *formicis* instar arcuata: unde

quoque considerandum videtur an non *forcere*, vel *forciere*, quomodocunque contractum, corruptumque sit ex *fornicatus*:"—and now it ought to be considered, whether *fornicatus*, or *fornix*, are not derived from the Gr. as we shall see under the art. FORNICATION: Gr.

FORD: Skinner says, "the Sax. and Teut. words may be derived à Lat. *vebere*; et alludunt Gr. Περω, *transseo*; et Πορος, Πορθμος, *trajectus*:"—but probably none of these are the proper deriv. particularly the latter, which seems rather to have given origin to our words *bore*, *pore*, *peirce through*: with regard to the present word *ford*, we might rather derive it à Πορευομαι, *vado*; to *wade through a river*; i. e. to *pass it on foot*, or to *ford it*.

FORE, by transposition derived from Προ, *ante, coram*; and by us used as a contraction of *before*; and often joined in composition; as *fore-armed*; *fore-bode*; *fore-cast*, &c. &c. &c.; all which may be found under their principal verbs.

FORE-HEET; "predetermine: proverb, *I'll foreheet naught, but building kirks, and dooping d'er 'um*: Ray."—who seems to have been more intent on preserving the proverb, than on tracing the etym. which seems to be only a various dialect of FORE-HEED; and consequently Gr.

FOREIGN; Φορα, *foras, vel foris*; *out of doors, extrinsæ*; a stranger.

FOREST; Φωω, *produco, nascor*; *forests are trees which the earth produces of itself*: Nug.—we might very much doubt this etym. on account of its wide signification: and rather, with Spelman, suppose it was called "*forest* ab adverbio *foras, vel foris, quasi pars forastica, seu exterior*:"—but then *foras, vel foris*, is Gr. as we have seen just now; though perhaps it might be better still to derive *forest* à Θηρα, *fera, quasi foresta*; the habitation of *wild beasts*:—Cleland, Voc. 172, would have *er, or ber*, signifying a *wood*, to be radical to *forrest* (as he writes it) and likewise to this Gr. word Θηρα, the Lat. *fera*; and our word *deer*; and many others, including the idea of *wildness*.

FORFEIT; "à Cymræis *fforffed*; Fr. Gall. *forfait*; Gall. *forfait*; Ital. *forfare*; q. d. *foris facere*; *delictum, crimen*: nobis autem *fendo, vel pecuniâ per delictum aliquod, vel pacti violationem excidere*: *jabituram facere*; *muleta, pœna*: Jun. and Skinn."—but neither of them have shewn that both *foras, vel foris*, and *facio*, are of Gr. origin.

FORGE, or *smithy* } both Jun. and Skinn. al-
FORGERY } low, that the Holland.
Fr. Gall. Gall. and Ital. words signifying a *forge*; omnia corrupta sunt à Lat. *fabrica, et fabricare*:"—but go no farther: let me then endeavour to shew, that our word *forge* is not derived

derived from either of those words; and if it was, still it would be Gr. as we have seen under the art. FABRIC; but Clel. Voc. 158, n, more properly supposes, that “*forge* is derived à *fer-ich*; to *strike iron* :”—and he likewise has gone no farther, supposing this compound to be Celtic, which however is intirely Gr.; for *fer* is only a contraction of *fer-rum*; and consequently takes the same root with FERRUGINOUS: and *ich* is the same with *zick*, which, in p. 140, n, he tells us signifies to *strike*; and consequently takes the same root with *ictus*; which will be found to be Gr. likewise; under the art. HIT: Gr.

FORK, Τεχνη, ἐφ’ ἧς Φορτῖα φερουσιν οἱ ναυταί: Hesych. unde fortasse *furca*; a *prop*, to support any thing, which from its shape gives origin to that instrument in husbandry called *the bidens*, or *two-tined fork*.

FORKIN-ROBBIN; “*an ear-wig*; called *fo* from *its forked tail*: Ray.”—consequently derived as in the foregoing art.

FORM } “*Μορφη*, by transposition
FORMAL } *forma*; *shape*, *figure*; or, ac-
FORMATION } cording to others, from
Ορμη, *impetus*, *principium*; or from Οραμα, *visus*:
R. Οραω, *video*; in the same manner as the Greeks
have formed *Eidos*, *species*, from *Eιδω*, *video*:
Nug.”

* FORM, or *bench*, “*Φορμος*, *storea*, *teges*:
Casaub.” *mats*, *rushes*, &c. with which the floors
and seats of our antient princes and nobility
were formerly strewed, that their visitants might
not injure their clothes, before boarded floors and
carpets were introduced: should this deriv. not
be approved, we must refer to the Sax. Alph.

FORMER, “*prior*; Sax. *פורמה*; *primus*; unde
iis quoque *פורמ*, et *פורמ* est *strenuus*, *acer*, *ani-
mosus*, *fortis*; item *bonus*, *integer*, *probus*; Al-
man. *fram*, *frambar*; Dan. *from*; Iceland. *froomur*;
Belg. *vroom*, *vrom*: *proborum* etenim *strenuorum-
que virorum* est in quolibet difficili ac laborioso
negotio primas sibi partes vendicare: Jun.” hinc
formost, *veteribus foremost*, *primus*, *præcipuus*, Sax.
עכ *פורמערטא*: Lye.”—it is always with diffi-
dence that I dissent from these great critics in
the Saxon tongue: but they have in this place
given us either a wrong *positive*, or no *positive* at
all, of our word *former*:—are we to suppose that
the Sax. *פורמה* is the *positive* of our word *former*?
this can by no means be admitted: or are we
to suppose with Lye, that *פורמערטא* is the *su-
perlative*, and *פורמה* the *positive*? neither ought
this to be admitted:—in short, they have neither
of them given us the original word, or *positive*
degree of *פורמערטא*; which, with Skinn. we
might rather suppose was *פורמ*, or *פור*: fo

likewise in our Eton Latin Gramm. *primus* is not
the *positive* of *prior*; but the superlative of *præ*,
a preposition which the Latins compared after
the manner of the Greeks; thus *præ*, *prior*, *primus*;
for there are but very few instances in Latin,
where the *positive* ends in *imus*:—but to return;
former seems to be the *comparative* of *fore*; and
may be compared thus, *fore*, *former*, *formost*, or
foremost; and perhaps the Saxons compared in
the same manner פור, פורמה, פורמערטא.

FORMID-ABLE, *Μορμος*, vel *Μυρμος*, *formido*,
formidabilis; *dreadful*, *tremendous*.

FORNICATION; *Φορτα*, *foras*, *fornix*, *forni-
catio*; a *brothel-house*; because they were in *vaults*,
and places under-ground, bored, and dug in the earth:
there seems however to be a much better deriv.
from *Πορν*, *Πορνη*, *Πορνηον*, *locus in quo scorta se
prostituunt*, wherever that might be; though per-
haps the first institution of that respectable sister-
hood might have taken its origin in those dark
subterraneous places above-mentioned.

FOR-SAKE, *Ζηλω*, *quæro*; unde “Sax. *פור-
רעקא*; *derelinquere*; *פוררעקען*; *derelictus*; q. d.
non quæsitum: Skinn.”—who then refers us to
seek; under which he acknowledges, Minsh. de-
flectit à *Ζηλω*, *quæ sane satis commoda allusio*
est: *malem à verbo to see*; *qui enim aliquid quæ-
runt*, *circumspiciunt*:—here now we have another
Greek deriv.; for he himself has derived the verb
see “à *Θεωραμαι*, *aspicio*; *facili mutatione τῷ Θ*, in
s.”—the former, however, will be preferred, since
our word *forsake* seems to be derived from the
Gr. through the Sax. *פור*, *ver*; a *negative*; and
רעקא à *Ζηλω*, *quæro*; to *seek*; i. e. *for-sake* is *not to
seek*, or *search for any thing*: that is, *to renounce*,
or *neglect* it.

FORTH, *Πορρω*, *porro*, *procul*; *far off*; vel
à *Φορτα*, *Φορταζε*, *foras*, *foris*; *gone abroad*, *with-
out doors*.

FORTH-WITH; “*manifeste compositum à
foris*, and *with*: Skinn.” and consequently half
Gr. half Sax.

FOR-T-NIGHT; a contraction of *four-ten-
night*, or *four-teen-nights*; and consequently Gr.;
see FOUR, &c.: Gr.

FORTUNE; “*Φερω*, *fero*; unde *fors*, *fortuna*;
luck, *bazard*, *chance*; quia significat *conditionem
prout res se fert*: Voff.”

Quicquid erit, superanda omnis fortuna ferendo est.

ÆN. V. 711.

FORUM, *Φερω*, *fero*; to *bear*, or *carry*; a *place
to which things are brought for sale*; unde *Φορτα*,
forum; a *market*: *Φορος*, τὸ πωλητήριον ὃ τοπος ἐν ᾧ
πωλείται τὰ ὠνια: *Oppiani schol.*: and indeed it is
not improbable that the words *forum*, and *empo-
rium*, quasi *emforium*, may be descended from

ἵπλω, *vendo*; to buy and sell; since the *v* and *f*; and the *λ*, and *ρ*, are continually interchanging.

FOR-WARD; a contraction of *fore*, or *before*, and *ward*; and consequently descended to us from the Gr. through the Sax.

FOSS } Βοθω, *fodio*, *fossa*; a ditch, hole, pit;
FOSSIL } or any thing dug out of the earth:
 vel ab Æol. Κοβω, pro Κοω, *foveo*; unde *fovea*; unde *fodio*; χ mutatum in *f*; ut à Κολη, *fel*.

FOSTER-child } "Sax. *fortran*; Belg. *voed-*
FOSTER-father } *steren*; *alere*, *educare*; *for-*
FOSTER-mother } *τερ*, *φερτερ*; *vitus*: omnia
 vel à *feed*, et *fodder*; vel à Lat. *fovere*, frequent.
 verbi *fovere*; *fotus* quasi *fofbus*: Skinn. and Lye."
 —but neither of those gentlemen would inform us, whether *foveo* was an origin. or a deriv.;—however we have already seen, under the art. **FOOD**, that it is Gr.

FOUL, "Φαυλος, *spurcus*, *sedus*, *malus*; *wicked*, *bad*: Cafaub. and Upt."—who adds, hinc Sax. *y-fel*; *foul*, any thing evil.

FOUNDRY; "Fr. Gall. *fondeur*; Ital. *fondere*; Gall. *fondrer*: omnia à Lat. *fundere*: Skinn. and Lye."—but neither of them would tell us that *fundo* was derived à Χεω, χυσω, vel Χυω, Χυνω, quasi Φυνω, *fundo*: "*fundere*, seu *eliquare metella*; q. d. *Μεταλλοχυσίς*," says Skinn. and yet he could not, or would not, see the true deriv.

FOUNDATION; Βενος, Βυθος, Βενθος, *fundo*, *fundamen*; *the ground-work*, or *bottom part of the wall*.

FOUNDER'D-horse; "quod sæpe *efforem* in *terram fundat*, seu *effundat*: i. e. *dejiciat*: Jun. and Skinn."—consequently would then be derived from the foregoing root, in a metaphor. sense: but Cafaub. derives *founder'd* à Σφαδαζω, de eo proprie dicitur, *qui stare loco nesciens præ nimia impatientiâ, terram pulsat, et ferit pedibus*: equis autem vitium pedum, quo qui laborant præ unguarum teneritudine, sive mollitie, si per aspera et dura incedunt, *frequenter impingunt*.

FOUNT; Χεω, φωω, βρωω, Χυνω, quasi Φυνω, *fundo*; unde *sons*; orior, *scateo*; to pour, rise, bubble.

FOUR; Πέσσα, *quatuor*, i. e. *quies*, *vier*, *seor*, *four*, *fourth*; *the quarter part of any number*, or *measure*.

FOWL of the air; both Jun. and Skinn. have sufficiently shewn, that our word *fowl* is derived from the Sax. *fugel*, *fugl*, *ful*; Alman. *fogal*; Iceland. *fugl*; and Belg. *vogal*: omnia sunt à *fleon*; *fugere*, *volare*; sicuti enim à *fleon*; significante *fugere*; *fugol* exponitur *fugax*:—but neither of them have given the least hint that *fleon* might be derived à Πληγω pro Πλητων, *percutiens*, *quatiens aëra*, sc. *pennis*: Skinn. indeed has said, alludit et nostro *fowl*, Gr. Βολω, *jacio*, *jaçtito*; nec non Πολω, *verto*; Φαλιω, *lateo*; et Παλλω,

movbo, *quatio*:—so that he has given us choice enough at least, had any of his deriv. been right: we might rather therefore derive it from Πληγω, as above, to **FLY with wings**.

FOW-MART: Ray's friend Lloyd writes it "*phiol-bart*"; and explains it by a *polecat*: *martes* is a noted beast of the verminous kind, desired for their furs; whence perchance the *polecat* might be denominated *fou-mart*; q. d. *foul-mart*, from its stinking smell:—but both **FOUL**, and **MARTEN**, are Gr.

FOWNES; "Chaucero videntur esse, *imaginationes*, *devices*, *fancies*, *conceits*," says Jun. "*vide* an aliquam habeat affinitatem cum illo *fond*, quod nimium indulgentem in liberos denotat; imo et *fatuum*:"—but both **FOND**, and **FATUITY**, are Gr.

FOX; "Αλωπηξ, Βαλωπηξ, *vulpes*; an animal so called: Upt."

FRACTURE } Ραξ, γος: Ρησω, Ραγω, ραγω,
FRAGMENT } quasi ραγω, *frango*, *fragmentum*; a *fracture*, *breach*, or *fissure*; *the broken part of any thing*.

FRAGRANCE; Οσφραγια, Οσφραινομαι, *fragro*; to smell sweetly; hence *fragum*; a *strawberry*, quia sunt odoris optimi; on account of their grateful smell and taste.

FRAIGHT, Φορτος, *onus*; Φορταζω, *onero*; *the burden of a ship*.

FRAIL, or *basket*; Καλαθος, *calathus*; *qualus*; a *twig*, or *rust-basket*; perhaps Skinner was induced from hence to derive it "ab Ital. *fragli*, *fragelli*; *implicature*, seu *innodature ramorum*; et sane quid aliud est *vimen*, quam *ramorum salicium*, et *ejusmodi flexibulum arborum implexus*? hoc à Lat. *flagella*; quod *præcipuè de vite dicitur*:"—there seems to be some speciousness in this deriv.; but we can scarce suppose that *flagellum* gave origin both to *frail*, and *stail*: it may; but then, in both instances, it would be manifestly Gr. as we have seen.

FRAIL, *weak*; Ρησω, Ραγω, ραγω, quasi ραγω, *frango*, *fragilitas*; *brittleness*, *weak*, *easy to be broken*, *subdued*, *vanquished*.

FRAME: Skinner would derive it à Sax. *framman*; *facere*, *formare*; and this is the farthest the Dr. would go: he has however quoted Minsh. for deriving *frame* à *forma*, et *formare*; nec illepidè:—and yet neither of these etymol. could find what Junius has discovered, viz. *formis* est ex Μορφη, by transposition.

* **FRANK-IN-CENSE**: this word seems to be Gr. and Sax. and means no more than simply *incense*; which we shall treat of under its proper art.; the former part will be found in the Sax. Alph.

FRANKS, the proper Celtic name for the French, is but an abbreviation of another Celtic word for that people: for Clel. Voc. 207, n, tells us that "Franks is but a contraction of war-angs (quasi Warr-anks, Franks) which signify battle-axes, the common military weapon of the North:"—consequently Gr.; for WAR, we shall find to be derived from that language; and *angs* is no more than a harsh, barbarous, Northern dialect for AX, ab αξίνα, an ax, or hatchet; which probably was of this shape.

FRASE; "to break; Norf.: it is likely derived from the Lat. *frangere*: Ray."—but we have just now seen that *frango* is Gr.

FRATERNITY: Φρατήρ, Æol. pro Φρατήρ, unde Φρατήρια, curia, conventus quidam hominum propria sibi sacra, peculiariaque communiter habentium; a society, tribe, or brotherhood: there is however another deriv. of this word so ingenious, that it ought to be produced: Vossius has given the following deriv. of *fratrias*, from Servius, viz. "fratrias, quas tribus vocamus, dixerunt απο τῆς Φραγῆς, Φραγῆος, puteus; magna enim erat societas inter eos qui communi puteo utebantur:"—this is carrying the origin of this word up to a very high source.

FRATRI-CIDE; Φρατήρ, Æol. pro Φρατήρ-κόλλαν, vel κόλλαν, κλεισάν, κλεισάν, cudo, cædo, occido; *fratri-cida*; *fratri-cidium*; *brother-slaughter*.

FRAUD; Φηλος, Φαλος, Φαυλος, Φαυρος, by transposition *fraus*; *deceit*, *knavery*: idem quod Φλαυρος:—Clel. Voc. 119, says, that "*fraus* is derived ab *or-ay*; *for-aw* signifying a breach of law; and that *fraus* in Lat. does not merely signify the act of defrauding, as it is commonly understood; but also a liability to an accusation of *treason*:"—but now, according to his own interpretation of the art. *frier*, p. 73, *or*, *for*, *forth*, *fuor*, seem all to have the same signification, of *going out*, or *beyond due bounds*; and consequently to originate à Θυρα, janua, limes; a door, limit, or boundary: ay, ey, aw, law: see MAY: Gr.

FRAY, or *frighten*; Φοβερὸς, timidus, terrificus; to *frighten*, or *put in fear*.

FRAY, or *scuffle*; "Φραγῆν, Φυραγῆν, miscere; Φραγμα, misura: Casaub." to *minge in battle*; to *mix in a squabble*: Skinner does not seem to admit of this deriv. "verum autem Fr. Gall. *effrayer* etymon vide in voce *afraid*:"—but here must be some mistake; for *fray*, or *scuffle*, and *affray* are two different ideas; or at least the word *affray* must bear two different senses, and consequently two different etym. as we have seen.

FRAY, or *fret in pieces*; "nobis dicitur de panno, qui attritu, vel complicatura debiscit; à Lat.

fricare: Skinn.—consequently derived à Φρυγῶν, *frigo*, *fricatio*; to *rub in pieces*, to *chafe to rags*.

FRECKLE, Φακος, quasi Φρακος, lens cruda; *facie verruca*; a *wart*, *mole*, or *pimple*.

FREE, "Φρεῖα, foras emitto; quod enim liberatus manu mittitur, et emittitur: Jun. and Skinn."—to which the former adds; "at vero pertinet, quod Juba (teste Hesych. in Βριγῆς) tradidit Βριγῆα à Lydis dici τὸν Ελευθερον: a *freeman*:"—Clel. Voc. 30, and 121, says, "the word *free* has two senses, and derives accordingly two different ways:—in the sense of absolute *liberty*, *free* comes from *fuor-ee*; *not bound*;" and in his note, he tells us, that "*lee* is used for *tie* (*t'ee*) or *bind*:"—consequently seems to descend either from Δεω, quasi Τεω, to *tie*; or from Λυ-γω, ligo; to *bind*:—in the sense of a person entitled to the privileges of a town, *free* is a contraction of *bar-ey*, a judge of the laws of his town; or one entitled to the privileges of the law: and according to this deriv. it seems to be purely Celtic, unless *ey* may be Gr.:

FREE-booter; "à *free*, and *booty*, quæ videtur q. d. miles, cui, quia sine mercede militat, licentia prædandi conceditur: Skinn."—consequently Gr.:

FREE-LEGE; "Sheffield; *privilege*; *immunitas*: Ray."—consequently Gr.

FREEZE } in architecture, à Φυζω, pro Φυζων, **FRIEZE** } pulchrum ornatum; sicut *sumbria vestibus adduntur ad ornatum*; a *border*, or *fringe*.

FREEZE, or *frost*: Φρικου, Φριμα, vel Φριγος; *frigus*, *frigor*, *frigidus*; to *be covered with ice*; to *grow numb*, or *stiff with cold*.

FREIGHT, Φρασσω, *confitro*; Φρασῶ, Φραξιλον, by transposition Φραξιλον, *farcio*, *refertum*; *replenished*, *furnished*, *freighted*, or *stored*: though with Casaub. we might rather prefer Φορτος, *onus*; the *burden of a ship*: and yet he acknowledges scribitur etiam *frait*, vel *fraight*; quod ad Gallicum verbum propius accedit; et est fortasse ab alia origine.

FREOND } "we now write it *friend*: Verft."

FREUND } —but *friend*, or rather *frend*, is **FRIUND** } Gr.; so that the orthography of this word is not yet properly settled.

FREQUENT; Σπερχω, Σπερχομαι, Σπερκινος, et Σπερκινος, quasi Φρεκνος, unde *frequens*, *frequentia*; a *concourse of people*; a *constant repetition*.

FRESCO } Φριγω, algeo; Φρικω, Φρικη, *frigus*, **FRESH** } *frigor*; to *cool*; any *cool*, *refreshing shade*, *liquor*, &c.

FRET and *fume*; "Φρεττω, Φραττω, Βρεμμα, *fretmo*, *frendeo*; to *chamf*, or *chafe the bit*; Casaub."

FRET to *pieces*; either from the same root;

or from Φρυγω, *frigo*, *frico*; to *rub*, *chafe*, or *gall*.

FRET-work; "Fr. Gall. *bretté*; *incisus*, et *isp*

ſar ſerræ denticulatus; hoc ni fallor ab Ital. *fratto*, *fractus*; eſt enim tale opus crebris *fracturis*, ſeu *incisuris*, *diſtinctum*: Skinn.—et ni fallor (he might very ſafely have added) *fractus*, à Πνεσω, παγω, quali παγω, *frango*, *fregi*, *fractum*; to *break*, quali *broken-work*; as if the work was *broken to pieces*.

FRIABLE } vel à Πειω, *ferrâ ſeco*; unde *frio*;
FRICTION } quia quod *friatum* ſimile eſt
ſcobi, hoc eſt *minutiſſimo* iſti quod *decidit*; cum
ferrâ quid *ſicatur*: vel à Φρωω, φρυγω, *frigo*, *fricatio*; to *rub*, or *chafe*.

FRICASSEE: “vox nuper noſtrâ civitate donata; à Fr. Gall. *fricaffée*; *minutal carnis frixæ*; à verbo *fricaffer*; hoc à Lat. *frigere*; q. d. *cibus frixus*, *frixura*, *frixatura*: Skinn.”—conſequently Gr.

FRIEND: Caſaubon writes it *freund*, and *friend*, à Φρονω, *ſapere*, *ſentire*; unde Ευφρων, *amicus*: “et Minth. ab Ευφρωνομας declinat; utrumvis ſi pro alluſione admitto, ſatis liberalis ſum,” ſays Skinn.—and thoſe gentlemen are very much obliged to him: but if *friendſhip* means a cordiality of good offices, and *ſentiments*, there can be no great objection in deriving it from Φρονω, *mens*; *mind*, *affectio*, *inclination*, *underſtanding*.

FRIER, Φρατερ, Φρατρα, *frater*, *fratria*; qui ejuſdem *curiæ*, vel *tribus* eſt; one of the ſame *ſociety*, *college*, *fraternity*, or *brotherhood*:—Clef. Voc. 73, n, with the greateſt penetration, very much doubts the common, and generally received derivation above given, and has ſhewn, that the *friers* were menials belonging to the ſanctuary, who were particularly licensed to go about queſting, and begging, for the ſupport of thoſe who had taken refuge in the ſanctuary, and conſequently could not go abroad for themſelves: the mendicant *friers* therefore were thoſe perſons who were permitted to go abroad, beyond the due bounds of the aſylum: their name therefore of *friers* is only a contraction of *fuor-ey*, *fuor-higher*, unde *frere*, and *frier*; out of the bounds limited by law; or permitted to go beyond the lawful bounds:—let me now ſuppoſe, that this very compound is Gr.: *fuor* ſeems to be deſcended from *foras*: out of doors; beyond the houſe: and *foras* is but another dialect of Φυρα, *janua*; a door or limit: and *ey*, in the ſenſe of law, may come à Λε-γω, *dico*, *juſ dicere*; unde *lex*, *legis*; Πεγ, contracted to law.

FRIEZE-cloth: I cannot think, with Junius, that this word has any connexion with the word *frizle*, or *friffe*, to which he refers; but as he has explained it properly by *gauſape*, *veſtis byberna utrinque villos habens*, we might ſuppoſe, with him, it was “quasi pannus *Friſicus*; forte quia hoc genus panni *Friſii*, vel *Friſones* primi in-

venerunt, et uſurparunt:” a ſpecies of thick cloth, ſhaggy on both ſides; invented by the *Friſelanders*, a people of Germany, between the Rhine and the Viſurgis, or Weſer.

FRIGAT of war: whether Skinner is right in his interpretation of this word, I know not; but he ſays, forte à verbo Ital. *fregare*; *fricare*; vel *fregiare*; i. e. *ornare*; q. d. *navis multum polita*, ſeu *defriſta*, vel *fregiata*, i. e. *ornata*, *lemnifcata*:—ſhould this be true, it evidently originates à Φρυγω, *frigo*; to *rub*, *poliſh*, *make neat*.

FRIGHT; “Φριλλω, *horreo*; Φριξ, ικος, *horror*; *dread*, *ſurprize*: Upt.”

FRIGID; Πρυγω, *frigeo*; Πρυγω, Πρυγος, Φριξω, Φρικη, *frigus*, *frigidus*, *frigiditas*; *cold*, *weak*, *faint*:—though Voſſius de Permut. lit. is of opinion, that *frigus* is derived à Κρυος, *frigus*.

FRINGE, Φιβρον, pro Φιβρον, *pulchrum ornatum*; ſane *ſimbriæ* veſtibus adduntur ad *ornatum*; *ſimbria*; a border, *welt*, or *liſt*.

FRIPPERY, Φλυαρος, *nugæ*, *ineptiæ*; *frivolous*, *inſignificant*, *trifling*.

FRISK; “Σφρυγω, *turgeo*, *vegetus ſum*; *brisk*, *alert*: Caſaub.”

FRIT, Φρωω, φρυγω, *frigo*, *frico*: vel potius à Φριλλω, φριλλω, *frendo*; to *fret*, or *champ*; here made uſe of to ſignify, ſal quidam chemicis uſitatus: “neſcio an à verbo to *fret*,” ſays Skinn.—“*corrodere*; ab inſigni præ aliis ſalibus acrimoniâ, *corrodendi vi*:”—conſequently Gr.

FRITH: according to the Lat. *fretum*; and *fritb*, according to the Gr.: though Milton, *Paradiſe Loſt*, II. 919, writes it *fritb*:

_____ and look'd a while,

Pond'ring his voyage; for no narrow *fritb*:

He had to croſs: _____

both theſe words, however, *fritb* and *fretum*, are derived à Φερω, *ſerveo*, *ſervi*; unde *fretum*, unde *fritb*; but *fritb* à Φερω, *ſerveo*, both bearing the ſame ſignification, as Voſſius obſerves from Virgil,

_____ fervetque fretis ſpirantibus æquor.

Geo. I. 327.

to *boil*, to *ſetbe*; becauſe in narrow ſtraits the ſea appears as if the waters were *boiling*, by their continual agitation.

FRITILLARY; Πειω, *ferrâ ſeco*, *frio*, *fritilla*; *frit*; a kind of pulſ, or herb.

FRITTERS, Φριλλω, *fremittum edo*; to *crackle while frying*: ſee FRY: Gr.

FRIVOLOUS, Φλυαρος, *nugæ*, *ineptiæ*; *trifling*, *inſignificant*:—but Voſſius derives *frivola* à Φραινον, φαινον, χαυνον, κραινον, ευθρανον.

FRIZLE, Φριξω, Φρυγω, φριξω, *frigo*, *friffus*, *tarrea*, *torrefacio*; to render the hair *criſp*, or *curled* by

ly bot irons: "à Fr. Gall. *friser*, or *frizer*; *crispere*: nescio an à Frisiis, an à Phrygiis, vel Phrygiibus," says Skinn: "quī capillos *crispere* solebant; sed sine auctore nihil ausim affirmare:"—the Dr. might have furnished himself with a very happy quotation from Virgil; where he makes Turnus say,

da sternere corpus
Loricamque manu validâ lacerare revolsam
Semiviri Phrygis; et sedere in pulvere crines
Vibratos calido fesso, myrrâque madentes.

Æn. XII. 97.

however, let the etym. be deduced from whatever quarter of the globe it may, let me only observe how elegantly and poetically Milton has introduced this word *frizzle*, in his *Paradise Lost*, VII. 320, where, speaking of the creation, and mentioning trees and shrubs, he says,

Forth flourish'd thick the clust'ring vine; forth crept

The smelling gourd; up stood the corny reed,
Imbattled in her field; and th' humble shrub,
And bush, with *frizzled hair* implicit: —

FROG, "Βατραχος, *rana*; by contract.; and then by changing B into F; Casaub. and Upt."—this deriv. may be agreeable to some critics; but it is something too distant, and difficult: we might rather therefore adopt the other deriv. given by Casaub. 370, viz. Φρον, Φρονος, or Φρον, *rana, rubeta venenosa*; a species of toad.

FRO-LICK, "à Belg. *vro-liak*; Teut. *vro-licke*; *letus, bilaris*: vetus interim *vro*, et *fro*, suspicor abscissum ex postremâ parte Gr. Ευφρων, *letus*; profus ut Sax. *rteon*; *stella*; a star, ex Αρη: *rupi*; *acidus*; *sour*; ex Æol. Οξυρ, pro Οξυς, *acidus*; *acid*: Jun." as to the other part of the compound *lick*, it is only a Belg. termination, in the manner of our adverbial termination *ly*; so that the whole word answers to our words *spright-ly*, *brisk-ly*.

FRONT; "Φρονις, *idos, frons, tis*; the forehead: also *care, thought*; because *rare* generally appears in the forehead, or countenance.

FROMRE } see FREEZE, or frost: Gr.

FROST } ————— the parching air

Burns *frore*; and cold performs th' effect of fire. Milton, Par. Lost. II. 595.

FROTH, "Αφρος, *spuma, fomes, spume, spray*: Casaub. and Upt."

FROWN, Φρονις, *idos, frons, tis*; the forehead; the wrinkling up the eye-brows, and forehead, in the expression of anger.

FRUGAL } vel à Φρω, *fructum fero*; vel ab
FRUIT } Εφρου, *fruor, quod item pro*
FRUITION } *vesci accipitur*; unde *frum-*
FRUMITY } *men, frumentum*; *fruor non*

tantum fructus facit, sed et fructus: Voff." the produce of the earth; fertility.

FRUMPISH, "à Teut. *kram*; from whence come our words *crumple*, and *rump*; *curvus*: vel à *krumplem*; *nasum crispere, corrugare, ut irridentes solent*: Skinn."—all these words seem to be but a variation of *wrinkle*, and consequently derive from *Pulis, ruga, rugo, corrugo*; Πυλιδω, Πυρω, Πυρωω, à Πρω, i. e. Ερω; *trabo*; est enim aliud nihil, quam cutis in *plicas*, et quasi *fulcos, contracta*; a folding up, or contracting the skin into furrows, and wrinkles.

FRUSTRATE; Πρωω, *parw*, quasi *parw*, *frango*; broken; disappointed, cut off.

FRUTEX; Ρρωω, *pullulo*; unde *frutex, fruticosus*; shrubs, shrubby.

FRY; Φρωω, φρωω, *frio, torreo, torrefacio*; to roast, toast, parch, render brittle, crisp, and short.

FRY of small fish: "à Fr. Gall. *fray*, *minuti pisciculi, sperma piscium*: hoc ni fallor à Dan. *fraade*; *spuma*: ut enim Physici perhibent pisces mares *spumam* tenuem pro semine emittunt, quæ ova foeminarum quæcunque attingit foecunda et prolifica efficit: Skinn." who then refers us to the art. *froth*:—but we have seen that *froth* is Gr.: Milton, in his *Paradise Lost*, VII. 399, has finely introduced this word; where, speaking of the creation of fish, he says, that at the Almighty word,

Forthwith the sounds and seas, each creek, and bay
With fry innumerable swarm, and shoals
Of fish, that with their fins and shining scales
Glide under the green wave, in sculls that oft
Bank the mid-sea. —

FUDDER; "Dutch, *fuder*, signifying a cart load; hoc forte," says Skinn. "à Teut. *fuehren*; *vebere, ducere*; to carry a load; et tantundem omnia credo à Lat. *vebere*: Skinn. and Ray."—these gentlemen ought to have considered that *veho* is Gr.: see VEHICLE. Gr.

FUDDLE; "potus, quasi *potulatus*: Skinn."—now I should be glad to know, why the Dr. would not derive *potus* à Ποσις, Πολος, *potatio*; the art of drinking.

FUEL; Φως; unde Φωγω, Φωγος, *focus, focale*; unde *feu*; unde *fuel*; the pabulum of fire.

FUGITIVE; Φυγη, *fuga, fugio, fugitivus*; flight, run away.

FUGLAS; "foovles; in the Netherlands they say, *vogbels*: Verft."—but all are evidently Gr.: see FOWL of the air: Gr.

FUGUE, in music; from the same root with FUGITIVE; because part seems to FLY after part; i. e. to succeed each other: Gr.

FULCRUM, Φυλακισον, Φυλακιζω, *fulcio*; to prop, stay, or support:—If. Vossius derives *fulcio*, ab Ολκειω, Ολκιω: et Ολκοις, i. e. *fulmentis navium, palangis, quæ subjiciuntur cum trabuntur*: what is now

now called: a *hand-spike*; a *long bar of wood*, or iron.

FULGENT, Φλογου, quasi Φαλογου, *fulgea*; to *shine*, *blaze*, or *barn bright*.

FULGINOUS, Θυμος, Θυμιαυ, *fumo*, *fumus*, *fugile*, quasi *fumiligo*; *smoke*, *soot*; *reeky*: or perhaps from η Διγως, ο καπνος, Hesych. unde Ηλαγη, *fuligo*.

FULL, Βυλλος, “*oppletus*, *densus*, *confertus*; nam Hesych. Βυλλα, exponit βαβυσμια: et βεβυλλωθαι eidem gramm. exponitur βεβυθθαι: est Βυλλα, à Βυω, *oppleo*, *denso*: Jun.”

FULLER, *purifier*; Φλογου, *fulgeo*; unde *fullo*, *onis*; *qui pannos fulgere facit*; a *cleanser of cloth*: or perhaps it may be derived, as in the foregoing art.: “à Βυλλων, unde Hesych. βεβυλλωθαι exponit βεβυθθαι, because cloth, while under the care of the fuller, is *soaked*, *thickened*, *filled*, or *swelled with water*, &c.: Voss.”

FUL-MER, “*idem quod polecat*, *martes*, est à Theotisc. *ful*, *putidus*; et *merder*, *marcidus*: Jun.”—but *ful* is the same as **FOUL**; and *marcidus* is Gr. likewise.

FULMINATING, Φλογου, *fulgeo*, *fulmen*, *fulminatus*, *fulminatio*; a *crack*, or *clap of thunder*; a *flash of lightning*.

FULSOME; from the same root with **FULL**; “*præ nimia dulcedine ingratum*, quod sc. *stomachum replet*: Skina.”—but *replet* is Gr.

FUME } Θυμω pro Θυμω, unde Θυμα, Θυμος,
FUMET } *fumo*, *fumus*, *fumigatio*; a *smoking*, *perfuming*, *incensing*.

FUNCTION; “*Ανων*, seu *Ἦων*, *idem quod Ανων*, unde *Ἦμος*, *τελος*, *finis*; à quo *fungor*, *functus*, *defunctus*, *finitus*: Is. Voss.”—to *discharge an office*; to *fulfill a station*: also to *die*, *expire*.

FUNERAL, Βυρος, *funus*; à *funalibus*; i. e. à Σχοινος, *funis*; a *rope*, or *torch made of ropes*; from the *torches* made use of on those occasions.

FUNGUS, Σφογγος, seu Σπογγος, *spongia*; a *sponge*; or *any porous substance*.

FUNNEL, Χευ, Χυω, Χυωω, *funo*, *infundibulum*, à *fundendo*; an instrument to convey liquor into vessels by *pouring* it thro' a tube.

FURBISH seems to be derived “à Sax. *peorþan*, pro quo Alman. per usitatissimam literæ *m* in *þ* transmutationem, *furþen* dixerunt: Gall. *fourbir*; Ital. *forbire*; *polire*, *mundare*: unde ensium armorumque *politor* sæculo semibarbaro dictus erat *forbator*: Jun.”—since then all these words signify to *polish*, to *render bright*, *shining*, or *glittering*, they may have descended originally à Πυρος, Πυρμαυ, quasi Φωρβωμαι, *accendo*, *cremo*, *comburo*; to *burnish*, *furbish*; i. e. *polish*.

FURY, Θυρω, *furo*, *furia*, *furio*, *furiousus*; to *enrage*, *make mad*: a *fiend*, a *bag*: Vossius gives

a very critical account of the origin of this word; *furia*, et *furoris* etyma ab Æol. unde omnia fere Romana vocabula descendunt; nam Θυρω idem est quod *irruo cum impetu*: Θωρος, *impetus violentus*, et *furiousus*; Θωρος Αρης, *furiousus Mars*, qui et absolute quandoque dicitur Θυρος: Æoles porro pro Θωρω dicebant Φωρω, unde *furo* Latinorum; et similiter, pro Θωρος dicebant Φωρος, unde *furos*, *furor*, *furia*; &c.

FURL a *sail up*; “*voluum contrabere*, vel *complicare*: nescio an sit à *curl*, *crispate*, *intorquere*; c in f mutato; quomodo Itali commutarunt Latinum *mucus* in *muſſa*; et Latini Κλαυω, in *fleo*; Κρυω, in *frigus*; &c. Lye.”—Should this be admitted, both *furl*, and *curl*, would originate from the Gr. as may be seen in the art. **CURL**: Gr.

FUR-LONG; “Sax. *furþlang*, *stadium*; à *furþ*; *fulcas*; et per translationem *ager fulcatus*; et *lang*; *longus*; q. d. *ager longus*: vel quod Spelmannus vult, à *fulci longitudine*: Skinn.”—who then refers us to the art. *furrow*; which, as we shall see presently, is Gr.: but it seems much more probable to suppose, that *furlong* is but a dialect of the Persian word *parasang*; thus, *parasang*, contracted to *parſang*, *farſang*, *fursang*, *furlang*, *furlong*; a Persian measure of three miles.

FURNACE; Θυρα, *foras*, *foris*, *foro*, *fornix*, *furnus*; an *arch*, *vault*, or *oven*; because always *arched*.

FURNISH; “*Nicotus* et *Minth.* putant affinia Gr. Πουριζαν, inserto potissimum v, quasi Πουριζαν, et mutato Π in Φ, quasi Φουριζαν, unde *furnish*, *adquiro*, *pavo*, *comparo*: Jun.”—but Skinner will by no means admit of this, it being nimis violenter; quod tamen pro allusione admittatur: potest et eodem jure, continens he, admitti Φωρος, *tributum*; et etiam meliori Φερω, *dona sponsalitia*:—here we might almost join issue with him, since it is but natural to suppose, that a new married couple *prepare*, and *get ready* every thing in their power to render their future cohabitation agreeable: but this is only allusion; let us now then hear his derivation “à Fr. Gall. *fournir*; Ital. *fornire*; *ornare*, *instruere*; et non absurdum etiam esset si nostrum *furnish*, et Fr. Gall. *fournir*, pro *suppeditare*, deducere à Belg. *vroone*, *vroone*; *vestigal*, *tributum*; vel quatenus *ornare* designat, ab antiq. Fr. Theot. *from*, apud Otfridum *fronſſe*; *honorandus*, *sacer*:”—and might we not ask, what is this more than allusion?

FURR; “*omnino per metath.* à Φωρριον, *munimentum*, *præsidium*; quod suffultis, duplicatisque vestibus *muniamur* adversus injuriam frigoris: Jun.”—because *it guards us from the cold*.

FURROW; “Sax. *furþ*; Dan. *fur*; Belg. *vorre*; Teut. *furchen*; *fulcus*, *fulcare*: omnia ni fallor

fallor à Lat. *forare*; quid enim aliud est *fulcus*, quam continuata terræ perforatio, et excavatio? Skinn."—and are not *foro*, *perforo*, and *perforatio*, evidently derived à *Φορα*, *foras*, *foris*, *foro*; vel à *Πορος*, *transitus*, *perforatio*?

FURTHER: Skinner supposes this word to be descended from *fore*, and *before*; ut dicimus *to put it forwards*; and then he refers us to *before*; which, as we have already seen, is Gr.—but as *furiber*, or rather *farther*, is only the comparative degree of *far*, *farther*, *farthest*; we might refer to that root: Gr.

FURTIVE; *Φυρ*, *fur*, *furor*; a *thief*; to steal.

FURZE; "Sax. *fýr*; *genista*, *spinosa*; hoc forte à *fire*; quia est planta propter ariditatem sibi propriam *fovis* aptissima: Skinn."—if this be the true deriv. the etymology is evident enough à *Φυρ*, *ignis*; *fire*.

FUSCOUS, *Φωσ*, *Φωσκω*, *lux*, *illucesco*; *light*, *auflieben*; and on the contrary, *to blacken*, or *darken*.

FUSION, *Χω*, *Χερω*, *Χωω*, *Χωωω*, *fundo*, *fuso*; *pouring forth*, *melting*, *casting*: vel à *Σπινδω*, *fundo*.

FUSIL. Skinner derives it à "*fusus*, *fusi*; signifying a *spindle*:"—but then he ought to have told us, what Vossius tells us, "à *fundendo*; quia per ipsum *fundatur*, quod netum est:"—consequently derived as in the foregoing art. alluding to *the thread of life*, which the fates are supposed to *spin*, or *draw*, as if they were *pouring it forth*; and to which Virgil alludes in the Fourth Ecl. 46;

Talia sæcla suis dixerunt currite *fufis*

Concordes stabili fatorum numine parcæ.

FUSS } *Φωσ*, *Φωσκω*, *sufflo*, *insflo*, *statu*

FUSTIAN } *distendo*; *an empty*, *noisy*, *blustering*
impertinence: *Φωσλος*, *inflatus*; *blown up*.

FUSTIAN-cloth; "*pannus xylinus*, five *gossipinus*: sunt qui credant inquit Menag. huic panno nomen inditum à *fustis*, quod fiat ex ligno arboris quæ fert *gossipium*: Jun."—then it may be derived à *Βασος*, *fustis*; though I can find no such word: Bochartus à *Fustat* Ægypti civitate, unde olim advectum est, deflectit: Skinn."—then its origin must be deduced from another language.

FUSTY: notwithstanding Jun. and Skinn. would derive this word from the Sax. Fr. Gall. and Lye from the Iceland. tongues, yet perhaps it is nothing more than another dialect for *musty*; and in that case would be derived from the Gr.; viz. à *Μυρωω*, *Μυρωωω*, *mugeo*, unde *mucus*, *mucidus*; *musty*, *fusty*; a *rank*, *strong smell*, or *taste*.

FUTILITY, *Χω*, *Χερωω*, *Χωω*, *Χωωω*, *Χυλος*, *futus* à *fundo*; *futior*, *futis*; *frivolous*, *insignificant*, *blabbing*; one who cannot keep a secret, but easily *pours it out*.

FUTURE, *Φωω*, *fuo*, *favi*, nunc *fui*; *futurus*; *to be*, or *yet to be accomplished*.

FUZZY; *Φωωω*, *Φωωωω*, *sufflo*, *insflo*, *statu distendo*; *bloated*, or *filled with nothing but air*.

FYNDY: "frequenter in ore est Anglis agrorum cultura vacantibus," says Junius, "cum oblata occasione mutuo sibi involcant illud suum proverbiale prognosticon,

A May cold and windy

Makes the barn full, and *fyndy*:

frequentèr itaque ex compluribus Anglis patriæ linguæ studiosis exquisivi, quid sibi vellet illud *fyndy*; sed hætenus in neminem incidi, qui de vocabuli proprietate certi aliquid afferret:" but, at last, this indefatigable etymologist discovered in a Saxon translation of some pastorals, by king Alfred, that *gerynd* cogn signified *bonum probamque frumentum*; and then concludes, "reliqua expediet Danicum lexicon docuit me quænam fuerit hæc *boni frumenti dos*; nam sicuti Saxonibus olim *pund*, Theotiscis *pbunt*; et *pbunt* dicebatur *libra* et *pondus*; ita Danis *fynd* idem significabat: atque adeo rustico quoque aphorismo, *a barn full*, and *fyndy* erit horreum scatens *probo*, *ponderosoque frumento*:"—a barn full, and *weighty*; *pound*, *poundy*; i. e. metaphorically, every grain will be a *pound weight*:—but **POUND** is Lat.

G.

GABARDINE; "Fr. Gall. *gabardine*; Ital. *gavardina*; *tunica pastoritia crassior*, ex panno coactili facta; forte à Teut. *gabe*, *donum*; a *gift*; penulæ, seu vestes, quæ singulis annis à dominis suis servis, pedisequis, et clientibus *dono dari* solent; quas nos *liveries* vocamus: Skinn."—then the Dr. ought to have deduced it from the same root with **GIVE**, and **GIFT**, quasi *giwardine*; a *coat*, or *cloak*, which is *given* by masters to their servants, &c.: consequently Gr.—Shakespear makes *Sbylock*, in the *Merchant of Venice*, act i. sc. 3, say to *Antonio*,

You call me misbeliever, cut-throat dog,

And spit upon my Jewish *gaberdine*—

meaning his *long black vest*: here let us only observe the orthography in Johnson's edition of Shakespear.

* **GABBER** } *Γαβωω*, *garrus*; à *Γαβωω*, *vox*; *to*

* **GABBLE** } *make a noise*, *to prate*: or else we must refer to the Sax. Alph.

GABEL, a *tribute*: "Sax. *gapel*; Spelman item *gapol*, *tributum*, *vestigal*; et ab hoc Sax. *gapan*, *dare*; *to give*: Skinn."—who then refers us to *give*; which we shall presently see is Gr.

GABION; "Fr. Gall. *gabion*; Ital. *gabbione*; corbis terrâ oppletus; vox castrensis; ab Ital. *gabbia*; quod Menagius à *cauda* deflectit; est enim

enim magnis *caveis* similis: Skian."—but surely *cavea* is Gr.: see CAGE. Gr.

* GABLE *end. of a house*: it would be to no purpose to quote either Jun. or Skinn. on this art. since they both ultimately derive it à κεφαλή, *caput*; *the head*; whatever they intended by applying *the gable* to the *summit* or *frontispiece of the house*; which is very far from being the sense in which it is generally understood:—let me then rather refer it to the Sax. Alph.

GAG *in the mouth* } “Minshew deflectit à Belg.

GAG *in the throat* } *gagbel*; *palatum*: vel à Sax. *zeagl*, *mandibula*; quia *mandibulis* epistomium interponitur, easque distendit: Sax. autem *zeagl* alludit Gr. Γαργαριων, *guttur*; *the throat*: Skinn.”

GAGE, or *pledge*; scarce any word has undergone a greater variety of changes, than this now before us: Skinner thinks it sufficient to tell us, that *disengage* is derived à Fr. Gall. *desengager*; and then refers us to *engage*, and *gage*; and then at last coldly tells us, omnia à Lat. *vas, vadis*:—but how he would have his reader find out the derivation of the words *disengage*, *engage*, or *gage*, in the word *vas*, would puzzle me to assert:—let us then gain a little farther knowledge from Jun. who says, Gall. *gage*; Ital. *gaggia* derivant à *vadium*, vel *wadium*: vide quæ infra annotamus in *wager*: but *wager* he derives à Gall. *gager*: so that here we have trod a circle: however we have gained this knowledge, that *gager* and *wager* are synonymous: now then I begin to suspect, that *gager* and *gage* were antiently written *guager*, and *guage*; and if so, then *guager*, *guage*; *wager*, *wage*; *wadium*, *vadium*, and *vas, vadis*, will all naturally derive à Γρας, *qui manum dat, et promittit*: “vel malleum,” says Voss. “deducere *vas, vadis*, à Βαίης, quod à Βαω, i. e. Βιβημι, vel Βαινω, *eo, vado*; nempe ut à φωω, φάίης, unde *vates*; sic à Βωω, Βαίης, unde *vades*, et per syncop. *vas*: *vas* autem dicebatur, *qui promittebat suo se periculo aliquem iudicio siturum*.” *to stand surety for any man*; *to be his gage*, or *pledge*.

GAIN: here again is another instance of the usefulness of etymology; for otherwise it would be impossible to arrive at the true meaning of this word: *gain* then, with Menagius, may be derived à Teut. *gewin*; *lucrum*; *gewinnen*, *lucrari*, *lucrifacere*; but then we must not stop here, because *gewin* is not an original word, but derived from *win*; so that now we should trace up the origin of that word; and it will be found to run thus, Νικω, quasi Ινω, *vinco*; *win*, *gewinnen*, *gewin*, *gwin*, *guain*, *gain*.

GAIN-SAY; Junius supposes, that “in isthoc *gain*say deprehendat Anglicum *again*, quod fuit suo loco:”—but it certainly has no connexion with

our word *again*: it seems to be much more probably derived, as Skinner observes; “à Sax. *zean-zean*, *contra-dicere*,” *to contradict*, or *gain-say*, i. e. *say-against*, or *speak-against*; and therefore we might have apprehended some mistake in Junius for having written *again*, instead of *against*, had he not explained it by *iterum*, *denuo*, *rursus*; none of which words ever signified *contra* in our sense of the word *gain-say*; which, tho’ derived to us from the Sax. is purely a Greek expression; for *zean-zean* is no more than *an-zean* with the Saxon initial *ze* prefixt to it; and therefore *an* is visibly derived ab *Αντι*, *contra*; *against*: and SAY likewise is Gr.

GAIRISH; Γαιω, Γαυριω, *gaudeo*, *superbis*, *glorior*; *gaudy*, *proud*; also *bare-brain’d*, *giddy*.

GALA; “Ital. et Hisp. *gala*; *vestis nitida*, *ornata*, *speciosa*; non tamen magni sumptus: Skinn.”—this might lead us to suppose it was derived from the same root with our words GAUDY, and GAY; i. e. Gr.

GALATIA; “Γαλατία, a province of Asia Minor; quasi Γαλακία, *lactea*; R. Γαλα, αίος, (it should have been printed αίος) *lac*; *milk*: *Galatia* was so called from the *Gauls*, who conquered it; and the *Gauls* took their name from Γαλα, *milk*; because of the whiteness of their complexion: it has been also called *Gallo-Græcia*; by reason of the mixture, which ensued of the *Gauls* with the *Greeks*: Nug.” see rather GAUL. Gr.

GALAXY; Γαλαξίας, *circulus lacteus in celo*; *galaxia*; a bright circle, or rather tract, in the sky, called the *milky way*: R. Γαλα, *lac*; *milk*.

GALBANUM, Χαλβανν, *galbanum*; a strong gum.

GALL, “Χολη, *fel*, *bilis*; *the bile*: Casaub.”

* GALL, or *fret*, “Σκαλλω, *scalpo*: Nug.” *to scratch*, or *chafe*: Skinner derives it à Σκυλλω, *vexo*, *fatigo*; *to fret*, or *vex*: see the Sax. Alph.

GALL, or *nut-gall*, seems to be only a contraction of Αγαλλοχον, quæ est aloë aromatica; the finest species of *aloes*; from whence the Latins have derived their word *galla*; to signify an *oak-apple*, or any excrescence formed by the puncture of a fly, or insect.

GALLANT, *brave* } “Καλον, *handsome*: or from

GALLANT, *lover* } Γαλαος, formed by metath. from Αγλαος, *handsome*, *bright*, *splendid*, *beautiful*: Nug.”—permit me to add, that Αγαλλω, signifies *orno*, *insignio*, *facio delectabile*; and that Γαλωνος, signifies *bilaris*; and Γαλωνη, *bilaritas vultus*; if the reader should approve of either of those deriv.

GALLEY; “Γαλεια, which, in the great etymologist, is a *pirate’s vessel*: unless we chuse to say, that Γαλεια itself comes from the Lat. *galea*; an *helmet*; because of the resemblance between those vessels, and a *helmet*; or, because the first vessels

vessels used to have a *helmet* painted on their prows: *Nug.*"

GALLIARD; "Ital. *gagliarda*; *saltationis*, seu *tripudii modulati nomen*; Fr. Gall. *gaillard*; *alacer*, *fortis*, *vividus*; q. d. *tripudium forte*, *alacre*, *bilare*: sed unde dices hoc Fr. Gall. *gaillard*? Cæf. Scal. et Voff. deflectunt ab *ardore*, et *alacritate Gallicæ genti*, *præ aliis omnibus Europæ, insita*; sc. à nom. *Gallus*, seu *Gallicus*, et Germ. *art*, vel *aerd*, *natura*, *indoles*, *ingenium*; q. d. *Gallicissans*, *Γαλαλιζων*, seu *Γαλαθοφης*: Skinn."—what will be said, if I presume to add any thing, after the conjectures of two such great critics as Cæf. Scal. and Voff.?—let me however offer another; viz. since this *gaillard* is allowed to be a *lively*, *active*, *merry dance*, permit me to suppose, that it may be derived à *Γαιων*, et *αλλομαι*, *bilaris-saltans*, or *saltatio*; a *gay-dance*.

GALLIC; *Gallus*; a *French man*; a *French expression*; in the same manner as when we say, a *Grecism*, an *Anglicism*; &c. consequently Gr.: see **GAUL**. Gr.

GALLIGA-SKINS; a compound of "*caligæ*, à *Χαλαρον*, *laxum*; and *gaskins*, quasi *Vascones*, *Vasconicæ*; i. e. *caligæ Vasconicæ*; sic dictæ, quia *Vascones* huiusmodi *caligis* utuntur: Skinn."—a *wide*, or *loose trunk hose*, worn by the *Vascones*, or *Gascones*, hodie *Navarre*:—but according to this deriv. the word ought to have been *galliga-gascons*: we might therefore rather suppose, that *galliga-skins* might be no more than a distortion of *Καλχη*, *pellis*; a *skin*; unde Lat. *calga*, pro *caliga*; so that it is only the English translation added to the original Greek; thus, *Καλχη-skins*, or *caliga-skins*, i. e. *galliga-skins*: the *Vascones* therefore, and *Gascones*, are only the refuge of etymol. to account for *gaskins*; whereas they have only confounded the last syllable of the word *caliga* with *skins*.

GALLI-MAW-FRY; Fr. Gall. *gallimatias*; à *Κωλον*, *intestinum*, et *Μαλλια* à *Μαλλω*, *μασσω*, *pinso*, *subigo*: which Minsh. explains in this manner; "meats made, or *fried*, in *gallies*, or among *galley-slaves*, who use to *mince livers*, *entrails*, or such like for their sustenance; and sometimes killed cats, &c. as I myself have seen," says he, "at sundry places beyond seas, where I have travelled."

GALLOCHE; "*Καλοποδιον*, Postel. (it ought to have been printed *Καλοποδιον*; *pes ligneus*; a *last*; ex *Καλον*, *lignum*, et *Πες*, *pes*;) unless we chuse to derive it from *Gallicæ* (it ought to have been printed *Gallica*) which bears this signification in Cicero: Ray."

GALLON; *Γαυλος*, *mulctrum*, *mulctrale*; a *milk pail*, or *any vessel*, or *measure*: "menfuræ genus

apud Anglos octo continens pintas; *Cymræis*. *galkwyn* est *congus*; a *gallon*: Jun."

GALLOON-lace; "Fr. Gall. *galon*: q. d. *fimbria Gallica*: Skinn."—but *Gallica* is Gr.: nisi malis deflectere ab Ital. et Hisp. *gala*, vestis *nitida*, *ornata*, et *speciosa*, non tamen magni sumptus:—but still it is Gr.

GALLOP; "*Καλπᾶν*, *Καλπαζεν*, Hesych. in *Καλπις*: Casaub. and Upt."—to this let me only add, that Hederic has explained *Καλπαζεν* by *equum in gressum exultantem urgere*; vulgo *collopare*; summis pedibus et molliter incedere: this *gressum exultantem* almost points out another deriv. which, though perhaps not altogether so just, does yet deserve to be mentioned; viz. ab *Αγαλλομαι*, *gestio*, *exulto*.

a **GALLOWAY**, perhaps from *Αγαλλομαι*, *gestio*, *exulto*; because of his *gaudy trappings*.

GALLY-pot; *Αγλαρον-πότηριον*, *glæsum*; ant. Germ. pro *succino*; a *glazed vessel*.

GAMBADOES, *Εμβαδες*, *cotburni*; *buskins*.

GAMBOL } or *mock*; Iceland. *gaman*; *jocus* & **GAME** } Dan. *gammen*; *gaudium*; Sax. *zæmian*, et *zamen*; *jocari*, *ludere*: "nescio an origo vocis petenda sit ex *Γαμος*, *nuptiæ*; ut primitus usurpata sit de celebritatibus *nuptiarum*, quæ maxime gaudent *ludis*, *jocisque*: Jun. and Lye's Add."—but this latter deriv. rather gives origin to the following art.: Skianer would derive *gambol* "à Gall. *gambiller*; Ital. *gambettare*, à *gamba*, *crus*; *crura* in sublime *jaçtare*:"—now it seems to derive from the same root with **GAMMON**. Gr.:—Clel. Voc. 14, n, gives us still another deriv.; for, he says, that "all the antient *gemots*, or *popular assemblies*, were attended with various *sports*; thence *sport* was metonymically called *gemot*; and, by contraction, *game*:"—but still it would be Gr. as in the art.

WITTENA-GEMOT: Gr.

GAMING, "*Γαμων*, de viro, *uxorem ducere*; de *foemina nubere*: hinc opinor," says Casaub. "*to game*; solent enim per *paria* ut plurimum, ut *certare*; ita et *ludere*; et est istarum rerum, ut in matrimonio, *συζυγια*, quædam;"—what we call *stakes*, or *bazards*.

GAMMA, *Γαμμα*, the third letter in the Gr. Alph. bearing the power of *c*, and *g*; and sometimes *k*.

GAMMER, "a contraction of *good-mother*: Ray." then Gr.

GAMMON of *bacon*; *Καμπη*, *flexus*, *articulus*, *poples*; *the bam*: tho' we might rather derive our word *gammon* ab *ἄμμα*, *nexus*, *vinculum*, *nodus*: strictly speaking, *the joint of the leg*, or *bock*; though the *gammon* is properly *the shoulder of the hog*: Clel. with greater probability, would de-

the *gammun* from the Celtic word *gam*, signifying *the beam, or leg*; "from whence," says he, "comes *ambula*, (quasi *gambula*) *ambler*, and *aller*, in Fr."—we might rather suppose the contrary: see **ALLEY**, or **AMBLE**. Gr.

GAMMUT } "*Γαμμα*: because Guy of Arezzo,
GAMUT } a Benedictine monk, who re-
formed the church music, about the year 1024,
composed a musical scale with these six words,
ut, re, mi, fa, sol, la; by which means, he says,
music becomes easier to learn in six days than
it was before in six months: afterwards he placed
on the side of these notes, the following seven
letters, *a, b, c, d, e, f, g*; and, by reason that he
placed the letter *g* on the note which he had
added to his antient system, the whole scale was
therefore denominated, as it is to this very day,
gammut: but if, with *Aretinus's* *gammut*, music
could be learnt in six days, it may be safely said,
that we can now learn it with greater ease in six
hours, through the help of the invention since
made of a seventh note; which frees us of all
the trouble and embarrassment of the divisions:
Nug.—the Dr. is the most expeditious master
of music I ever heard of, to teach it *with greater
ease in six hours*!—Ciel. Voc. 14, n, says, "in
fact, most, if not all the antient *gemotts*, or *po-
pular assemblies*, were attended with various *sports*;
thence *sport* was metonymically called *gemott*;
whence that vulgarism *gamut*, which, however, is
the true origin of the word now in use; and, by
contraction, *game*."—but if this be the true
origin, it is Gr.: see **MEETING**. Gr.

GANCH; Fr. Gall. *gancher*; Ital. *ganciare*;
*apicem ligni acuminare, lignum adigere; in clavos
ferreos precipitare*; ab *Ακανθα*, *spina*, a *thorn*; to
*sharpen a stake to a point; to make it as sharp as a
thorn*; also a *dreadful punishment*.

GANDER, "*Χην*, Dor. *Χαν*, *anser*; a *gander*,
or *goose*; for both the Gr. and Lat. admit of this
word in a middle signification; vet. Germ. Plinio teste *gamæ*;
candidi ibi (in Germania) *verum minores, ganzæ* vocantur:
Lat. per aphas. *anser*; *gander*: Casaub. and Upt."—
and yet both of them have applied this etym. to
the word *goose*; which is impossible; for it would be
no easy task to find how *goose* can be derived either
from *Χην*, *Χαν*, *anser*, or *ganzæ*; all which may sig-
nify *goose*, but can never give origin to that word.

GANG, or *company*. } "*Belg. gangen*; Sax. *gan*;
GANG of *feet* } *ire*; *he is of that gang*,
GANG, or *go along* } *translatè catus hominum*,
GANG-WAY } *qui semper simul, et eadem
via incedunt*: Skinn."—who then refers us to *go*;
and **GO**, as we shall see presently, is Gr.

GANGRENE, "*Γαγγραινα*, *gangrana*; *partis*

alicujus corporis mortificatio: *εσυν*. *Γρω*, *comedo*:
Nug. "to eat, devour, consume."

GANTLET; "quasi *handlet*; a *glove*: Ciel.
Voc. 208, 9:"—but **HAND** is Gr.

GAP in a *bedge* } "*Καρον*, *spirare*: Upt."—
GAP in a *knife* } this is the same deriv. which
GAPE wide } Junius likewise had given:
but Skinner offers us another, viz. *εκ Αναν*, *cum
stupore demoron*, *stupor*; but that is to *gape* with
stupidity, and *amazement*: we might therefore
rather derive our words *gap* and *gape*, à *Χαν*, *bia*;
to *yawn*, or *form an opening* simply: meaning
what Virgil has so justly expressed in the
Æn. Il. 48;

— *jamque excisâ trabi, firma cavatis*

Robora, et ingentem lato dedit ore fenestram.

GARB, "includes the idea of wrapping round,"
says Ciel. Way. 80, "*ger-bap*, contracted to
garb, for habit, or dress, that is thrown round
one; for *gar*," he tells us, p. 73, "significat *round*."
—then both are Gr.; for *gar* is evidently derived à
Γυρ-ος, a *circle*; or *anything that encompasses another*;
and *habit*, in the sense of *dress*, is Gr. likewise.

GARBAGE; "*Καρσιθας*, quod Hesych. ex-
ponit *Καθασαι*, *purgare*; sicuti et *Καρσαθνας*
cidem est Σχορσιθνας, *disjici*: Jun."—who has
applied this definition to the word *garble*; but
may more properly belong to *garbage*, which pri-
marily signifies *rubish*, *refuse*, *sweepings*, or *any thing
rejected*; and as to the word *garble*, it originates
from a different root, as in the next art.

GARBLE the *house of commons* } after mention-
GARBLE *spices* } ing several
deriv. Skinner says, "*malem igitur deducere
garble à Lat. cribellare, cribellum*; sc. to *garble
spices*, est *aromata excibrare*; i. e. *excibratio
aromatorum*;"—but there he stops; for beyond
this, we gain no farther intelligence from him:
but *cribrum*, and *cribellum* originate à *Κρω*, *cornu*,
secerno, crevi, cretum; unde *cribrum*; a *seiva*, to
sift, to separate.

GARBOIL, "*turba, confusio*; Gall. *garbouil*; Ital.
garbuglio; ac fortasse tamen *confusionem*, ac *tumultum*
olim denotaverit; qualis est inter *pradandum*, et
spoliandum: quomodo *garbear* Hispanis est *diripere*,
depradari: Jun."—should this be the true deriv.
this article ought to have been referred to the
following Alphabet; but Skinner, tho' he has
given us the same etym. yet he has deduced it
from a different source; "potest et non incom-
mode declinari à Teut. *gar*; *prorsus, omnino*; et
Fr. Gall. *bouiller*; *bullire, abullire*: nec enim
mirum est in lingua, quæ tota fere ex Lat. et
Teut. mixtis coaluit, voces Hybridæ ex utraq-
ue lingua ortas pullulasse:"—what pity it is, he did
not carry his reflections a little farther! for then
he

he would have found, that *bullio* originates, according to Nug. à *βύλλω, fervio, bullio*: vel ab *Εἰλω, ὠρῶ, verso*; to roll, or tumble about.

GARDEN, Ἀρδνν, *irigo*; to water a spot of ground: or rather perhaps à *Γυροῦ, gyros*; *Γυρος, gyrus, septus, circumseptus*; a place inclosed, encompassed, bedged in, walled round.

GARGARISM } "Γαργαρίζω, R. Γαργαρίζω, gur-
GARGLE } gulio; guttur; the throat: Nug."

GARLAND, or rather *guirl-and*; or more properly still *gyrl-antb*; à *Γυροῦ, in gyrum colligere*; to tie up flowers in a wreath, or circle: and from hence all the Iceland, Septentrionalian, Sax. Fr. Gall. and Ital. words are derived, which Jun. and Skinn. have produced; as they are forced to acknowledge in fact: credo à *gyrando*, says the Dr. i. e. *circumdando caput*: but no Greek:—Clef. Way. 73, and Voc. 171, with uncommon sagacity, has given us quite a different deriv.; but then, as the former gentlemen have considered only the former part of this compound, so this great etymol. has considered only the latter part; which he explains thus; "the Gr. word *ἀσος* (*decus corporis, ornamentum*) on tracing it into the elementary language, presents clearly the sense of *head*, or termination of the stem of a flower; from whence *garl-antb*, or *garl-and*, signifies a *coronet, chaplet, or wreath round the head*:"—now then the contest lies between *Ασος*, and *antb*, for priority: *gar-l-antb*; a wreath of flowers.

GAR-LICK; "Sax. *garlec*; *allium*: Minshew deflectit à *garden*, and *leek*; q. d. *porrum hortense*;"—but this is very improper; because what then would become of this name, and deriv. when planted out of a *garden*?—"malleu," continues Skinn. "à Sax. *gar*; *jaculum, lancea*; et *leac*; q. d. *porrum jaculiforme, vel lanceiforme*; à *foliis, lancearum instar, affurgentibus*: vide *leek*:"—but who will suppose, that *garlick* derives its name from the *shape* of its *leaves*, and not rather from the strong, pungent *taste* of its *root*? we might therefore, with Junius, derive *leek*, à *λαχανον, olus*; a *pot-herb*: so that *garlick* seems to be compounded of Teut. and Gr.; for we ought not to derive it with Skinn. from the Sax. *gar*; *jaculum*; but from the Teut. *gar*; *prorsus, omnino*; and *λαχανον, olus*; meaning *the strong-leek*; *strong-smelling, strong-scented, strong-tasting-leek*; i. e. *gar-lick*, or *leek*.

GARNER; Γαρν, *comedo*; unde *granum*, et *granarium*; quasi *garnarium*; a place to keep corn in.

GARNET; from the same root, viz. Γαρν, *comedo*; unde *granum*: et "granatus; rubinorum, seu ut cum Romanis antiquis loquar, *carbuncolorum, vel antracum species*; sic dicta à colore rubro, instar granorum mali Punici: Skinn."

—a precious stone, of the color of *pomegranate seeds*.

GARRET; "suprema domus contiguatio," says Skinn. "parum deflexo sensu à Fr. Gall. *garite*; *propugnaculi turris, perfugium*: hoc à Teut. *waebren, webren*, defendere: v. *ward*, and *beware*; (both which are Gr.) Minshew deflectit à *Καρον, caput*:"—and perhaps he is right; *the garret being at the top of the house*.

GARRISON; without troubling the reader with long quotations from the other etymol. and then being at the trouble of refuting those quotations, let me only offer another conjecture; viz. to derive our word *garrison* ab *Ουρος, custos*; quasi *wouros, ward*; unde *guard*; unde *garrison*; a military place of *defence* and *protection*.

GARRULITY; Γαρν, Dor. Γαρν, *sano*; unde Γαρν, *vox*; *the voice*; unde *garrulitas*; *prating, talking, babbling*.

GAR-TER; Clef. Way. 80, says, that "*garb*, and *garment*, include the idea of *wrapping round*:"—consequently *gar-ter* will take the same deriv. which is Gr.; for they all descend à *Γυρ-ος, gyr-us*; a *circle*, or any thing that *encompasses*, and *encloses another*; as a *gar-ter wraps round the leg*:—we have a high officer in the Herald's court, entitled *Gar-ter king at arms*, who takes his denomination from the *gar-ter* worn by the knights of that order.

GASH; "Αξιν, *ascia*; *bachs*; *minutatum concidere, dissecare*; to cut small, cut asunder: Skinn." GASP: see GAP, and GAPE; Gr. "unde *gasp*, per epenth. *rs* s: Skinn."

GASTLY, Αγαν, Αγαζουαι, Αγασος, *mirror, admiror, stupeo*; to be in *amazement*; also *frightful, terrible, horrible*: see GHOST. Gr.

GASTRI-MUTH, or *gastrimyth*; Γαστρομυθουαι, *ventriquoer*; a *ventriquoist*; one who utters his voice from *the belly*: R. Γαρν, *venter*; *the belly*; and Μυθουαι, *loquor*; to speak: see EN-GASTRI-MUTH: Gr.

GATE: see GAP, and GAPE; Gr.—"nempe *biatus, vel ruptura parietis, aut sepimenti*: Jun."—"Low Dutch, *gat*; Dan. *gade*; from the Sax. *gan*; to go: it is used for the street of a town; as *Stone-gate*; *Peter-gate*; *Wauw-gate*; &c. Ray."—but if these words are derived from the Sax. *gan*; to go, we might suppose they were all of Gr. extract.: see GO, Gr.

GATHER; Αγαρω, *congrego, colligo*; to collect together: Casaub.

GAUDY; Γαδευ, Dor. pro Γαδευ, Γαδω, Γαδω, *superbio, glorior, gaudeo*; *rejoicing, boasting, proud*.

GAV-EL-KIND: a Saxon law, but derived from the Gr. language; for it signifies *give all kind*, or *give all the kin alike*; for *kind*, or *kin*, in Low Dutch, signifies *child*: "this law," says

Minshew, "continues in Kent; and in the 18th of Hen. VI. there were not above thirty or forty persons in Kent, that held by any other tenure; though now both the name, and nature of the law be altered; for the modern term," continues he, "is *gavelet*; by which the tenant forfeits his lands and tenements to the lord of whom they are holden, if he withdraws from his lord his due rents and services:"—however, the root must be Gr. since GAVE, or GIVE, ALL, and KIN, or KIND, are Gr.

GAUKY; Κοκκυξ, *cuculus*; Sax. *geac*; Iceland. *gaukur*, *cuckow*; *stultus*; a fool; an aukward creature; and perhaps our word *aukward* may be derived from hence; as we have already observed.

GAUL; Γαλα, *lac*; milk, by reason of the whiteness of their complexion: Nug.—the Dr. seems to have been fond of this deriv.; for this is the second time he has introduced it: see GALATIA: Gr.: and yet it is probable that this appellation is derived from the Gr. through another source; for Clel. Voc. 205, and 7, says, that "the inhabitants of Italy, separated from the Gauls by the Alps, gave to the inhabitants not only of those mountains, and near them, but particularly beyond them, the generical name of Celts, or Gauls; and their country *Gallia, cis Alpina, i. e. tra, or trans-montani*:"—and consequently Gr.: see ALPS: Gr.

GAUNT; "vel à *Xawos, laxus, fungosus*: Lye's Add."—vel "à Sax. *gepanian, panian; minuere, decrescere*; q. d. *carne et pinguedine imminutus*: vide *wane*: Skinn."—but the Dr. ought to have considered, that WANE, or WANT, are Gr.:—by the help of a little false spelling, this word has been given for a title to the fourth son of Edward III. viz. *John of Gaunt*, duke of Lancaster; which is only taken notice of under this art.; because Shakespear has made the old duke so wretchedly pun upon his own name of *Gaunt* in Richard II. Act ii. sc. 2.

K. Rich. — How is it with the aged *Gaunt*?

Gaunt. Oh how that name befits my composition!

Old *Gaunt* indeed; and *gaunt* in being old;
Within me grief hath kept a tedious *fast*;
And who abstains from meat, that is not *gaunt*?
For sleeping England, long time have I watch'd;
Watching breeds *leanness*; *leanness* is all *gaunt*:
The pleasure that some fathers *feed upon*,
Is my strict *fast*; I mean my children's looks;
And therein *fasting*, thou hast made me *gaunt*:
Gaunt am I for the grave; *gaunt* as a grave;
Whose hollow womb inherits nought but bones.

K. Rich. Can sick men play so nicely with their names?

Gaunt. No; misery makes sport to mock itself:
Since thou dost seek to kill my name in me,
I mock my name, great king, to flatter thee. —
but, if we may credit historians, his name was not *John of Gaunt*, for there is no such place; but *John of Ghent*, in Flanders, the place of his nativity, where he was born in 1340.

GAUSTER; "and sometimes *goyster*; to be frolick, and ramp; to laugh aloud: Ray."—it seems to be only a Northern barbarism of Γαω, *gaudeo, gavisus*; distorted into *gaustus*, unde *gauster*.

GAWN; "a contraction of GALLON: Ray:"—then consequently Gr.

GAY; "Γαω, *glorior*: Casaub. and Upt." Γαδω, Dor. pro Γαδω, *gaudeo*; to rejoice, to be glad, to be gay.

GAZE, "Αγαζομαι, Αγαζεσθαι, Αγαω, *miror, admirari, venerari*; to admire, wonder; Αγασος, *agast, gastly*; a ghost: see Hom. Iliad. Γ. 224, Οδυσσος αγασσαμεθ' εδος: Casaub. and Upt."

GAZETT; Γαζα, *gaza*; vox Persica; *pecunia regis*: "Menagius nomen hoc putat accepisse à Veneto nummo, qui *gazetta* dicebatur, ac justum erat istiusmodi *novellarum pretium*; unde quoque nomen hujus nummi postea coepit usurpari pro ipsis *novellis*: Jun."—literally a pennyworth of news; and sometimes but a poor pennyworth into the bargain.

GEAL; "fraud, begyling: Verst." see GUILLE: Gr.

GEARS; he is in his *gears*: à particulâ initiali otiosâ Sax. *ge, et ape*, quatenus *honorem* notat: q. d. *cobonestare, i. e. ornare*: Skinn."—this seems as if it was descended ab Αρε-τη, *virtus, honor*: but Lye, and Clel. Way. 80, suppose, that "gears come from the Sax. *gyrian, vestire, amicare*; or from the Celtic *ger*; because those two words include the idea of *wrapping round*:"—then we might appeal to their own judgements, if those two verbs did not visibly descend à Γυρ-ω, *gyr-o*; which undoubtedly conveys the idea of *going round*: by turning, wrapping, or winding; so that in this sense, we say, a horse is in all his gears, when he has all his trappings, furniture, and finery about him.

GEER; Ερομαι, Ερωλω, Ερω, *quero*; to seek, or search after; or, as we sometimes play upon the word, it is queer geer; i. e. *strange stuff to be fond of, to seek diligently for, to admire*.

GELDING: Skinner has given us a wonderful deriv. of this word, which he supposes descends à Teut. *geil*; quod si Græcus essem deflecterem à Κηλεος, *calidus, impudicus, lascivus*; q. d. *venerem et lasciviam amputare, et auferre*:"—according to which deriv. we must understand the word *geld*, which signifies naturally *bot* and *lustful*,

hful, to signify *cold*, and *impotent*; since then it does really signify *cold*, and *impotent*, it may rather be derived à Γελα, Γελαδρον, ψυχρον, *gelu, gelidum, frigidum in venere*; or, as we may literally say, one whose courage is *cooled*; as in the following art.

GELID } “Γη, *terra; the earth*: Litt. and
GELLY } Ainsw.”—but this is rather too forced; because cold and frost will affect *water*, as well as *earth*: Γελα, Γελαδρον, ψυχρον, *gelu, gelidum, frigidum*, seem rather to be the originals from whence our words are derived, as Litt. has observed.

GEM, or *bud* } Γεμω, *plenus sum; unde gemma;*
GEM, or *jewel* } *a bud, swelling on the branch*: or else *gemma* may be derived à *geno, pro gigno*; as in the following art. but two.

GE-MEN: Verstegan, 221, and 231, supposes this word to be purely Teut. “and is as much to say as *common*; and as in sundry other ancient words, so in this, the letter *g*, being altered into *y*, it is of *gemen* become among vs to be *yemen*; and, varying yet further in orthographie, it is written *yeomen*; which rightly understood are *commoners*.”—but YEOMAN is Gr.

GE-MOTE, being only the Sax. prepositive *ge* added to *mote*, or MEET; it is undoubtedly Gr.; as will be found under that art.

GEMINI } “Γενομαι, *gignor, geminus;*
GENDER } Γενος, *genus: Nug.*” to beget,
GENEALOGY } *to engender*:—this derivation will suit very well with
GENERAL }
GENERATION } all these words, except the first, which ought rather to be derived, according to Voss. from Ημμενοι, quasi partu *conjuncti*; ab ἀνω, *jungo, connecto, to join, unite, connect at one birth*.

GEN-ER-AL in *war*: Clel. Way. 50; and Voc. 7, has given us no less than three widely different significations of this termination *al*; for here, in p. 7 and 24, he tells us, that “*al* signifies *rule*, or *command*: in p. 70, *al* signifies *college*, or *school*: and in p. 211, *al* signifies *eminence*, or *height*: in the two first instances *al* signifies *rule*, or *government*, metonymically from *ul*, or *al, the staff of office*.”—and consequently may both come either from *r-ul-e, reg-ul-a*; à *rego*; ab Αρ-χω, by transposition Παχω, *rego*: or from ὑλ-η, *styl-va; the staff of office*: and in this sense *gen-er-al* originates from “*count, koning, king, cyn, quin, ken, gen*; all synonymous terms, and all signifying *a general*, or *head war-commander*; *ken-er-al, the head commander in war*.”—consequently the whole compound is Gr.; as may be found under those several art.

GENEROUS; “Γεναιος, Γενομαι, *generosus, ingenuus; noble by birth, or disposition*: Nug.”

GENESIS; “Γενεσις, *procreatio*: R. Γενομαι:

the book of *Genesis* is that which contains the history of the *creation* of the world: Nug.”

GENIAL } Γενομαι, vel Γιγνομαι, Γενω, *gigno,*
GENIUS } *nascor; to be born.*

GENICULATION; Γου, *genu; the knee, kneeling.*

GENNET; Γιννος, *equuleus, equus parvus; a little horse.*

GENNITING, “nescio an à Sax. *zenipan, renovare*: Skinn.”—then the Dr. ought to have seen that the word *zenipan* was only a compound of *ze*, and *nipan*, i. e. NEW; and consequently Gr.—but, discarding this deriv. because it seemed to hellenize, he has recourse to the Fr. Gall. *pomme Janet*: *Janet autem est υποκοριστικον τῷ Jean; Johannes*: omnino ut nos aliud pomum a *Joh-n-apple* appellamus.”—but now we may be sure that the root of this word is of much greater antiquity than either the Sax. or the Fr. Gall. tongue.

GENTIAN; Γωσιανη, *gentiana; the herb so called.*

GENTLE, *mild* } Γεννικος, *generosus, fortis, well*

GENTLE-MAN } *born and bred*: R. Γινομαι, vel Γιγνομαι, *gigno, nascor; to be born*:—Clel. Voc. 44, says, “*gentleman, or gen-til-man* is commonly understood of the military, though a generical for men of *principal, or head families*.”—(*gen, ken, kaff, kopb, or rather kepb, all signifying head*; from Κεφ-αλη, *caput*) and *til, fil, fal, fam, family*: Gr.

GENU-FLECTION; Γου-πλεκω, *genu-flectio; bending the knee.*

GENUINE, Γενομαι, Γενω, *geno, gigno, geminus, natus, sincerus; peculiar, natural, pure, unmixed.*

GENUS, Γενος, *genus; cui opponitur species; progeny.*

GEODE, or *earth-stone*; Γεωδης, à Γεα, Γη, *terra; the earth.*

GEO-GRAPHY, “Γεωγραφια, *a description of the earth*: R. Γαια, or Γη, *the earth*; and Γραφω, *scribo; to describe*: Nug.”

GEO-MANCY, “Γεωμανθανω, *geomantia; working sorcery by figures and circles drawn on the earth.*

GEO-METRY; “Γεωμετρία, *terre mensura*: R. Γη, *terra*; and Μετρεω, *metior; Μετρον, mensura*: Nug.” the art of *measuring land*; but now used for the science of *lines and angles*.

GEORGE } Γεωργος, *Georgius; agricola; a*

GEORGICS } *husbandman; a farmer*: R. Γη, *terra*; et Εργον, *opus; a labourer in the soil; a plowman*: also *a treatise of agriculture, rules of husbandry.*

GER-FALCON; Γυρο-φαλκων, *gyrofalcus; a species of hawk; so called from its forming continual*

not seem to have laid much stress on the translation of an old French Bible, given him by Thos. Menhau, in which he found *gyffer* used pro *jacore*; which might have served very well for a deriv. if birds had not had *gizzards*, as well as *livers*.

GLAD, *joyful*; "Γαθεν, Dor. pro Γηθεν, *gaudere*: Upt."—tho' we might rather, with Casaub. derive *glad* ab Αγαλλω, vel Αγαλλομαι, *glorior, gaudeo; to exult*: or else à Γελαω, *rideo; to laugh*.

GLAD, "*smooth*"; seems to be only a dialect of *glide*, or *glib*; spoken of doors, bolts, &c. *that go easily*: Ray."—but both *glide* and *glib* are Gr.

GLADE; "si Græcus essem, jurarem ortum à Κλαδος, *ramus*; Græce enim Κλαδευειν, et Κλαδομεν, *dicitur*: Skinn."—what scruple of conscience could have prevented the Dr. from adopting this deriv.?—but mallem tamen deflectere à Belg. *glid*; Teut. *glied*; *membreum, artus*; q. d. *arbores mutilare*; *rami enim sunt arborum artus*:—then what mighty advantage has he gained by rejecting Κλαδος, and adopting *glid*? there can be none; unless because the latter was Belgic.

GLADE, *opening*; seems to be a variation of *clairiere*; *lien dans une forêt, ou il n'y a point d'arbres*; *an opening in a wood*:—but *clairiere* seems to be only another variation of *clarus*; *clear, bright, splendid*; meaning a place in a forest where some trees are cut down, and *cleared away*; and admit the *bright day*: if so, it may be derived à Κλειος, Κλειος, *clarus*; i. e. a place where *the light* is let in, by the trees being cut down.

GLADEN } "*gladiolus*; Gall. *glayoul*; Ital. GLADER } *gladiolo*: Jun."—it is a wonder he did not add, et omnia à Κλαω, Κλαδευ, et Κλαζειν, unde *clades*, et *gladius*, et *gladiolus*: vel à Κλαδος, Κλαβα, *clava*, unde *gladius*, et *gladiolus*; *a club*, or *a sword*; also a general name for several plants having broad and taper leaves, like *the blade of a sword*.

GLADIATOR: under the art. *gladius*, Vossius derives it either from *clades*; quod fit ad hostium *cladem gladius*: vel à Κλαδος, *ramus*; nam his primum pro *gladiis* usi sunt agricolæ:—but If. Vossius derives *gladius* à Λαδιον, Λαϊδιον: neither of which words can be found in the sense here required: we may therefore much rather derive *gladius* as in the former art.

GLAIN-NAIDR: Clcl. Voc. 139, 149, 150, and 154, gives no less than six orthogr. of this word; but since he acknowledges, that they all signify *an adder*, or *snake-stone of glass*, it is evident that they are all Gr. being only the particle *an* added to the substantive; as *a nest*, or *a newt*, for *an evet*: and *glain* is only a variation of *glass*, *glazen*: Gr.

GLANCE; "*oculorum conjectus, intuitus*:

Icelandicè glans est. splendor; Belg. *glans; splendor, fulgor, jubas*; Dani *glantz*: Lye."—here seems to be some application, or misconstruction of ideas; for our word *glance*, as this gentleman has properly explained it, signifies *oculorum conjectus*; but then, there certainly can be no connexion, nor association of ideas, between *oculorum conjectus*, and *splendor*: but *to glance*, signifies properly and solely, *resilire, resultare; to glide, launch, slant, stoop*; but never *to shine, or glitter*:—for this reason we might rather derive both *glance*, and *lance*, or *launch*, à Λογχη, *lancea, lanceare*; tho' this gentleman has rejected that deriv. under the art. *launce*: for, with Skinner, we might rather say, "*nihil esse manifestius, quam omnia orta esse à nom. lance, lancina, mediata à Lat. lancea; q. d. exlanceare, vel dislanceare*:"—nothing indeed can be more manifest, unless it be, that *lancea* is derived à Λογχη.

GLAND, Βαλανος, quasi Βλανος, Dor. vel Æol. Γαλανος, contracted to *glans, glandis*; *an acorn, mast, or fruit of an oak*: Vossius, de Permut. lit. derives *glans* ab Ακυλος, *nux ilicis*;—it is true, Ακυλος signifies *glans*; but we might doubt whether it gave origin to that word.

GLARE of an egg } Jun. Skinn. and Lye, have GLARE, *ferce* } all acknowledged, that *glare* is derived à *clarus*; but not one of them would go a step farther; and yet under the art. *clear*, (which not one of them would refer to) they have all acknowledged it to be derived à Γαλειος, *serenus, splendidus*; tho' we might rather prefer Κλειος, Κλειος, *clarus, gloriosus; bright, white, transparent, shining*.

GLASS; "from Γαλος: Upt."—short and concise! Γαλος originates ab Γω, *pluo*; quia *vitrum, aquæ vel pluvix byalinum colorem habet; clear, bright, like crystal*: or, perhaps *glass* may be derived ab Αγλαια, *splendor, nitor*: or rather, as If. Vossius derives *glass*, à Χαλαζα, *grando, glacies; hail, ice*; because the composition of *glass* is *clear as glacies; ice*.

Blue GLASS, Γλαυκος, *glastum, vitrum; cæsius, cæruleus, glaucus*; so that *glass* here is now a contraction of *glas-tum*: *the herb wood*, with which the antient Britons stained themselves *blue*:—*vitro se inficiunt*, says Cæsar.

GLAVE, Γλαφω, *fodio; to dig*; because the action of *glaving* for eels is like *digging*.

GLEAM; "Sax. *zelioma, gleam; repentina solis coruscatio*; ita Thwaitesius, et recte, ut arbitror: Lye."—and we might most readily have concurred, if they had traced it a little farther; thus, *gleam, zelioma, loma, lumen, luceo, lux*, Λυα: or else from Λαμπεω, *luceo, splendo*; quasi *glampo, gleam; to dart forth brightness*.

GLEAN:

GLEAN : "Nicotus dictum putat quasi glander, et glandeer; primitus enim glandes pro frugibus erant: Jun."—so that, tho' this gentleman has gone very far into antiquity,

Vos, o clarissima mundi

Lumina, labentem cœlo quæ ducitis annum,
Liber, et alma Ceres; vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ:—

Geo. l. 5.

yet it is plain he has not gone far enough in etym. for *glans*, *dis*, is undoubtedly Gr.—but, perhaps *glean* is not derived from *glans*; nor yet from *egla*, tho', according to Lye, it signifies *arista*; but, with Skinner, à Καλαμος, Καλαμασθαι, quasi Κλαμασθαι, *stipulas lego; to gather, or pick up the ears of corn, as they lie scattered in the field.*

GLEBE, Κολοβον, βωλος, per metath. *globon*, i. e. *gleba*; a clod of earth; also land appropriated to the church.

GLEDE, a swift hawk; quia velociter in prædam se demittit: see **GLIDE**. Gr.

GLEE, jocular; "Αγλαία, quod non modo splendorem, ornatum, pulchritudinem, verum etiam gaudium, letitiam, voluptatem, denotat: Jun. under the art. *glad*:" but under *glee* he is intirely involved in Sax. quotations; and yet acknowledges, that it signifies *cantus symphoniacus*, atque *ipsa quoque instrumenta*; item *gaudium, mimus, jocista, scurra*; a merry catch, or bright, sparkling wit.

GLEE } "limis, seu distortis oculis, instar stragloar } bonis, contueri; fortè à Sax. *gleyan*:
GLOAT } Belg. *gloeyen*, et *gloeren*; Teut. }
GLY } *glueen*; à Sax. *glopan*, *ignescere*,
candescere; q. d. *incensis*, et præ irâ *inflammantibus*
oculis conspiciere: Skinn. and Ray."—and yet
neither of those gentlemen could find, that it
probably originated from the same root with our
verb **GLOW**: Gr.

GLEEK; "à Teut. *glueck*; fortuna: vel potius Sax. *zelic*; Teut. *gleich*; *similis*: Skinn. *lusus chartarum pictarum* notissimus; quia quo plures concolores chartas, præsertim si triumphantis, ut loquimur, coloris sint, quis habet, eò luculentius vincit, et plus lucri facit:"—properly a *flush of trumps*: only now the Dr. ought to have considered that both **LIKE**, and **LUCK**, were Gr.

GLIB, Λιπος, *adeps, sebum*; unde Λιπαρος, *pinguiter, nitide*; *slipay*, *fluent, nimble*: so that *glib* seems to originate from *slip*.

GLIDE: as *glib* and *slip* are connected, so *glide* and *slide* seem to bear the same affinity with each other; "nam Γλισχροσ est *lubricus*, says Jun."—to *slip*, or *slide* along.

GLIMPSE, Λαμψις, *fulgor, splendor*; a bright-

ness; also an *indistinct vision*, or *appearance of any thing*.

GLISTEN } *Αγλαίζομαι, splendo, niteo; to shine,*
GLITTER } *to sparkle*:—though Vossius derives it à Γλισχροσ, à Γλισχρομαι, vel Γλιχομαι, but these words signify *viscous, glutinous*, not *shining* substances.

GLIT; "icbor, seu *fames tenuis è nervosis partibus læsis exstillans*: forte per ellip. à Teut. *gliedwæffer*; vel à Belg. *gliiden*; *labi*: Skinn."—but both those words are evidently Gr.: see **GLIDE**. Gr.

GLOBE, Κολοβος, *globus*; a bowl, or sphere, or any round thing: unless we may derive *globus*, à Βωλος, *gleba*; a lump or clod of earth; a bowl; also to gather, or stick together, like particles of earth, in a round form.

GLOMERATE: Κλωθω, *glomus, glomero*; to wind up a bottom of thread.

GLORY, Κλεος, quasi Κλεωρια, *gloria; renown, fame, splendor*.

GLOSSARY } "Γλωσσα, *lingua, the tongue*:
GLOZING } *glossarium; an interpretation*:
also any flattering speech: Casaub."

GLOVES: Skinner derives them à Καλυπνω, *condo; to hide, or cover*; supposing that they mean only a covering for the hands; and we have already observed in the Preface, that our ancestors had no word to express *gloves*; nay, that even to this day, the Dutch have no name for them, but clumsily call them *hand-schoen*; i. e. *hand-shoes*:—but it seems more probable to observe, with Lye, that "non hic prætereundum quod in Dan. exegetico, manibus omnium trito, *manicæ* dicuntur *haand-klæffuer*; voce compositâ ab *haand*, et *klæffue*; *findere*: quod vocabulum videtur veram originem Angl. *glove* exhibere; primâ enim Danici vocabuli syllabâ, studio brevitatis paulatim omisâ, remansit *klæffuer*, atque inde mox *glofar*, et *gloar*; unde Sax. *glofe, glove*:"—but here this gentleman stops: the reason however of this denomination seems to be this: at first our ancestors covered their hands with a species of mittens, which contained all the fingers in one case only, and separated none but the thumb; but afterwards they separated, divided, or clove the fingers, every one distinctly, according to the form of the hand; and then called those coverings, *gloven*, or *cloven*: so that now we must seek for another deriv.; viz. à Sax. *cleofan, findere*; i. e. à Κλωω, *frango, divido*; to cleave asunder, divide, or separate.

GLOUT, *patulis oculis contentim aspicere*; to look stern, to stare; à Sax. *glopan*:—but that is Gr. as in the next art.: see likewise **GLEE**. Gr.

GLOW, Χλωαινω, quasi *glowaino*; *refefacio, modice*

modice *calcfacio*, seu *calcficio*; *to be warm*, or *hot*.

GLUCK, Γλυκε, *dulcis*; *sweet*; *to gulp down any thing sweetly*: or perhaps it may be more properly derived from the very action itself; *glutio*, et *glutto* sunt ab illo Γλυζω, quod Hen. Steph. in vet. lexico inventum sibi ait pro *glutio*: eximie interim magnus Casaub. *gluttus* est ea colli pars, per quam cibi transmittuntur: vox est ficta *glut*; et *gluck* est imitatio soni, quem edit liquor per angustum tramitem means: vetus poeta de Rustico ebrio,

Percutit et frangit vas, vinum defluit, ansa
Stricta fuit, *glut, glut*, murmurat unda solans:
He knock'd, and broke his jug, wine spilt, the ear
He grip'd, and *glut, glut*, ran the liquor out.

GLUE, Γλοιος, *viscus*: Nug.—perhaps it might be more justly derived à Γλια, *gluten*; *bird lime*.

GLUT, Βγγλυσσειν, εγγλυκαζειν: Helych. *indulcare*; *to cloy with sweets*: Casaub. and Jun. R. Γλυκε, *dulcis*; *sweet*: Lye says, “non absurdum esset *glut* deducere ab Armor. *gluda*; *glutinare*; *glut*; *gluten*.”—but then it would be evidently derived from the foregoing art.: Gr.

GLUTTON, Γλυζω, *glutio*: Nug. Litt. and Ainsw.—but there is no such verb as Γλυζω: only Hen. Steph. in vet. lexico inventum sibi tradit Γλυζω pro *glutio*; and therefore we might rather follow If. Voss. who says, that Γωμα, vel potius Γιμα, unde Γομος, gives origin to *gumia*, *gulo*, *gluto*, *guttur*, *gutturiosus*; *a greedy, voracious fellow*.

GLY; “*limis, seu distortis oculis, instar strabonis, contueri*: Sax. *glopan, ignescere, candescere*; q. d. *incensis*, et præ irâ *inflammantibus oculis conspicere*: Skinn.”—consequently derived from the Gr.: as in GLOW. Gr.

GNAT; Κνιψ, *culex*; quod non tam remotum, quàm est *pano* à Ταως: *spica ex Σλαχus*, et similia multa, quæ doctissimis viris placuerunt; atque arcaniore quadam analogiâ se tuentur: Casaub.

GNAW, “from Κνω: Upt.” *rado, scalpo*; *to scrape, or rasp in pieces*: “rectius tamen defumptum dicas ex Κνωειν, quod non modo *capere*, et *vellicare* significat; sed et catillonum ritu *vorare*: Jun.”—“*adnaga* Icelandice est *rodere*: Lye.”

GNIBBLE; “Belg. *knabbelen, vel knibbelen*; quod sicuti iis frequentativum est à *knawen*; ita *gnibble* Anglis est à *gnaw*: Jun.”—consequently from the Gr.: “nisi forte malis deducere,” says Junius, under the art. *nibble*, “à Νωβαλευμα, prout Νωβαλευματα, vel Νωγαλιματα, Helychio sunt *odulita* suavia, et delicatiora, quæque non tam sedandæ famis, quam voluptatis percipiendæ ia elegantius exquisitiusque apparantur: Belgis

quoque non ignotum est verbum *nabbelen, vel nibbelen*; siquidem anguillas ab hoc verbo Batavi *nabbeling* nuncupant; propterea quod huic piscium generi familiare est hamo piscantium spem istiusmodi admorsuaculis frustrari: *to gnaw, eat, or suck gently*.

GNOMON, Γνωμων, *gnomon, index*; *the pin, or style of a dial*; *a pointer, or marker of the hours*: R. Γινωσκω, *cognosco*; *any discoverer to know the hours by*.

GNOSTIC; Γνωστικος, *gnosticus, cognoscendi facultate præditus*: hinc οι Γνωστικοι, qui in mysteria religionis altius quam cæteri se penetrasse credebant; *the gnostics, or sect of heretics, who boasted of their superior knowledge in the mysteries of religion*; and might sarcastically have been called *the knowing ones*.

GO; the etym. of this word in Junius, shews great penetration; for, he says, “origo verbi est ab Ειμι, *eo*; ut nempe ab ejus infinitivo Ιεναι, *ire*, primo fuerit *jen*, ac postmodum, quod frequens est, mutato *j* consono in *g*, factum sit *zen, zan, zangan*; *going*.” however we might rather make choice of Κω, *eo*, with Skinner, because it is more simple.

GOAR; “Χωρα, *ora, vestis simbria, seu assumentum*: Skinn.”—the Dr’s. deriv. is tolerable, but his definition is scarce intelligible; at least it is not applicable to the word in question; for a *goar* is neither a *border, a fringe, nor a patch*; but is a long piece of cloth, sewn down *the selvedge*, i. e. the whole length of *the sides* of a shift.

GOAT; Αιξ, *avis*, per metath. Γαιος, quasi Γαιος, *caper, capra*; *a goat*: Casaub. vel potius à Γοιλος, *badus, bircus*; according to If. Voss.

GOB-stick; “*cochlear*; F. Jun. testatur se quondam in illo tractu Hollandiæ, ubi, &c. incidisse in rusticas aliquot familias, quibus *cochlear* quotidiano sermone *garp-stock, (gape-stick,)* dicebatur: Goth. *sticka* est *calix*; Sax. *γτιτce, cochlear*; et *γτιτce, bacillus*; vox *gob* est à Sax. *geapan, pandere*; *to gape*; unde *gap*, pro *diruptione sepis*: Ray.”—then, by this gentleman’s good leave, *gape, gap, gop, and gob*, are all Gr.

GOBBET, Οπηα, Æol. pro Οπηαι, *fruges melle imbutæ sacrificande*: R. Οπηνη, *fructus cereales*; *ossa*; *a morsel*: vel à Κοπηω, *scindo*; *a collop, or piece of meat*.

GOBBLE-down; Καψω, *comedo, avidè edo, devoro*; *to devour greedily*: Junius derives it à Καβλω, quod Helych. exponit Καλαπω, *devorat, absorbet*: and Lye says, derivari potest *gable* ab Hib. *god*; *rostrum*; ut primâ suâ significatione usurpatum fuerit de avibus voracibus, quales sunt apates, &c.

GOBLET,

GOBLET, Κυβαλλον, *cyablius*; Hesychius quoque Καβελισκον exponit τρυβλιον, *scutellum, calicium, paropside*; a bowl, *disc*, or *cup*.

GOBLINS; “Κοβαλλος, πανουργος, κακουργος, quasi Κακοβυλος, ut quidam volunt; *maleficus, vaser*: Casaub.”—*a trickster; one who is continually playing wanton and mischievous pranks.*

GOD; α-ΓΑΘ-ος, *bonus*; the only **GOOD**!

GOD-SIB, commonly called *gossip*; “Sax. *God, Deus*; et *rib, vel ribbe, cognatio*; i. e. *cognatus in Deo*: Skinn.”—Saxonibus vocabello adhuc integro, et compositionis manifestissimæ dicitur *Godrabbe*, q. d. *cognata ex parte Dei*; i. e. *cognata iustitica, susceptrix initialis*; ita quoque *pater iustiticus* Saxonibus dicitur *Godraðer*; et *infans* pro quo aliquis in baptismo spondet, nuncupatur iis *Godbearn*: sed quoniam vulgò *susceptrices* frequenter sub spiritualis hujus *cognationis* obtentu, ad fabulas, computationesque persæpe conveniunt; hinc autem traxerunt Anglica, *to go a gossiping*; item *a gadding gossip*: Jun.”—but in this, Minsh. greatly differs from him; as will be shewn under the art. **GOSSIP**, in the Sax. Alph.—in the mean time, let us endeavour to trace out the deriv. of this word *God-sib*, which wears so much the appearance of a Goth. or Sax. origin: Junius, or Lye, under the art. *sibb* (for, tho’ included in a parenthesis, it wants his distinguishing mark the L, at the end of it) has shewn that all the Sax. Alman. and Belg. words signifying *cognati*, videntur patribus nostris *ribbe* dicti ab illo Σιπηη, quod Græcis *arcam*, et magis proprie *arcam panariam* denotat; (*a bread-basket*) ab hoc igitur Σιπηη, *adfines* omnes, et *consanguinei*, dicti sunt *ribbe*; profus ut *Charonda* apud Aristotelem circa initium libri primi Polit.: Ομο-σιπηης appellatur quotquot in eadem familiâ quodam sanguinis nexu continentur; q. d. *compensarii*, vel unâ eademque *arcâ panariâ* utentes: η̄ μιν εν̄ ης̄ πασαν̄ η̄μεραν̄ συννηκηκιᾱ κοινησιᾱ κατᾱ φυσιν, verba sunt Aristotelis Οικος̄ ε̄στιν: ε̄ς̄ Χαρωνδας̄ μιν̄ κατᾱ Ομο-σιπηης̄ Επιμενιδης̄ δε̄ ο̄ Κρης̄, Ομο-καπης̄: so that a *God-sib* is a *relation in a religious sense*; not by *consanguinity*, or *blood*; and is derived from two Gr. words, α-ΓΑΘ-ος, which signifies **GOD**; and Σιπηη, *a bread-basket*, partakers of the same *loaf*; i. e. *relationship on God’s side*.

GOFISH; “Κυφος, *surdus, fatuus, stultus*; *foolish, phantastic, busy, prating people*: Lye.” who quotes Skinner.

GOG: he is *agog* for it; “nobis cupidinem, seu desiderium rei immodicum et flagrantissimum designare videtur: à Fr. Gall. *gogues*: Skinn.”—but *gogues* he derives, or rather explains, by *jocus se oblectare*; and therefore we might derive it ab

Ιύγη, *jocus*, if the word *gog* can bear the sense of *gogues*.

GOGGLE-eyed; “Sax. *gcegl-egede*, in Ælfric gl. p. 9, exponitur *strabo*; atque ex eo, per quandam literarum metath. initiali *r* prius abjecto, fieri potuit *gogle-eyed*: mihi tamen,” continues Jun. “licet *strabus*, vel *strabo*, plurimum distet ab *unoculo*, videtur *gogle* factum ex *cocles*; quandoquidem sæpissime deprehenduntur mediæ sæculi homines in vocabulorum derivationibus nonnihil à propriâ acceptione recessisse; quoniam non raro veræ significationis tam ignari essent, quam qui maxime:”—Skinner has given us another deriv.; which, as it is something curious, I shall desire leave to produce: he explains it first by *exertis, prominentibus oculis præditus*; and then derives it à Fr. Gall. *gogue*; *farcimen* ex ventriculo ovillo, herbis odoratis, larido minutim secto, aromatis, ovis, et caseo, sanguine animalis recens fuso intime permixtis confectum; q. d. *vir, cui oculi, instar istiusmodi farciminis, protuberant*:—what a hodge-podge!

GOLD: this word seems to be descended to us from the Gr. through the Northern tongues; for the Alman. *golt*; the Teut. *gelt*; the Dan. *guld*; the Belg. *goud*; and the Sax. *gold*, tanquam contractum sit ex Cimræico *golud*; *divitiæ, opes*; quod tamen ipsum forte fecerunt ex suo *golen*; *lux, lumen*;—and consequently is derived either from *Λυκη, lux, lucis, lucidus*; vel ab *Αγλη, et Αγλαια, splendor, lux, fulgor*: Casaub.—“quod aurum acri suo splendore mortalium oculos feriat, atque ad se attrahat: Jun.”—so called from the *splendor* and *brightness* of its metal, if we are to admit of these deriv.:—which, however, would be full as applicable to *silver*, and much more so to a *diamond*.

GOLD-bord; “*treasure*: Verft.” who supposes it to be Sax.

GO-MAN; “it should be *good man*; a *married man, a bowholder*: Verft.”—but still it is Gr.

GONDOLA; “Κονδυ, Athen. *a kind of vessel*: Nug.”—which Hederic explains by poculum Barbaricum, Persicum; certe Asiaticum, decem cotylarum capax.

GONOR-RHOEA; Γονορροια, *gonorrhœa*; the running of the reins: R. Γονη, *semen*; et ρω, *fluo*.

GOOD; “α ΓΑΘ-ος, **GOD**, ο̄ Αγαθος, κατ̄̄ εξοχην, the only **GOOD**! Αγαθη̄ η̄μερα, κυριε: per aphær. γαθ̄̄ η̄μερα, κυε, *good morrow, sir!* and thus likewise the Saxons worshipped their god *Wooden*, or *Woden*, for *Gooden*, or *Goden*; i. e. *God’s son*; hence *Wooden’s day, Wednesday*; and *Friga, Wodani uxor, Friday*: Upt.”—Cler. Way. 64, would derive “*good*, or *geud*, from *eut, good*:”

—but ~~not~~ certainly originates ab *Eu*, *bone*, *bonus*; *good*.

GOOD-WIN: Verftegan imagines this name to be Sax. and yet fupposes it fignifies *to win-good*; *to gain-favor*; confequently it is Gr.

GOOL; “*lacunum* fignat; *a ditch*; forte à Belg. *gouw*; *agger*; vel à Fr. Gall. *jaule*, *gaiole*; Lat. *caveola*; quoniam ubi in *foffam*, *scrobem*, feu *lacunam* hujusmodi incidimus, eâ tanquam *caveâ*, aut *carcere*, detinemur:—but then it would be derived à *Koot*, *cavus*, *caveola*: vel à Sax. *gepealhan*, *peallian*; *scatere*, *scaturire*; q. d. *scatebra*, feu *scaturigo*: Skinn. and Ray.”—but if this laft be the trueft etym. it would ftill be derived from the Gr.; for *peallian* is undoubtedly the origin of our word *well*, or *flow*; as *the blood well'd out*; *they lay weltering in each other's gore*; and *well* as undoubtedly originates ab *Αλλομαι*, *falis*; *to leap*, *to fpring*, or *to gush out*.

* **GOOSE**; “*Χην*, Dor. *Χαν*, Plin. l. 10. Hift. Nat. c. 22. candidi *anser*es in Germania, verum minores, *ganza* vocantur: Lat. per aphær. *anser*: Upt.” who probably was miffed by the fame deriv. and the fame quotation in Cafaub.: but it feems as if they had both miftaken the word; for how *goose* can be derived from *Χην*, *Χαν*, *ganza*, or *anser*, is not fo evident: thofe words feem rather to have given origin to our word *gander*; not *goose*; which is rather Sax. as will be confidered in that Alph.

GOOSE-berry, or rather, perhaps, *grofs-berry*, fince the Latin name for this fruit is *groffula*, quali *Κρεας-ποκκος*, *crassa-uvæ*, i. e. *the large-grape*, or *berry*: this name carries fome meaning with it; but it would puzzle a common etymol. to account for the general orthogr. of *goose-berry*: and what confirms me in this conjecture, is the opinion of Junius, who fays, “*fufpicarer olim grois-berry* dictam, atque inde *goose-berry* corruptum; ut *grois-berry* fuerit ex *groiffella*, or rather *grofeille*.”—or rather, he fhould have added, *groffula*: Gr.

GOPPISH, “*proud*, *pettle*, *apt to take exception*: Ray.”—it feems to be only a Northern contraction of **GO-UP**, or **UP-RIGHT**; meaning a perfon who walks with an *erected creft*, who *goes-uppifh*; or what we call a *coxcomb*:—confequently Gr.

GORE-blood; “*Κρως*, *crnor*; *clotted blood from a wound*: vel ab *Ιχως*, *ichor*: Skinn.” tho' *ichor* fignifies *fames*, rather than *gore*.

GORE with the horns; *Χωρ-τω*, vel *Διαχωρηω*, *perforare*; *to bore*, or *punch holes*: vel à *Παρω*, *foro*; *to bore thro'*; i. e. *to gore thro'*.

GORGE; “*verifimilius* puto ita vocari quafi *gurgitem gula*; omnino enim eft à *Γαργαρεω*: a tranfit in *u*; ita *crapula* eft à *Κραιπιδαν*: *humi*,

à *χαρμ*: *pecudes*, à *πονιδης*: *peffulus*, à *πασσολος*: Jun.”—there is however another very good deriv. offered by Skinn. viz. “à Fr. Gall. *gorge*; *gula*, *œfophagus*; q. d. *gorges*; quod etiam purioribus Latinæ linguæ sæculis pro *belluone* ufurpabatur: *gula* autem eft præ reliquis corporis partibus *belluo*, i. e. *pars belluatrice*.”—fince then *gorges* is a pure Lat. expreffion, it may be derived either from *Γαργαρεω*, or from *Γυρω*, *gyro*; unde *gorges*, *degyro*; *to draw*, or *suck in* like a *whirl-pool*:—H. Voffius fays, “forte ab *Ερυνω*.” but *Ερυνω* fignifies *erigo*, vel *erube*, which is quite a contrary action to *gorges*; tho' indeed Virgil has attributed both actions to the famous *whirlpool*; *Charybdis*;

Dextrum Scylla latus, lævum implacata Charybdis

• *Obsidet*, atque imo *barathri ter gurgite vastos*. *Sorbet* in abruptum fluctus; rursusque sub aurâ *Erigit* alternos, et fidera verberat undâ.

Æn. III. 420.

GORGEOUS, *Γαργαρεω*, *splendee*; *splendidly*, *superbly decorated*.

GORGET; “*fic dictum quia gurgitem*, i. e. *gulam tegit*: Skinn.”—confequently derived from the fame root with **GORGE**: Gr.

GORGON, *Γοργος*, *gorgon*, *torvus*: R. *Γοργων*, animal noxium in Africa; the *terrible* fhield of *Medufa*.

GOR-MANDISE: Camben, as quoted by Skinner, derives this word “à vet. Brit. fei Gall. *germod*; à *gor*; *nimis*; et *mod*; *modum*; i. e. *supra modum*.”—but this would be as applicable to any other appetite *exceffively* indulged; and befides, even then it would be half Greek: Lye fays, “*nescio an fit ab Iceland. gior*; *ingluvies*, *ingluvifus*, *vorax*.”—but this would account for only the former half of the compound *gor*: we might therefore, with Jun. and Skinn. rather fuppose, that *gor-mandise* was derived à Fr. Gall. *gourmand*, vel *gourmandise*; and that thefe were compounded either of the foregoing words *gor*; *nimis*; vel *gior*; *vorax*; and *Μασσω*, *Μαζω*, *Μασσω*, *mando*, *manduco*; *to eat*, *to devour greedily*: this might rather be preferred before Camden's deriv. becaufe *mod*, or *modus*, would never form *mandise*; but *mandise*, or *modife*.

GO-SPEL: though all our etymol. are profufe on this art. and derive it properly from *God*, and *fpiegel*; *speculum*; or from *God's fpell*, *power*, or *charm*, to call us to be Christians, according to Minsh.; or rather from the Sax. *Godspell*; or Alman. *Got-spell*, i. e. *Deus*, vel *bonus*; and *fpell*, *fermo*, *hiforia*, *narratio*; i. e. *narratio bona*, *bonæ nuntium*; *glad tidings*, *Ευαγγελιον*; according to Jun.

Jun. and Skinn.: yet we ought by no means to stop here; but deduce the word *Gospel* purely from the Gr. thro' the Sax. thus;—we have seen that both GOD, and *Good*, are but abbreviations of α-ΓΑΘ-ος: and the word *spell*, is but another abbreviation of Απεβαλλω, *appello*; *loquor*; i. e. GOD'S-WORD.

GOSSIMER, Γοσσιπιον, *gossipion*; *the cotton tree*; also *any light substance*:

Hadst thou been aught but *goss' mer*, feathers, air,
So many fathom down precipitating,
Thou'dst shiver'd, like an egg;
says Edgar to his father *Glo'ster*, after he is supposed to have thrown himself down Dover-cliff.

Lear, act iv. sc. 6.

GOTE; "Sax. Γεοταν, et Αγεοταν, *fundero*, *effundere*; Goth. *guitan*; Belg. *gieten*, *fundero*: Ray.—a *food-gate*:—which looks as if we ought to derive it from the same source with GUTTER: Gr.

GOTHS, "*Gota*, *Jutes*, *Gutes*, are all descended, says Shering. p. 151, from the same source with GOOD; "*Gotlandia* verò totius Scandinæ regio amœnissima est, aspectu, situque jucundissima; quam propterea olim *Gute-gute-land* id est *Bonam-bonam-terram* appellabant:"—allowing this gentleman all that he can desire, concerning the *goodness*, *pleasantness*, and *delightfulness* of this most charming country; still it would be Gr.: as we have seen under the article GOOD: Gr.

GOVERN, Κυβερνᾶν, *gubernare*; *to direct*, *rule*, or *controll*.

GOULANS; "q. d. *goldins*; *corn-marigold*; sometimes *marigolds* are called simply *gold*; from the colour of the flower: Ray;"—and consequently derived from the Gr.

GOURD, à Κικυρος, *cucumis*, *cucumeres*, quasi *curvimeres*; à *curvare*, *curvatura*, *cucurbita*, *curvabitare*; "unde Gall. *goubourde*, *cougourde*, *courde*: Jun. and Skinn."—tho' perhaps our word *gourd* may more properly be derived à Κυρσος, *curvus*, by abbreviation Κυρσ, *gourds*; from its shape; being generally *a little bent*, or *crooked*.

GOÛT, *a disorder*; "hic morbus Græcis recentioribus Γουσα, q. d. *gout-force* appellatur: Skinn."—Junius says, "putant dici *gout* à Lat. *gutta*; quòd humores viciati, ac frigidi, *gustatim* veluti distillent atque incumbant in partem affectam: unde et Sicambriis *paralysis*, vel *arthritis* (nam hæc duo confundunt) *droppe* dicitur; *gutta*, et *βίλλα*, Sax. *drōpa*:"—if this be the truer deriv. then it ought to have been traced up to Χύμη, à Χυω, *Xuo*, *fundo*; unde *gutta*, quasi *chutta*, vel *chuta*; *a drop*:—and indeed Milton, Par. Lost. XI. 488, mentions *joint-racking rheums*; meaning perhaps *the gout*, and its cousin-germen *the rheumatism*.

GOÛT, or *gout*; barbarous French orthogr. from Γουρος, *gustus*, *gustabilis*; the sense of *tasting*: R. Γουω, *gusto*, *gustare facio*, *gustum præbeo*; *to have a flavour*.

GOWN: "non male deducas à Γυνα, προ Γυναια, *genua*, quòd sit *vestis demissior*, ac *genua tegens*: Jun."—not very *demissior*, if it received its name from only *covering the knees*: we might therefore, with Casaub. rather suppose, that Γυνα was a modern Greek word, which ab Angliis aut Germanis ad recentiores Græcos pervenit.

GOWTS; "*canales cloacas*, seu *sentinas subterraneas designant*; proculdubio à Fr. Gall. *gouttes*, *gutta*; et inde verbum *esgouter*, *guttatim transfundere*: omnia manifeste à Lat. *gutta*: Skinn. and Ray."—let me add, proculdubio omnia manifestius à Gr. Χύμη, *gutters*:—but, notwithstanding the plausibility of their deriv. it seems more probable that *gowts*, in the sense they contend for, is nothing more than a contraction of *go-outs*, the exits for the water, &c.; in the same manner as *put* is but a contraction of *put-out*: so that still it is Gr.; for both GO, and OUT, are of Gr. origia.

GRACE, Χαρις, *gratia*; *favox*, *benevolence*: R. Χαίρω, *gaudeo*.

GRADUAL, Κραδαινω, *gradior*, *gradus*; *a step*; *a degree*, marked out, or cut at equal distances: Servius, as quoted by Voss.

GRÆCISM, Γραικος, *Græcus*; *a Greek*, or *Græcian*.

GRAFF; "Fr. Gall. *greffe*; Belg. *greffie*; *surgulus*, *insitum*; unde *greffer*, et *graffien*; *inoculare*, *inserere*: Skinn."—but "Casaub. petitum vult ex Εγγραφω, *inscribere*, *insculpere*, *scarificare*: Menagius arbitratus *surgulos inoculandos* Gall. *graffes* dictos eò quòd referant *graphiorum cuspides*: Jun."—and now, to shew us that some etymologists can walk the circle, as well as some logicians, Lye adds, utraque etymologia displicet: vide an Hibernicum *grasdb*; *inoculatio*; et *grufam*; *inoculare*; magis ad rem faciant: quod si tibi hæc etym. non probatur, derivare potes à Sax. γραφαν; *insculpere*, sensu paululum immutato:—but why this gentleman should be displeas'd with Εγγραφω, when it signifies *insculpere*, and pleas'd with either *grasdb*, or γραφαν, when they signify only *insculpere*, would be difficult for me to assert:—or why he should suppose, that either of those Northern words should be originals, and give the preference to them, before the Greek, when the Greek signified the same thing before them above a thousand years, must be left to others to account for.

GRAIN, *corn*; Γρανις, *geranum*, *granum*; *any sort of corn*: R. Γραω.

GRAIN

GRAIN *in wood*; "pro *Albarum in ligno* rectitudine; Ital. *granaglia*; Andreas Jun. ex Plin. *πέπτην, διαφύου*; exponitur enim linearum tractus, qui in longum excurrit in materia; forte q. d. *the growing in wood*; i. e. modus quo materia *crescendo* extenditur: vel à Lat. *crena*: Skinn."—but both *grow*, and *crena*, are Gr.

GRA-MERCY; "Fr. Gall. *grammercy*; Ital. *grammercè*; *grammercè*; q. d. *grandem mercedem tibi dedit Deus*: Skinn."—but now the Dr. ought to have told us, that both *grandis*, and *merces*, or GRAND, and MERIT, are Gr.

GRAMMAR, Γραμματική, *grammatica*; *institutions of language*.

GRAM-PUS: "piscis grandior cetaceus, qui marino jure ad regem spectat; à Fr. Gall. *grand-pois*, seu *poisson*; i. e. *piscis magnus*: Skinn."—then the Dr. ought to have traced them to the Gr. as under the art. GRAND-FISH: Gr.

GRANADO; "ab Hisp. *granada de fuego*; Fr. Gall. *grenade* (to be sure, if possible, the French will depart from orthography) *pila pyrobola*; *globus pyrobolus*; sic dictus vel à similitudine *mali granati*; vel quòd *granis pyrii*, seu *sulphurei pulveris repletus fit*: Skinn."—no wonder the Dr. has not derived this word from the Gr. because he had not derived the word GRAIN from that language.

GRAND; Κραυος, ὑψηλον, Hefych. nisi malis ab Ἀδρος, quasi Ἀνδρος, *grandis*; *great, noble, large*.

GRANDI-LOQUENCE: *pompous talk*: Gr.

GRANT: it is really wonderful, that gentlemen, who seem to be very well skilled in languages, will not trace the origin of words up to their true source, when they are writing on etymology: thus Junius rejects the deriv. of this word *grant* from *Χρῆαν*, or *Ενγχορῆαν*, *cedere, concedere*, as Casaubon supposes; but says, "manifeste est ex Gall. *garantir*; *patrocinium suum alicui addicere, atque ita reddere securum*: *garantizare* medio sæculo dicebant pro *warrantizare* (it should have been printed *warrantizare*) quod Teut. originis esse liquet: Jun."—but we shall prove, under the art. WARRANT, that that word is not of Teut. extract.: in the mean-time, let me endeavour to shew, that *grant* is not only derived ex Gall. *garantir*; but from a much higher source; for *garantir* is but a derivative from *Ουρος, custos*; quasi *wouros*; unde *ward*; unde *guard, garantir, guardian*; unde *grant*, or *give leave, permission, protection*.

GRAPE: "Gall. *grappe*; Ital. *grappo*; Belg. *krappe* videre possunt desumpta ex Κραιπαλῶν, *in-ebriare*: nisi malis per metath. facta ex *Καρπος*, quasi *Κραπῆς, fructus*: Jun."—but this might be applicable to all other *fruits*:—"minime tamen,"

continues Jun. "hoc in loco prætereundum, quòd Γραυωνης Hefychio atque etymologico exponitur οἶνος τῆς κραυῆς: nec parum forte retulerit obiter hæc annotasse, quod laudatissimus codex Cottonianus, Lucæ VI. 44. *uvas* exponit *pinbezer* et *crapp*:"—here must be some mistake, either in the manuscript itself, or in the transcriber; and that instead of *pinbezer*, it ought to have been printed *pinbezer*, or rather *pinberuz*, i. e. *wine-berry*, or *grape*: and what confirms me in this conjecture is, that Verstegan, in a list of "ancient English words, has given us *wimberian*, or *wynberian*, i. e. *wynberries*:" or, as we should now write them, *wine-berries*, for *grapes*:—it would have given me the highest satisfaction to have had my conjecture confirmed, on consulting that most elegant manuscript at the British Museum; where, having been favoured with a sight of it (under the title *Bibl. Cotton. Nerg. D. IV. p. 57, Plut. XVIII. B.*) I was astonished to find, that although textum propriâ manu (Latine) descripsit Sanctus Ealfridus, quando monachus erat adhuc superstite Sancto Cuthberto—tandem ad egregium illud opus complendum, ut monachus et populo non soli admirationi, sed usui posset, versionem in linguâ vernaculâ (sc. Saxonica) interposuit *Aldredus*, qui hæc omnia Saxonice sua manu testatus est;—and yet in that very elegant manuscript, to my utter disappointment, I found it written *pin-bezer*:—but, on consulting *the Saxon Testament in the Bodleian library at Oxford*, had the pleasure of seeing my conjecture established; for there it is written *pinberian*.

GRAPHICAL, Γραφικος, *scriptorius*; *written*: R. Γραφω, *scribo*; *to write*.

GRAPPLE } "Belg. *grabbelen*; Ital. *aggrappare*;
GRASP } *grappare*; quæ cum Skinnero petenda censeo à *gripe*: Lye."—Casaub. and Jun. would derive "grapple à *Καρπος, palma prima pars, junctura manus cum cubito*: properly speaking, *the wrist*: we might rather prefer the former: but then we ought to trace it up to the Gr.

GRASE } "Γρασι, et Κρασι, *gramen*; unde
GRASS } Γραω, Γρασσω, *to graze*: Hom. Il. Z. 90, *τρωγαν αγρωσιν μελινδα*: Upt."

GRASE, or *glide*, "i. e. *strictim attigit, non penetravit*; forsitan detorto sensu à Fr. Gal. *escafer*; *elidere*; *to scratch*: vel ab *ex*; et *rasare*, frequentativo verbi *radere*; q. d. *superficiem radere*: Skinn."—who would not give himself the trouble to trace *rado* à *Ρασω, rado, rasi, rasum*; *to scrape*, or *shave lightly*:—there is, however, another deriv. from the Gr. without the intervention of the Lat. or any other language; viz. à *Χραω, ανω*, quasi *Γραω, ανω*, *leviter saucio*,
summam

summam tantum cutem vel vulnereando perstringo; to give a slight wound.

GRATE, or *fire-range*; *Κρατήω, teneo, retineo*: unde *crates*; a *burdle*; quia lignum unum alterum tenet; because one *bar* of wood, or iron *crosses, holds, or confines another*.

GRATE, or *gnash* } "forte à Lat. *corraderè*:
GRATE, or *rasp* } Skinn."—if so, then it ought to be derived à *Ῥασσω, rado*; to *rasp*.

GRATIS; *Χαρις, Χαρίδος, quasi Χαρίδος, gratis, gratia; thanks.*

GRAVE to *bury in* } "Γραφω, Εγγραφω, scribo,
GRAVE, or *cut* } *inscribo*: Upt." to *cut, scrape, or dig* letters in either metal or stone:—though the antients do not seem to have possessed our art of *engraving*, yet they seem to have pointed out the way to it; for they made use of the *Γραφίς, or Στυλος, the graphis, or stylus*, which was an iron pen, or bodkin, with which they used to write on tables waxed over: we know likewise, that they could *engrave* seals in stone; and the use of the *iron pen* is mentioned in a very remarkable passage of Job, xix. 23, 24, "*Oh, that my words were now written; Oh, that they were printed in a book; that they were graven with an iron pen and lead in the rock for ever! for I know that my Redeemer liveth, &c.*"—where, what has been rendered *printed in a book*, is in the Septuagint expressed only by *τεθνηται εν βιβλιω, noted down in a book*: but the *iron pen* is expressed by *ἡ γραφὴν σιδηρῶν, an iron graver*.

GRAVE, *ruler, or land-grave*: if what Clel. advances in Voc. 7, be true, that "*grave* is only a contraction of *cir-boff*;" and if what he says in p. 6, be right, that "in the earliest ages, the Southern part, and perhaps all Britain, was divided into what we now call *shires*, which went under the different dialectical appellations of *bir, cir, char, fir, unde shire*:"—then it is but natural to suppose that they are all Gr. *cir*, à *Κίρως, circus*; a *circle*: and *boff, koff, kopb, and kepb, Κεφαλα, caput*; the *head*; *cir-boff*; quasi *Κεφ-εφ*, contracted to *grave, reeve*: see **REEVE**: Gr.

GRAVE, or *scrape*; *Ῥασσω, quasi Ῥασσω, rado, radere*; to *scrape, or clean the bottom of a ship*.

GRAVEL; *Χλαρον, quo calculus in litore denotatur; glareæ; any coarse sand*:—Clel. Way. 45, says, that "*gravel* is a corruption of *gravier*; the original of which is *gris-pierre*; *small-stone*:"—perhaps he means *gris pierree*; a *grey sand*;—but both **GREY**, and *pierree, or pétrée* are Gr.

GRAVITY of *behaviour*; Gerard Vossius derives *gravis* à *gerendo*, nam *gravia geri, tolli, ferrique necesse est*; unde et *tolerari ea vocantur*:—but Isaac would derive it ab *Æol. Βραγυς, and*

quotes the etymol. *μυγα*:—it may rather perhaps be descended à *Βραδύς, tardus*; a *slowness of action, and behaviour*.

GRAY, or *badger*: "Ital. *grajo*; Fr. *Galk, grisard, taxus, meles*; dictus *gray*; à *colore, ni fallor*: Skinn."—then he ought to have traced it up to the Gr. as in the following art.

GRAY color } "Γραία, Γραυς, anus, vetula;
GRAYLING } Γραυνμαί, senesco: Plin. lib. VI. c. 17, *Scythæ Caucasum montem appellavere Graucasum, hoc est nive Candidum*: origo itaque à *linguâ Scytharum peti videatur*: Upt."—*white, and hoary with age*:—ingenious as this conjecture appears, it does not seem to be just; because *Γραία, and Γραυς, and anus, and vetula*, signify only *an old woman*; now it happens a little unfortunately, that *old men* will be *gray*, as well as *old women*;—it would be better, therefore, to let the good old couple alone; and derive our word *gray*, à *ραυς, quasi gravis*; I. e. *raucus*; which originates à *Βραγυχος, et duplicem habet notionem*," says Voss. "nam vel de *vocis sono dicitur*; vel de *colore*:"—a middle color, between a *blue*, and a *black*; and from hence comes our expression a *raven-gray cloth*; from *raven*, the bird; (for a *raven* is not intirely black, but *raucus, gray*) so that a *raven-gray* is the original, and its derivative united; consequently Gr. :—*grauken*, in the Saxon tongue, is *towney, Sammes, 420*.

GRAY-HOUND, "*canis venaticus*: Iceland. *grey est canis*: Jun."—"Saxones habent *gruhund*: Lye:"—and Skinner says the same; after which he adds, *canis leporarius*; this would be by much the best, if *gruh* signifies *lepus*; which perhaps it does not: however, the Dr. being dissatisfied with it, says, "vel à Belg. *grevel*; *taxus*; nobis a *grey*; and *bund*; *canis*; q. d. *taxi insectator*:"—but this is the worst of all; and plainly shews the Dr. was no sportsman; for no sportsman ever made use of the *gray-bound* in hunting *the grey, or the badger*; which, according to *Pennant*, in his Synopsis of Quadrupeds, "is an indolent, sleepy animal, and generally very fat, *runs slowly*, and when overtaken, comes to bay:"—these are no very violent tokens of speed, so swift, as to require a *grayhound* to hunt him:—there is therefore only one conjecture more, which Skinner has produced from *Minshew, or Minsevus*, "qui dictum putat quasi *Græcus canis, Γραικος κυων, quia sc. Græci omnium primi hoc genus canum ad venatum adhibebant*:" on which the Dr. observes, "quod facile crediderem si authorem laudasset;"—but this he could not so properly do, if it was only a conjecture of his own.

GRAY-WEATHERS: "on, or near *Marlborough*

borough downs in Wiltshire, there are a great number of stones, called by the country people *gray-weathers*; words which present no meaning; restore the original language, and it will be *kir-ay*, or *kir-ach mate-ars*; *church*, or *congregation stones*, *church meeting-stones*: Clel. Voc. 74:—consequently Gr.

GREASE: “Γρασος, etymologico est ὁ ἐν τοῖς ἐπιούσι τῶν προβατῶν ῥυπος, *sordes in ovium lanis*: Jun.”—but Lye disapproves of this deriv. and says, “Gall. *graisse*; Ital. *grasso*; *grascia sunt pinguedo, adeps, arvina*; quæ Skinnerus non male derivat à Lat. *crassus*; quia sc. *crassa*, i. e. *pinguia corpora adipe abundant*:”—then both he, and Skinner too, would have done much better, if either of them had derived *crassus*, with Vossius, à *multa carne*, quasi *carassus*, vel *creassus*, à *caro*, i. e. Κρεας: or with Is. Voss. à Γραω, ὀρθῶ: vel à Κορας:—Lye, however, ought to have observed, that the Dr. had offered another deriv. which bids fairer than any of the foregoing; viz. vel à Χρῖω, χρῖω, *ungo*; *to anoint*, or *make greasy*.

GREAT: Skinner would derive this word from the former art. viz. à *crassus*: but Junius has given a better, thus, ac primùm quidem *great* videri potest desumptum ex Κρατος, *vis, potentia*: vel forte detruncatum ab Ion. Κρεσσων pro Κρεσσων, *melior*; οἱ Κρεσσοτες, *meliores*; τὸ Κρεσσον, *melius, potius, utilius*: at Alman. *gruoz*, *grafs*, videri potest affinitatem aliquam habere cum illo Γρασιλας, quod Hesych. exponit *μυρμιλας, ἐκλεβιλας, agglomeratur, extenditur*; *aggrandized, enlarged, extended*.

GREAVES; *grease*: elixarum, tostarumve carniū succus, post discerptas carnes, in patinâ remanens; *cremium*, i. e. *holocaustum*, vel *sacrificium*: est etiam quod remanet in patellâ de carniū *frixis*: convenit cum verbo Καιω, *uro, cremo*; *whatever is left in the dish, where boyled, or roast meat has been lain*.

GREE, “à Lat. *gratum*: Skinn.”—à Gr. Χαρῖς, *gratia, gratus; pleasing*.

GREEK; Γραικος, *Græcus*; *a Grecian born*: Clel. Voc. 195, says, that “to the name of *Pelagias* succeeded that of *Greece*; from another geographical circumstance, that of being every where *maritime*: Γραῖοι, *Græcia, Achæa, Peloponnesus*:” and then in his notes he adds, “*Kirachey* (Γραῖοι, contractedly for Κῖρ-αχαιοι) an antient Celtic word for *lying on*, or *round the water*, or *sea*; *Græcia* (*Kirachæica*) and *Achæica* form upon the same principle:”—but let me observe, that the Greeks never wrote their name Κῖρ-αχαιοι, with a *κ*, neither is there any such word in all our lexicons as *αχαιοι*; they always wrote *Αχαιοι*, an *Αχαιοι*, with a *χ*: but those words are very fa

from signifying *maritime*, or any thing belonging to the sea: had this name of *Greece*, or *Kiræice*, related to its situation, as being a peninsula, instead of Κῖρ-αχαιοι, it ought to have been printed Κῖρ-αχαιοι, which signifies *littoralis, maritimus*; from *Αχην*, *littus*; *the shore*, or *sea-coast*:—but how *Greece*, or *Achæia*, with a *κ*, can be formed from *Αχην*, with a *κ*, is not so easy to imagine, since the Greek orthogr. is against him.

GREEDY; “Γραυ, *comedo, devoro*; Γαργαρυσα, Γοργυρος: Jun.” *to eat hastily*; *to devour eagerly*; and hence applied to every other passion carried to excess.

GREEN; “Γρηνε, γρην; Alman. *gruan*; Dan. *gren*; Iceland. *græn*; and Belg. *groen*, sunt à Sax. γροpan, *germinare, frondere, virere*: Jun.”—and under the art. *grow*, Lye acknowledges, that “manifestum interim est originem Sax. γροp, γροpan, petitam ex Χροα, *color*: videntur enim primi Celticæ linguæ authores ipsum *coloris* vocabulum κατ' ἐξοχην indidisse rebus *germinantibus*, propter lætissimam illam *virentium, germinantiumque* herbarum hilaritatem, quâ hominum oculos animosque spe uberius incrementi tempesterumque fructuum reficiunt:”—it might be more natural at least to derive *green* ab Ηρ, Εαρ, *ver*, quasi *ger*; by transposition *gre*, unde *green*; *the spring*, when all nature is *green*: or from Ις, *vis, vires, vireo*; unde *viridis*; *green*.

GREES, or *stairs*: this word appears in so extraordinary a shape in Johnson's edition of Shakespear, as would perplex the ablest etymol, to develope it; for in his *Othello*, Act I. sc. 9, the duke says,

Duke. Let me speak like yourself, and lay a sentence,

Which, as a *grife*, or step, may help these Into your favor

from what language now, in the antient or modern, in the known or unknown world, are we to derive this word *grife*? had it been printed *grees*, the deriv. would have been evident: see **GRADUAL**: Gr.

GREET, or *salute*; “Sax. γρεtan, γροetan, videntur valde accedere ad Κραταν, *prebendere, tenere*,” says Jun. “quod obvios familiaris salutaturi, plerumque *manu prebensos* retineamus, sistamusque, usque dum totum amicæ salutationis officium peractum esse judicamus:”—then after many quotations, he observes, “*Otfridq* ac reliquis scriptoribus Theoticis, *gruazen* passim usurpatur pro *alloqui, vocare, compellare*: quæ verbi acceptio non ita longe recedit à Gr. Κραζαν, *vocare*, ut non videri possit inde originem traxisse:”—*to call*, or *to converse with, by letters*, &c.

GREGARIOUS, Αγην, Αγαρω, Γαργαρω, Γαργαριση,

γρῦν, *affluo*; *grex*; a *flock*; any cattle, or fowl, in companies: unless we may derive *grex*, *egis*, à *ἔπειον*, *grus*; *congrex*, *congruere*; to *flock together*, like cranes, the wisest of all congregating fowl: see CON-GRESS: Gr.

GREGORY, “Γρηγοριος, *vigilans*: R. *Egyngyona*, *vigilo*; to *watch*: Nug.”

GRID-iron: three of our etymol. were very near the true deriv. of this word, and yet seem not to have discovered it: Junius says, “suspicabar primo *grid-iron* dici quasi *gril-iron*, à Gall. *gril*, et *grille*; *craticula*;" but, disliking this, “quod tamen cum duriusculum videretur, subdubitare cœpi annon *grid-iron* primâ suâ significatione olim denotaverit ferramentum illud cui ollæ, vel cacabi foco admovendi imponuntur, (a *trivet*) ac postea translata quoque sit vox ad *ferreas illas crates*, quibus torremus pisces, carnes, aliaque esculenta: Danis certe *gryde* etiamnum est *abenum*, *cacabus*:"—to which Lye adds, “nulus dubito quin factum fuerit, extrito *n*, à Sax. *grundle*, quod ortum trahit ab Iceland. *grind*; *clatbrus*, *crates*:"—but if *gryde*, which has thrown away the *n*, signifies *cacabus*, it is not clear how *grundle*, and *grind* should signify *clatbrus*, or *crates*; when *cacabus* is a *cauldron*; *clatbrus*, a *barrow*; and *crates*, a *burdle*:—let us not therefore seek for the etym. of *grid-iron* from either of these sources; but with Minsh. and Skinn. say, *grid-iron* quasi *grate-iron*; yet we ought not, with Minsh. to derive it from *crates* alone; but with Skinn. derive *crates* à *Κρατώ*, *teneo*; unde *crates*; a *burdle*, or *grate*; quia lignum unum alterum *tenet*; because one bar of wood or iron *holds*, *crosses*, and *confines* another.

GRIEF; *Βραχυς*, Æol. Voss. who has given us another deriv. of *gravis*; fortasse quasi *geravis*, à *gerendo*; and *gero* he derives à *Χερίζων*, nempe à *Χερ*, ita ab obliquo ejus *Κερος*, factum *gero*, unde *gravis*; *vexacious*, *troublesome*.

GRIET, or “*greet*, *weep*, *cry*; it seems to come from the Ital. *gridare*; to *cry*, or *weep*: Ray.”—perhaps they all descend à *Κριζω*, *strido*; to *make a lamentable noise*.

GRIFFIN; sometimes written *gryphon*, merely to suit a Gr. deriv. from *Γρυψ*, *γρυπος*, *gryps*; a *grype*, or *gryphon*, say Littleton and Ainsworth, if any person can understand what that is:—Clef. Voc. 140, gives us a much more rational deriv. though it is totally different from the creature, or winged dragon, generally represented under the name of a *griffin*; for he derives it à *cir-effin*, a word expressing a *snake temple*:"—but both seem to be Gr.; for *cir* undoubtedly comes from *Κιρ-νος*, *circus*; a *circle*; or *circular temple*;

and *effin* is plainly a deriv. of *οφίς*, *serpens*; a *serpent*, or *snake*.

GRIGS; “*anguilla minima*: Skinn. nescio an a Sax. *crýcce*; *lituus*, vel *pedum*; ab aliquâ sc. *litui* vel *pedi* similitudine:"—it must be a poor *aliquid* indeed to give origin to such a deriv.—“vel à *specca*, *crepido*," continues the Dr. “seu *sinus fluvi*; quia sc. *crepidinibus* littorum maximè gaudent:"—then they would undoubtedly take the same deriv. with CREEK, or harbour, Gr.: some have supposed that our expression *as merry as grigs*, took its origin from the *nimble*, *lively*, *active* motion of those little animals: and others tell us, that *grigs* is only a variation of *Greeks*, who, notwithstanding their being now in absolute subjection and slavery under the Turks, are the *liveliest*, *merriest set of people* at this day on the face of the earth.

GRIM, “à *Κρυμος*, *rigor*, *algor hyemis*; vel à *Δριμυς*, *acer*, *acerbus*; Skinn.”—but so greatly was he dissatisfied with this, because it was Gr. that he cries out, “sed neutri etymi, utrique allusionis locum tribuo:"—see the Dr's. prejudice and partiality! he will not allow that *grim* should originate from *Δριμυς*, *acerbus*; but it must come from the Sax. *grim*, *gram*; *acerbus*; *sour*, *morose*, *severe*.

GRIMACE, “*Αγρεν ἄγμα*, *agrestis imago*; *the aspect of a hideous countenance*: R. *Αγρος*, *ager*, and *εγω*, *similis sum*: unless we chuse to derive it from *kermas*, an Arabian word, which signifies *to wrinkle*, and *distort the face*: or else from the Fr. *grime*, for *grise mine*; which is the sentiment of Father Labbe: Nug.”—but then it would not be derived from the Gr.; and indeed we might rather suppose it was of Belg. or Iceland. extract. as will be seen in the Sax. Alph.

GRIME; “Belg. *begriemen*, *gremelen*; denigrare, maculare; hæc à nom. *grimm*: q. d. *deformem*, et *aspectu torvum reddere*: Skinn.”—then consequently derived from the same root with GRIM, since it signifies no more than to daub the face over with some disagreeable colour, in order to make it look *fierce*, and *terrible*.

GRIN, *Ῥιν*, *naris ringor*; quòd canes latraturi *ringendo* nares agunt; vel ex irâ *in rugas diducunt os*; to *shew the teeth*; or rather *lift the nose*, and *distort the mouth in scorn*; we likewise use *grin* in the sense of *smile*.

GRIP; “Sax. *græp*, vel *græp*, *fossula*; à verbo *grapan*, *fodere*; to *dig a small trench*; also a *little run of water*, which trickles along in a small channel, that seems to be *scratched in the ground*: and consequently is derived from *Γραφω*, *sculpo*, *fodio*; to *dig*, or *cut*.

GRIPE; “*Γριπιζων*, *pisuari*: R. *Γριπος*, a *fisherman*’s

erman's net: or from Γρυπες, οἰ, a grappling instrument, or anchor, or any thing to lay hold with: R. Γρυψ, υπος, gryps, a griffin, a bird which has a crooked, or hooked beak: Nug.—Skinner has given us a very probable conjecture, that “gripe may be only a contraction of *corripere* :”—but then the Dr. ought to have considered that *corripio* comes from *rapio*; *rapio* from *rapax*; and *rapax* from Ἀραξ: so that at last it is Gr.

GRIPING, *covetous*; not from the foregoing art. but as Casaub. justly observes, à Γριπισμα, *lucrum*; de homine per fas et nefas *lucrum* sectante usurpatum; one who studies nothing but gain, *proffit*, *interest*.

GRIPING-pains; “non aliud Περιποιημα, sive Περιποιημα, quam quod vulgo de stomachi, vel intestinorum torminibus: Casaub.” *any sharp, acute pangs in the stomach, or bowels*.

GRISLY: “Sax. γριςlic, *horridus, terribilis*; hoc à verbo αγγιραν; *borrere*: alludit, only” says Skinn. “Gr. Αγγριος:”—but if Αγγριος signifies *ferox, immanis, atrox*; and γριςlic signifies *horridus, terribilis*;—then we might suppose (without committing any violent trespass on the Dr’s. patience) that γριςlic was only an abbreviation of Αγγριος.

GRISTLE, “*crustula*: Skinn.”—and so far he is right: but *crustula* is derived à Κρυος, *gelu*; unde Κρυσαλλος, *crusta, è gelu in glacie*; unde *crustula*; a little crust, or covering of ice; or cartilagenous substance, covering the bones.

GROAN, Γροω, quasi Γροωω, *gemo, deploro*; to bemoan, bewail.

GROAT: all our etymol. allow, that *groat* is derived à *magnitudine*, cui tamen comparando eam cum aliis pecuniarum minutiis, nomen ab illo *grossus*; quod sæculo sequiore *magnum* denotabat: Jun.—and yet neither he, nor any of the rest, derive *grossus* à Κρεας, *caro, creassus*, unde *crassus*; unde *grossus*; *great*, or *large*.

GRO-GRAM; Κρεας-γρασις, *grossogranus*, quasi *crassum-granum*; *coarse-grained*.

GROOM of the stables } Skinn. with all his par-
GROOM of the stole } tiality, acknowledges, that the “Sax. γυμαν; *curare, servare, custodire*; and γυμα, feliciter alludunt Gr. Κομιω, (or rather Κομιζω) *curo, nutrio, alo*; quod sane patris-familiàs munus est:”—since therefore this verb Κομιζω is applicable to a master of a family for his *care*, and *protection*, it has been applied likewise to that great officer of state, who has the *charge*, or *care* of the king’s wardrobe; particularly as it bears the sense likewise of *porto, fero, vebo, adduco, deduco*; and from hence in the former signification, is deduced the Belg. *grom*; *puer, famulus*; a *page*.

GROOVE; “*stria, fodina*; Iceland. *groof* est *lacuna*; sunt referenda ad Sax. γναξ, *fodere*; et *grafa*, quæ habes in GRAVE to bury in: Lye.”—which is undoubtedly Gr.

GROPE; “*contrectare, palpere*; palpando veluti in tenebris *prætentare*; Sax. γναπαν γναπιαν; ad eandem referenda sunt originem, ad quam GRIPE, *arripere, prehendere*: Lye:”—consequently Gr.

GROSS; Κρεας, *caro, creassus, crassus, grossus*; *coarse, fleshy, homely*.

GROSSER, commonly written and pronounced *grocer*; but it is evidently derived from the foregoing art, signifying, as Minsh. says, those who, “ab initio ex legibus nostris nihil minutim, sed omnia *al grosso*, magnis se. ponderibus *divendere* soliti sunt:”—to sell by the great; not in little, but in large quantities; and therefore derived as above.

GROTESQUE } “Κρυπτη, *locus subterraneus*;
GROTTO } απο τῆς Κρυπτης, *abscondere*:
Upt.” to hide, conceal, cover; any place to retreat, or retire to: it will require a few words more to shew how *grotesque* and *grotto* can have any connexion together, and be derived from the same root: Skinner then, very justly observes, that *grotesque* is derived “à Fr. Gall. *grote, grotte*; Ital. *grotta*; Lat. *crypta* (he should have added, à Gr. Κρυπτη, Κρυπτος, *occultus*); sic autem dictæ sculpturæ, vel picturæ inartificiosæ, et nullis regulis astrictæ, sæpe etiam ridiculæ; tales enim figuræ, olim in *cryptis* potissimum sculpi solebant imo tales etiam sponte naturæ, aquæ stillicidiis, saxa variis modis adedentibus, sæpe efformatæ sunt:”—those ridiculous figures, which were formerly drawn, or painted in *grottos*, or vaults under ground, always gloomy, and distorted.

GROVE; Clel. Way. 86, seems to be of opinion, that “*grove* takes its origin from *growth* :”—but GROW is Gr.:—Lye would derive our word “*grove*, à Sax. γναξ; arbuta nempe *foveâ* circumjecta, plerumque munita:”—but still it would be Gr. à Γραφ-ω, *sculpo, fodio*; to dig a trench, in order to plant in.

GROUND, or soil, “Γρωνος, *profundus*: because of the *great depth* of earth: Jun.”

GROUNDLING; “Teut. *gruendling, fundulus piscis*; quia *semper circa fundum degit*: Skinn.”—then it originates from the foregoing: Gr.

GROUNDS; “*feces*, quia ad *fundum* subsidunt: Skinn.”—consequently derived as above: Gr.

GROUND-SILL; compounded of two synonymous terms; viz. Γρωνος, *fundus*; the ground; and Ὀλον, *solum*; the soil; i. e. Ἰποθυρις, *hypothyrium, limen inferius, sub-liminare*; properly speaking the *threshold*, or that piece of wood which

composes

composes the bottom part of the door-stall, and lies next to, or upon the ground, or soil. Milton, in speaking of Dagon, says,

Next came one

Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lopt
In his own temple, on the grunsel edge, [off,
Where he fell flat, and sham'd his worshippers:

Par. Lost. B. I. 457.

that is, *ground-fill edge, or the edge of the threshold.*

GROW: "Sax. *gropan, germinare, crescere: Skian.*"—but Lye has more properly said, manifestum interim est originem Sax. *gropan* petitam ex *Xpou, color*; as we have observed in the art. **GREEN**.

GROWL: "Casaub. defleat à Γογγυζω, sane ab unâ eademque literâ ambo incipiunt;" says Skinner, with a kind of sneer, we may suppose at the Grecian, and his Greek:—now then let us hear the Saxon; "*growl, contractum à verbo to grumble:*"—then it is probable that *growl, grumble, groommelen, grommen, and grommeler*, with all the other horrid derivatives of that tribe, take their origin from Γρομφας, vel Γρομφις, quod Hesych. exponit *vesula scropha* quæ *grunnit*; an old sow that *grunts, growls, and grumbles*: vel à Γρυζω, Γρυλλίζω, *grunnio*, as we shall see presently.

GRUB, *the maggot* } Γρομφας, ὡς παλαιά, ἀρο-
GRUB up a *busb* } φα; ὁμοίως καὶ ἡ Γρομφις:
Hesych." *scrofa, scrofula*: quia gaudeat *scrobas facere*; an old sow, who delights to *delve with her snout, and root up the ground*: to dig deep into any thing, as all maggots do.

GRU-DGE, must be derived à Fr. Gall. *gruger*; for, according to Skinn. "tantum alludit Gr. Γρυζω, *grunnio, murmuro*:"—Casaubon derives *grudge, growl, and grumble* à Γογγυζω, *murmuro, indignor*.

GRUFF: Lye supposes this word to be of Belg. extract. "*gruff*; et contrahi videtur à Sax. *gēruh, gēruh; tetricus, austerus*:"—but we might rather suppose it was derived à Πυλῖς, *ruga, ruga, corruga*; wrinkled, ruffled: or rather à Στρυφός, contracted to -ρυφ-, quasi *γρυφ-, austerus, acerbus*; de homine *austero, acerbo, moroso*.

GRUMBLE; "Γρυζω, Γρυλλίζω, *grunnio*; or from Γογγυζω, *murmuro*: Nug."—this latter deriv. is taken from Casaub.

GRUMOUS; Γρυμων, Hesych. interpretatur *θρομβος, grumus, frustum rei in unum massam concretæ; partes sanguinis concretæ; clotted blood*.

GRUND-WEAL, or "*ground-wall; a foundation*": Verft."—both Gr.

GRUNNY, quasi *grinny*, à Πῦν, *nasus*; the *nose, or snout of a swine*: or else from Γρυζω, Γρυλ-

λίζω, *grunnio*; the noise which a swine makes through his snout.

GRUNT, or *attempt*; "the first *grunt, primum conatus, Γρόνθω, Græcis olim dicebatur primum tibicinum rudimentum, sive modulus ille, quem primum docebantur, qui tibias inflare discabant*: Jun."

GUARANTEE } Ουρος, *custos, quasi vœuros,*
GUARD } unde *ward*; unde *guard*;
for what the Greeks wrote with the diphthong *ov*, the Latins wrote with *va*, and the moderns with *wa*, and sometimes with *gua*; as may be observed in this, and numberless other instances: see **WARD**: Gr.:—"in compositione," says Shering. inter cætera Goth. *domum, vel castellam* significat:—then consequently Gr. still, as above.

GUDGEON, Κωβίος, *gobio*; a small river fish.

GU-ELPHS, and *Ghibelins*; "the party of the Papalists," says Clel. Voc. 106, n, "gave to themselves the name of *Guelphs*, a corruption of *Qui-Alp, Cis-Alpine, on this side the Alps*; the Italian party in short: to the Imperialists, or German party, they gave the nick-name of *Ghibelins*, taken from the lingua Franca, in which it signifies *Tramontani*, from *Ghibal, a mountain*: and in this solution of the word *Guelph*, we have the true deriv. of that appellation of the house of *Brunswick* (whose posterity now sit on the throne of England) which was originally of *Italian, or Cis-Alpine extraction*:"—this word *Guelph*, therefore, must be sought for in the Celtic words *al, gall, cel, guel*, signifying *hills, or mountains*; and consequently Gr.: see **ALPS**: Gr.

GUERDON, or "reward"; Κερδος, *lucrum, præmium, questus*; Upt." *gain, reward, emolument*: *guerdon* sounds like *wardon, or rewarded*, which springs from the same root: Gr.

GUEST, "Γαιστίζω, *oppiare, et laute excipere*: Skinn.—though Casaub." adds he, "ab Ἐστῖν, defleat, *convivio excipere; to feast, or entertain any person*."

GUGGLE, Καχλαζω, *strepito, ebulliendo strepitare; to make a bubbling noise, like a boiling kettle*: see **GURGLE**: Gr.

GUIACUM, *guaiacum*; the gum of an Indian tree, used as a remedy against the rheumatism.

GUIDE: if we were to conform to the natural genius of our language, we ought, with Skinn. to derive "*guide* à Sax. *pičan, primariò noscere; secundariò facere ut noscas*:"—but then the Dr. ought to have considered, that he himself, under the art. *wit*, has derived the Sax. *pičan* à Lat. *video*; et hoc ab *Fιδω, video*; præmissò, more *Æol. digam. Fιδω, video; to see, to know, to be wise, to be able to instruct, or guide others.*

GUIDON, “*exponitur signifer; quia milites signiferum, tanquam ducem, sequuntur: Skinn.*”—and consequently derived, as he himself acknowledges, from the same root with the preceding art.: Gr.

GUILD } “derived from the same root with
GUILD-ball } **GOLD**,” says Skinn. quia collegæ pecuniam, pro communi sumptu contribuant:” good old Verstegan supposes the word *gyld* (as he writes it) to be Sax. and to signify “*a confrery, or brotherbeyd:*”—but in p. 258, he tells us, “there were of old tyme, among our anceters certain companies, or confraries of men called *gildes* (who were comonly made of the richer forte) first instituted for exercise of feates of armes; and these had their appointed meeting places, and were obliged to the exercises, and orders, which the rest observed (a species of militia, or trained bands) and these were called *gild-bretheren*; the woord *gild* in itself signifieth *free and bountiful:*”—but nevertheless, it may be possible, that the word *guild*, or *gyld*, may be derived from *gild*, or *gelt*, or *gold*; meaning that *free and voluntary collection, or sum of money*, which was first of all gathered, and deposited as it were in a common stock, to serve as a foundation for supplying that society, or confraternity with arms, &c.

GUILDERS; Ray writes it “*gilders*, and explains them by *snare*s:”—but as they seem to be visibly descended from **GUILE**, it might be better to write them *guilders*; particularly if the *i* in *gilders* is pronounced long; but let it be pronounced as it may, it seems to be Gr.: see **WILE**: Gr.

GUILE, or *fraud*; according to the rule given, under the art. *guard*, this word *guile* will easily derive from the same root with **WILE**: Gr.

GUILT; no body at first sight would suppose that *guilt* should originate from *gold*, I mean literally; but thus our etymol. trace it, à Sax. *gylt*, *gyltīz*; *reus, reatus*; à *gyltan, geltan; reddere, solvere*; unde *gelt*; *gold*; vel quod eodem redit, secundum Minsh. says Skinn.—“à Belg. *gbelden; solvere, valere*; et hoc profus ex moribus prisorum Germanorum, qui quævis crimina, imo homicidium, et, quod vix credideris etiam regum suorum cædem, *multis pecuniariis* expiabant: Skinn.”—to which let me add from Jun. “atque ita *gyltīz*, vel *giltie* proprie dicetur qui culpam commissam tenetur, vel reus est, solvere vel *ere*, vel in *corpore*: see **GOLD**: Gr.

GUISE: here is another instance, in which *gu* answers to the Sax. *p*, or *w*; and thus *guise* answers to *wife*, or rather *ways*; for so we often

use it; as in the words *like-wise, other-wise*; i. e. *other-ways*, in *like-manner*, in *another-manner*; or, as we sometimes find it in the pleonasm, *another-guess manner*, which should be only *another-guise*: and thus we say *dis-guise*, out of the common *method, or way* of dress: and therefore *guise* originates from the same root with **WAY**: Gr.

GULES; “Fr. Gall. *gueules; colorem rubrum* significat; sic dictum forte à *rubidine* (potius *rubore*) *gutturis*: *gaeule* enim Fr. Gall. *guttur* signat; et à Lat. *gula* manifeste ortum ducit: Skinn.”—and surely *gula* as manifeste ortum ducit à *Γλυζω, glutio*; et *Γυλιος*, vel potius *Γυαλον, gula*; *the throat*; so that *gules* takes its denomination from *the redness of the throat*.

GULL, *defraud, or cheat*: “Casaubon derivat à *Γυλιος*, vel *Γυλλιος, pera militaris*, in qua viaticum atque alia expeditioni necessaria milites circumferebant: similem originationis rationem deprehendas in Lat. *manticulari, à mantica*; quemadmodum et in Teut. *kabassen; furari*; à *kabas; fiscella*; *sacken* denique, quod Gallis est *saccager* à *Σακκίζειν*: Jun.”—so that, literally speaking, *to gull* means to plunder a soldier’s *knapsack*, and thereby *cheat, or defraud* him of his provisions, &c.: see **KABAGE**, in the Sax. Alph.

GULL, *a sea bird* } “*Γλυζω, glutio; Γυλιος, vel potius Γυαλον, gula; the throat*: malo,” says If. Voff. “à *Γευω, unde gusto; to taste.*”

GULP; from the foregoing root; meaning the noise which liquids make in the act of swallowing down *the throat*: Gr.

GULPH, *Κολπος, sinus; a bay, or harbour.*

GUM of a tree; “*Κομμη, gummi; the exudation of trees*: Upt.”

GUMS; “*Γομφοι*: Upt.” et *Γομφοι, dentes molares; the grinders*; here used to signify *the spongy flesh that surrounds the teeth*.

GUN: though the Greeks were certainly unacquainted with *guns*, their language having been in decline many centuries before the invention of those dreadful engines; yet it is not at all improbable, that future ages might give those engines a name derived from the Greek, expressive of their effect; and therefore Junius says very justly, fortasse est à *Κοναβος, quasi Γοναβος, sonitus, strepitus*; from the *loud thundering noise at their explosion*.

GURGITATE } *Γυρρω, in gyrum colligo, de-*
GURGLE } *voro; à gutture, quod gula*
instar, ad se trahit; *a whirl-pool.*

GURKIN; commonly written *girkin*; nay Skinner deviates so far as to write it *gberkin*; and yet derives it à *cucurbita*; which ought to have taught

taught him a different orthogr. and a different deriv. as we have seen in the art.
GOURD: Gr.

GURNARD } "nescio an à Fr. Gall. *gourneau*
GURNY } deflectere liceat à Lat. *cornu-*
lam, corniculum, cornu: Skinn."—consequently Gr.

GUSH; "Teut. *gießen*: Skinn." "Iceland. *giofsa*: Lye:" *Χειυσα, Χειυσαι, γυσθ, fundere*; *to pour forth, to well out.*

• **GUSSET**; from the circumstance of this piece of cloth being sewed in a particular manner into the sleeve of a shirt, Minshew has been induced to derive *gusset* à Gall. *couffon* (perhaps he meant *couffin*; a *cushion*); but this is very indeterminate; and therefore it is rather referred to the Sax. Alph.

GUST, or *taste*; *Γευω, Γευομαι, gusto*; *to relish, flavour*: see **GOÛT**, *taste*: Gr.

GUST of passion } Skinnerus derivat à Sax.
GUST of wind } *γυρτ*; *turbo*; quam vocem vitiose scriptam pro *byra suspicor*;" says Lye; "nusquam enim, quod sciam, occurrit, nisi in dictionario, ibique nullâ auctoritate firmata: mallet igitur ab Iceland. *gust*; ventus nive et frigore rigidus, sensu paullulum immutato:"—should this be true, we ought to stop here; but as our word *gust* seems to carry another sense, viz. a *sudden*, and *violent burst of tears*, &c. we might rather trace it from Skinner's word *γυρτ*, et *γερτ*; *turbo*; particularly since he has added, "utrumque forte à Teut. *gießen*; *fundere, effundere*; q. d. *violenta venti fusio, seu effusio*: after which he unfortunately adds, *akudit Gr. Ζωω, serveo, effervesco*: vide *ghost*, and *yest*:"—why the *ghost* should come in here, I cannot conceive; in order to lay it then, let us wish the Dr. had referred only to his own art. *gusb*; where he has given us this very Teut. word *gießen*; *effundere, effundi*; and has, with Junius, very properly derived it à *Χειυ, vel Χειυσαι, to gush forth suddenly.*

GUT: Casaubon derives it from *Γεῦλα, intestina*; but, with Junius, we might rather derive it à *Κυλος, concavitas sinus, cavus, sinuosa concavitas*: *Χυρῖνον*, inquit Hesych. *τὰ Κοίλα τῆς γνῆς, δι' ὧν αἱ πηγαὶ ἐπιεῖλαι*: however, being dissatisfied with these, he adds, "quot quot autem sciunt *αγεοταν*, Sax. *usurpari pro effundere, non aliunde, quam ab hoc verbo Teut. gote, deducunt*:" and Skinner has derived it "à Teut. *kutteln*; *intestina*: Minshew deflectit," says he, "à Belg. *gbieteren*; vel Teut. *gießen*; *fundere, effundere*; quia *recrementa corporis per intestina effunduntur*:"—so that all these

latter deriv. may originate à *Χειω, fundo*; *fusio*; *Χειυω.*

GUTTA-SERENA, *Χυση*, à *Χειω, vel Χυω, Χυωω, fundo*; *gutta, quasi cbuta*; *a drop*; et *ξηραινω, sereno, sicco*: when Milton, in the beginning of his third Book of *Paradise Lost*, v. 25, laments so pathetically his loss of sight,
So thick a drop serene bath quench'd their orbs,

Or dim suffusion veil'd;

his annotator observes, that the *gutta serena* is a transparent, watery, cold humor distilling on the optic nerve:—and thereby quenching, and *drying up* the natural moisture of that delicate fibre, and causing blindness.

GUTTER; from either of the foregoing articles: Gr.

GUTTURAL; *Γυαλον, κοιλωμα, cavitas*: vel potius à *Γευω, γω, gusto*; unde *guttur*; *the throat*; *speaking deep in the throat.*

GYF; "if; Verft."—but **IF** is Gr.

GYFTA; "this was our ancient word for marriage; and is not unfit; for that the one party is *given* to the other: Verft."—consequently Gr.: see **GIVE**: Gr.

GYMNASIUM, *Γυμνασιον, exercitatio, palastra, gymnasium*; locus in quo se *nudi* exercent; *a place of exercise*; *a school*: R. *Γυμνος, nudus*; *naked*; because the champions always contended *naked.*

GYMNO-SOPHIST; "Γυμνοσοφιστης: R. *Σοφος, sapiens*; and *Γυμνος, nudus*; *Γυμναζω, to use exercise*; *Γυμνασιον, gymnasium*; *an academy*: Nug."

GYPSUM, *Γυψος, gypsum, res calci cognata*; *parget*; *white lime*; *plaster.*

GYPSY; *Γυψ, υπος, vultus*; *the countenance*: there has been a great variety of deriv. given to this word: the most probable is derived from *Αιγυπιος, Ægyptus*; and *Αιγυπιος, Ægyptius, an Egyptian*; as if the *gypsies* derived their name from that region: but this opinion, tho' rejected by the best writers on this subject, without having substituted any thing better in its room, has been offered, merely on a supposition that these extraordinary people might have derived their appellation of *gypsies* from the *tawny complexion*, which they are acknowledged to acquire by anointing themselves with fat substances, and then exposing themselves to the sun; a custom they might have learnt first of all in *Egypt*; or, perhaps the first association of them might have come from thence.

GYRATION } *Γυρος, gyros, circulus*; *a whirling*
GYRED } *round, a circumrotation*: Shakespeare has very becomingly put this word *gyred* into the mouth of *Ophelia*, when she is describing

to

to her father—the manner in which *Hamlet* came, like a distracted person, one morning to her closet: act ii. sc. 2.

My lord, as I was sewing in my closet,
Lord Hamlet, with his doublet all unbraced,
No hat upon his head, his stockings loose,
Ungarter'd, and down-gyred to his ancle:—
i. e. falling in loose ringlets down to his very shoes.
GYT; “yet: Verit.”—but YET is Gr.

H.

HAB-NAB, at a venture; “*temere, sine consilio*: Sax. Dabban; *babere*; et *nabban*; i. e. *ne babban*; *non babere*; *have it, or not have it, as it may happen*; *I will try*: vel, ut ingeniose divinatur Th. Hensh. q. d. *hap, n'hap*; i. e. *happen, or not happen according to my wish*; *I will try*: Skinn.”—either of these deriv. will sufficiently serve the purpose of a Sax. etymol. who is resolved to go no farther into Greek, or Latin, than what he is absolutely forced to; which is the case at present; for in confirmation of the former of these deriv. the Dr. has unluckily referred us to *have*, which he could not avoid deriving à Lat. *habeo*:—but Lat. *habeo* is derived à Gr. ἄβω, according to Voss.—and with regard to the latter of these deriv. *happen*, Junius says, fortasse traxerunt ortum ab illâ verbi ἄβωμαι notionem, quâ Græci dicunt ἄβωμαι τῆς τύχης ἀβωμαι, *res mihi succedit prosperrimè*; *the affair has happened prosperously*.

HABIT } ἄβω, *habeo*; ἄβωμαι pro ὄβωμαι, **HABITATION** } τύχης, Hesych. unde *habeo, habui, habitum*; *to have, hold, possess*; also *to dwell*; *to accustom*: a riding *habit*, or riding *dress*, originates from the same root.

HACHET } ἄξωμαι, *ascia, securis, dolabra*; Sax.

HACK } ἄξω; *ax*; or βῆαδᾶξ; *an ax, or hachet*: R. ἄξω, *acies*; *an edged-tool*.

HACK, or *stammer*; from the same root; “*pro linguâ hæsitare, titubare, balbutire*; quòd *balbi sermonem interrumpant, et verbi minutatim concidunt*: Jun.” *to hesitate in speech, chop it small*.

HACKIN; “Sax. gehaccob fleyc; *farcimen*; et gehæcca, *farcimentum*: Ray.”—then it is a wonder he did not see that all these words were descended from the same root with **HACK**, and **HACHET**, Gr.; signifying any meat *that is cut, and chopped fine*.

HACK-NEY *coach, or horse*; this seems to be a pure French distortion of ἵππος-γόνυ, ἵππος, *equus*; *equus-genu*; *a kneeling horse*, disfigured into “*baquenée*, derived from the old word *acq, a horse*; and *chineca*, γόνυ, *genu, gnu, gne, knee*; *to bend the knee*”; says Clel. Way. 49, “*a horse broke*

to bend the knee, by way of homage; like the palfrey presented to the Pope in homage for Naples:” now used as a term in derision for any stumbling horse; like the ever renowned horse of Hudibras, who was

———— so fiery, he would bound,
As if he griev'd to touch the ground;
That Cæsar's horse, who, as fame goes,
Had corns upon his feet and toes,
Was not by half so tender hoof'd,
Nor trod upon the ground so soft:—
And as that beast would kneel and stoop,
(Some write) to take his rider up;
So Hudibras his ('tis well known)
Would often do to set him down.

Part I. Canto i. 43F.

HADDOCK, “*quasi coddich, or small kind of cod*: Clel. Voc. 208.”—but **COD** is Gr.

HAEL } now written *bale*; “*safe, well in belib*;
HAILE } also *salvation*: Verit.”—but *bale*, and *bealib*, as we shall see, are Gr.

HÆMATITES, ἄματῖτις, *sanguinaria, hæmatites*; *the blood-stone*: R. ἄμα, *sanguis, cruor*; *blood*.

HÆMOR-RHAGE, ἄμορραγία, *sanguinis eruptio*; *an effusion of blood*: R. ἄμα, *sanguis*; *blood*; et ῥήγνυμι, *frango, rumpo; fundo*; *to pour forth*.

HÆMOR-RHOIDS, ἄμορροῖς, *hæmorrhoids, sanguinis fluxus*; *a flowing of blood*: R. ἄμα, *sanguis*; *blood*; et ῥέω, *fluo*; *to flow*.

HAFOC } “*bauk* } Verit.”—but **HAWK**
HAFOCAS } *baukes* } may be Gr.

HAFT: “Sax. hæft; Belg. *best*; *manubrium, capulus*: hoc forte à Sax. hæftan; *cujus particip. hæfted; captivus* apud Somnerum occurrit: quia sc. *ensis capulâ retinetur*; hoc ab habban; *habere*: Skinn.”—consequently Gr.: thus we say, *to have, and to hold*; and a *hachet is held by the haft, or handle*.

HAG: “Ἐκάτη: Upt.” *Hecate*; *a goddess of a triple form*.

HAGGARD; “ἄγριος, *ferus*; *wild*: Upt.” also *an unmann'd hawk*.

HAGGESS *pudding*: “*tucetum*; videtur referendum ad *back*; *concidere, comminere*: Jun.”—but he stops too short; for *back* is Gr.: and Skinner likewise has given us the same deriv. and stop'd in the same manner.

HAIL, *frost*: “Χαλαζα, *grando*: Casaub. and Upt.” *frozen drops of water*: Cleland would derive *bail* à *gelu*: but *gelu* is Gr.

HAIL! *salute*: “*omnis salus!* Sax. hæil; *bealib*: Skinn.”—true; but then he should have told us here, as he tells us afterwards, that *bealib* alludit et Gr. ἄλω, *sawo*; *to be in bealib*:—we might however rather suppose, that *bail* was derived

derived ab Ουλα, *salve!* as in the last Odysey, 401.

Ουλα τε, και μεγα χαιρε, θεοι δε τοι ολβια δοιεν!
Clel. Voc. 208, 9, (perhaps more properly) derives "*bail*, or *call*, à Καλιω, *voco*; to call to.

HAINOUS, "Αινωα, *graviter*; *wickedly*: Upt." however Junius gives another deriv.; viz. *beinous* ex Ονωδοα, *probrum*, *contumelia*.

HAIR, Ειρωα, *lana*; *wool*: vel à Κερω, *caesaries*; according to Casaub. as quoted by Jun.

HALCYON, "Αλκυων, a sea bird, *whereof* it is said, that when she builds her nest in the sea, it is always calm: R. 'Αλα, *mare*; and Κυω, *paris*: Nug."—the name of the *halcyon* is sometimes translated *a king's fisher*; but *the king's fisher* probably frequents only rivers: Clel. Voc. 209, would persuade us, that "this mythological term, like most of the rest, whether Greek, or Roman, is purely a Celtic compound, which stands thus; *bal-lig-y-un*: *bal*; *fair*, or *calm*: *lig-y-un*; *lying*, or *brooding on the water*:"—then it may, with equal confidence, be asserted, that this Celtic is at last a pure Greek compound; for *bal*, *cal*, or *calm*, is undoubtedly derived either from Μαλ-ανια, or rather from Γαλ-πην, *serenitas*: *lig* is likewise Gr.; à λιγ-ω, *cubo*, *jaceo*; *y* comes from ύ-περ, *super*, upon; and *un* is the same as *un-da*; ab ύδαα, ύδαα, quasi ύδαα, *udus*, *unda*; *water*.

HALE, *to call to*; Καλιω, *voco*; *to call*.

HALE, or *drag along*; "Ελκω, *trabo*; *to draw*, or *pull along*: Casaub."—Skinner has committed a strange inaccuracy, if not negligence, in the deriv. of these two last words; the former of which he explains by vox nautica, pro *vocare*, *compellere*, *salutare*; and then refers us to *all bail!* which he derives from *bealtb!*—the latter he explains by *vi trahere*, *accersere*, *adducere*, *afferre*; and then says, alludit Gr. Καλιω:—but Καλιω is *voco*; and never yet signified *vi trahere*.

HALE, or *strong*; Σαωα, *salvus*; unde *salus*; *bealtb*; *strong*, *robust*: or perhaps ab Όλωα, *integer*; unde Ουλωα, *sanus*; vel ab Αλωα, *sanatio*; *bealtb*; *strengtb*.

HALF: Skinner acknowledges, that "the Sax. Belg. Teut. and Dan. words, signifying *half*, or *dimidium*, omnia credo, præsertim Sax. *healp*, ab Anglo-Sax. *hal*; *totus*, *integer*; et οφ, *ab*, *de*, *ex*: quod sc. *ex toto* decifum est:"—but so likewise would it be, if it was but a quarter: however, *bal* may be the root of *half*, of which it seems to be only a diminutive; but *bal* is undoubtedly derived ab Όλωα, *totus*; *the whole*: and *half* is one of the two equal parts into which it may be divided.

HALIEUTICS, 'Αλιευτικωα, *piscatorius*; ad *pif-*

cationem pertinens; a *fisherman*; or *relating to the sea*: R. 'Αλα, *mare*; *the sea*.

HALIGE, "hence wee have our woord *boly*: Verft."—but HOLY is Gr.

HALL, "Αυλη: Upt." *aula*, *domus regia*; a *palace*, a *mansion*:—perhaps this word Αυλη itself may have drawn its origin ab Αυλωα, *materia ex-pers*; ex Α, *non*; et ύλη, *materia*; a *ball*, signifying a large room, and generally *void of furniture*: Clel. Voc. 68, 9, and 70, tells us, "*ball*, *al*, or *call*, signifies a *college*, or place of instruction:"—and consequently Gr. as above.

HALLOO } "Αλαλη Græcis erat vox exerci-
HALLOW } tuum concurrentium; imo et
multitudinis gaudio exultantis, vel aliud quid strenue agredientis, ac mutuo se ad alacritatem adhortantis: Jun."—perhaps it might be better to write it HALOO, and derive it as in that art. Gr.

HALLOWED; "Αγιωα, *sanctus*; Sax. *halige*; Belg. et Germ. *beyligh*; *boly*: Casaub."

HALLUCINATE, Αλλομαι, *salio*, *salto*, *titubo*; *to stumble*, or *blunder*.

HALM, commonly written and pronounced *baulm*; but derived and contracted à Καλαμοα, *calamus*; a *reed*, *straw*, or *stubble*: Casaub.

HALO, Χαλωα, χαλω, *laxo*, *exhalo*; *to emit a vapor*; hence used to signify *a misty dimness encircling the moon*: though with Clel. Way. 81, it would be much better to derive "*halo* by transposition from *obull*; which," he says, "is contracted to *wheel*, or *circle of wood*; and is radical to *volvō*:"—but all of them seem to be descended from Ελω-ω, *volvō*; *to roll*, or *turn round*: and hence a *halo* signifies a *watery circle formed round the moon*.

HALOO, Ολωλυζω (if there be any such word) *ululo*, *ejulo*; *to bawl*, or *howl*, *to make any loud vociferation*: Cleland (Voc. 209) derives it Καλιω, Καλιω, *voco*; *to call aloud*.

HALT, or *limp*; Αλλομαι, *salio*, *salto*; *to leap*, or *skip*; "quod claudicantes inter incedendum veluti subsultent: Jun." *a kind of hopping gait*.

HALTER, 'Ελκωα, *capistrum*, *restis*, *laqueus*; a *rope*, or *cord*; ab 'Ελκω, *trabo*; *to draw*, or *drag along*; *to lead a horse by*: Clel. Voc. 208, would derive "*halter* à *col-tir*; from *col*; *the neck*; and *tir*; *round*:"—the only point now is to determine the root of *col*, or *collum*: see COLLAR; Gr.: and *tir* is the same as *cir*; i. e. *circum*: consequently Gr.

HAMLET, "Αμα, *simul*; *together*: *ham*, an old Saxon word, signifying *house*, or *village*, may be better derived from thence, than from 'Αμμα, *fascia*, *nexus*, *vinculum*, as Spelman seems to imagine: and from *ham*, they have formed *Notting-bar*

to her father—the manner in which *Hamlet* came, like a distracted person, one morning to her closet: act ii. sc. 2.

My lord, as I was sewing in my closet,
Lord Hamlet, with his doublet all unbraced,
No hat upon his head, his stockings loose,
Ungarter'd, and down-gyred to his ancle:—
i. e. falling in loose ringlets down to his very shoes.
GYT, “yet: Verft.”—but YET is Gr.

H.

HAB-NAB, at a venture; “temere, sine consilio: Sax. Dabban; babere; et nabban; i. e. ne habban; non babere; have it, or not have it, as it may happen; I will try: vel, ut ingeniose divinat Th. Henst. q. d. *hap, n'hap*; i. e. *happen*, or *not happen according to my wish*; I will try: Skinn.”—either of these deriv. will sufficiently serve the purpose of a Sax. etymol. who is resolved to go no farther into Greek, or Latin, than what he is absolutely forced to; which is the case at present; for in confirmation of the former of these deriv. the Dr. has unluckily referred us to *bave*, which he could not avoid deriving à Lat. *babeo*:—but Lat. *babeo* is derived à Gr. *ἄβω*, according to Voff.—and with regard to the latter of these deriv. *happen*, Junius says, fortasse traxerunt ortum ab illâ verbi *ἄπλομαι* notione, quâ Græci dicunt *ἄπλομαι τῆς τύχης ἀρίστα*, *res mihi succedit prosperrimè*; the affair has happened prosperously.

HABIT } *ἄβω*, *babeo*; *ἄβης* pro *ὄφης*,
HABITATION } *ἔχης*, Hesych. unde *babeo*,
babui, *babitum*; to have, hold, possess; also to dwell; to accustom: a riding *babit*, or riding dress, originates from the same root.

HACHET } *ἄξιον*, *ascia*, *securis*, *dolabra*; Sax.
HACK } *æc*; *æx*; or *bradæx*; an ax, or
hachet: R. *ἄξιν*, *acies*; an edged-tool.

HACK, or *stammer*; from the same root; “pro linguâ *hesitare*, *titubare*, *balbutire*; quodd *balbi* sermonem interfumpant, et verbi minutatim concidant: Jun.” to *hesitate in speech*, chop it small.

HACKIN; “Sax. *gehaccod fleyc*; *farcimen*; et *gehæcca*, *farcimentum*: Ray.”—then it is a wonder he did not see that all these words were descended from the same root with **HACK**, and **HACHET**, Gr.; signifying any meat that is cut, and chopped fine.

HACK-NEY coach, or horse; this seems to be a pure French distortion of *ἵππος-γόνυ*, *ixnos*, *equus*; *equus-genu*; a kneeling horse, disfigured into “*baquenée*, derived from the old word *acq*, a horse; and *chineâ*, *Γόνυ*, *genu*, *gnu*, *gne*, *knee*; to bend the knee;” says Clel. Way. 49, “a horse broke

to bend the knee, by way of homage; like the palfrey presented to the Pope in homage for Naples:” now used as a term in derision for any stumbling horse; like the ever renowned horse of Hudibras, who was

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That Cæsar's horse, who, as fame goes,
Had corns upon his feet and toes,
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And as that beast would kneel and stoop,
(Some write) to take his rider up;
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Part I. Canto i. 43r.

HADDOCK, “quasi *coddich*, or small kind of cod: Clel. Voc. 208.”—but **COD** is Gr.

HAEL } now written *bale*; “safe, well in health;
HAILE } also *salvation*: Verft.”—but *bale*, and
health, as we shall see, are Gr.

HÆMATITES, *ἄμαθίτης*, *sanguinaria*, *hematites*; the blood-stone: R. *ἄμα*, *sanguis*, *cruor*; *blood*.

HÆMOR-RHAGE, *ἄμορραγία*, *sanguinis eruptio*; an effusion of blood: R. *ἄμα*, *sanguis*; *blood*; et *ῥήγνυμι*, *frango*, *rumpo*; *funo*; to pour forth.

HÆMOR-RHOIDS, *ἄμορροΐς*, *hemorrhoids*, *sanguinis fluxus*; a flowing of blood: R. *ἄμα*, *sanguis*; *blood*; et *ῥέω*, *fluo*; to flow.

HAFOC } “bank” Verft.”—but **HAWK**
HAFOCAS } *baukes* } may be Gr.

HAF: “Sax. *hæft*; Belg. *best*; *manabrium*, *capulus*: hoc forte à Sax. *hæftan*; *cujus particip. hæfted*; *captivus* apud Somnerum occurrit: quia sc. *ensis capulâ resinetur*; hoc ab *habban*; *babere*: Skinn.”—consequently Gr.: thus we say, to have, and to hold; and a hachet is bold by the haft, or handle.

HAG: “*Ἐκάλη*: Upt.” *Hecate*; a goddess of a triple form.

HAGGARD; “*ἄγριος*, *ferus*; *wild*: Upt.” also an unmann'd hawk.

HAGGESS pudding: “*tucetum*; videtur referendum ad *back*; *concidere*, *comminuere*: Jun.”—but he stops too short; for *back* is Gr.: and Skinner likewise has given us the same deriv. and stop'd in the same manner.

HAIL, frost: “*Χαλαζα*, *grando*: Casaub. and Upt.” frozen drops of water: Cleland would derive *bail* à *gelu*: but *gelu* is Gr.

HAIL! salute: “*omnis salus!* Sax. *hæl*; *health*: Skinn.”—true; but then he should have told us here, as he tells us afterwards, that *health* alludit et Gr. *ἄλθω*, *sano*; to be in health:—we might however rather suppose, that *bail* was derived

derived ab Ουλι, *salve!* as in the last Odysey, 401,

Ουλι τε, και μεγα χαιρι, θεοι δε τοι ολβια δοιεν !
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HALCYON, "Αλκυων, a sea bird, *whereof it is said, that when she builds her nest in the sea, it is always calm: R. 'Αλε, mare; and Κυω, pario: Nug.*"—the name of the *halcyon* is sometimes translated a *king's fisher*; but *the king's fisher* probably frequents only rivers: Clel. Voc. 209, would persuade us, that "this mythological term, like most of the rest, whether Greek, or Roman, is purely a Celtic compound, which stands thus; *bal-lig-y-un: bal; fair, or calm: lig-y-un; lying, or brooding on the water:*"—then it may, with equal confidence, be asserted, that this Celtic is at last a pure Greek compound; for *bal, cal, or calm,* is undoubtedly derived either from Μαλ-αια, or rather from Γαλ-ων, *serenitas: lig* is likewise Gr.; à λιγ-ω, *cubo, jaceo; y* comes from ὕ-περ, *super, upon; and un* is the same as *un-da; ab ὕδωρ, ὕδος, quasi ὕδος, udus, unda; water.*

HALE, *to call to; Καλιω, voco; to call.*

HALE, or *drag along; "Ελω, traho; to draw, or pull along: Casaub."*—Skinner has committed a strange inaccuracy, if not negligence, in the deriv. of these two last words; the former of which he explains by *vox nautica, pro vocare, compellare, salutare;* and then refers us to *all bail!* which he derives from *health!*—the latter he explains by *vi trahere, accersere, adducere, afferre;* and then says, alludit Gr. Καλιω:—but Καλιω is *voco;* and never yet signified *vi trahere.*

HALE, or *strong; Σαος, salvus; unde salus; health; strong, robust: or perhaps ab 'Ολος, integer; unde Ουλος, sanus; vel ab Αλθος, sanatio; health; strength.*

HALF: Skinner acknowledges, that "the Sax. Belg. Teut. and Dan. words, signifying *half, or dimidium, omnia credo, præsertim Sax. healp, ab Anglo-Sax. hal; totus, integer; et of, ab, de, ex: quod sc. ex toto decisum est:*"—but so likewise would it be, if it was but a quarter: however, *bal* may be the root of *half,* of which it seems to be only a diminutive; but *bal* is undoubtedly derived ab 'Ολος, *totus; the whole: and half* is one of the two equal parts into which it may be divided.

HALIEUTICS, 'Αλιευτικος, *piscatorius; ad pis-*

cationem pertinens; a fisherman; or relating to the sea: R. 'Αλε, mare; the sea.

HALIGE, "hence wee have our woord *holy: Verft.*"—but HOLY is Gr.

HALL, "Αυλη: Upt." *aula, domus regia; a palace, a mansion:—perhaps this word Αυλη itself may have drawn its origin ab Αυλος, materia ex-pers; ex Α, non; et ὕλη, materia; a hall, signifying a large room, and generally void of furniture: Clel. Voc. 68, 9, and 70, tells us, "ball, al, or call, signifies a college, or place of instruction:"—and consequently Gr. as above.*

HALLOO } "Αλαλη Græcis erat vox exerci-

HALLOW } tuum concurrentium; imo et multitudinis gaudio exultantis, vel aliud quid strenue aggredientis, ac mutuo se ad alacritatem adhortantis: Jun."—perhaps it might be better to write it HALOO, and derive it as in that art. Gr.

HALLOWED; "Αγιος, *sanctus; Sax. halige; Belg. et Germ. beyligh; holy: Casaub."*

HALLUCINATE, Αλλομαι, *salio, salto, titubo; to stumble, or blunder.*

HALM, commonly written and pronounced *haultm;* but derived and contracted à Καλαμος, *calamus; a reed, straw, or stubble: Casaub.*

HALO, Χαλαω, χαλω, *laxo, exhalo; to emit a vapor; hence used to signify a misty dimness encircling the moon: though with Clel. Way. 81, it would be much better to derive "halo by transposition from obull; which," he says, "is contracted to wheel, or circle of wood; and is radical to volvo:"—but all of them seem to be descended from Ειλ-ω, volvo; to roll, or turn round: and hence a halo signifies a watery circle formed round the moon.*

HALOO, Ολολυζω (if there be any such word) *ululo, ejulo; to bawl, or howl, to make any loud vociferation: Cleland (Voc. 209) derives it Καλιω, Καλω, voco; to call aloud.*

HALT, or *limp; Αλλομαι, salio, salto; to leap, or skip; "quod claudicantes inter incedendum veluti subsultent: Jun." a kind of hopping gait.*

HALTER, 'Ελκυση, *capistrum, restis, laqueus; a rope, or chord; ab 'Ελω, traho; to draw, or drag along; to lead a horse by: Clel. Voc. 208, would derive "halter à col-tir; from col; the neck; and tir; round:"—the only point now is to determine the root of col, or collum: see COLLAR; Gr.: and tir is the same as cir; i. e. circum: consequently Gr.*

HAMLET, "Αμα, *simul; together: ham, an old Saxon word, signifying house, or village, may be better derived from thence, than from 'Αμμα, fascia, nexus, vinculum, as Spelman seems to imagine: and from ham, they have formed Notting-ham*

Netting-*bam*, Bucking-*bam*, and others: Nug."—Lye says, "*hamlet* mihi videtur diminutivum esse *ri bam*;" which Junius, under the art. *home*, says, "fortasse pertinet ad Theotisc. *heim*; quòd *μαδίας*, Hesych. sunt ποιμενῶν οικίαι, *pastoritiæ case, tuguriæ; shepherds' butts, or cottages*:"—but perhaps, after all, *bam*, *hamlet*, and *heim*, may mean no more than *home*, and be naturally derived à *Δωμα*, *domus*; *a house, home, or dwelling*.

HAM of *bacon* } or rather *bamm*; Καμπη, *flexura*

HAM of *the leg* } artuum corporis inter incidendum; *poples*; the back part of the *knee*: Casaub. or, according to Jun. it may be derived ab *ἄμμα*, *nexus, vinculum, nodus*; præcipue namque notabilis *nodosa* illa *tibiæ cum femore junctura*: which indeed is more applicable to the *knee*, than the *bam*: and Clcl. Voc. 209, would derive "*bam of the leg* from *gam*; (whence *gammon of bacon*, for *the leg*, or more properly *the shoulder of the hog*) from *gam*," says he, "comes *am-bulo*; *am-ble*, and *aller* in French:"—but AMBLE is Gr.

HAME of *a horse collar*; ab *ἄμμα*, *nexus, vinculum, belcium*: Belgis pari ratione, *bamme*, vel *koe-bamme*, dicitur *numella*, quæ vaccas in stabulo religatas tenet; a kind of *yoke, or balter*.

HAMMER; Καμνω, *Εκαμον, laboro*; unde *malleus*; *a mallet, or beetle, lifted with labour*: Skinn."

HAMMOCK; Καμαι, *jaceo*; *a sailor's swinging bed to sleep in*.

HAMPER, or *entangle*; Ἀπλω, *neστο, alligo*; *to tie, fasten, or bind*: from Ἀπλω is formed *ημμαι*, unde *bamper*; or else it may come from ἄμμα, *vinculum*; which originates likewise from Ἀπλω, *neστο*; according to Gerard Voss.—unless we may deduce *bamper* from "*bamus*, i. e. à *Χαμον*, idem quod *Χαβον, καμπυλον, curvum, inflexum*; à *Καμπλω, στεστο, incurvo*; *to bend like a hook, to catch bold* on; H. Voss."

HANA } "*a cock* } Verst."—but HEN is Gr.

HENNE } *a hen* } whatever *bana* may be.

HANAPER; Πανος, *panis, panarium*; *a panier, or bread-basket*: quidam, says Junius, volunt *bamper*, vel *banaper* dici quasi *band-panier*: at alii putant ab ἄμφις, *utrumque, et φερειν, ferre*; because it is *borne* by a handle *on each side*: hence *the controller, or clerk of the banaper*, is an officer in the court of Chancery, "*cui inferuntur pecuniæ*," says Skinner, "*è sigillatione diplomatum, brevium, chartarum regiarum, &c. provenientes*; q. d. *custos, seu præfectus sportæ, quali, seu quasilli*, cui olim *pecuniæ regis immittebantur*: notum est autem criticis, etiam apud Romanos *fiscum*, quod postea *ararium principis* significavit, primario et originario tantum *corbem vimineum* notasse:"—to such small beginnings at

first do great offices of place and trust sometimes owe their origin.

HANCH of *venison*; commonly written and pronounced broad *baunch*, but derived "*ab Ἀγκων, quod non modo cubitum, sed quemlibet membrorum flexum, Budæo auctore significat*: Jun."—"Ἀγκη, Ἀγκαλη, *ulna*; à quâ eadem origine orta est vox Græco Barb. Ἀλζα, *tibia, sura, suffrago, poples*; but now used to signify *coxa, femur*: Skinn." *the thigh*, and part of *the hip bone*.

HAND

HAND-FESTING

HAND-KER-CHIEF

} the former of these
} compounds, accord-
} ing to Ray, signifies
"*contractus matrimonialis*: Danis *festenol*;" whatever that may signify: tho' perhaps both *band-festing*, and *festenol*, may be only *band-fastening*, or *joining band in band*; consequently Gr. as to the latter compound, *bandkerchief*, it has been distorted, and contracted from three Greek words, viz. Χανδω, Ἀειρω, and Κερ-αλη: Χανδω, Χανδανω, *cario, bendo, prebendo*, gives origin to *band*: Ἀειρω, Ἀφειρω, *aperio, operio, coöperio*, gives origin to *cover*, contracted here to *ker*: and Κεφαλη, *caput*, gives origin to that miserably barbarous modern French word *chief*, and to our more than miserably barbarous modern English word *chief*: so that a *kerchief* is a piece of cloth, used to *cover the head*, or, as we now say, *the neck*, or *bosom*; and, because a similar piece of cloth is constantly made use of to *wipe the band*, &c. it has obtained the name of a *band-ker-chief*.

HAND-SEAX; "*a fauchin*: Verst."—he means *a band seax*, which, in p. 22, he had told us, were "*short swords, bangers, or wood knyves*, which our Saxon anceters did wear privately hanging vnder there long skirted cotes:"—but how they could wear *a fauchin*, or *falchion*, privately *banging under their cotes*, is not so easy to conceive; it must therefore have been a species of *dagger*, and perhaps crooked: but let the shape have been whatever it might, the deriv. is undoubtedly Gr. as we shall see under the art. SAXON, and SEAX: Gr.

HAND-SELL: "*Sax. hand, et sellan*; quum tamen illud non tantum *vendere*, sed et *dare* significat; manifestum quoque est postremam acceptionem locum hic habere; siquidem pro isthoc *bandsell* etiam *bandgift* aiunt non Angli tantum, sed et Belgæ: Jun."—consequently both Gr.; meaning the first money received at market, which many superstitious people will spit on; either to render it tenacious, that it may remain with them, and not vanish away like a fairy gift; or else to render it propitious, and lucky, that it may draw more money to it.

HAND-SOME; "*nobis et dexter, et pulcher*;
à Belg.

Belg. *band-faem*, dexter, et manu promptus: Skinn.—“*commodus, habilis, manui conveniens*, et veluti ad manum factus: Jun.”—consequently Gr.

HAND-WROHT } “made with the band,
HAND-WROUGHT } artificial: Verst.”—

who had no idea that *band* was derived à *καὶ-αὖ*: and that *wrought* must come from *work*; and *work* from *Εργ-ov*, *opus*; *toil*, or *labor*.

HANG, “*Ἀγγων*, strängulo; *Ἀγγων*, *bangman*: Casaub. and Upr.”—this however seems to be but a partial deriv. because every thing that *bangs* is not *suffocated*; a hat *bangs* on a peg; but the hat is not therefore *suffocated*; a bell *bangs* in a steeple; but the bell is not therefore *strangled*: “Martinius derivat ab *Ἀγγεν*, *stringendo*; unde et *Ἀγγων*, *laqueus*; quam viri docti conjecturam et ipse complecterer,” says Junius, “nisi obstarēt Theotiscum *haben*, à quo *bangen*, per epenth. lit. *n*, factum esse liquet: ipsum vero *haben*, quemadmodum Sax. hon, primo statim intuituprehenduntur esse ab *bob*, vel *bock*; *altus*: ut *haben* proprie sit *attollere* (or, as we may say, *beighthen*) *in sublime, in altum elevare* :”—for whatever *bangs* must be *on high*, i. e. *above-ground*: so that now we must trace the etym. of the words *haben*, hon, *bob*, or *bock*; which will be done under the art. HIGH: Gr.

HANK of *tbread* } all our etymol. derive these

HANKER } words from Northern languages, which signify *vinculum*; *inclinatio*, et *propensio animi*; *anxie rem desiderare*, *appetere*, *inbiare*; from all which it seems that both *bank*, and *banker*, are only abbreviations of *Ἀγκιστρον*, *hamus*; a *hook*; viz. when any thing has taken strong hold on the mind, and *draws it* as it were with a *hook*; and we say, *I have a bank on you*, meaning a *bold on you*: and hence we likewise say, a *bank of silk*, *tbread*, &c.: which Lye would derive ab Iceland. *bank*, *haunk*; funiculus in formâ circuli colligatus; but may be derived either from *Ἀγκιστρον*, as above; or from *Ογκος*, *uncus*; *crooked*, or *twisted up*.

HANS-IN-KELDER; “*purum putum Belgicum*; ab *bans*; *socius*; et *kelder*; *cella*, *penaria*, *cellarium*, *hypogæum*: vel à Teut. *Hans*; *Jobannes*; and *kelder*, seu *keller*: sed prius præfero: Skinn.”—and we might prefer the latter, for a reason, which neither he, nor Lye, who has adopted this deriv. and this explan. seem to have had any suspicion of: but, in the first place, however Belgic the expression may appear, the deriv. is of much higher origin; for it is undoubtedly derived ab *Ἰωαννης*, *Jobannes*; *John*; and *Κοιλω*, *celo*, *abscondo*; unde *cella*, *cellarium*; a *cellar*: and in the next place, from their own derivations, it is a wonder that neither of these gentlemen (par-

ticularly the Dr.) should have applied this expression, as the Belgæ, and the Germans to this day do apply it, viz. *to the big-bellied lady*; to whose good success when they drink, they drink *Hans in kelder*, *little master Jackey in the cellar*; meaning *the young beir still in embryo*.

HAP, or *take*, “is radical to *cap-io*,” says Clel. Voc. 209; “thence *swan-happing*, for *swan-capping*; or *catching of swans* :”—but if this radix be just, it is Gr. see CAPTURE. Gr.

HAPPE; “*to cover for warmth*; from the verb *heapon*; Ray.”—consequently Gr.: as we shall see presently.

HAPPEN } “traxerunt ortum ab illâ verbi

HAPPY } *Ἀπιομαι* notionē, quâ Græci scribunt *Ἀπιομαι τῆς τύχης ἀριστα*, *res mihi succedit prosperrimè*; *things have succeeded to my wish*: Jun.”—but what would become of this deriv. if things had not succeeded to his wish?—even then it would come from the same root, because then they would have *happened unbappily*.

HAPS, commonly written, and pronounced *basp*; but derived from *Ἀπλω*, *Ἀπσω*, or *Ἀψω*, *neilo*, *jungo*: illa quæ postem atque ostium *conjungunt*; any bolt, bar, or lock, to *fasten*, or *join* the door and doorfall together.

HARANGUE: Skinn. Jun. and Lye, suppose this word comes from the Germ. *ring*: “proculdubio,” says Junius under the art. *Rank*, *barangue*, “vocem à Germ. *ring* esse sumptam, atque eo argumento, quia conciones non nisi in *circumfusâ* populi, senatûs, militum, studiosorumve *coronâ* habentur :”—but if that be the true etym. it may be derived à *Γυρος*, *gyrus*, *circulus*:—Clel. Way. 79, confirms this supposition; and, as he always does, gives us the true idea of the original word; for, he says, “*harangue*, *bar-aying*, i. e. *saying*, or *speaking to a circle*, or *crowd around him* :”—but then he thinks it comes from *Ἀγορευω*: whereas *Ἀγορευω* properly signifies *concionor in foro*; ab *Ἀγορα*, *forum*; vel ab *Ἀγυρις*, *cetus*; *to speak in an assembly*; which a person may do, without being *in the middle*: but *bar*, or *gar*, signifies *round*; and undoubtedly derives à *γυρ-ω*, *γυρ-ος*, *gyr-us*; a *circle*.

HARASS, “*Ἀρασσω*, *pulso*, *tundo*, *collido*; *to hit against*, *to hurt*: Nug.”

HARD, “*Καρδια*, *cor*; *the heart*: or from *ardeo*; *to be brisk*, and *fiery*: Nug.”—this latter deriv. is too distant; and therefore, with Casaub. and Jun. we might rather derive *bardy*, the Sax. *heard*, Alman. *bart*; Belg. *berd*; *durus*, *solidus*; from *Καρτος*, *Καρτερος*, *fortis*, *validus*; *stout*, *valiant*, *brave*: or else *bardiment*, and *bardy*, may derive ab *Ἀρδαλις*, quod Hesych. exponit *ακακίς*, *temerarios*; *rash*, *head-strong*, and *fool-baray*.

HARE, *the animal*: among the many deriv. of this word, the Sax. *hara* seems to be the best, quod videtur, says Jun. esse ab *hæp*, *pilus*; *hair*: not for the reason, which that great etymol. has produced from Plin. XI. 39, quoniam *villosissimum animalium lepus*; which would better agree with *a bear*, than *a hare*: but for a reason which that great naturalist seems not to have been aware of; viz. that the *bare* tribe are the only species of creatures that have *hair* growing on, and quite covering *the bottoms of their feet*, and *the inside of their cheeks*: according to this definition therefore, we might derive our word *bare*, not from the Sax. *hæp* alone, but both of them from *Eip-os*, *lana*; *wool*, or any such like soft substance:—if this deriv. should not be admitted, let us attend to what Junius offers farther; “*observa interim*,” says he, “*in transitu, quod Αυροι, Suidæ sunt εἰ λαγωοι, lepores* :” and on this word *Αυροι*, permit me to observe, that it seems to be a forced word, to express what Virgil, in Geo. I. 308, has so properly expressed by

Auritosque sequi lepores :

the *bare* being so remarkable for *the length of her ears*; and consequently still will be Gr. as under the art. **EAR**: Gr.

HARE, to frighten } seem to originate from
HARE-BRAINED } the same root with
HARASS: q. d. *præ timore mente motus*; *attonitus*; *frightened*, *wild with fear*: we have likewise another expression of a similar nature with this; but derived from the animal; viz. *as mad as a March-hare*, in time of breeding.

HARE-LIPPED; “*cui labia fissa sunt in duas partes*; q. d. *labiis leporinis præditus*: vide **HARE**, and **LIP**: Skinn.”—both Gr.

HARI-COT; “*pbaseolus*; nescio an sit dictum quasi *bairy-coat*, quia sc. hujus leguminis siliqua quâdam lanugine vestita est: Skinn.”—then it is derived from the Gr.: see **HAIR**, and **COAT**: Gr.

HARIER; “*leporum insectator*; says Skinn.”—consequently derived from the same root with the animal: Gr.

HARK; *Αυς, Ous, Αιω, audio*; *αυδη, sonus*; unde *audes, aufes, aures, auris*; *the ear, to bear*; unde *bark*, and *barken*.

HARLOT: notwithstanding all the learning and antiquity that Jun. and Skinn. have displayed on this art. I have rather adopted the most simple, and most natural deriv. as being in all probability the most true: let me not therefore trouble the reader with long quotations, but give him the sum of what they have said:—at the close of Skinner’s art. he says, “doct. autem T Hensh. scitè ut solet, dictum putat *harlot*,

quasi *wborelet*, vel *borelet*, i. e. *meretricula* :” and Junius, under the art. *Hure*, says, “olim Anglis *bure*, nunc *wbore*, est *meretrix*: Anglicanam hanc scorti denominationem, Casaub. refert ad *Κορη, puella, filia* ;”—or as we may say, *a fille de joie, une courtisane*; a lady of pleasure: “vel ab *Οαρ, conjux*: Upt.”—*a temporary wife*.

HARM, *Καρμα, carmen*; *an incantation, in order to injure, or hurt, as by charm, or spell*; and therefore these two words *barm*, and *charm*, seem to have a close connexion with each other, both in origin and signification; and too often are attended with similar fatal consequences; only **CHARM** takes a different deriv.

HARMONY, “*Ἀρμονια, harmonia*; *the concord of sweet sounds*: R. *Αρω, apto*: Nug.”

HARNES: “Goth. *ibairn*; Dan. *bierne*; Sicambr. *bern*, vel *birn*: omnia hæc facillime à *Κρανιον, quasi Καρνιον, cerebrum*; *the brain*: Ray.”

HARNESS, “*Ἀρναξίς, a lamb’s skin, with which horses’ harnesses used to be ornamented*: R. *Αρς, αρως, a lamb*: Nug.”—it seems more natural to derive *harness* either from *Ορμαω, impetu feror, irruo*; *to rush into the fight all arm’d*: or from *Αρμος, compages, articulus*; as when we say *a suit of armour*; or, as Milton has so nobly described those creatures, which,

Their food in jointed armour watch.

Par. Lost. VII. 409.

• **HARP** } Junius has given us the
 • **HARPSICORD** } Sax. Alman. Gall. Ital. Hisp. Dan. and Belg. names for *a harp*; all concurring in the same sound, and perhaps the same signification; viz. “ab *Ἀρπη, falx, ensis falcatus*; ob quandam *curvaturæ* similitudinem:” to which Lye adds, “omnia certe originem debent Icel. *harpa*, et *haurpa, hyra, citbara* :”—now the only point is to know the signification of *harpa*, et *haurpa*, in the Icel. and whether, or no, they were derived from the Gr.: permit me however to observe, that *harp* may be only a contraction of *Βαρβ-ιλον*, to signify the instrument invented by, or in use among *the Barb-arians*, or foreigners:—if neither of these derivations should be admitted, we must then refer to the Sax. **Alph**.

HARPOON } *Ἀρπαζω, rapio*, unde *harpago*; •
HARPY } *grappling-iron to seize with*; or *barbed iron to strike whales with*: hence likewise “*Ἀρπυιαί, a sort of ravenous birds* described by Virgil: Nug.”—Æn. III. 210.

HARROW; *Σαιρω, vel Σαρων, saris, et sarris*; to clear land from weeds by *the bough, rake, or barrow*.

HARSH, “*Κερχεν, asperare*; *Κερχωνε, qui aspera est voce*; *a hoarse rough voice*: Casaub.”—or perhaps à *Ἐρηος, aridus*; *dry, rough to the taste*:

teste: or lastly, *barfb* may be only an aukward transposition of SHARP; as that likewise seems to be but another aukward transposition of *asper*; which, as we have seen, is Gr.

HART of oak; "non ut plerique scribunt, *heart of oak*, q. d. *cor quercus*," says Skinn. "i. e. pars intima, et penitissima; licet nec hoc absurdum sit; sed, ut mihi videtur," continues the Dr. "à Teut. *baerte*; *durities*; q. d. pars materiæ *durissima*, et *firmissima*:"—he then refers us to HARD; which happens to be Gr.

HAR-VEST: "Sax. *Dærþeȝt*, *messis*, *autumnus*; hinc September Saxonice *Dærþeȝt* *Monað* dictus est; Belg. *barfst*; Teut. *berbst*: Doctus T. Hensh. ingeniose, ut solet, deflectit ab *Herbo* Germ. ant. deo, quem pro *Vesta* coluerunt: et *feast*; q. d. *Vesta*, seu *terra festivitas*, seu *dies festi*:—possem, et non incommode deducere, præsertim Teut. *berbst*; et Belg. *berfst*, ab *berba*, et *festum*; q. d. *festum*, seu *festivitas barbarum*; hoc enim tempore *berba*, i. e. *gramen*, et *fruges cereales* in usum humanæ vitæ colliguntur; Skinn."—this art. has been transcribed intire; because it is one of the Dr's. best etym. if he had not, according to custom, *more suo*, stopt short; for any one would suppose the Dr. had never heard of the Gr. language; but if *berba* and *festum*, give origin to *barvest*; then *berba* is derived à *Φερβη*, i. e. à *Φερβω*, *pasco*; as we shall see presently; and *festum*, as we have already seen, is derived from *Φημι*, unde *fas*, unde *festum*: however, it might be better, with Clel. Voc. 209, to derive *barvest* à *carp-est*, or *time of reaping*; which undoubtedly is Gr.: see CROP: Gr.

HARUM-SCARUM; ab Alman. vel Theotisc. *haren*; *clamare*, *vociferare*; et *Σκαίρω*, *σκαρίζω*, *palpito*; *to put out of breath*, *to scare*, *to frighten*; *a noisy*, *terrible fellow*, *who is always roaring*, and *looking as if he was either frightened himself*, or *would frighten every body else*.

HASH; "à Fr. Gall. *bacher*, *minutatim concidere*, *dissecare*; hoc à nom. *bacha*; *securis*: omnia à Lat. *ascia*: Skinn."—no, Dr. à Gr. *Αξίω*, *securis*; *an ax*, or *bachet*, *to chop*, or *cut with*; R. *Ακν*, *acies*; *an edge*.

HASLE-nut: "Sax. *hærl*, *hærl-nutu*; Belg. *basel-noot*; *corylus*: fortasse à Lat. *casula*; q. d. *nux casularis*, i. e. *agrestis*, *non hortensis*: Skinn."—but *casula* comes from *casa*; and *casa* from *Καλυβη*, *παρα τὸ Καλυπτειν*: "nempe quòd antiquus domus *antra* fuerunt à cavatione ad *abscondendum*, *tegendum*; quomodo ut à *tegendo* Latini, tum *ædificii partem*, tum *vestis genus teetum* dicebant; ita à *tegendo* et *vestem* *Κασαν*, vel *Κασον*, et *domum* etiam *casam* esse nuncupatam; unde quoque et *tugurium*: Voss."

HARSLET } "*exta porcina*, quæ in frustra
HASLET } *secta*, omentoque ejusdem porci
obvoluta *veru* inassantur: *barste*, Kiliano teste, est spina porci assatura; unde fortasse *barslet*: quòd ad *baslet* attinet, vix queo mihi temperare, quominus ab Iceland. *basla*, *fasciculus*, deducam; q. d. *extorum fasciculus*: Lye."—all which might have passed off very well, if he had not subjoined, Skinnerus derivat à G. *bastilles*; *viscera*: sed unde id hauserit vocabulum penes eum sit fides nòw, thus drawing a suspicion on the Dr's. fidelity, is not altogether fair; because, in the first place, Lye has not quoted him justly; for Skinner has not said, à G. *bastilles*; but à Fr. G. *bastilles*, meaning the Franco-Gallic, or old French; but the old French differs as much from modern French, as modern English from the antient: so that though the word *bastilles* is not Gallic, it may undoubtedly be Franco Gallic; and so the Dr. has said: in the next place, it were to be wished that either of these gentlemen, particularly the Dr. had derived *bastilles*, not only from *basla*, but with Is. Voss. from *Basos*, *baculus*; *a kind of staff*, *spear*, or *spit*; as Lye himself seems to acknowledge, when he says in the beginning of this art. *veru* inassantur.

HASSOCK: how strangely do words degenerate! no person could at first sight possibly suppose, that *hassock* could be derived ab *Εισος*, *lana*; *wool*: but this seems to be the course of the word; *Εισος*, *hair*, or *hare*; Belg. *basse*; unde Teut. *basseck*; unde *bassock*; because it is composed of *rushes*, *rough as hair*; vel quia sc. veteres, says Skinner, ad fulciendos, et calefaciendos pedes *diphiberà*, *renone*, (nobis *fulcrum pedum stramineum*) utebantur *pellibus leporinis* propter mollitiem, et caliditatem.

HASTE, "*Αλυζεν*: Hom. Il. Σ. *Αλυζομενοι* *πειδιω*, *hastening thro' fear out of the field*: Upt."—and yet *hasten* may be derived from *Σπευδα*, *Σπευσινω*, quasi *Φευσινω*, *festino*; quasi *bestino*; *hasten*, *baste*; *confestim agere*; *to be nimble*, *brisk*, and *lively*.

HAT: "Sax. *hæt*, *hærel*; Ant. Brit. *bett*; Teut. *but*; Belg. *boed*; *pileus*; hoc à verbo Teut. *beuten*; Belg. *boeden*; *custodire*, *protegere*; quia sc. à vento, sole et imbris caput *defendit*: Skinn."—so near was this good old Saxon to the true etym. of this word!—but Junius has led us properly to the Gr.: jam olim deduximus hæc ab Alman. *buat*, *buaten*, *custodire*, *tegere*; ipsum vero *buaten* derivavimus à *Κευθεν*, *occulere*; to HIDE, or *cover*; mutato K in aspiratam; sicuti ex *καλαμη*, *balm*; ex *καναθις*, *bennep*, *bemp*; ex *καρδια*, *heart*; ex *κυνδιον*, *bound*; &c.

HATCH chickens } *Αξίω*, *ascia*, et hoc
HATCHET to cut with } ab *Ακν*, *acies*; ab

illo *batch*, vel *back*, *concidere*: unde et *batch* *cbickens*: est *excludere pullos*, quòd gallino rostro, haud aliter ac *dolabrâ diffindis* ovorum putamina: Clcl. Voc. 140, n, has given us, under this art. the best solution of that strange opinion, that *Hannibal* made his passage over the Alps by *vinegar*: "I would not be too positive," says he, "that some historians did not mistake the Celtic *batchet*, for *acet-um*, *vinegar*: a single rock, unluckily fallen across a defile in the Alps, was enough to retard *Hannibal's* whole army; (floods of *vinegar* could never have removed it) but this a few Celtic *batchets* (*acets*) might clear away in a few hours, which a thousand tons of *vinegar* (*acetum*) if he had had so much in his camp (but *Swift* jocularly assures us, he had not a drop) would probably never have effected in as many years:"—only now this gentleman should not have left us here; for these *HATCHETS*, or *HACHETS*, are undoubtedly Gr. as we have seen above: and probably might be something in the shape of the *war-batchet*, given under the art. *FRANKS*: Gr.

HATE; "Εχθος, *odium*: Upt."—but, with *Junius* and *Skinner*, we might rather derive *bate* ab *Αίν*, *damnum*, *noxâ*; unde *Αίσω*, *noceo*, item *Κόλω*, *odi*: or else, simplicius, rectiusque ad *Saxonicam* originem referri arbitror, says *Jun.* siquidem iidem *Saxones* ab illo ipso *hat*; *calidus*; unde *hætan* desumptum puto, etiam fecerunt suum *hete* (but under the art. *beat*, he writes it *hæte*) *odium*, *rancor*, *malitia*: item *hætheopt*; *iracundus*; et *hætheoptnyr*; *iracundia*, *excandescencia*; nam ab illo ardore animi, *æstantis irâ*, Latinis gravem indignationem animo concipientes dicebantur *incendi*, *inflammari*, *exardescere*, *excandescere*; Græcis *Φλεγεσθαι*, *Εκθερμαινεσθαι*, *Εμπιπρασθαι*, *Πυρσεσθαι*: Gallicis *s'enflammer*; and we may say, a *burning bate*:—from all which it is evident that *bate*, and *beat*, may take the same deriv.; for *Junius* himself acknowledges, that the *Sax. hæte* originates from *Αίθος*, *ardor*, *æstus*; which he ought to have taken notice of in this place.

HAVE; *Αβω*, *babeo*; *to hold*, *to possess*: this word seems to be of *Hebrew* origin: for tho' our lexicons give us the word *Αβω*, yet it seems to be in a different sense from what is here intended; for *Hesych.* explains *Αβω* by *πρωί*, *λακωνες*: and his scholiast says, *Αβω* pro *Αω*, i. e. *Αοί*, *β* inferitur: and *Hederic* explains *Αβω* by *festivorum*; et *Αβως*, *molliter*, *delicaté*; which are far enough from the sense here required.

HAVEN; either from the same root; or else from *avens*, *aveo*; *to covet*, *desire*; *the haven*, where they would be.

HAYER; "Cumberland, Yorkshire, for *oats*;

it is a *Low Dutch* word: *Ray*."—but evidently derived from *avena*; which again is as evidently derived ab *Αννα*, vel *Αενα*, *the wild oat*; alia *sativa* est, ac *frugifera*; alia sponte proveniens, ac *sterilis*: of the former kind *Virgil* speaks in the *First Georgic*, 77;

Urit enim lini campum seges, urit *avena*: and of the latter, in the same *Georgic*, 154,

Infelix lolium, et *steriles* dominantur *avenæ*.

HAUGHTY: this word, which wears such a *Gothic* appearance (proxime accedit ad *Goth. haubs*; *altus*, says *Jun.*) is undoubtedly of *Gr.* extraction; for if the *Goth. haubs*, and the *Gall. baut*, or *bautain*, signify *superbus*, *insolens*, *elatus*; and are derived, as *Jun.* acknowledges, ab *altus*; then *altus* itself, according to *Voss.* will be derived ab *Αλδω*, extrito *δ*, *alo*, *augeo*; unde *altus*, *altiludo*; nam quæ *aluntur*, in *alitudinem* surgunt; and from hence metaph. used to signify *high*, *haughty*, *swelling with pride*.

HAUNCH of *venison*: vulgar orthography, and vulgar pronunciation; for even those polite gentlemen, who write it *haunch*, do not pronounce it broad *b-au-uch*: such planiloquy is fit only for the large, open, yawning mouth of a *Dutchman*; who perhaps might express himself in coarse *English*, thus; "I've been sent for by my *AUnt* to eat a *baUnch* of *venison* near the *baUnted* house:"—see *HANCH* of *venison*: Gr.

HAUNT: the reason why this orthogr. has been retained, when the *U* has been discarded from the word *haunch*, is because they are derived from different sources: the word *haunch* has no *U* in the original; but the word *haunt* has, notwithstanding it is derived from the *Fr. Gall. banter*; *Sax. hentan*; and the *Belg. bandsteren*, which have no *U* in them; but they are all manifestly derived à *Κων*, *canis*, and *Κωννυω*, *venor*, *confeſtor*, *frequentor*, which have the *Υ*, or *U*: so that our word *haunt* has retained both the *Northern A*, and the *Gr. Υ*.—In what manner *haunt* can be derived from *Κων*, we shall see presently under the art. *bound*, and *bide*: here let me only observe, that the *A* in *haunt* has been retained not only for distinction's sake, but to have been adopted in the sense of *frequentare*; as when we say a *haunter of brothels*, a *haunter of stews*, *the drummer*, or *the haunted house*: but when we mean *venari*, we write it *bunt*; whereas the root is the same in both senses; for a *haunter of brothels* is no more than a *bunter after brothels*; and a *haunted house* (if there be any such thing now adays, whatever there might have been formerly) is no more than a house superstitiously supposed to be frequented by a ghost, or spectre, which *haunts*, or *bunts*, or *persues* every person who inhabits it.

HAUT-BOIS,

HAUT-BOIS, commonly written, and pronounced *bobois*, an instrument of music; but is evidently derived à Fr. Gall. *bault-bois*; and that again is evidently derived, and distorted from the Gr.; as it must be, if it comes thro' the French language; I mean as to the former part of this compound; for *bault*, as we shall see in the next art. is undoubtedly Gr.; but as to the latter part, *bois*, Skinner says, very properly, that it signifies *wood*; q. d. *ligna alta*; vel *ligna altum sonantia*:—"the loud sounding wood"; but then that depends intirely on the player; for the *bautbois* itself may be founded as soft as a flute; but naturally it is a loud instrument.

HAUT-GOÛT: that ever the Greek language should be so unfortunate as to fall into the hands of Frenchmen! what would a good old Greek say, could he rise up, and see two words in his own language *transmogrified* in so barbarous a manner as to be written *baut-goût*; and which, to add to the absurdity, must then be pronounced *bo-go!* I believe he would never be able to trace the originals: little would he imagine that those two words had bēēt blundered and bungled out from Αλδ-εω, and Γευ-σις, vel Γευ-ρος, à Γευ-ω: Αλδ-εω gives origin to *alt-us*; *altus* to *bault*; and *bault* to *baut*; *bigb*; so that the whole compound signifies *sapor altus*, vehemens, cum odori acri conjunctus, et è palato in nasum ascendens: a strong scent; or a bigb flavoured, pungent taste!

* **HAWK**, or *bird*: "Ἱεραξ, Ἱερξ, Φιραξ, accipiter: vel ita dici possit ab unguibus uncis: nec incommode ab Αχ-μων, i. e. γενος Αειω, uti docet Hesych. derivari possit per aphæresin: Upt."—or else it may be Sax.

* **HAWKER**, and *pedlar*, seems to be derived from the same root with *buckster*, or *buckler*, quasi *bawkler*; for the reasons given under the art. **TRUCKSTER**: or else we must refer it to the Sax. Alph.

HAY, "Εια, χορσος, herba, gramen; grafs: Casaub. and Upt."

HAZARD: Clel. Voc. 209, has very judiciously derived it "à casurus; (quasi cazard) as chance," says he, "is contracted from cadence:"—but all these words are Gr.

* **HAZY** weather; Ααζω, exhalo, exhalatio; exhalation, vapor; i. e. thick, foggy, misty weather, when the sky, or atmosphere is filled with moisture: or else we must refer to the Sax. Alph.

HEAD: it may seem strange to derive our word *head* from Κεφαλη, and yet the natural descent of languages has formed it thus: "sicuti Nunnescius, non repugnante Vossio," says Junius, "caput derivat à Κεφαλη, ita magis etiam videri

potest Sax. heafod esse ab eodem Κεφαλη, quum initiale Κ frequentissime transeat in H aspirationem; Κεφαλη, heafod (quasi Κεαφod) heafud, hæfd, *head*:"—let me however observe, that "alludit Κόλη, caput, apud Hesych. Skinn.:"—true; Κόλη signifies *caput*; but we can never suppose that *caput* originates from Κόλη, but from Κεφαλη, as our Sax. ancestors have evidently shewn by their ꝥ, which answers to the ρ in *caput*, but more closely still to the φ in Κεφαλη: none of which letters appear in Κόλη, and consequently we must abide by Κεφ-αλη, *cap-ut*, *copb*; *kep*.

HEAFOD, "contracted to *head*: Verft."—consequently derived as above.

HEAFOD-pan, a scul, a head-pan:—the same: Gr.

HEAL, or *cover* } "as bed-bealing, bed-cover-
HEALING, covering } ing, a coverlet: Sax. helan, to hide, or cover over: thus in many places they make use of the expression to *beal the fire*; and staves are called *bealers*: Ray."—but it looks as if it was derived from the same root with **HELM**, or **HELMET**; Gr.: or, which is the same, with **WHELM**; Gr.: see **HEILE**: Gr.

HEAL } "Αλθω, sano; to cure; Αλθος, sa-
HEALTH } natio; restoring to health: Hom. Il. E. 417, Αθθίλο χειρ: Upt." unless we may derive *health* à Σαος, sanus, salus; *healthby*, salutary: or rather from Όλος, totus, integer; rendered whole, and sound.

HEALLE, "a halle, also a manner-hows: Verft."—he means a ball, and manor-house, or mansion: but **HALL** is evidently Gr.

HEAP: two different deriv. of this word have been given us by Jun. and Skinn. and each with seemingly the same propriety: Junius says, "origo vocis petenda est ex beave; levare:" and *beave* he derives à Sax. hebban; Alman. heffen; and Belg. beven; and which, as we shall see presently, may be derived from the Gr.:—Skinner supposes "our word *beave* originates à Sax. heafian, abebban; elevare; ab heah, altus; bigb; nisi mallets *beave*, à Lat. levis, et levare: alludit Gr. Ἱψω, elevo, extollo:"—but it is not allusion, it is derivation an etymologist should seek after; but neither *heap*, *beave*, *levis*, *elevo*, nor *levare*, can possibly originate ab Ἱψω: we must therefore derive *heap*, and *beave*, à Λεπος, vel Λεπις, cortex; unde *levis*; unde *levo*, *elevo*; to lighten. to lift up: or else we must derive it from the Dr's. former deriv. heah, altus; bigb; i. e. from Αλδω, extrito δ, alo, augeo; unde *altus*, *altitudo*; Gall. baut, olim bault; unde Belg. boogb; Teut. boch; Sax. heah; Engl sh bigb, *heap*, *beave*.

HEAR; Αυς, Ους, Αιω, audio; Αυδη, sonus; audis, aufes, aures; ears, bear.

HEARSE,

HEARSE, Ἀραι, *elevatio, subvectio, ablatio*; a carrying away the dead: R. Ἀραι, *tollo*; to take up, to bear away, to carry forth. Skinner seems to have been reduced to a great difficulty in tracing the etym. of this word *bearse*; which he supposes to come à Teut. *buelse*; *siliqua*; a pulse, pod, or shell; est enim cadaveris quasi exterior *siliqua*:—to what poor shifts are etymol. sometimes driven! according to this conceit we might call the *bearse* the outward husk; the *coffin* as it were the inward shell; and *the shroud* the peeling of the gentleman within.

HEART, Ἀγιος, *integer, sanus*; *whole*, and *found*; one who acts from *the heart*; Καρδια, R. Κααρ, *cor*: Upt."

HEARTH; Ἐρα, *terra*; Ἐνερθε, *verba, infra, inferius*: notum autem est," continues Skinner, "Vestam deam Ἐριαν, i. e. *focum, terræ* numen fuisse; et à *foco* nomen duxisse: hinc etiam vetus Germanorum numen *Heribus* idem cum *Vestâ*; i. e. *subterraneorum ignium deus*:"—though we might rather imagine, that this Mynheer *Heribus* ought to have been called *Ge Vrow Heriba*; for notissimum est, says Junius, in quantâ veneratione Germani *Hertham*, i. e. *Terram Matrem* habuerint:—perhaps Skinner was misled by his learned friend Th. Hensh. who, as we have seen under the art. **HARVEST**, mentions this goddess by the name of *Heribus deus*.

HEASY: "Icel. *bæse*; *raucitas*; *hoarse*, *hoarseness*: Ray."—but perhaps *beasy* is only a different dialect of **WHEASY**: Gr.

HEAT, Ἀιδος, *ardor, æstus*: Jun."

HEATH; Ἀιδω, *ardeo*; unde Sax. hæð; *ager ericæ plenus, vulgo ericetum*: Jun. Minsh. and Skinn."—a wild plant, very apt to burn.

HEATHEN, Ἔθνη, *gentes*; *Gentiles*; unde liquet Sax. Dæðne, per metath. factum esse: Jun."—but Verstegan supposes it to be Saxon: and Clel. Voc. 4, supposes that "*beatben* comes rather from *aith-in*; *an infidel*:"—but *aith*, *faith*, and *fideli*ty, seem all to come from Πισ-ω, *fido*; *to believe*; and the negative *in* has been added.

HEAVE, Ἀερος, vel Ἀερισ, *cortex*; *levis, levo, allevo*; *to lift up, render light*.

HEAVEN: Verstegan and Skinner suppose this word to originate from the same root with the foregoing word *heave*, viz. "Sax. hefen, heopen; *levo, elevare*; quia *in sublimi positum est*; vel quia oculos in ipsum contemplandum *elevamus*;"—consequently Gr.:—though we might almost be induced to derive our word *heaven* from Ἦν, *uniendo*; ex Ἦν, et Ἐν, *unum*; meaning *the universe*; which is a sublimer idea than to suppose, that *heaven* is derived from *heave*, because it is *beaved*, or *lifted up on high*.

HEAVY, Ἀβνς, *αυωβος, insipiens, baud intelligens* unde *bebes, hebetudo*; *dullness, heaviness, stupidity*.

HEBDOMIDAL, Ἑβδομας, *adus, numerus septenarius*; *hebdomada*; the number *seven*; a *week*; also *the seventh day, or the sabbath*: R. Ἑπτα, *septem*.

HEBREW, Ἑβραϊστ, *Ebraïce*; *an Hebrew expression*.

HEBRIDES, "is only a Latinism," says Clel. Voc. 190, for *Heber-ey*; *Western-islands*:"—and consequently, tho' he supposes it to be pure Celtic, is really pure Gr.; for *hebri, heber, ibb, iber*; *iv*, and *ivar*, are nothing more than various dialects of Ἀραι-ω, as we have already seen under the art. **EVENING**: and *ey*s, in the sense of *islands*, is only an abbreviation of *insula*: consequently Gr.: see **INSULAR**: Gr.

HECATOMB, Ἑκατομβη, *hecatombe, sacrificium centum boum*; *the sacrifice of an hundred oxen*: R. Ἑκατω, *centum*; *an hundred*; and Βου, *bos*; *an ox*.

HECTIC, Ἑκτικός, *qui hectica febre laborat*: R. Εχω, *babeo*: Nug." one who labours under a *continual fever*, who has it perpetually.

HEEL, Ἐιδαν, *videre*; *to see, observe, remark*: or rather, with Clel. Voc. 208, à Κηδος, *cura, sollicitudo*; *care, and caution*.

HEEL: let me first produce the other deriv. and then offer another: Junius supposes *heel* may be derived ab Ἀλλομαι, Ἀλλεσθαι: prout Aristoph. λαξ ἠαλλεσθαι, *est calcibus infestis aliquem invadere*: Minshew violenter, ut solet, says Skinner, "à Κλη, *tumor, morbus, defleat*: potiori jure deducere possem ab Ηλος, *clavus*; et secundario *callosum* illud tuberculum, quod medici (nos medici) *clavum* dicunt (dicimus:) Angli *a corn*: forte quia os hoc, instar capitis *clavi ferrei*, vel potius *clavi morbi, protuberat*:" none of these seem so natural, as to derive *heel* simply from λαξ: for as K frequently converts into H (the ξ being compounded of κ and ε) then by an easy transposition it becomes *hal*; Dan. *hæl*; Sax. *hele*; and English, *heel*.

HEILD } "*stragulis involvere aliquem, qui se*
HEILE } *componit ad capiendum somnum*: Harmarus derivat ab Ειλω, *volvo, involvo*;" *to involve, to envelope*:—why Junius should dislike this deriv. cannot easily be imagined, since he allows that it signifies *stragulis involvere aliquem*: but fortasse, says he, "*rectius* derives ab *helan* (hilian) *operire, tegere*; Lancastriensibus, *to bill*; unde et in pluribus Angliæ tractibus *bylling* nuncupatur *stragulum*:"—this now is a different signification; before it was *volvo*, and now it is *stragulum*: but Lye will help us to fix it; Alman. *belen* est *tegere, celare*: Dan. *bylle*; Belg. *belem*; Iceland. *byllia*; quæ omnia non aliunde sunt petenda, quam à Goth. *bulgan*:—but now, where is the difference between *tegere, vel celare aliquem stragulis*,

fragulis, and *involvere aliquem fragulis*?—then they all come from *Είλω, volvo*; to roll any one up in the bed-cloaths: or rather perhaps, it might be better to derive *beild*, and *beille* from the same root with HELM, or HELMET: see WHELM: Gr.: and hence, in some parts of England, they say, *beil the efs*; *cover the ashes*: vix reperio scintillam ignis, says the servant, in Erasmus; *ficberi condidisti*, replies the master.

HEIR; *Κληρος, sors*, unde *heres, hereditas*; owner, possessor, successor: also a lot, share, portion, or inheritance.

HELEN: when Clel. Voc. 3 and 4, tells us, that "*Helena* was a native of Britain; (he means *Helena* the mother of Constantine) and derives her name à *Lena*, which he supposes originates à *Λαινα*, a lioness; otherwise," says he, "much of the poignancy of the *bon mot* of Demetrius's ambassadors would have been lost, when speaking of the bites he suffered from a dangerous lioness, *Λαινα*, *Lena*:"—but *Λαινα* signifies *Leana*, not *Lena*; which is quite a different word; for If. Voff. tells us, that "*Lena*, and *Leno* originate à *Λαγνος*, et *Λαγνος*, libidinous;"—and Cleland himself acknowledges, that "*Helena*, *Magdalen*, and *Leen*, in the ancient language signify properly loose women; however that *Lena* differed from *meretrix* in the same degree as a kept-mistress from a common prostitute; the procurer of such concubines was called *Leno*, and their seductive caresses *Lenocinium*:"—but, according to the ambassador's *bon mot*, he ought to have called him *Leo*, not *Leno*:—now it is remarkable, (as we have already observed in the art. AMBASSADORS,) that Justin, lib. II. tells us, that primus Scythis bellum indixit Vexores, rex Ægyptius, missis primò *Lenonibus*, legatis, qui hostibus parandi legem dicerent:—*Legati enim regum olim Lenones appellati sunt*; says Shering. 62.

HELICON, *Ἑλικων, Helicon*; mons *Musis sacer*; a mountain in Beotia, sacred to the Muses.

HELIO-TROPE; *Ἡλιότροπιον, heliotropion*; *berbe solaris*, et *solarium*; quòd ad solem se convertat: R. *Ἡλιος, sol*; the sun; and *Τρεπω*, quasi *Περω*, *verto*; to turn; a sun-dial; and sun-flower, that always turns to the sun.

HELL, *Γεννα, gebenna, vallis Hinnom*; the valley of Hinnom, where children were sacrificed to Moloch: this word being properly of Hebrew extract. ought not to be looked for in either the Gr. or Lat. lang.; it may however be derived from "*Ελος, lacus*; which signifies *aqua palustris cæno mixta*; a filby, muddy place; and here used for the lake burning with fire: should neither of these deriv. be admitted, we must then have recourse to the Goth. *bali*; Sax. *helle*; Alman. *bell*; or Iceland. *holl*,

bola; all signifying any large hollow *bole*, *coverpit*, or *gulph*; as all the other etymol. agree; but "*bole* may be derived," says Skinn. "either from *Κωλος, cavus*; *Αυλας, tibia*; *Αυλων, fossa*; *Αυλας, sulcus*; *Γωλια, latibula ferarum*; *Κωλον, seu Κολον, abnus*; vel postremo *Φωλεος, lustrum, æntrum*:"—such a prodigious profusion of Gr. does the Dr. exhibit on this art.!—Verstegan would derive it from "*baile*; to cover, as being *bidden*, or *covered* in low obscurity:"—but still it would be Gr. see HEILE: Gr.

HELLEBORE, "*Ἐλληβορος, bellaborus*; an herb: Nug."—there are two species of *bellebore*, the white, and the black, given to melancholy and frantic persons; being a noble errhin, and purger of the brain: Ainsw.

HELLENIZE; *Ἑλληνισμός, Hellenismus, sermo Græcicus*; a Greek expression.

HELM; "*a cottage, or hovel*; I suppose," says Ray, "*because a covering*: from the Sax. *helan, celare*:"—consequently Gr. as in the next art.

HELM } if all the Northern words pro-
HELMET } duced by Jun. Skinn. and Ray, signify *testum, culmen, tegere*; and the Greek word *Ελυμα*, quod Helychio et Suida inter alia exponitur *σκιπασμα*, signifies *operimentum*; there could have been no great objection why Mr. Lye should discard it; but he says, *derivare malo ab Iceland. bilma*; *obtegere*: and may not *bilma* be derived ab *Ελυμα*? i. e. ab *Ελω*, *involvero, tego*; to cover, *bide, conceal*.

HELOE, or *belaw*; *bashful*: "Sax. *helo, bealth*: Ray."—*bashfulness*, or *blushing*, being a sign of *bealth*; but then this art. seems to be Gr. not Sax. which is but a various dialect of *Ἵλος, totus*; *integer*; *whole, healthy*.

HELP, "*Ελπις, spes*: Casaub. and Upt."—it is with great diffidence I dissent from these etymol.; but whenever a derivative contradicts, or differs widely from the original, we ought then to suspect such a deriv.: thus *Ελπις* signifies *hope*; but *to hope*, and *to help* are two different ideas: *help* indeed is *hoped for*; and so far Casaub. is right, cum *spes*, et *præsidium* sint affinia; but so near related, as to be derived from the same source: *help* we might rather derive à *Λεπις, cortex*, unde *levis*, unde *levo*; to lift, to raise a person out of difficulties, to alleviate his distress, to help him out of danger: *Λεπις*, by transposition quasi *hælpis*:—Junius is of opinion, that *help* may be derived à *Συλλαβων, opitulari, adjuvare*; fortasse, *sibilo tantummodò in aspiratum commutato*; sc. *Συλλαβων*, quasi *bullabein*; *helpain, help*.

HELIO, commonly written *belluo*, à *Κρυ*, *lavo*,

lavo, eluo, beluo, ab eluendo, eluere enim bonis dicitur beluo, vel prodigus: or perhaps à Λυω, soluo, solvi, solutum, quasi soluo; to squander away, to dissipate his patrimony; a spendthrift:—sometimes this word is applied to a hard student, who is called a beluo librorum; a devourer of books, as if he really eat, instead of read them.

HEM! “ab interjectione Lat. *hem!* clamore aliquem revocare; to call one back: credo à sono fictum: Skinn.”

HEMI-CYCLE, “Ἡμικύκλος, *hemicyclus; a half circle: R. Ἡμι, dimidium; half; and Κύκλος, circulus; a circle: Nug.*”

HEMI-PLÉGIA } Ἡμιπληξία, *dimidii corporis*
HEMI-PLEXIA } *resolutio, paralysis; hemi-plexia, quæ est partis corporis; sicut apoplexius, totius corporis; a stroke of the palsy, which deprives a person of the use of half his limbs, or one side of him: R. Ἡμι, hemi, semi; half; et Πᾶσις, percussio; to strike; half struck dead.*

HEMI-SPHERE, “Ἡμισφαίριον, *hemisphaerium; from Ἡμι, dimidium; and Σφαίρα, sphaera; a sphere: Nug.*” *half a globe.*

HEMI-STICH; “Ἡμιστίχιον, *hemistichium; from Ἡμι, dimidium; half; and Στίχος, versus; a verse: Nug.*”

HEMP, “Κανναβίς, et Κανναβός, *cannabis; Sax. hænep; Belg. kennep; unde bemp, tow, flax: K mutato in aspiratam: Casaub. and Jun.*”—Cleveland, Voc. 209, derives it à *cannab, bannab, hanb,* and at length *bemp:—but still Gr.*

HEN: Junius has been extremely profuse in his remarks on this art. the sum of which is concisely collected by Skinn. viz. *ben,* à Sax. Dan. Belg. Teut. Fr. Gall. et Gr. *Ανα, voc. nom. Αναξ, rex; à cristá, simili regio diademati: vel ab Ανα, pro Ανασι, surge; ab excitando; quia cantu suo homines ad labores excitat:—and any one would suppose that these gentlemen wanted to have been roused out of their slumbers; otherwise they would never have applied all this to the ben, which belongs to the cock; and is just such another misapplication, as Upton’s word Χην, or Χαν, to goose, instead of gander.*

HEN-BANE: “Fr. Gall. *banebane; byoscyamus; sic dictus fortasse quòd gallinaceo generi venenum aut est, aut olim habebatur: Skinn.*”—but this is not telling us what *benbane* is, whether it be a seed, leaf, root, plant, mineral, or what: “dicitur autem,” continues the Dr. “ut optime monet Doct. Th. Hensh. *la mort aux oyes; anserum venenum; (then it ought to have been called goose-bane) qui ευστοχος, ut solet, dict. autumat quasi ben-bean, non quasi ben-bane; i. e. faba galinarum; loculi enim seminum, seu siliquæ fabis aliquantum similes sunt; et herba ipsa. Τος-κυαμος,*

*byos-cyamus; Teut. saew-bobnen; utrobique fabæ nomine appellatur:—still we are unfortunate even in this deriv.; for now it ought to have been called sow-bean;—which makes it appear with the greater oddity, that this plant should have been called the ben-bane; because it was the goose-bane, or the sow-bean:—however, to get rid of all this rubbish at once, and not to trouble ourselves any farther with the ben, the goose, and the sow, this gallin-anser-suoilia, it seems most natural to suppose, that the Dr. and his learned friend have been misled by the common orthography; for Vossius, under the art. *venenum,* explains this *byoscyamus* by *Ιος των βελών,* and not, as our etymol. have puzzled themselves, and their readers with *Is, Jos, sus; a sow:* but *Is* signifies *poison;* so that *ben-bane* should be more properly written *bion-bean,* or *ion-bean,* (transformed into *ben-bane*) to signify the *baneful-bean,* or *poisonous-bean, Ιος-κυαμος, not Τος-κυαμος: ioscyamus, not byoscyamus.**

HENCE; Ενθεν, *hinc, illinc; hence, thence.*

HEN-DIA-DIS, ‘Εν-δια-δυσιν, *hendiadis; a rhetorical figure; when one thing is split into two.*

HEN-RY: Verstegan acknowledges, that “the first syllable heerof was anciently written *han,* for *have;* and to this day, in some parts of England, they say, *han you any?* for *have you any?* *ryc* signifies not only *riches,* but also *a kingdom, power, jurisdiction;* so that *Han-ryc,* which now wee wryte *Henry,* importeth *a baver of wealth:—* should all this be right, the whole compound would be Gr.

HEPATIC, ‘Ηπαρ, *hepar, jecur; Ηπατικός, jecoralis; qui morbo hepatico laborat; a disease of the liver.*

HEPLY } “Sax. *hæplic; compar: vel potius*

HEPPEN } à Belg. *hebbelick; babilis, decens, aptus: vel q. d. helply, i. e. helpful: Skinn. and Ray:—*but if *heply,* and *heppen* signify *hebbelick, babilis; it may be derived ab Αβω, habeo; unde babilis, as well as cobibilis, and debilis, quasi debilis: and if it signifies helpful, it is Gr. still.*

HEPTA-GON; ‘Επτάγων, *heptagon, septangula; a mathematical figure, having seven angles: R. ‘Επτα, septem, seven; and Γωνία, angulus; an angle.*

HEPT-ARCHY, ‘Επταρχία, *heptarchia; a kingdom divided into seven principalities; as the kingdom of England, in the time of the Saxons, was divided into seven principalities, or kingships, called the Saxon Heptarchy; which were governed by as many chiefs: R. ‘Επτα, septem; seven; and Αρχή, imperium; power, dominion, or sway.*

HER-ALD

HER-ALD } Whenever a word, through
 HER-ALDRY } length of time, is evidently
 HER-ALT } degenerated, the task of an
 HER-AULD } etymol. becomes the more
 HER-OLD } difficult, in proportion as
 HAR-OLD } the orthogr. of that word
 HAR-OLDRY } is the more obscure; which
 happens to be the case at present; for etymologists
 have formed different conceptions of this word,
 according to the different languages from which
 they have deduced its origin: I shall not there-
 fore follow them through all the variety of con-
 jectures they have made; but mention only two
 of the most probable:—Ciel. Voc. 208, is very
 short, and derives “*berald* à *Κερας*, *cornu*; *a*
born; meaning a person who blows *the horn* :”—
 hence he looked on this word not as a compound;
 but it seems rather to be compounded, either of
 the foregoing word *Κερας*, or of the Alman. or
 Theotic. word *baren*, *clamare*, *vociferare*; accord-
 ing to Jun. and Lye; but then they likewise have
 deserted us as to the latter half of this compound
 (if it be really compounded) viz. *ald*, *alt*, *auld*,
ault, *aut*, *aute*, and *old*; for we find all these dif-
 ferent terminations, every one of which may be
 derived ab *Αλδ-ω*, as we have seen in *baughty*; to
 signify *altè*; *aloud*: so that the whole word, if
 compounded, may bear the sense of the person
 who *blows the horn aloud*; or the person who *calls*
aloud: these interpretations have been preferred
 before all the rest, and particularly the latter;
 because it approaches nearer to the idea, which
 Homer has frequently given us of those attendants,
 whom he has mentioned as being remarkable,
 not for *blowing the horn*, but for their *clear, loud,*
sonorous voices;

Ἀντὶς ὁ Κηρυκισσὶ Λιγυ-φθογγοισὶ κελυε :

The king then bade his *clear-voiced* heralds call.

II. B. 50, &c. &c.

HERB, “*ut herba* Græcis dicitur Ποα, et Βολανη,
 à Πλω, et Βω, hoc est *pasco*; sic *herba*, fit à Φερβη,
 quod communi linguâ Φορβη, fit à Φερβω, *pasco*;
 Hesychius Φορβη, exponit Βολανη, Voss.” any *green*
plants, proper for the *food* of animals: unless we
 chuse to derive *herb* à Chaldaïco *heba* inserto *r*,
berba; as we have already observed under the
 art. ARBOUR: Gr.

HERCULES; Ἡρακλειος, *Herculeus*, *Hercules*;
 of *gigantic strength*: R. Ἡρακλειος, Ἡρακλης:
Hercules:—Ciel. Way. 9, says, “this word af-
 fords a remarkable conjecture; *er-k-ol* in the Cel-
 tic signifies *a man club-valiant*: (or perhaps more
 properly *a club-warriour*; from *Er-ic*, *contentio*,
bellum, *war*; and *ύλ-η*, *σὺλ-σα*, *wood*, *club*, or *staff*)
arkol signifies, in the same language, *a distaff*; and
 at this moment *arcolais* is, in the modern Italian,

a distaff: now, is there any thing very forced in
 supposing that this similarity of sound originally
 furnished the idea of putting *a distaff* into the
 hands of *Hercules*; especially on combining with
 it, that *Omphale* signifies *the deceiver of man*; and
Lydia, *pleasure*, or *luxury*?”—the moral is, that
pleasure may *deceive* the heart of the *stoutest man*,
 and convert him into *a spinster*.

HERETIC; Ἀιρεσις, *heresis*; *a rooted and*
fixed opinion; *an attachment*, and *obstinacy* in some
 way of thinking: R. Ἀιρω, *herco*; *to take*, *to lay*
hold of, *to take possession*: Nug.—“*malo*,” says
 If. Voss. “ab *Αρω*, i. e. *Αρω*, *appendo*; *Αρλομαι*,
pendeo ex aliquo, *spem in aliquo collocatam habeo* :” or
 else we may take the Dr’s. Ἀιρω, in the sense of
eligo, *opinor*, *antepono*; *to chuse*, *to prefer their own*
opinions, contrary to the sound principles of re-
 ligion; because those who differ from the estab-
 lished religion of any place, are said *to chuse*
for themselves:—Ciel. Voc. 117, gives us a Cel-
 tic deriv. viz. *beresy* from *bir-ish*, or *cir-ish*;
bir, or *cir* signifying *kirk*, or *church*; and *ished*,
expelled, or *outed*; i. e. *curfed*, or *excommunicated*:”
 —but still it may be Gr.; for *bir*, *cir*, *circle*,
kirk, and *church*, may all originate à *Κιρ-κος*,
cir-cus; *a cir-cle*; the Druids, as Cleland acknow-
 ledges, p. 117, above all figures affecting *the*
circular:—and *ished* may be no more than *ished*,
 from *istus*, *a blow*, or *stroke*; i. e. *driven out*, or
expelled:—consequently Gr.: see HIT: Gr.

HERM-APHRODITE, Ἑρμ-αφροδιος, *herm-*
aphroditus, *qui utriusque sexus membrum habet*; quasi
ex Mercurio, et Venere mixtus: R. Ἑρμης, *Mercurius*;
 et Αφροδιση, *Venus*:—but why that gentleman
 should be coupled to her ladyship, in preference
 to all others, I am yet to learn.

HERMETICAL, Ἑρμηλικος, *hermeticus*; *a term*
in chemistry.

HERMOGENES, Ἑρμογενης, *Hermogenes*; *born*
of Mercury: R. Ἑρμης, *Mercurius* (so called from
 Ερω, *dico*, *nuncio*; because of his being the mes-
 senger of the gods) and Γενομαι, *fito*, *nascor*:
 Nug.”

HERN } “*Erwidiος*, *ardea*; *a bird of prey* :

HERON } Hom. II. K. 274: Upt.”

Τοισι δε δεξιον κεν Erwδιον εγγυς οδοιο :

Illis utique dextram misit *ardeolam* prope viam:
 that *Erwidiος* signifies *ardea*, and that *ardea* signi-
 fies *a bern*, or *heron*, nobody can deny; but that
 therefore *bern*, or *heron* should be derived from
 Erwidiος, no etymol. will allow: we might rather
 suppose, with Casaub. that *bern* is derived ab
 Ορνς, *avis in genere quævis*; *any large bird*.

HERO, Ηρως, *heros*; *a man of singular valor*.

HERRY: if this is not derived from the same
 root with *barry*, or *barass*, we must either, with

H h

Ray,

Ray, derive it from the Sax. heptian, vel heptian; *spoliare*: or, with Junius, derive it ab Αἰρω, *tollo, aufero*; to bear, or take away by violence, and rapine.

HESITATE, Αἰρω, *hæreo, hæsi*; *hæsio*; to *flammer, flutter*; *doubt*.

HESPERIA Ἑσπερος, *Hesperus, Vesper*; *stella HESPERUS* } *Veneris*, quæ *Hesperus* dicitur solem sequens, *phosphorus*, solem antecedens; et Ἑσπερος, quasi ἑως πηρας, *the evening*, and *morning star*:—Clef. Voc. 192, supposes, that "*Hesperia*, and *Hesperus* are only Latinisms for *Hesperia*:" i. e. to originate ab ἰββ, ἰβερ; *iv, iver*, signifying *the west*, the eve, or EVENING, which are Gr.

HEST: Skinner censures Junius, the father, for deriving the Sax. "hære; *mandatum, præceptum*; (Junius, the son, says *hætan, hecan, jubere*; Belg. *beisen*, et *bieten* Goth. *baitan*); à Gr. Αἰσω, *fatis violenter*:"—but there is no violence in such a deriv. since Αἰσω, signifies *peto, posco, postulo*, which carry the sense of *jubeo*; to demand, or command.

HETERO-CLITE, Ἑτεροκλίτος, *beteroclitus, aliter declinatus*; qui in *diversas declinationes cadit*; a noun varied from the common method of declining; irregular in its numbers, cases, gender; declined after another manner than common nouns: R. Ἑτερος, *alter*; *alius, diversus*; et Κλίνω, *inclino*; to decline.

HETERO-DOXY, Ἑτεροδοξία, *opinio diversa*; a *beterodox opinion*; one who entertains any opinions, contrary to what is generally received: R. Ἑτερος, *alius*; et Δόξα, *opinio*.

HETERO-GENEOUS, Ἑτερογενής, *aliigena*; *alterius, et diversæ generis*; a foreign mixture; a discordant composition: R. Ἑτερος, *alius*; another; and Γένος, *genus*; *kind*, or *species*.

HETERO-SKIANS, Ἑτεροσκίος, *betero-scius*; quorum alterum latus *umbram* facit; quorum *umbra* aut ad Septentrionem, aut ad meridiem spectat; inhabitants within the tropics, whose shadows are cast to the north, or to the south, according as the sun happens to be to the south, or to the north of them: R. Ἑτερος, *alter*; and Σκία, *umbra*; *the shadow*.

HEW wood; "Sax. heaptian; *dolare, findere*: Skinn." Alman. *bowen*; Belg. *bauwen*: ab inuisit. Κεω, unde Κεαζω, σχίζω, *scindo, rumpo*; to cut, chop, or cleave: see likewise HUE: Gr.

HEXA-GON, Ἑξαγώνος, *bexagonus*; *sexangulus*; qui *sex angulos habet*; a mathematical figure, having six angles: R. Ἑξ, *sex*; *six*; and Γωνία, *angulus*; *an angle*.

HEXA-METER, Ἑξαμίτρος, *bexameter*; a *verse of six feet*; *an heroic verse*: R. Ἑξ, *sex*; *six*; and Μέτρον, *mensura*; *measure*: Nug."

HEY-DAY! "Interjunctio admirandi: q. d. *big-day*; ob festum diem! i. e. *letum, et felicem*! Skinn."—and consequently Gr.; viz. Αἰδω-δαιος, quasi *altum diem*, quasi *baltum diem*; Fr. Gall. *baut*; Teut. *boch*; Belg. *boogh*; Sax. *heah*: Dan. *bey*; English, *big*; or *hey-day*!

HEYM; Verstegan has given this word so strange an appearance, that it is no wonder he mistook it for Sax. which, however, he has explained by "*a coverture*; metaphorically *a bow*, or *residence*:"—now, had he said but *a bome*, he might perhaps have found that *beym*, or *bome*, was derived from Δωμα, *domus*; *a house, a bome, a dwelling*.

HIATUS, Χαω, *bio*; *biatus*; *a yawning, cbsism*, or *gap*.

HIBERNIA: Clef. Voc. 189, has evidently shewn, that "*Hibernia, Ierne, Hiver, Hiber, Ivar*, and *Ireland*, all signify *the Western land*; and all originate from the same root with EVE, or EVENING:"—i. e. Gr.

HICHEL; "Αχι, *acies, cuspis*: unde Alman. *bechele*; Dan. *begle*; Belg. *bekel, bake, bæeck*; *book, bamus*; *mucro*; whether *strait* or *crooked*: Jun."

HIDE, *conceal*; "Κευθαι, *occultare*; by changing *x* into *b*, and *θ* into *d*; as if the Greek word Κευθαι was written *beudein*; *bidden*: thus *x* is frequently changed into *b*; as Κολωνη, *collis*; *a bill*;

Εστ δὲ τις προπαροιμία πολλῶς αἰπία Κολωνη.

Est vero quidam ante urbem collis editus.

II. B. 811.

Κοιλος, *cavus, hollow*; κερας, *cornu*; *horn*; κυνη, *canis*; *a bound*: Upt."

HIDE, or *skin*; from the foregoing root; because it *covers, bides*, and *conceals*, the flesh, intestines, &c.

HIDEOUS, Δαιος, Δαιος, *metus*; *fear*; *frightful*: the syllable *bi* seems only to be augmentative: R. Δειδω, *timeo*; to fear, or dread.

HIE out; "Κιω, *eo, ire*; to go, seek out: Cleland:" Voc. 208.

HIER-ARCH; Ἱερευσ, *sacerdos*; *a priest*; and Αρχη, *principium*; *chief*; *beirarchia*; *a government of priests*: R. Ἱερευω, *sacrifico*; to sacrifice.

HIERO-GLYPHIC, Ἱερογλυφικα, *bieroglyphica*, *sacra monumenta apud Ægyptios, non literis, sed variis figuris animalium aliarumque rerum constantia*: R. Ἱερος, *sacer*; and Γλυφω, *sculpo*; certain mystical characters, or symbols in use among the antient Ægyptian priests, composed, not of letters, but various figures of animals, and other articles; such as we see on their mummies, obelisks, &c. but difficult, at this distance of time, to be explained; this being, if not the first method of writing, yet certainly very antient.

HIEROM,

HIEROM, "or *Jerom*, Ἱερωνυμὸς, quasi Ἱερονύμια, *sacrum nomen; a sacred name*: Nug."

HIGH: no person at first sight, would imagine, that *high* should be derived ab Αλδω, and yet it seems but natural to deduce its origin from thence, by following these easy gradations; Teut. *boeh*; Belg. *boo*, *boogh*; Sax. *heah*; Fr. Gall. *baut*, olim *bault*: all hitherto evidently derived from the Lat. word *altus*, by only adding the aspirate *h*, quasi *baltus*; as may be collected from all our etymol.: what follows must depend upon indulgence, if I endeavour to deduce *altus* from Αλδω, thus; Αλδω, extrito δ, Αλω, *alo*, *alui*, *altum*, *alatumque*, *alitus*, unde *altus*; *high*, *lofty*; as if *grown*, or *nourished to that size*; *reared to that height*.

HIGH-WAY-MAN: see each of those art. Gr.

HILARITY, Ἰλαρος, *bilaris*; *joyful*, *glad*.

HILDE-BRAND, "in antient Teut." says Verst. "was *baelt*, or *beld*, signifying *stout*, or *valiant*; and because of the addition *brand*, it seems to be a title given to such, as *valiantly invaded the enemy's country by fire*:"—should this interpretation be right, the derivation is absolutely Gr.; for *baelt*, or *beld* is no more than a different dialect for *bealtby*, *stout*, *strong*, or *valiant*: and **BRAND**, as we have seen, is Gr. likewise.

HILL, Κολωνη, *collis*; *a little bill*; *an easy ascent*:—Clel. Way. 71, and Voc. 211, supposes, that "*bill* is derived ab *ill*, *cell*; and thence," says he, "*Helvetii*; the present Swiss inhabitants of the *bills*:"—but if *al*, *el*, *il*, *ol*, and *ul*, Way. 71, be the same, the vowel being in fact indifferent; and if *el*, *cell*, *col*, *collis*, *culmen*, all signify *bills*, *eminence*, and *height*, then we may affirm, that they all originate à Κολωνη, *coll-is*; *a bill*; as we have just now seen above.

HELPE-RIC: Verstegan is so curious in his investigation of this word, that I shall think it worth while to quote him; in p. 216, he says, "*Hilperic*, or rather *Helpe-ric* is found among the names of the ancient kings of France written *Cbilperic*; this error has arisen from finding the letter *C*, which was only an abbreviation of *Cyning*, i. e. *King Hilperic*; as likewise *C. Lothaire*, for *Cyning Lothaire*; some, afterwards ignorantly joining the *C* to the subsequent letters, made of *C. Hilperic*, *Cbilperic*; and of *C. Lothaire*, *Clothaire*: *Hilperic* is as much to say as *rich in help*, or *abounding in assistance*:"—thus has this good old Saxon shewn, that he understood every thing relating to this name, except the etym.; for both *help*, and *rich* are Gr.

HIM: "Sax. *him*; Belg. *bem*; *illi*, *illum*, *eum*: Lye."—but Junius, as this gentleman acknowledges, has derived our word *his* from the Gr. as we shall see presently.

HIND, or *deer*; Ἴνδος, vel potius Ἴνδος, *binnus*, *binnulus*, *pallus equinus*, *madus*, *ceruus*; *doe*, *fawn*, *calf*.

HINE, "*hence*; Cumberland; various dialect: Ray."—but **HENCE** is Gr.

HINGE; "Belg. *binge*, *bingene*; ab *hangen*; *pendere*; because the door *hangs on the hinges*: Skinn."—but **HANG** is Gr.; or perhaps *binge* may be derived from the Greek, through the German *thür-angel*, which is a palpable derivation of Θύρα-αγκυλος, vel αγκυλη, *angulus*, or rather αγκυισον, *hamus*; *the bent iron*, or *hook*, on which the door swings.

HINT: Χανδανω, Χανδω, *bendo*, *prebendo*; unde Sax. *hendan*; Norman-Sax. *hende*: *capere*; *effequi*, *arripere*; *to seize*, *to take hold on any thing*; *an intimation*, by which we may apprehend a person's meaning.

HIP; Ἡβη, *pubes*; *the groin*, or parts adjacent.

HIP, *when used for the vapors*: see **HYPONCHONDRICAL**: Gr.

HIPPO-LYTUS, "Ἱππολύτος, *Hippolytus*: R. Ἴππος, *equus*; and Λυτο, *solvo*: *Hippolytus*, the son of Theseus, is celebrated among the poets; he was killed by his own *horses*, who ran with such fury, as to *tumble him out of his chariot*: Nug."—so that the young gentleman was fairly *spilt* by his *horses*.

HIPPO-MANES, Ἱππομανε, *hippomanes*, *insano amore equorum flagrans*; quid sit, non satis constat apud auctores: *a raging humor in mares*: also *a simple*, made use of in *philtres*: R. Ἴππος, *equus*; and Μαινομαι, *furo*; *to rage*.

HIPPO-POTAMUS, Ἱπποπόταμος, *hippo-potamus*, *equus fluvialis*; a monstrous creature in the rivers Ganges and Nile, with a back and mane like a horse, hoofs like an ox, and tusks like a bear; and is sometimes called *the river-horse*: R. Ἴππος, *equus*; a *horse*, et Πόταμος, *fluvius*, *a river*.

HIRE; "Ωρα, *hora*; *an hour*; unde Sax. *hýran*; Dan. *byre*; Belg. *bueren*; ex Fland. *bueren*, *hora*; ut primitus denotaverit ad *tempus*, vel certam destinatumque *horam*, conducere: Jun." *to hire labourers for a certain, stated, limited time*; or perhaps antiently *by the hour*:—though, with Clel. Voc. 208, we might rather derive *bire*, à Κερδος, *lucrum*, *lucre*, *gain*.

HIS, "Ος, *suus*; Sax. *hir*, *hýr*; Alman. *is*; Goth. *is*: Jun."—*his own*; or *belonging to him*.

HISPANIA; Clel. Voc. 191, 2, looks on this word as purely Celtic; and to take for its radical *ibb*; as if it was written *Hesibhania*; but under the art. **EVENING**, we have seen that *ibb*, *iber*, *ivar*, &c. are Gr.

HISS, Σιζω, *fibilo*; *to hiss as snakes*, or *serpents*.

HIST! under the art *still*, Lye says, "mihi tamen *still* proprie olim videtur dictus *satiturnus*;

æ præcipue quidem qui jussus tacet; ab illo nempe *st!* quo utebantur *silentium* alicui indicentes:—this interjection of *silence* is explained by Littleton and Ainsworth, as if it was an abbreviation of the imperative mood *sta*: we might rather suppose, from our writing the word *bist*, that it was an abbreviation of the imperative mood *siste*: however, in both cases, it originates ab Ἰσημι, mod. imp. Ἰσας, Ἰσα: and then, by abbreviating the last letter, is formed Ἰς, *bist*; *stop, stand still, listen.*

HISTORIAN, “ Ἱστορία, Ἱστορικος, *historiarum scriptor; a writer of history, or the transactions of past times*: R. Ἰσως, *sciens, peritus*: Nug.”—*a person well knowing, well informed of past events*: ab Ἰσημι, *scio; to know.*

HIT, either from Θίξω, *ictus, tactus*; à Θίγω, *sango; to touch*; or from Εἶακα, perf. Ἴημι, *mitto*, unde Ἡμα, *missile jaculum*; hinc *icere*; unde *ictus*; *a blow, stroke, impression*: Voff.

HITCH; “ Sax. hiczan, *moliri, niti, locum cedas successori*; *move; give place to your successor*: vel à Fr. Gall. *bocker, quaterere*: Skinn.”—*stir, or make room*:—it seems to be derived from the foregoing art. *bit*; because *bitching* implies the idea of *shoving, or pushing away*:—consequently Gr. as in the above art.

HIVE, Ἱψαυ, Ἱψαυω, unde Ἱψη, *textura*; Ἱψος, *textilis; straw, or wicker woven together, to make a covering for the bees.*

HO! Ω! ebo! *an interjection of exclamation.*

HOARD, written both by Jun. and Skinn. *bord*; and so indeed it ought: but the A seems to have been retained for distinction's sake; for we have another word written *bord*, to signify *clan*: but *board* may be derived either from Κρυθω, *occulo; to bide*; or, as Junius observes from Casaub. Κορδ-υλη Suidæ πᾶν τὸ ἐξικον, και συνεγραμμενον, *quicquid eminet, et convolutum est*: est enim Κορδ-υλη, περιελκνμα τῆς κεφαλῆς, *involutum capitis*: Angl. *a bood*: hinc Sax. hord, *thesaurus*; et hordcleofa, *gazophylacium*; *proprie tamen firmis foribus munitum: any thing rolled up, secreted, and laid by under a safe guard*: however, Lye adds, quid vetat, quo minus *bord* (i. e. *board*) ab Icel. *birda; servare, custodire, petas?*

HOAR-HOUND: both Minsh. and Skinn. allow, that the herb *marrubium*, sic dictum quia *incanum* est, et valet ad *morsus canum rabidorum*: I should be sorry to dispute with a physician against the efficacy of this herb; but, as an etymol. must affirm, against them both, that this compound is not of Sax. but of Gr. origin; only observing, that all our etymol. write it *bore-bound*, and then refer us to *boary*; which the Dr. himself acknowledges to be Gr.

HOARSE, Βραγχος, *raucus; rough, hoarse, jarring.*

HOARY, “ Ωριος, *tempestivus, maturus, canus; ripe, aged, grey*: Skinn.”

HOBBLE, Ἱποπηδω, *refilio; to bound back*; unde Cymr. *bobelu*; Sax. *hoppetan; gestire, præ gaudio subfilire; to skip for joy, to give a spring*: “ Belg. *bobben, boppen, est saltare*; et frequentativè *bobbelen, boppelen, bippelen, buppelen; subfilire, tripudiare; to have a kind of dancing-gait*: Jun.”—perhaps it might be better, with Casaub. to derive our word *bobble* ex Καβαλλεν, pro Καταβαλλεν, ita proprie vocatum equum *caducum*, et *sternacem*; *a blundering, stumbling horse*: Anglis *to bobble, subsultare* est; quod equi *succussarii*, i. e. *caballi, proprium.*

HOBLERS, “ Ἱππος, *equus; bobbellarii*, in Angl. jure municipali vocantur, qui lege prædii sive *equum cursorium* ad publicos usus alere tenentur: Casaub.”—whether there be any such tenures now-a-days, I am unable to say.

HOBBY-hawk: Belg. *buybe, et buybeken*; Flandr. *bobbiie*; Ant. Brit. *bebog*; Sax. hafoc, heafoc, contracted to *hawc*; *accipiter palumbarius; the pigeon-hawk*; a small species.

HOBBY-horse, a repetition of terms, Ἱππο-horse, *bobby-horse*; genus quoddam *equi*; *a little dapper horse.*

HOB-GOBLINS, “ Καβαλλοι-κοβαλοι, *refilientes larvæ*; qui inter incedendum *subfiliant*; q. d. *bobbling-goblins, lame devils*; quod uno pede *subsultarent; verius quam incederent*: Jun.”

HOCK } Οκλαζω, *in genua procumbo, ingeni-*
HOCKLE } culor; Sax. *hoh; hough; poples; the knee, or bam.*

HOCK-day: “ *fugalia*; diem observatam tradunt,” says Lye, “ in memoriam omnium Danorum eâ die clanculo et simul in Angliâ, ubi tum dominabantur, à mulieribus fere occisorum; et adhuc (Matt. Paris) in eâ die solent mulieres jocosè vias oppidorum *funibus impedire*, et transeuntes ad se attrahere, ut ab iis munusculum aliquod extorqueant, in pios usus erogandum:—ab Icel. *bogg; cædes; occiso*; et *dag, dæg, dæg, dies*; q. d. *cædis, et occisionis dies*:”—from all this account, it seems to be derived from the Gr. thro' a double channel; either from the foregoing root Οκ-λαζω, *in genua procumbo*; expressing the action of the British women in obstructing the streets with ropes, and thereby entangling the Danes, and causing them *to drop on their knees, or tumble down*, and in that situation rushing on them with their seaxes, and putting them to death; Nov. 13, 1002: or else it may be derived from the same root with **HACK** in *pieces*: Gr.

HOCQUE, or *cough*, seems to be a variation of

of *coqueluche*, or *booping-cough*; as *coqueluche* itself seems to be another variation of *Κεφ-ω*, *levo*, *alveo*; to *lighten the breast by expectoration*; or, as they sometimes express it, *to hawk up phlegm*.

HOCUS-POCUS, an evident corruption of *Hoc est corpus*, the words used by a Romish priest at the celebration of the mass, when he offers the wafer; *Hoc est corpus, This is the body*, or *this (wafer) is now changed into the body*; and from that sudden change at the pronouncing of those words, the deviation of them into *bocus pocus* is to this day used by those who would *conjure*, and seemingly *convert* one substance into another by legerdemain, or dexterity of hand. I am very glad it is in my power to subjoin, “celeberrimi Tilletsoni conjecturam pluribus vehementer placere compertum habeo, qui vult conflatum corruptumque ex *Hoc est corpus*: quæ conjectura an propius absit à vero dijudicat lector: ego non magnopere laboro: Lye.”—it is at least probable.

HOFF: Clcl. throughout his Vocabulary, understands *hoff*, and *coff*, or *koff* (or more properly *kepb*) in the sense of *head*:—consequently derived à *Κεφ-αλη*, *cap-ut*; *the head*.

HOG: it is something remarkable, that Skinn. should venture to derive the word *bog* from *ῥε*, yet these are his own words; “Sax. *ruze*, *ruzu*; Belg. *soegb*, *soecb*; *sus*; utrumque à Lat. *sucula*: quanta autem affinitas sit inter spiritum *b*, et sibilum *s*, apparet in vocibus *ῥε*, *sus*; *ῥλη*, *sylva*; *ῥδωρ*, *sudor*; et sexcentis aliis: Skinn.”—all this is undoubtedly true; but it is to be feared this just piece of criticism is misplaced, and would have been more applicable to the *sow*, than to the *bog*: I do not pretend to know, whether *ruze*, or *ruzu*, in Sax.; and whether *soegb*, or *soecb*, in Belg. like *ῥε*, in Gr. and *sus*, in Lat.; are as applicable to the male, as to the female of that species; but it seems as odd to derive the words *bog*, and *sow*; *cock*, and *hen*; *goose*, and *gander*; from the same origins; as it would be to derive *horse*, and *mare*; *bull*, and *cow*; *buck*, and *doe*; from the same root, merely because they happen to be male and female of the same species; we might as soon suppose, that all and every of those animals came from one and the same creature:—with regard however to the word *bog*, nothing more can be said, till a better etym. may be found.

HOGGET: Skinner writes it simply *a bog*; but has properly explained it by “*ovis bimus, vel secundæ anni*:” *a sheep of two years old*; but how *a sheep of two years old* came to acquire the name of *a bogget*, no farmer as yet has been able to resolve me: the Dr. thinks it is called so, à Sax. *hogan*, *curare, observare*; *hoga*; *cura*; quia

tunc temporis præ tenerâ ætate, maximâ curâ indigent:”—perhaps so; but they were *more tender*, and consequently wanted *more care*, at one year old, than at two.

HOGS-HEAD: Clcl. Voc. 209, has given us a very satisfactory deriv. of this word; for, he says, that *bog* signifies *liquor in general*; and *head* he very properly derives à *Καδ-ος*, *cadus*; *a cask*; meaning *a liquor-cask*, of any size: only now it were to be wished he had told us in what language *bog* signifies *liquor in general*; perhaps it is only a barbarism of *aq-ua*, contracted to *aq*, and then converted into *baq*, *boq*, *bog*; *water*; or *liquor in general*:—but *aqua* is Gr.: see **AQUATIC**: Gr.

HOISE } a very pretty dialect of *Αιδω*, *Αιδω*.

HOIST } quasi *Αλω*, *alo*, unde *altus*; *bault*, *baut*, *bausser*, *boise*, or *hoist*: Ital. *alzare*; *elevare*, *attollere*; to *lift*, or *raise up*; to *elevate on high*.

HOL-BOURN, commonly written *Holborn*, and pronounced *Hoborn*; “means *the bounds, boundaries, or limits of the college*: Clcl. Voc. 73; and 131, n.”—consequently Gr.

* **HOLD**: Sax. *healdan*; Belg. *bouden*; Teut. *halten*; Iceland. *halda*; Dan. *bolde*; *tenerè, servare, prohibere*: Casaubon nostrum *strong-hold* deflectit ab *Ειλαρ*, *propugnaculum*; *Ειλος*, *frænum, vinculum*; ab *Ειλλω*, *prohibeo*; to *restrain, withhold, keep in*: it is rather Sax.

HOLE, *Αυλος*, *tibia*; *a pipe, hollow, or with a hole quite through*; there are several other deriv. as we have seen in the art. **HELL**: Gr.

a HOLE-dish; “opposed,” says Ray, “to *shallow*:”—it seems to be but a dialect, and contraction of **HOLLOW**, or *deep*: consequently Gr.

HOLI-DAME; “ego autem,” says Skinner, post secundas cogitationes sententiæ, Somnerorprorsus accedo; idque eò quòd cognata vox *beylig-thumb*, etiam Teutonibus *sacras reliquias notat*:—how glad is the Dr. and how eagerly does he catch at every opportunity of running into the arms of the Sax. Belg. and Teut. *wrowes*, if he can but run away from the Grecian *muses*! for both **HOLY**, and **DAME**, are Gr.

HOLLOW, *Κοιλος*, *cavus*; *excavated, scooped out*: Casaub. and Cleland.

HOLLOW; *a turf expression: be beat him hollow; be carried it hollow*: “credo dictum quasi, *be beat him wholly; be carried it wholly* (converted to *hollow*) *omnino, totaliter; absolutely, altogether, incontestibly*: Skinn.”—but **WHOLE**, and **WHOLLY**, are Gr.

HOLLY } though both these words signify one
HOLM } and the same tree, yet Skinner has given us two different deriv. “*holly* à Sax. *holzen*.

legen; and *holm* à Sax. *holm*; *collis, clivus*:—"we might rather suppose, with Jun. "antiquissima, ac maxime propria vocis *holm* acceptio propemodum suadet, ut abscissam putam ab *Αλμη*, *falsugo*, *aqua falsa*; ac tandem quoque usurpatam pro *insula in mari*, vel *amne sita*:"—to which let me add from Skinn. et est terminatio multorum, quæ in usum nostrum durant, nominum.

HOLO-CAUST; "Ὀλοκαυστον, a sacrifice wherein the whole victim was burnt: R. Ὀλος, totus; and Καίω, fut. Κυρω, to burn: Nug."

HOLPEN: perfect. and particip. of **HELP**: Gr.

HOLT, or *wood*, says Clel. Way. 71, comes from the Celtic radical *il*, (*ol*, or *ul*) in the sense of *wood*; and this *il*, he says, is likewise radical to ὕλ-η, to *hyl-va*; δόκ. and Ray says, *holt* is an antient Saxon word:—but can we suppose; that the Greeks had not the word ὕλ-η, till they borrowed it from the Celts and Saxons?

HOLY: Sax. *halig*; Teut. *heilig*; Belg. *salig*; *sacer*, *sanctus*: Casaubon deflectit ab Ἅγιος, *sanctus*, *beatus*; *boly*, *blessed*: though perhaps *boly* may be contracted from Ζηλωλος, *beatus*.

HOL-Y-head } "in the North," says Clel.

HOL-Y-island } Voc. 69, "it was *hol-ey*, not in the sense of *boly*, *sanctus*; but from their having been the seats of a famous *bal*, *beil*, *bol*, or *colloge*, from the remotest ages:"—consequently Gr.: see **HALL**: Gr.

HOMAGE, Ὁμω, inusit. *juro*; to take an oath of fealty.

HOME, Δωμα, *domus*; a house, habitation, dwelling.

HOME-BRUED, Δωμα-βρυλον, *beer which is brewed at home*; in private families.

HOMELY: "alludit, sed tantum alludit, Gr. Ὁμαλος, *planus*, *levis*, potius *levis* (non potius *levis*) *equalis*: Skinn."—then why did the Dr. make choice of this *allusion*, when he might have known there were two other words in Greek, which answered more closely to his own interpret. of *incultus*, *domesticus*; viz. *home*, vel à Δωμα, *domus*; vel à Δωμος, *servitute domitus*; *one bred up at home*; or *in servitute*.

HOMER: "Ὁμηρος, *Homerus*, prince of the Greek poets; so called because he was *blind*: R. Ὁμηρος, *blind*, or *given in hostage*; he was called before that, Μελησιγενης, *M.lesigenes*; i. e. *born on the river Meles*: R. Μελης, *Meles*; and Γεινομαι, *fit*, *nascor*: Nug."—besides these, there are several other interpretations, given to the name of this poet, who flourished above seven and twenty hundred years ago:—there can scarce be a greater instance of any author's shewing a strong attachment to his favourite subject, than what Cleland has given in Voc. 3; where he says, "if then

my idea should not be absolutely a false one, of the *Iliad* and *Odyssey* being only a translation into Greek from an Etruscan, or Celtic bard (then it is the very best translation that ever was made) the name of *Helena*, the adulterous concubine of Paris, may have been allusive to that situation:"—*Helena* indeed may signify a *loose woman*; but that will scarce be sufficient to establish an opinion of Homer's being only a translator of those admirable poems.

HOMI-CIDE, Ἡμων-κοκτω, *hominem-cedo*; unde *homicidium*; *manslaughter*, *accidental murder*, or rather *killing*: vel ab Ὁμω, *simul*; unde *homo*; quia *homo est animal sociale*.

HOMILY; "Ὁμιλια, *colloquium*; a *spiritual discourse*, or *entertainment*: R. Ὁμιλος, a *multitude*, or *assembly*: Nug."

HOMO-GENIAL, "Ὁμογενης, *homogeneous*; of the like species: R. Ὁμος, *similis*; and Γεινομαι, *nascor*: Nug."—or rather Γενος, *genus*.

HOM-ONYMOUS, "Ὁμωνυμος, of the same name; *ambiguous*: R. Ὁμος, *milis*, (it should have been *similis*) *like*; and Ονομα, *nomen*: Nug."

HOMO-OUSIUS, Ὁμο-ουσιος, *homo-ousius*, *co-essentialis*, *consubstantialis*; *co-essential*, *consubstantial*: R. Ὁμος, *similis*; and Ουσια, *essentia*; *essence*.

HONE for a razor; "Ἀκονη, *cos*; a *whetstone*; or *stone to sharpen razors on*: Casaub."

HONE, or *whining noise*; Φων-η, *vox*; the *voice*, or any kind of noise: hence *to hone* after any thing is to cry after it.

HONEY; "vel ab Ονημι, Ονινημι, *juvo*, *prosum*; ob insignem utilitatem, quam affert mortalibus: vel Saxonica mellis denominatio fortasse desumpta est à celeberrimo quondam melle *Hymettio*; mutato *m* in *n*, quasi *Hynettio*; sicuti factum videmus à καθημα, *catena*; à Μη, *Ne*; à Μανδι, *Nideo*; Πυγμα, *pugnus*; Σιγμα, *signum*: Jun."

HONOR, Αινος, *laus*, *collaudatio*; *honor* et *bonos*; unde *bonestas*; *respect*, *regard*, *dignity*, vel ab Ονημι, *juvo*, *prosum*, *fruor*: vel ab Ωος, *pretium*, *merx*: Clel. Way. 47, says, that "*honor* derives from the genitive of the Latin word *bonos*, which the Romans sometimes wrote *honor*, without eithers affecting the true etym. of the word; of *bone*, *to sing*, and *os*, or *or*, *praise*, *the song of praise*: *os* for *praise* was retained in the Latin, in the purest age of Latinity: Perius employs it in that sense, *os populi meruisse*:"—but even then it may be compounded of two words bearing an equal import, viz. Φων-η, *vox*; and Οσσα, *vox*; unde Φων-ος, *bon-os*.

HOOD: Casaubon derives *hood* à Κεφαλη, περιελημμα της κεφαλης, *involutum capitis*: we might rather suppose, with Jun. and Upt. that *hood* was derived from the same root with

HIDE, or *conceal*: Gr. *unfels*, with Clel. Voc. 157, n, we may derive *hood* from **HEAD**:—but even then it would be Gr.

HOOD in compositione postpositum nomini, semper designat personam, quam unusquisque sustinet; genus vitæ, quod quisque sectatur; munus, ordinem, functionem, quâ ornatus est aliquis; ita *child-hood*, *man-hood*, *priest-hood*, *knights-hood*; &c. pro quo Saxones dixerunt *had*, *culb-had*, *man-had*, *pneort-had*, *cnihc-had*; &c.: videri potest abscissum ex *'Odos*, *via*; prout Græcis *'Odos βια*, est *via vitæ*; i. e. *ratio vivendi*: Jun."

HOOF; "Sax. *hop*; Iceland. *boofur*; Belg. *boef*; Teut. *buff*: concisa sunt ex *Οπλη*, *ungula*; quasi *Οπ*, quasi *Οφ*, quasi *'Οφ*, inde *boof*: Jun."

HOOK, *Ογκη*, *Ογκινος*, *uncus*, *uncinus*, *hamus*; *any crooked iron*: Junius supposes it to be derived "ab *Ακη*, *mucro*, *cuspis*, *acies ferri*:"—but that may be *strait*, and is applicable either to the point of a spear, or the edge of a sword.

HOOP and call } "Fr. Gall. *bouper*; incon-
HOOPING-cough } *disse exclamare*; Teut. *buffi de jager*; *glamor venaticus*; à Gr. *Οπισ*, quod Helych. exponit *Φωνη*, *vox*; *the voice*; *any loud sound*, or *noise*: Jun. and Skinn."

HOOR: "I fynd this anciently written *bure*; and I fynd *bure* to bee also vsed, and written for the woord *byre*; and because that such incontinent women do comonly let their bodyes to *byre*, this name was therefore aptly applied vnto them: Verst. 335."—but among all his fyndings, he could not fynd that even *byre*, or *bire*, was Gr.—but he goes on; "it is, in the Netherlands, written *boer*, but pronounced *boor*; as wee yet pronounce it, though in our later English orthography (I know not with what reason) some wryte it *wbore*:"—the reason however was evident enough; as may be seen under that art.

HOP, *skip*, and *jump*; "Αποκινδω, *resilio*; *cupide*, *celeriterque me subduco*; *to bound*, *leap*, or *limp*: Jun."

HOPE; Casaubon derives it ab *Ελπις*, *spes*; *expectation*, *reliance*, *dependance*: but perhaps our word *hope* may be derived "ab *Οπρω*, *Οπλομαι*, unde quoque *opto* apud Latinos; *to wait*; *to look for*: Voss."

HOPPER of a mill; from the same root with *hop*; "nomen enim accepit ab *hop*; *subsilire*; quod semper in motu versetur (it were to be wished this great critic had rather said *quatitur*, or *concuissur*) ita legas apud Chaucerum Re. T. 119,

The hopper *waggeib to and fra*.

HOPPET: this word must have strangely degenerated, if we may admit the conjectures of our etymol.: in the first place, Ray tells us, it

signifies a little *band basket*: then Skinner says, "nescio an à *corbe* addita term. dimin. et asperata caninam literam r propter euphoniâ elidendo; et quod satis frequens est c initiali in spiritum b; et tum b in p mutando:"—so that in this word *hoppet*, there is almost all the dexterity of an etymologist displayed; and only wants a little farther help from Vossius, who tells us, that it is written *corbis*, quasi *corruis*, vel *coruis*, seu *curuis*; à *Φορμος*, vel *Φορμης*, *sporta*, *calatibus*; a *basket*.

HOPPLE, or *tie a horse*; "à Lat. *copulare*; q. d. *pedes copulare*: Skinn."—then the Dr. ought to have traced out the word *copulare*, as we have already done, under the art. **COUPLE**: Gr.

HORIZON, "Οριζον (or rather *Οριζων*) *horizon*; a circle which *limits*, or *bounds* our hemisphere; *Οριζω*, *finio*, *termino*: R. *Ορος*, *finis*, *terminus*; a *boundary*, *border*, or *limit*: Nug."

HORN, "Κερας, *cornu*: Cleland."—a *weapon of defence*.

HORN-work; not from the foregoing art.; but, as Lye in his Addenda very justly observes, "vocabulum est mitorum proprium: posterior compositi pars patet. prior est à Sax. *hynna*, *angulus*; cui respondent Armor. *corn*; et Hibern. *cearna*:"—a **CORNER**, which happens unaluckily to be Gr.

HORNET; "Sax. *hynnet*; Teut. *burnis*; *crabro*; sic dictus, quia *cornicula* in capite gerit; q. d. *musca corniculata*: Skinn."—so does the bee, and the wasp; i. e. *their feelers*, or *antennæ*: but if the *hornet* has any connexion with *cornu*, it must be derived, as in the foregoing art.

HORO-LOGIUM, "Ορολογειον (it should have been *Ορολογιον*) *horologium*; R. *Ωρα*, *hora*; and *Λεγω*, *to say*: Nug."—a *clock*, or *machine*, *to measure time*, or *tell the hour*; or, as the Dr. says, *say the hour*.

HORO-SCOPE; "Οροσκοπος, *horoscopium*; a *dial*: R. *Ωρα*, *hora*; *an hour*; and *Σκεπτομαι*, *video*; *to see*, *to consider*.

HORROR, *Ορρωδω*, *horresco*, *horribilis*; *terrible*, *dreadful*, *tremendous*.

HORSE; "Ορσαι, Æol. a. i. inf. à verbo *Ορω*, citato gressu incedo, *proripio me cum quodam impetu*; hujus etenim verbi futurum secundum activum, peculiari quadam consuetudine, non *Ορω* faciunt Æoles, sed *Ορω*: Jun."—and Skinner says, "Belg. ant. *ors*, et *hors*: but that the Teutones, and modern Belgæ, have translated the word, and write *rosz*:"—unde *Roszinante*, the famous *horse* of Don Quixote:—the Dr. seems to have borrowed this observation from good old Verstegan; tho' he takes no notice of him.

HORSE-LEACH: when a physician blunders:

ders in etym. particularly in a science which has in some measure a connexion with his own profession, it would not be wondered at if we were to proceed to the heaviest censure against Dr. Skinner, for making such an egregious piece of work, as he has done on this art. :—let me first produce his own words: under the art. *bors*, he says, “ hinc et nostrum *bors-leech*, pro *birudine*, quia sc. *equis* se affigit, eorumque sanguinem sugendo, *iis* quasi *medicatur* :”—but suppose this *leech* sucks a man, or a bear, would not his benefit be equally the same? eorumque sanguinem sugendo, *iis* quoque *medicatur* : and would it then be called a *borsleech*, because it sucked, and cured a bear?—in short, the Dr. has made a very miserable mistake, of the animal for the man: let us now then hear Junius; under the art. *leach*, *medicus*, he says, “ quamvis autem Anglicanum *leach* nunc quodammodo videatur obsoletum, mansit tamen antiquæ vocis usus in *borsleach*, *cowleach*, *veterinarius*, *hippiatrus*, *mulomedicus* :” i. e. a *borse-physician*, *borse-doctor*, *borse-curer*; or what we now call a *farrier*; (eorumque sanguinem sugendo *iis* quasi *medicatur* :) nay, Skinner, even according to his own deriv. of the word *leech*, ought to have seen the absurdity of applying it to the animal; for, he says, “ *leech*, Sax. læce; Dan. en *leger*, *medicus*; Sax. læcnian, lacnian; *fomentare*, *curare*; Belg. *laecke*; *birudo*, *sanguisuga*; Dan. *leger*; *medeor*; *legdom*; *medicamentum* :”—but it seems this *blood-sucking creature* ran so much in the Dr’s. mind, that he could not perceive we had two words in our language, similar in sound, but widely differing in sense; viz. *leach*, a *physician*; and *leech*, an *animal*; and that *the borseleach* was *the borse-doctor*: see LEACH: Gr.

HORTATIVE, Ὀρω, *excito*, *concito*; to *exhort*; to *encourage*.

HORTULANE, Ὀρτος, ut significet, Συγχορτία, *hortum*; eodem septio *comprehensa*; *hortulanus*; *hortus*; a *garden*, *orchard*: vel ab Ὀρχος, quod idem signat; any *place walled in*.

HOSPITAL } Ἐσπίος, idem quod Ἐπεισιος,
HOST } Ἔσπιος, unde *hospes*, vel *hospis*; an *entertainer*; also a *guest*, or *person entertained*: If. Voff.”

HOST, or *army*: Ὀσνης, et Ὀσαι, unde Ὀσιζω, *trudo*, *pello*; to *drive*, *beat*, *thrust away*; *contend in opposition*; *drawn up in battle array*.

HOST, or *waser*, Θυσία, *solemnitas in re divina facienda*, *vißtima*, *hostia*: *the mass*, *expiatory sacrifice*, or *waser consecrated*:—Ciel. Voc. 210, would derive “ *hostia* from *coff*; *bead*; in the double sense of a *devoted bead*; and of *coff*, *purchase* :”—but *coff*, in the sense of *bead*, is derived à Κεφ-αλη:

and *coff*, *purchase*, is Gr. likewise: see COPE, or *buy*: Gr.

HOSTAGE: Ἐζομαι, Ἐδεν, *sedere*, *obses ab obsidendo*: “ *obses* autem dictus quia *solvendæ obsidionis causâ dari consuevit*; a *person*; *surrendered*, as a *pledge*, for *maintaining the articles of a truce*, in order to *raise a siege*: Voff.”—it is true, Ἐζομαι does give origin to *obses*; and it is as true likewise, that *obses* is Latin for a *hostage*; but we may very much doubt, whether either Ἐζομαι, or *obses*, gave origin to our word *hostage*; which seems to be more naturally derived from Ἄγης, unde Ὀσιζω, *trudo*, *pello*; unde *hostis*; an *enemy*: now, though a *hostage* is not strictly an *enemy*, yet he is a *person delivered up to an enemy*, in order to insure the observance of a *treaty*.

HOSTLER, Ἰστημι, *sto*, *stabularius*; a *stall*, or *stable keeper*, belonging to an *inn*, where *horses are put up*.

HOT, Ἄθω, *uro*; unde Ἄθος, *æstus*; *heat*, *burning*, *inflammation*.

HOT-COCKLES: never was a compound more disfigured than this now before us: any Englishman would at first sight suppose, that *hot-cockles* was a very good dish to eat; he would little imagine, that it was a Christmas gambol, and signified *lift up your bum*; from an absurd similarity of sound between *hot-cockles*, and *hautes-coquilles*; *high-buttocks*; “i. e. verbatim *altæ-cockleæ*, quia *nates*, quæ aliquo modo rotunditate suâ *cockleas* referunt, in hoc lusu incurvato corpore *sustolluntur*: Skinn.”—it were to be wished the Dr. had traced this compound in the Fr. Gall. tongue (*hautes coquilles*) up to its true source, under the art. *altæ cockleæ*; and then he would have found them to have been of Gr. extract. viz. Ἀλδ-Κοχλίας, vel Κοχλιωδης:—but as for our stupid expression (*hot-cockles*) it has neither sense, nor meaning.

HOVEL: Junius supposes this word to be derived à Teut. *houwen*; quasi *bowel*; quod inter alia quoque est *alere*; i. e. locus ubi armenta et greges includuntur, et *aluntur*:—to which Lye adds, “ ego malim derivare ab Iceland. *bybile*; *domicilium* :”—but with Skinn. we might rather suppose, “ *bovel* was derived à Lat. *caveola* :”—only we ought to go a little farther, and derive that word, as we have seen it in the art. CAVE, and CAVITY, from the Gr.

HOVEN-bread; “ οἷ he pær eall ahasen; *usque dum fermentaretur tota*: Ray.”—*boven* is only the partip. præter of *beave*; and consequently will take the same root: Gr.

HOVER-ground; Ray explains it only by *light-ground*:—then it seems to be derived from the foregoing art.

HOVER;

HOVER; "forte à verbo *to cover*; satis manifestè à Lat. *cubare*: Skinn."—but if so, then satis manifestè à Gr. *Κυβω, Κυβω, cubo, cubo, caput declino*; *to incline the head, to hover over*; or, as Milton has so tenderly expressed it,

————— he on his side
Leaning half raised, with looks of cordial love
Hung over her enamour'd.

HOUGH, or *instrument*; "*ligo*; Gall. *boüe*; Belg. *bouwe*; Alman. *bouwen*; Sax. *heapan*; *concidere, secare*: Lye."—all which looks as if he intended to derive it from the same root with *beu*, or *chop*; if so, it is Gr.:—there is however another deriv. given by Skinn. "*nec tamen absurdum esset*," says he; "Fr. Gall. *boüe, et nostrum bougb αμεσω*; *deflectere* à Lat. *occare*:"—if so, then we may go on, and shew that *occo* is derived either from *Κολλω, cædo*; vel *Κοπλω, scindo*; *to beat, and break the cloids*; or *cut up weeds, &c.*: for, whatever might be the use of the ancient *occa*, we make use of our *bougb* only *to cut down useless plants*: as *to thin, or bougb out turnips*; in which sense it may be very properly derived from either of those two verbs: Gr.

HOUGH } "*bills*; Anglica sunt obsoleta pro
HOW } *monte*; à Dan. *hæi*; *altus, excelsus*; item *collis, tumulus*; Iceland. *baugur, est tumulus*: Jun."—to which Lye adds, "*in transitu notare liceat, quod hæ syllabæ tam in initio, quam in fine nominum locorum, videntur situm loci editiorem designare*; ut *Hougb-ton, Highb-town*; *Cogen-bougb, or Cogen-boe*:"—but, without running after these Northern languages, *bougb* here signifies *highb*; and is consequently Gr.

HOUL, commonly *howl*; "*Ολολυζειν, ululare*; *to shriek*: Upt."—I can find no such verb as *Ολολυζειν*: Hederic gives us *Αλαλαζω, clamo alala*; *fremisum edo inter pugnandum*; *to shout in battle*: though we might even then doubt, whether this word be true Gr.; it seems to have been adopted from the Hebrew *balalujab*: Hesychius indeed gives us *Ολολυγμος*, which he explains by *θρηνος, κλαυθμος, clamor*; *shouting*: and Vossius likewise has derived *ululare* ab *Ολολυζειν*: so that we must admit of that etym. tho' the lexicons are deficient; or else derive it ab *Υλαω, latro*; *to bark, or howl like a dog*.

HOUND; "*Κυων, Κυνος, canis*: Upt."—but Casaub. and Jun. have made choice of *Κυνιδιον*, only for the sake of gaining another letter, quasi *hunidion*, contracted to *bound*: see HIDE, *conceal*: Gr.

HOUP; *Εποψ, upupa*; *a lapwing, or puet*.

HOUR; "*Ωρα, hora*; Nug."—*a determinate portion of time*.

HOUSE; *Οικος, domus*; *a dwelling, or babi-*

tation: Clel. Voc. 209, derives it à *casa*; *a cottage*: Gr.

HOUSE-LEEK: it is very remarkable how this plant, or herb, should have acquired the name of *leek*, when it has no connexion with that species of plants:—perhaps it was called so, only from the perpetuity of its color; for which reason, according to Skinn. it is in Latin called *sempervivum* (it should have been *sempervivum*) *an ever-green plant*: this being the true name, he ought to have derived it from the Gr. under the two art. of *house*, and *leek*.

HOY; "*navigii genus, celox*: nescio an à Belg. *hoogh*; Teut. *hoch*; *altus*; q. d. *navigium altius*: consequently Gr.: vel à Lat. *orca*: Skinn."—still the Dr. holds aloof from the Gr. tho' he has unluckily quoted Voss.; who, as we have seen under the art. HOGS-HEAD, derives *orca* from the Gr.

• HOY-DUC; sometimes written *baiduc*, and *baiduc*: "*non defuere*," says Jun. under the art. *baiduc*, "*qui putarunt se aliquod vestigium vocis baiduc deprehendere in bodiocus, i. e. latro, vel raptor*: vide Voss. etym. in *bodidocus*:"—I have turned to Voss. under the art. *bodidocus*, vel potius *bodædocus*, and find he derives that word ab *ὄδος, via*; et *δοκῶν*, quod Hesych. *εἴρη, τηρεν, φυλασσειν*: idem Hesych. *ὄδοιδοκος, κλωψ, ενεδρευηης, κικηργος, ενδοος λησης*: Festus, *bodidocus, latro, atque obfessor viarum*: Suidas *ὄδοιδοκων, ὄδης επιτηρεν*: literally a *highwayman*: see likewise HAYDUC: Sax. Alph.

HUCKLE-bone; since both Jun. and Skinn. have derived this word à *coxa*, they ought to have traced *coxa* up to the Gr.: but as our word *buckle-bone* probably is not derived from *coxa*, tho' it really signifies *the hip*, or *buckle-bone*; let me endeavour to trace it up to the Gr. through another source: Junius refers us to *bougb*; which is the same with *bock*, and *bockle*, from whence *buckle-bone* may be derived, tho' it really does not signify *the hip*, but the *ham*; and then, as we have seen, it may be deduced from *Οκλαζω, in genua procumbo, ingenicular*; from *Οκλαζω*, the Belg. *bucken*; and Iceland. *huka* seem to be derived, and both of them signify *incurvare, desiderare, in terram se submittere*; quia sic illâ parte, *coxendice, desideramus*:—should however *coxa* be rather approved of, let me trace the origin of that word from Voss. since there is something in it that will discover the sagacity of that great etymol.: "*sed accuratius de hac voce cogitanti, in mentem venit coxam non tantum ισχια, sed etiam Κοχωννη, et Κοχωνον, appellari*: Hesychius *Κοχωνη τιθειαι και επι τῃ ισχια*; idem, *Κοχωνα, τὰ ισχια, και τὰ ομονα*: ex *Κοχωνα* igitur per

per synacop. fit *coccha*, et inserto *s* (quod veteribus frequens) *cocsa*, seu *coxa*.

HUCKLE } Junius derives all these three
HUCKLER } words "à Belg. *boecker*, *bucker* ;
HUCKSTER } *institor*, *propola*, *caupo*; et *boecker*
 quidem satis manifeste est ab *boeck*, vel *baeck* ;
bamus ; quòd semper iis pendeat *bamus*, quo advenas
 inescatos ad se pertrahant : Dan. interim *bycker* est
propola ; *byckler*, *palpator*, *adulator* ; quod an
 temere acciderit, aliis judicandum relinquo, con-
 tentus monuisse miram quoque affinitatem esse
 inter Dan. *byckler*, *adulator* ; et *beggler*, *propola* :"
 —this affinity perhaps induced Skinn. under the
 article *begler*, to derive "*biggler*, *buckler*, or
buckster, à Teut. *beuchelen* ; *adulari* ; quia sc. in-
 stitutores hi huc illuc ad domos nobilium cum
 mercibus suis circumcurfantes, blandis sermoni-
 bus, et mendaciis, gratiam eorum, quibus merces
 exponunt, *aucupantur*, ut inde uberius lucrum
 faciant :"—then, it is the greater wonder that
 neither of these etymol. should see the much
 closer affinity between *buckle*, or *buckler*, and our
 word **HOOK**, which Junius himself acknow-
 ledges to be Gr. :—as to the word *buckster*, it
 seems to come from a different root : see **TRUCK-**
STER : Gr.

HUDDLE ; " Teut. *budeln* ; *contemnere* :
 Skinn."—Cafaubon à Κορδύλη, quicquid eminent ;
 et convolutum est :—to which the Dr. adds,
 "longe speciosius potuisset deducere à Χυδην,
temerè, effusa, sine deletu :"—Junius refers us to
 the art. *bat* ; and would derive it "à Κρυδην, *occu-*
lere, mutato K in aspiratam ;" quasi *beutbein* ; *to*
hide ; and indeed *to huddle up any thing, is to*
hide it.

HUE, or *color* ; perhaps from 'Tω, *irrigo* ; *to*
dis, or *moisten in any tinged liquor* : or if, with
 Junius, we write it *biew*, it may then originate
 from the same root with **VIEW** ; viz. Ειδω,
 quasi Ειδω, *video* ; *to see* ; *the color which strikes*
the sight.

HUE and *cry*, or *buing-cry* } Clel. Way. 73,
HUE and *hack* } says, "Θυα, *maſto* ;
to kill ; a *buing-cry* being primarily understood
 to signify *an outcry for murder*, in order to raise
 the country on the criminal :"—whenever any
 robbery, says Minshew, is committed, the con-
 stable of the next town is obliged to make pur-
 suit after the offender ; and if not found, he
 must give notice to the next constable ; and all
 within hearing must make pursuit even to the
 sea-side : the Scots call it *buefium* ; which is done
 by blowing a horn, and making *an outcry* ; after
 which, if the robber will not yield himself,
 within a time to the king's bailif, he may, when-
 er taken, be lawfully slain, or hanged up upon

the next tree :—vel *bee*, or, as it is commonly
 written, *beu*, may be derived, according to Junius,
 à Κρω, Κραζω, *scindo*, *rumpo* ; *to cut*, or *break the*
thread of life ; tho' the former seems to be more
 preferable.

HUFF : " Belg. *biigben* ; *anbelare* ; vel potius
 à Sax. heořen ; *elevatus* ; quia qui *densum spirant*,
 et magno nisu proflant, scapulas *attollunt* : Skinn."
 —consequently the same with *beave*, *beaven*, *lea-*
ven : Gr.

HUFF *a man at play* ; from the same root ;
 viz. "à Teut. *beben* ; *tollere* ; vel Sax. heořan ;
elevare : quia latrunculos, quos abjicimus, prius
 è tabulis *tollimus* : vel à Teut. *bauff* ; *cumulus*,
acervus ; i. e. latrunculum captivum reliquo la-
 trunculorum *cumulo* reddere : Skinn."—but this
 will be the same with **HEAP** : Gr.

HUGG ; " 'Υγγεμος, Συλλαβη, Συλαμμοι :
 Hesych. as quoted by Jun." and there is only
 one objection ; viz. the difference of pronou-
 ciation : if we only look at them both, the affi-
 nity is great ; but since the Greeks pronounced
 γγ, like υγ, as the Latins have always observed
 in Αγγελος, *angelus*, &c. our ancestors, if they had
 attended to this rule, should have wrote it *bung*,
 not *bugg* : however, the similarity of letters is
 remarkable ; and the more so, since they signify
 likewise *an embracing*, *comprehending*, *containing*,
laying hands on ; *comprehendo*, *complector*, *manum*
alicui injicio.

HUGGER-MUGGER : Skinn. thinks it suffi-
 cient to derive this compound à " Sax. hořan ;
 Belg. *buggen* ; *observare* :—(but what connexion,
 or, to use his own word, what allusion he could
 find between those originals, and their deriva-
 tive, must be left to more sagacious etymol.)
 and the Dan. and Swed. *morcker* ; *tenebrae* ; q. d.
observando, *captando*, vel *querendo*, *tenebras* :"—
 as to the former part of this compound, he had
 already given us that word in the same sense, un-
 der the former art. : and as to the latter, we shall
 plainly deduce that likewise from the Gr. under
 the art. **MURKY** : in the mean time, this ex-
 pression signifies *the doing any thing in a private*,
clandestine, *clancular manner*.

HULK ; " 'Ολκας : Upt."—very short : *navis*
oneraria ; *a ship of burden* ; ab 'Ολκη, *onus*, *pondus* ;
a weight.

HULL *of a ship* ; either from the foregoing,
 or from the following art.

HULL, *shell*, or *pod* : Æol. Φυλλis, pro Θυλλis,
foliis, *sacculus* ; *the bask that encloses the seed* :
 Junius derives it ab 'Τλικος, *materialis*.

HUMAN, " 'Ημων, εμπειρος, 'Ημοσυνη, εμπειρια,
 ab *intellectu* sic vocatum *hominem* verisimile est :
 ll.

If. Voss."—vel ab ὄμα, *simul*; quia homo est animal sociale; because man is a social animal,

HUM-BER, quasi *Kumbro*, i. e. *Kymbro*; and consequently takes the same origin with KYM-BRO Britons: Gr.

North-HUMBER-land: many have supposed, that this county has taken its denomination from its locality; as being situate to the North of the Humber; but so likewise are the counties of York, Durham, Westmoreland, and Cumberland: Humber therefore seems rather to take the same origin with KYM-BRO Britons: Gr.

HUMBLE, Χαμῆλος, *humilis*; meek and lowly of heart: R. Χαμαί, *humī*; the ground; brought low, even unto the dust.

HUMIDITY, ἴμα, ab ἴμα, *humero*, *humido*, *humidus*; moist, wet, dewy.

HUMM, Βομβῆω, Βομβός, *bombum edo*; to make a loud buzzing noise.

HUMMOCK; Clel. Voc. 202, 3, is of opinion, that "*bummock* is derived from *hym*, or *kean*, or *head*:"—but, according to this deriv. it would take the same root with KYM-BRO Britons; which, as we shall see, is Gr.: let me however only suppose, that as *bummock* signifies only a small hill, it may very naturally take the same derivation with HUMP; meaning any gentle rising, or swelling ground, a small eminence, or protuberance; which, as we shall presently see, is Gr.

HUMOR, ἴμα, ab ἴμα, *humero*, *humido*, *humor*; moisture: Vossius derives *humor* à *χυμος*, *succus*; vel *sanguineus humor*, quem è chylo ventriculi per mesenterium attracto, coquit hepar.

HUMP; ἴβος, *tuber in dorso cameli*; the hump on a camel's back.

HUNGER; ἄνοσ, *vacuus*; Κωαγγία, *vacuum vacuitas*, *fames*, *inedia*; an empty stomach: Casaub. and Junius."

HUNT; Κυνων, *canis*, quasi *buon*; unde *bound*; a dog to hunt with.

HURDLE, Καρδύλη, Εγκαρδύλιμος, *intextus*, *involutus*; hinc *hurdles* sunt crates ex viminibus textus, parietum usum ad includendos homines pedesque præstantes: *wicker work*, being slender twigs woven, entwined, and twisted together: Casaub."

HURL, "see *whirl*: WHIRL, see *hurl*: Skinn."—such satisfaction does the Dr. afford us!—then let us hear Jun. who, tho' he does not refer us to *whirl*, yet as our word *hurl* seems to come from thence, we may trace its etym. thro' that word under its proper art.

HURLY-BURLY, seems to be a reduplication to express the same thing, and may perhaps be derived from *hurl*, or *whirl*, in the sense of *hurry*

and *commotion*: and *burly* may be derived from the Fr. Gall. *brouiller*, by transposition of the letter *r*: or, perhaps both *burly*, and *brouiller*, may be derived from the same root with BROIL, or tumult: Gr. to signify a mighty bustle, a much ado about nothing.

HURRY-SKURRY: either from Συρῆ, *trabo*; to drag along; as Skinner derives it: or else from *curro*; i. e. COURSE: Gr.

HURT: "si Græcus essem," says Skinn. "deflecterem ab Οὐρανῶ, *vulnero*, per epeneth. sc. τῆ ρ, et lenis spiritus in densum mutationem: quoniam tamen nostra, et vicinæ gentes longe majus cum Romanis, quam cum Græcis commercium habuerunt, mallet à Lat. orig. deducere: Italicum enim *urtare* videtur frequentativum verbi *urgere* formatum, sc. ut cætera omnia frequentativa, à supino *urtum*, *ursum*:"—all this is most strictly true;—but, what if the Romans borrowed a great part of their language from the Greeks? and, what if they borrowed this very word *urgere*? and that they did borrow it, is evident from what will be produced under the art. URGE: Gr.

HUS-BAND; "Sax. *huf*, and *band*, q. d. *domus-vinculum*: Skinn."—consequently Gr.

HUSH; Belg. *sus*; *tus*; inde iis *sussen*; *ver-sussen* est *sinistros rumores opprimere silentio*; *celare*; huic *bush* valde simile est illud *huiste*, (or *whist*) quod Chaucerus Festis, p. 485, a, exponit *peace*, and *be still*: Jun."—consequently Gr.: see HIST, or WHIST: Gr.

HUSK, or *shell*: "*busken*, vel *buysken* est diminutivum Teut. *bus*, vel *buys*; *domus*: Jun."—the *busk* being as it were *the house of the grain*; or, as Martinius, quoted by Junius, very properly says, *siliqua sonat quasi domuncula*:—consequently Gr.: see HOUSE: Gr.:—Clef. Voc. 209, supposes it to be Celtic; and derives "*busk* à *cusg*, or *cus-ig*; what forms *the case*, especially of grain:"—but CASE, as we have seen, is Gr.

HUSTINGS: ἴσταλος, *ultimus*, *supremus*; *summa apud Londinenses curia*; the highest court in the city of London: this, however, is not delivered as the absolute root of this word, which bears rather the stamp of our Saxon ancestors; as will be more particularly shewn under that art. in the Sax. Alph.

HUS-WEARD, or "*howsward*; a *hous-keeper*: Verft."—who supposes it to be Sax.:—but both HOUSE, and WARD, are Gr.

HUS-WIFE; evidently compounded of *house*, and *wife*; and consequently Gr.

HUT, according to Skinner, is derived à "Sax. et Fr. Gall. *hutte*; *tugurium*; Teut. *huetle*; *tentorium*, *casa*; à Teut. *hueten*; *custodire*:"

per syncop. fit *cocha*, et inserto *f* (quod veteribus frequens) *cocha*, seu *coxa*.

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 the art. *bat*; and would derive it "à Κευθεν, *occu-*
lere, mutato K in aspiratam;" quasi *beuthein*; *to*
hide; and indeed *to huddle up any thing, is to*
hide it.

HUE, or *color*; perhaps from 'Tω, *irrigo*; *to*
disp. or *moisten in any tinged liquor*: or if, with
 Junius, we write it *hiew*, it may then originate
 from the same root with **VIEW**; viz. Ειδω,
 quasi Ευδω, *video*; *to see*; *the color which strikes*
the sight.

HUE and *cry*, or *buing-cry* } Clel. Way. 73,
HUE and *hack* } says, "Θυα, μαχτο;
to kill; a *buing-cry* being primarily understood
 to signify an *outcry for murder*, in order to raise
 the country on the criminal:"—whenever any
 robbery, says Minshew, is committed, the con-
 stable of the next town is obliged to make pur-
 suit after the offender; and if not found, he
 must give notice to the next constable; and all
 within hearing must make pursuit even to the
 sea-side: the Scots call it *buessum*; which is done
 by blowing a horn, and making an *outcry*; after
 which, if the robber will not yield himself,
 within a time to the king's bailif, he may, when-
 ever taken, be lawfully slain, or hanged up upon

the next tree:—vel *hue*, or, as it is commonly
 written, *hew*, may be derived, according to Junius,
 à Κτω, Κεαζω, *scindo*, *rumpo*; *to cut*, or *break the*
streak of life; tho' the former seems to be more
 preferable.

HUFF: "Belg. *hiighen*; *anbelare*; vel potius
 à Sax. heofen; *elevatus*; quia qui *densum spirant*,
 et magno nisu prostant, scapulas *attollunt*: Skinn."
 —consequently the same with *beave*, *beaven*, *lea-*
ven: Gr.

HUFF a man at play; from the same root;
 viz. "à Teut. *leben*; *tollere*; vel Sax. heofan;
elevare: quia latrunculos, quos abjicimus, prius
 è tabulis *tollimus*: vel à Teut. *hauff*; *cumulus*,
acervus; i. e. latrunculum captivum reliquo la-
 trunculorum *cumulo* reddere: Skinn."—but this
 will be the same with **HEAP**: Gr.

HUGG; "Τγγεμος, Συλλαβη, Σαλαμμοι:
 Hesych. as quoted by Jun." and there is only
 one objection; viz. the difference of pronun-
 ciation: if we only look at them both, the affi-
 nity is great; but since the Greeks pronounced
 γγ, like υγ, as the Latins have always observed
 in Αγγελος, *angelus*, &c. our ancestors, if they had
 attended to this rule, should have wrote it *bung*,
 not *bugg*: however, the similarity of letters is
 remarkable; and the more so, since they signify
 likewise an *embracing*, *comprehending*, *containing*,
laying hands on; *comprehendo*, *complector*, *manum*
alicui injicio.

HUGGER-MUGGER: Skinn. thinks it suffi-
 cient to derive this compound à "Sax. heogan;
 Belg. *buggen*; *observare*:"—(but what connexion,
 or, to use his own word, what allusion he could
 find between those originals, and their deriva-
 tive, must be left to more sagacious etymol.)
 and the Dan. and Swed. *morcker*; *tenebræ*; q. d.
observando, *captando*, vel *querendo*, *tenebras*:"—
 as to the former part of this compound, he had
 already given us that word in the same sense, un-
 der the former art.: and as to the latter, we shall
 plainly deduce that likewise from the Gr. under
 the art. **MURKY**: in the mean time, this ex-
 pression signifies *the doing any thing in a private*,
clandestine, *clancular manner*.

HULK; "Ολλας: Upt."—very short: *navis*
oneraria; a *ship of burden*; ab Όλκη, *onus*, *pondus*;
a weight.

HULL of a ship; either from the foregoing,
 or from the following art.

HULL, shell, or pod: Æol. Φυλλις, pro Θυλλις,
foliis, *sacculus*; *the husk that encloses the seed*:
 Junius derives it ab 'Τλικος, *materialis*.

HUMAN, "Ημων, εμπειρος, Ημοσυνη, εμπειρια,
 ab *intellectu* sic vocatum *hominem* verisimile est:
 If.

If. Voss"—vel ab ὄμῳ, *simul*; quia homo est animal sociale; because man is a social animal.

HUM-BER, quasi *Kymbro*, i. e. *Kymbro*; and consequently takes the same origin with **KYM-BRO Britons**: Gr.

Norb-HUMBER-land: many have supposed, that this county has taken its denomination from its locality; as being situate to the *Norb of the Humber*; but so likewise are the counties of *York, Durham, Westmoreland, and Cumberland*: *Humber* therefore seems rather to take the same origin with **KYM-BRO Britons**: Gr.

HUMBLE, Χαμῆλος, *humilis*; meek and lowly of heart: Β. Χαμας, *bumi*; the ground; brought low, even unto the dust.

HUMIDITY, ἴμα, ab ἴμα, *humectio, humidus*; moist, wet, dewy.

HUMM, Βομβῆω, Βομβος, *bombum edo*; to make a loud buzzing noise.

HUMMOCK; Clcl. Voc. 202, 3, is of opinion, that "*bummock* is derived from *kym*, or *kean*, or *bead*:"—but, according to this deriv. it would take the same root with **KYM-BRO Britons**; which, as we shall see, is Gr.: let me however only suppose, that as *bummock* signifies only a *small hill*, it may very naturally take the same derivation with **HUMP**; meaning any *gentle rising, or swelling ground, a small eminence, or protuberance*; which, as we shall presently see, is Gr.

HUMOR, ἴμα, ab ἴμα, *humectio, humor*; moisture: Vossius derives *humor* à *χυμος, succus*; vel *sanguineus humor*, quem è chylo ventriculi per myenterium attracto, coquit hepar.

HUMP; ἴβος, *tuber in dorso cameli*; the hump on a camel's back.

HUNGER; ἔκενος, *vacuus*; Κωαγγια, *vacuum vacuitas, fames, inedia*; an empty stomach: Casaub. and Junius."

HUNT; κυων, *canis*, quasi *huon*; unde *bound*; a dog to hunt with.

HURDLE, "Καρδύλη, Εγκυκαρδύλημενος, *intextus, involutus*; hinc *burdles* sunt crates ex viminibus textus, parietum usum ad includendos homines pedesque præstantes: *wicker work, being slender twigs woven, entwined, and twisted together*: Casaub."

HURL, "see *whirl*: **WHIRL**, see *hurl*: Skinn."—such satisfaction does the Dr. afford us!—then let us hear Jun. who, tho' he does not refer us to *whirl*, yet as our word *hurl* seems to come from thence, we may trace its etym. thro' that word under its proper art.

HURLY-BURLY, seems to be a reduplication to express the same thing, and may perhaps be derived from *hurl*, or *whirl*, in the sense of *hurry*

and *commotion*: and *burly* may be derived from the Fr. Gall. *brouiller*, by transposition of the letter *r*: or, perhaps both *burly*, and *brouiller*, may be derived from the same root with **BROIL**, or *tumult*: Gr. to signify a *mighty bustle, a much ado about nothing*.

HURRY-SKURRY: either from Συρῶ, *trabo*; to drag along; as Skinner derives it: or else from *curro*; i. e. **COURSE**: Gr.

HURT: "si Græcus essem," says Skinn. "deflecterem ab Ουσαν, *vulnero*, per epenth. sc. τῷ τ, et lenis spiritus in densum mutationem: quoniam tamen nostra, et vicinæ gentes longe majus cum Romanis, quam cum Græcis commercium habuerunt, mallem à Lat. orig. deducere: Italicum enim *urtare* videtur frequentativum verbi *urgere* formatum, sc. ut cætera omnia frequentativa, à supino *urtum, ursum*:"—all this is most strictly true;—but, what if the Romans borrowed a great part of their language from the Greeks? and, what if they borrowed this very word *urgere*? and that they did borrow it, is evident from what will be produced under the art. **URGE**: Gr.

HUS-BAND; "Sax. *hur*, and *band*, q. d. *domus-vinculum*: Skinn."—consequently Gr.

HUSH; "Belg. *sus*; *tus*; inde iis *sussen*; *ver-sussen* est *sinistros rumores opprimere silentio*; *celare*; huic *bush* valde simile est illud *huiste*, (or *wibst*) quod Chaucerus *Festis*, p. 485, a, exponit *peace, and be still*: Jun."—consequently Gr.: see **HIST**, or **WHIST**: Gr.

HUSK, or *shell*: "*busken, vel buyken* est diminutivum Teut. *bus*, vel *buys*; *domus*: Jun."—the *busk* being as it were *the house of the grain*; or, as Martinius, quoted by Junius, very properly says, *filiqua sonat quasi domuncula*:—consequently Gr.: see **HOUSE**: Gr.:—Clcl. Voc. 209, supposes it to be Celtic; and derives "*busk* à *cusg*, or *cus-ig*; what forms *the case*, especially of grain:"—but **CASE**, as we have seen, is Gr.

HUSTINGS: ἴσταλος, *ultimus, supremus, summa apud Londinenses curia*; the highest court in the city of London: this, however, is not delivered as the absolute root of this word, which bears rather the stamp of our Saxon ancestors; as will be more particularly shewn under that art. in the Sax. Alph.

HUS-WEARD, or "*howsward*; a *hows-keeper*: Verft."—who supposes it to be Sax.:—but both **HOUSE**, and **WARD**, are Gr.

HUS-WIFE; evidently compounded of *house*, and *wife*; and consequently Gr.

HUT, according to Skinner, is derived à "Sax. et Fr. Gall. *hutte*; *tugurium*; Teut. *hutte*; *tentorium, casa*; à Teut. *hueten*; *custodire*:"

—however, the Dr. is so gracious as to permit that it alludes to the “Gr. Κίλις, *civitas* (which by the way is a mistake of the press for *cavitas*) *cavus sinus*; ut et Κοίτη, *cubile*; Κοίτων, *cubiculum*.” —but still the Dr. is not happy in this deriv.—and we might rather suppose, with Lye, that “our word *but* is derived from the Belg. *butte*, or the Iceland. *bydda*: et ita dicitur, ait Kilianus, à *regendo*, sive *protegerendo*, quod Teut. est *boeden*, *bueden*.”—all which most evidently shews, that every thing, which has been here advanced, ought to be referred to the same etym. with our words *bidden*, and *bide*; a *but* being a hovel to *bide* themselves in; and ought to be traced up to *Κυθαιν*, as we have already seen under the art. **HIDE**: Gr.

HUTCH-POT, sometimes written, and pronounced *bodge-podge*; and sometimes *botch-potch*; but is undoubtedly derived “à vocabulo merè Teut.” says Jun. “siquidem *buts-pot* Belgis denotat varia eduliorum genera, minutim conscissa, atque in copioso jure ita cocta, ut crebrâ ferventis ollæ succussione mutuo sibi misceantur: *butsen* enim, vel *butselen*, Belgis est, *quatere*, *concutere*.”—from hence the French, those common de-formers of every language, have changed the word *butsen* into *boche*; and we, in order to improve it still farther, must write it *bodge*, or *botch*: from this Teut. *butsen*, are derived likewise both *bitch*, and *bustle*: so that *butch-pot* signifies *bitch*, or *bustle-pot*, i. e. the ingredients must all be well mixt together by *bitching*, *butching*, *bustling*, or *shaking the pot* in which they are boiled, or rather stewed: so that *butsen*, *bustle*, *butch*, *botch*, *bodge*, *bitch*, and *bit*, are all but deviations from *iētus*, ab *ico*, *icere*; i. e. ab Εἶκα, perf. ἴημι, *mitto*, unde *Ἡμα*, *missile jaculum*, a weapon to give a *blow*, *stroke*, *impression*, or *motion*: **POT** likewise is Gr.

HUZZA, Αἰῶ, Αἰῶσαι, *clamo*, *resono*, *boo*; to *barwl*, to *bellow*, or to *shout aloud*: Hom. Ἰ. Π. 566, Δεινον αἰσάντες, *borrendum clamantes*; *shouting dreadfully to battle*: we *buzza* for joy; but still it conveys the idea of making a *loud noise*.

HYACINTH; “Ἰακινθός, *an herb*, and a *precious stone*: Nug.”—it is rather a *flower*;—the precious stone is commonly called a *jacinth*; and is of a fine violet color.

HYADES; Ἰαδες, ἀπο τῶν ὕεν, *pluviam efficere*, à *pluendo*: the seven stars on the nose of *Taurus*, which rise generally with *wet* weather; “quas Græci *pluvio* nomine *hyades* appellat ab Ἰω, *pluo*; non ut Latini putaverunt, qui *fulculas* vocaverunt ab Ἰς, *sus*: Voss.”

HYÆNA; Ἰαινα, *hyæna*, quasi *porcella*; quòd dorsum ei *setis* tanquam *suillis* rigeat: a wild beast, with a *bristly back* and *mane*, like a *boar*.

HYALINE; Ἰαλίος, *hyalinus*; a *glassy*, or *bright color*; *transparent*; R. Ἰαλός, *vitrum*; *glass*.

HYBERNAL; Χειμων, vel Χειμας, *hyems*, *hyemalis*; unde *hybernus*; *winterty*, *rainsy*, and *rough*.

HYDRA; Ἰδωρ, Ἰδρα, *hydra*, *serpens aquaticus*; a *water-snake*.

HYDR-AULICS: Ἰδραυλος, *hydraulica organa*; *musical instruments*, or *organs*, *that play by water-works*: R. Ἰδωρ, *aqua*; Αὐλος, *tibia*; a *pipe*.

HYDRO-GRAPHY; “Ἰδρογραφία: R. Ἰδωρ, *water*; et Γραφω, *to write*: Nug.”

HYDRO-MANCY; Ἰδρομαντις, *hydromantia*; *qui*, vel *quæ ex aquâ prædicit futura*; a *divination by water*: R. Ἰδωρ, *aqua*; *water*; and Μαντις, a *foreteller*: jocularly a *water-doctor*.

HYDRO-MEL, “Ἰδρο-μελι, *hydromeli*; *aqua mulsæ* genus ex imbre purissimo, et melle temperatum, et jam vetustate vini saporem referens; *water mixt with honey*: R. Ἰδωρ, *water*; and Μελι, *honey*: Nug.”—a kind of *mead*, or *metbeglin*.

HYDRO-PHOBY; Ἰδρο-φοβία, *hydrophobia*; *the dread of water*; which happens to those, who are bitten by a *mad dog*, and to the *mad dog* himself: R. Ἰδωρ, *aqua*; *water*; and Φοβος, *metus*; *dread*.

HYDROPICAL: “Ἰδρωπικος, (it should have been printed Ἰδροπικος) *hydropicus*; from Ἰδρωψ, *the dropsy*: R. Ἰδωρ, and οπτομαι, *to see*; ωψ, gen. ωπος, *the eye*: Nug.”—what a wonderful disorder! the Dr. was certainly no physician, by his having placed the seat of *the dropsy in the eye*!—and yet Vossius gives the same definition; nam Ἰδωρ, *aqua*; ωψ, *adspectus*, vel etiam *oculi*.

HYDRO-STATICS, Ἰδρωστατική, *hydrostatice*; the science of liquids, or fluids, particularly the art of *weighing bodies in water*:—it is remarkable, that neither Hederic, Littleton, Ainsw. Minsh. nor any other etymologist, should give us this word; and yet they all have Ἰδωρ, *aqua*; *water*; et Στατικός, Στατική, *statica*, *scientia ponderum*; *statics*; *the knowledge of weights*:—so that it looks as if that branch of philosophy had been discovered since their times:—which is scarce possible to suppose.

HYE-away; “Sax. hrgan; *contendere*; *festinare*: vel hiegan; *motiri*, *miti*; vel à Teut. eilen; Fr. Theotisc. *ilen*, *iilen*; *festinare*; quod suo more, Fr. Jun. deflectit ab Εἰλεῖν: alludit et Gr. Κω, eo: Skinn.”

HYEMAL, Ἰω, *humeo*, *humidus*; Εἰμας: vel potius à Χειμων, vel Χειμας, *hyems*; *wet*, *rainsy*, *winttry* *season*.

HYGRO-METER; Ἰγρομετρον, *hygrometer*; a *scale to measure moisture*: R. Ἰγρος, *humidus*; et μετρον, *mensura*:—neither will the lexicons, or dictionaries afford us this word.

HYLLE

HYLLE; “*a bil*: Verft.”—who fupposes it to be Sax.:—but **HILL** is Gr.

HYMEN; Ἕμνος, *Hymen*; *the god of marriage*.

HYMN; “Ἕμνος, *hymnus*: R. ἴδω, *to fing*: ἕμνος, *the fame*: Nug.”—*carmen in honorem Dei*; a psalm fung in praise of the Deity: quibusdam placet dictum ἀπο τῷ Ὁμοῦ ναίων:—but ναίων signifies *habitare, incolere*.

HYPER-BOLE; ὑπερβολή, *hyperbole*; *exsuperatio, exsuperantia*; *past all likelihood of credit, or belief*: R. ὑπερ, et βαλλω.

HYPER-BOREAN; ὑπερβορείος, *hyperboreus*; *superborealis*; et *super aquilonaris*; *far Northern regions*: R. ὑπερ, et βορέας, *Boreas*.

HYPER-CRITIC; ὑπερκριτικός, *hypercriticus*; *a prodigious deep critic*: R. ὑπερ, et κρίσις, i. e. κρίσις, *judex*; ἢ κρίνω, *judico*; *to judge*.

HYPH-EN; ὑφεν, *una, uniendo, hyphen*; a short line between two words, to unite them in one: R. ὑφ, vel ὑπο, et εν, *unum*; *in one*.

HYPO-CHONDRICAL; ὑποχονδριακός, *ad hypochondrii inflammationem pertinens*; *an inflammation in the side, or that part of the belly under the short ribs*: R. ὑπο, et χονδρός, *cartilago*; *a cartilage*.

HYPO-CRISY; “ὑποκρίσις, *disimulation, pretending, deceiving*: R. κρίνω, *to discern*; *to judge*: ὑποκρίνομαι, *to feign*: Nug.”

HYPO-STATICAL; ὑποστατικός, *hypostasis, substantia, personalis*; *a person in the blessed Trinity*: R. ὑφίστημι, *subsisto*.

HYPO-TENUSE; ὑποτέμνω, *hypotenusa, subtendo*; *the line drawn under the arch of a circle, apud geom.*” say Litt. and Ainsw.—but no geometrician would admit of this, as a good definition; for this expresses only *the chord of an arch*; whereas the *hypotenuse* is that line which *subtends* the two angles of a triangle.

HYPO-THESIS; ὑποθεσις, *hypothesis*; *basis alicui rei supposita*; *a philosophical subject*: ὑποτιθεῖμι, *pono*; *a proposition, laid down as a principle in philosophy*.

HYRED, “*a lineage, a familie*: Verft.”—perhaps the good old gentleman meant our word *beir*; *a lineal successor*: if so, it is Gr.

HYSSOP, “ὑσσωπος, *hyssopus*; *the herb hyssop*; quasi ὕσμενον, (it should have been ὕμενον) ἐπι τὸν ὠπα, *whicb spreads, or casts its odor even to the eyes*: R. ἴω, ὕσω, *pluo*; and ὀπτομαι, *to see*, ὠψ, ὀπος; (it should have been ὠπος) *the eye*: Nug.”—this is a very extraordinary deriv.; nor can I find a better, unless the reader will please to accept of the following from Minshew; ὕμενον, *pro χυνομενον ἐπι τὸν ὠπα, auxiliatur oculis*; *it helps the sight*; or *makes an excellent eye-water*.

HYSTERICs, ὑστερικαὶ γυναίκες, Ὑστερα, *uterus*,

matrix, hysterica; *the womb*; and *women that are troubled with fits of the mother*.

HYSTERON-PROTERON, Ὑστερον-προτερον, *hysteron-proteron*; a method in writing, when *the latter article is placed before the former*; or, as we say, *the cart before the horse*; as in this expression, ——— moriamur, et in media arma ruamus:

Let’s die, and rush into the fight. Æn. II. 353.

I and J.

I *Myself*; “Εγω, *ego*; Ital. *io*: Upt.”
JACENT, Ιακω, Ιακωω, *jaceo*; *to lye along, or near*.

JACK, *a fish*; “forte à Lat. *jaculum*; ut *pike, et pickerel*, à nostro *pike*; *sarissa*; sc. à longiori corporis figurâ *jaculi, seu bastæ simili*: vel, quod eodem fere redit, quod instar *jaculi magno impetu, et velocissime se demittit, et quasi torquet, et vibrat*: Skinn.”—and so far the Dr. is right; —but *jaculum* is Gr.; as will be seen under the art. **JAVELIN**: Gr.

JACK, *a diminutive of John*; Ιωαννης, *Joannes*; Gall. *Jannot, vel Janequin*; Ital. *Gianicco*; unde *Jacky, and Jack*:—it is remarkable, however, that this word *Jack* should be a diminutive of *John*, when it would have been more properly applied to *James*, i. e. Ιακωβος, *Jacobus, Jacque, Jack*, for *Jemmy*, not *Johnny*: but custom has affixed it to *John*.

JACKANAPES: none of our etym. will help us to the explan. of this word, or rather expression; perhaps it may be only a contraction of *Jack-an-ape-is*:—consequently Gr.

JACK-DAW } “à nostro *Jack ὑπο-*
JACK, to draw off boots } *κορισίω τῷ Joannes:*
JACK, to roast meat with } q. d. *Joannes-daw,*
Joannes-ocrea; Joannes-lixia; quâ ratione etiam Italis Longobardis postremus *jack to roast with, Martino* appellatur, *Mr. Martin*: eadem ratione et *lignum bifurcatum, cujus ope ocreas detrahimus, etiam boot-jack* appellamus, quia vices *mediastini alioqui ocreas detrahuri* supplet: Skinn.”—all this will be granted: only the Dr. should have told us how *Jack* came to be ὑποκοριστικός, τῷ Joannis: perhaps, according to the old adage, he thought that

Jack, or John

Is all one:

but we have seen, in the foregoing art. how it is possible that *Jack* may be derived from *James*.

JACKET; “Belg. *jack*; *lorica, thorax*; Fr. Gall. *jaque*; Ital. *giacco di maglia*; Hisp. *jacu, vel jaca de malli*; *tunica ferrea reticulata*; *a coat of mail*: quid si omnia à Lat. *sagum*: Skinn.”

—and what could the Dr. mean by that? let us hope it was not offered as a deriv. — Janius writes it *jacket*, vel *kassock*; and then says *jaque*, *casaque*; *giacco*, *casaco*; *jaca*, *casaca*: Belg. *jacke*, *kajake*, *kafacke* Græcum est *Καως*, *casa*, quod hic non domum, sed *vestem* significat; prorsus ut *vestum* nunc ad ædificia, nunc ad *rem vestiarum* referri potest: ab hoc itaque *Καως*, est *casa*, *kafacke*, pro quo etiam *kajacke*, et per aphær. *jacke* dicimus; unde *jacket*.

JAIL: common orthogr. writes it *goal*; in which case it may be derived à *Κοιλων*, *cavus*, *cavitas*; a *bolton* cell, or *prison hole*: but it might be much better to attend to Clel. Way. 32, where he says, “*jail* is the confinement of *the ray*, quasi *ray-l*; or from *y-ey-ul*, or *y-ow-ul*; *the wooden cage of the law*, substituted to *the ray*; which was only a circle, drawn with a wand round the delinquent:”—but now all is Gr.; for *ray* descends à *ῥα-βδος*, *ra-dius*; *the rod*, *staff*, or *wand*, with which the circle was drawn: *ey*, *ley*, *lex*; *ow*, *aw*, *law*, all descend à *λε-γω*, *dico*, *jus dicere*: and *ul* is evidently descended ab *ύλ-η*, *syl-va*, *syl-vestris*; *wood*, *wooden*.

JAKES: Minsh. Skinn. and Lye could find that this word was deduced from the Lat. *caecare*: and Sax. *cac-hure*, *latrina*, *sentina*; but none of them could see that both the Lat. and Sax. were deduced from the Gr. *Κακωω*, signifying the same action.

JAMBES, Jun. and Skinn. with the addition of Lye, have derived this word à Fr. Gall. *jambes*, and *jambages*; Ital. *gambe*; Hisp. *jambas*; all which they have properly explained by *antæ*, *ostiorum latera*, *antepagmenta*; q. d. *tibiæ*, vel *pedes domus*: after which, the Dr. refers us to *gammon*; and Lye is so far pleased with that deriv. as to say, “*Skinnerus non incommodè derivare videtur ab hamm; poples*:”—but with submission to both these gentlemen, it might be better to derive our word *jambes* ab *Αιβαν*, which Hesych. explains by *θυρα*, *janua*; a *door*; i. e. a *door-post*, or *door-stall*, to which the hinges are fastened on one post, and into which the bolt or lock shoots on the other post; and these two posts are called *the jambes*, or *upright door-posts*.

IAMBICS, *ιαμβος*, *iambus*; *pes metricus*; a *measure in poetry*, having the first syllable short, and the next long.

JANGLE: “*mihi Anglis a jangling fellow videtur dici petituriens*; i. e. importunè discurrens, atque incessanter alios obtundens hoc aut illud petendo; à Teut. *jancken*, catellorum instar gannire, et veluti per *ejulatum blandiri*: Jun.”—by all which it seems as if *jangle*, and *jingle*, or *gingle*, were derived from the same root: Gr.

JANITOR, *Αιβαν*, *θυρα*, Hesych. *janua*, *janitor*; *door-keeper*; *porter*.

JANNOCK: “*nescio an à gbe-nood; necessitas*; q. d. *brood van gbe-nood*; *panis necessitatis*, *panis avenacei genus*, quo, præ inopid meliorum granorum, vulgus vescitur: Skinn. and Lye.”—but NEED is Gr.

JANUARY, *Αιβαν*, *θυρα*, *Janua*, *Januarius*; quòd sit quasi *Janua* cæteris mensibus; *primus nempe Jani mensis*—this is not strictly true, according to the Roman method of computing the year; for they began in *March*:—however, it is certain *January* is derived from *Janua*:

causam nunc disce figuræ;

Jam tamen hanc aliquà tu quoque parte vides:
Omnes habet geminas hinc atque hinc *Janus*
frontes,

E quibus, hæc populum spectat, at illa *Larem*.

Fasti. I. 133.

but Vossius derives *Janus* à *Χαινω*, *bisco*, *debisco*: and says nothing farther:—since this month undoubtedly received its name from *Janua*, or *Janus*, let us endeavour to trace the deriv. of that word:—Clel. Voc. 133, n, tells us, that “*Janus* originates ab *y-ban*, or *i-an*; *the year*: *Janu-ar-ius*; *the head of the year*, or *spring*.”—and in p. 171, he likewise tells us, that “*an*, or *ant* signifies *the head*,” and this, he thinks, “gave origin to the Greek word *Αθ-ος*, which, on tracing into the elementary language, presents clearly the sense of *head*, or *termination of the stem*:”—so that *Αθ-ος* *Eaq*, is *i-an*, *y-ear*, *Jan-u-ar-ius*, *January*, *the beginning*, or *head of the year*:—consequently must be either Gr. or Celt.

JAR, or *vase*; “*nescio an à Χοαριον*, hoc à *Xon*, *inferiæ*, *exequiæ*; sc. vase quo liquor funebris, puta melicratum, lac, vel vinum, omnia mixta in mortui sepulchrum more ethnico olim effundebantur: utrumque à *Xew*, *fundo*: Skinn.”

JARR, or *quarrel*: Minsevus, Jun. Skinn. and Lye, have derived this word from every language but the Gr.; whereas, if the Northern words, as they all acknowledge, are derived from *garrio*; then *garrio*, as Vossius observes, “omnino est à *Γαρρω*, converso *v* in *i*, quomodo à *φωω*, *fo*; *λυγος*, *ligo*, &c. est autem *Γαρρω*, Dor. pro *Γηρω*, quod Hesych. exponit *φωνη*, *λεγω*, *φθγγω*, est à *Γηρως*, quod notat *φωνη* apud Hom. II. Δ. *ay* *loud noise*, or *disturbance*.”

JARGON: from the same root: Gr.

JASMIN; “*Ιασμος*, vel *Ιασμινον μυρον*, dicebatur olim *unguenti genus* in Perside confectum: Jun.”—a flowering shrub, commonly called *jeffamin*.

JASON, “*Ιασωω*, *Jason*, i. e. *sanaturus*: R. *Ιαω*, *ω*: *to cure*: Nug.”

JASPER,

JASPER, “*Ἰασπίς, jaspis, gemma; a precious stone: Nug.*”

JAVELIN, “*Ἐκβολή, vel ab Ἐιακᾶ, præterterito verbi Ἰημι, unde Ἰακω, jacio; unde jaculum: Voff.*” *a dart, or spear; to hurl, cast, or throw.*

JAUNDICE: all the etymol. allow this word to be derived “à Fr. Gall. *jaulnisse, jaulne, flavus; à Lat. voce labentis imperii galbicus: Jun. Skinn. &c.*”—but *galbicus* is descended from *galbus*; and *galbus* ab Ἀλβος, *albus*; which is *white*; but *jaundice* is derived à Γλαυκος, *glaucus, flavus, cæsius, caruleus; a greenish blue, inclined to yellow.*

JAUNT; Ἀΐα, *ante*; unde “*Ital. inanti, pro inanxi; ante, prorsum; q. d. inantare; eliso sc. a; gradum promoveret: Skinn.*” *to take an agreeable trip; to go abroad.*

JAW; “*Ἢῖον, maxilla: Casaub. and Jun.*” vel à Γενυς, *gena; the cheek*:—but the deriv. of *H. Voff.* is far more preferable, who deduces *fauces*, à Βωκῆς, *Βωκῆς, à Βοῶν*: unde et *vox, Βωξ, vox faucibus hæsit*: Skinner supposes it to be derived à Sax. *zeagl; maxilla*; and then quotes his friend Th. Henlb. who, “*monet scriptum esse antiquis cbarves; quod si ita sit, palam est ortum esse à verbo to CHAW: (a word which Skinn. has omitted;)* and Lye says, “*vide tamen an non huc faciat Hib. giall; quo maxilla denotatur.*”

JAY; Skinner quotes Junius for deriving “*a jay from Χαῖνω, vel à Γαιω, glorior, exulto: (—but, in the first place, my edition of Junius has no such art. as a jay, or bird: but the article “gay, or, as he writes it, gai, he has derived à Χαῖος, quod Hesych. et Suid. exp. αγαθος, bonus, probus; nisi malis derivare à Γαιω, superbio, effror:—this evidently belongs to gaitty, or gaudy; and the bird likewise may be derived from the same root, on account of the gaitty of its plumage, particularly of its wings: unless jay may be derived à Γα-ρωω, Dor. pro Γη-ρωω, sono; from its loud, and chattering noise.*

IBIS; Ἰβίς; *ibis, avis Ægyptia serpentes devorans; an Egyptian bird, resembling a stork:—but probably ibis itself is no Greek word.*

ICE-bone; from the common manner of writing this word, it would be impossible to conceive its meaning: etymology therefore will help us to correct the orthogr.; and by correcting it, discover the true meaning: see *ISCH-bone: Gr.*

ICHNEUMON, Ἰχνευμων, *ichneumon; quasi investigator crocodili; a rat of Egypt, about the size of a cat, which steals into the crocodile’s mouth while he sleeps; and then, by eating his bowels, kills him:—neither can this word be purely Gr.*

ICHNO-GRAPHY, Ἰχνογραφία, *ichnographia,*

descriptio operis futuri; a plan, or draught of a future building, garden, &c.

ICHOR; Ἰχωρ, *sanies, tabum, proprie deorum, secundum Hom.*

Ἰχωρ, οἷος περ τε βεε μακαρισσι θεοισιν

Ichor, qualis nempe fuit beatis diis:

An ichor clear, as goddesses might shed.

Il. E. 340.

ICHTHYO-LOGY, Ἰχθυολογία, *ichthyologia; a treatise on fishes: R. Ἰχθυς, piscis; a fish; and Λογος, sermo; a treatise.*

ICHTHYO-PHAGY, Ἰχθυοφαγος, *ichthyophagus; qui pisces comedit; one who lives upon fish; a fish-eater: Ἰχθυς, et Φαγω, edo; to eat.*

IDEA, “*Ἰδέα, idea: R. Εἶδω, video; to see, to know: Nug.*”—*the first form, or notion of a thing subsisting in the mind.*

IDENTITY: Ος, *is, isdem, quasi idem; the same personality, or being.*

I-DES, Εἰς-δυω, unde *Hetruscum iduo; hinc idus, unum, ibus: dies decimus quintus mensis, Martii, Maii, Julii, et Octobris; in reliquis decimus tertius; dies qui dividit mensem; nam iduare apud Hetruscos signat dividere; to divide the month into two equal parts; the ides therefore might properly be called mid-month-day.*

IDIOM, Ἰδιωμα, *idioma, proprietates linguæ; propriety of language; the peculiarity, or genius of a tongue: R. Ἰδιος, peculiaris, proprius.*

IDIOT; “*Ἰδιώτης, idiota; foolish, simple: R. Ἰδιος, peculiaris: Nug.*”—*peculiar, sui generis; as if a fool were of a species by himself.*

IDLE: “*perhaps from Εἰδωλον, idolum, vanum quid, res nibili: vel ab Ἀθλιος, miser: Upt.*”—*neither of these deriv. is so good, as with Casaub. Jun. and Skinn. to derive idle ab Ἰθλος, nugæ, loquacitas; a trifling, insignificant prater; one who does nothing but talk.*

IDOL: “*Εἰδωλον, idolum: R. Εἶδω, video: Nug.*”—*quia in idolo quodammodo videmus cujus est imago: Voff.*” *Εἶδος, species, forma; a visible representation.*

IDO-LATRY, “*Εἰδωλολατρεία, idololatria: Εἰδωλον, and Λατρεία, a Heathenish worship of images: R. Λατρεῖς, ἰος, servant, slave, hired workman: Nug.*”

IDYLL, Εἰδυλλιον, *idyllium, paruum poema; diminut. ab Εἶδος, forma, genus; as we may call it a little trifle, an essay.*

JEALOUSY, “*Ζηλωω, Ζηλωσω, zelotypus sum; by changing Z, in J; so from Ζευ-πάτης, Jupiter; Ζευγος, jugum, &c. Upt.*”—*fearful, lest another should obtain the favor we are seeking; a rivalship.*

JEER; “*Γωριωω, subsanno, irrideo; to joke, make a mock of: Casaub.*”—vel à Γηρωω, *garrus, to laugh at any body.*

JEJUNE,

JEJUNE, *Iνew, κενωω, vacuo, vacuus sum*; unde *jejunus*; *fasting, meagre, crude, and immature.*

JELLY; from whence this orthogr. could be deduced, is not easy to imagine; since even the French write it *gelée*; evidently derived à *Γελα, gelu*; *Γελαυδρον, ψυχρον, frigidum*; *cold*:—though there is another deriv. in Skinn. which seems to give some countenance to our orthogr. viz. *jelly*, q. d. *jus gelatum*; i. e. *coagulatum, seu concretum*: (à *gelu*, derived as above) so that there is some probability of its being right.

JEO-FAILE; “Gall. *j'ay failli*; *ego lapsus sum, defessus aliquis actionis*: Skinn.” *labor in vain*:—consequently Gr.: see FAIL: Gr.

JEO-PERDY; commonly written; and pronounced *jeopardy*; but derived à *Περω, perdo*; not *pardo*; unde Fr. Gall. *j'ay perdu*, verbatim *perdidi*: Skinn.” vel ut doct. Th. Hensh. placet, q. d. *jeu perdu*; *a lost game, a hazard.*

JERKIN: “Sax. *cýrcel-kin*; *tunica*: Skinn.” who then refers us to “*kertle*: credo à verbo *to gird*; quia *tunica accingi olim solebat*,” and *gird*, he himself acknowledges, may be derived “à Lat. *gyrus, gyrare*, i. e. à *Γυρος, Γυρω, gyro*; *to encircle, or surround*.”

IERNE; *Hibernia, Hiber, Hiver, Iver*, all expressing *the West, and Western-land, or Ireland*; as Clel. Voc. 189, acknowledges, and supposes them all to be Celt.; but will undoubtedly take the same deriv. with EVE, or EVENING: Gr.; for the reasons given under that art.

JESSES; “Gall. *getz*; Ital. *geti, getti*; *lemnisci accipitrum*: Jun.”—the small leather thongs, hanging at the legs of hawks, to which the ver-vails are fastened; and therefore very probably are derived from *Γεῦλα, intestina*; because at first they might have been made of *cat-gut*: Shakespear has finely introduced this word *jesses* in that soliloquy of *Othello*; Act III. sc. 6, where, in the first workings of his jealousy against *Desdemona*, he says,

————— If I prove her haggard,

Though that her *jesses* were my dear *heart-strings*,
I'd whistle her off, and let her down the wind

To prey at fortune. —————

the whole passage is an allusion to terms in falconry, and signify, that if he should be able to prove his wife false (as *Iago* had suggested to him) then, though the *bonds of wedlock*, which united her to him, were his most tender *cords of affection*, his very *dear heart-strings*, yet would he turn her off, as the falconer does his hawk, and let her go down the wind for ever, to prey at fortune on other credulous fools, who might fall in her way, and be deluded by her, as he now supposes himself had been.

JEST: since all our etymol. allow it may be derived à *gestus, et gesticulari*, they ought to have traced those words, as we have already seen them, under the art. GESTICULATION: Gr.

JET, *Γαγάτης, gagate*; vel *Αγάτης, agate, or jet.*

JETSON; “*sunt merces increbrescente tempestate è navi projectæ, fluctibusque in terram ejectæ*; quæ ad thalassiararcham pertinent: vox Hybrida est à Gall. *jetter*; à *jacio, ejicio*; et Sax. *sund*; *mare*: Jun.”—but why did he stop there? this is not the ultimate deriv. of this word; for *jacio, ejicio, and projicio*, are all derived ab *Ειαα, Iw, Iwι, mitto, jacio*; *to send forth, hurl, or cast away*: and *sund* is Gr.: see SOUNDING-line: Gr.

JETT of water; from the foregoing root: *to cast up water to any height.*

JEWEL; *Ίγν, jocus, jocalia*; “*quibuscum sceminæ ludere amant*; i. e. *quibus delectantur*: Skinn.” ornaments with which women are pleased.

IF; “*Ειπερ, Ei, fi, sicubi*; *if, since*: Jun.”

IGNIS-FATUUS; *Γιγνομαι, nascor*; quia elementalibus ignis *ingenitus omnibus*; quasi *gignitus, and gigniferous*; unde *ignis, fire*; and *fatuus* likewise is Gr.; *an igneous meteor, seen in moist places, and generally called WILL with a wisp*: Gr.

IG-NOMINY; *Ονομα, nomen*; *a name, title, or note of disgrace*, prefixed to a man's name, by the censor: or else it may be derived à *Γινωσκω, γγνω, a person of notorious, known, or infamous character.*

IG-NORANCE; *Αγνοια, Αγνωος, ignorantia*; *unknowing*; *Αγνωριζαν, agnosco, cognosco, ignosco*; *ignorant*:—it is something remarkable, that when the Greeks said *Αγνωος*, and *Αγνοια*, the Romans should say both *gnarus, gnariter*; *ignarus, and ignoro, ignorans*;—we have followed both.

JIFFELLING-fellow, seems to be a contraction of *j'ay failli*:—consequently Gr.: see JEO-FAILE: Gr.

IL-CHESTER; “*il, beil, al, cal, bal*, are all significant of *school, or college*,” says Clel. Voc. 70:—consequently seem to be derived ab *Αυλ-η, aul-a*; *a ball, or college*: CHESTER likewise is Gr.

ILIAC; *Ιλυς, lutum, cœnum*; *ilia, iliacus*; *mud, dirt*; *the bowels: iliaca passio*; *the colic, or twisting of the bowels, so as to cause a stoppage.*

ILIAD, *Ιλιας, Ιλιαδος*, prius Homeri poemâ, quod *de rebus agit Iliacis*; *the Iliad, or first poem of Homer, because it treats of the siege of Troy, or Ilium.*

ILKIN; “Sax. *ælc, ilk*; *quilibet*; *whosoever, any one*: Ray.”—but it seems to be Gr.: see WHICH, and WHILK: Gr.

I'LL, a contraction of *I will*:—consequently Gr.

IL-LABORATE:

IL-LABORATE: see **E-LABORATE**, or rather **LABOR**: Gr.:—We have many other words in our language, beginning with the prepositions **IL**, **IM**, **IN**, **IR**; which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

IL-LICIT, Λιζω, *law, sine*, vel à Λιγω, *lego*; unde *lex, liceo, licet, illicitus*; *unlawful*: *il* is neg.

IL-LUSION, Αιδιζω, *ludo, illusio*; *a mocking, scorn, deriding*: *il* is aug.

IMAGE } “Εἰγμα, transposed to *imago*:
IMAGINATION } R. Εἶμα, *to resemble*: Nug.”
—there is another deriv. by Voss. de Permut. lit. viz. *imago, quasi imitago, ab imitor*; à Μιμουμαι.

IM-BECILLITY; Ηλεκμος, *bellum*; *war*; *imbellis, imbecillitas, weakness*; *of an unwarlike disposition*: *im* is neg.

IM-BELLISH, Ηβαλος, *καλός, bellus, bonus, bonus*; *good, beautiful, handsome*; and here used to signify *to deck, grace, beautify, and adorn*: *im* is aug.

IM-BUE, Βυω, *impleo*; *to fill*: *im* is aug.

IMITATION, Μιμουμαι, *imitator, imitatio*; *a mimicking, wacking, representing, and resembling*.

IM-MANITY, Μανος, *mollis*: Εμμανος, *furibundus, Μανικουμαι, insanis*; *furious, mad, cruel*: *im* is both neg. and aug.

IM-MERGE; Μυγω, *fluo*; unde *mare*; *the sea*; unde *mergo*; *immergo*; *to dip, or plunge under, or into water*: *im* is aug.

IM-MINENT; Μναι, *minuo*; *minor, mina, diminutions*; *threatening immediate danger*: *im* is aug.

IM-MOLATION; Μυλα, *mola*; *immolatio*; *a sacrifice, or offering*; generally of *flour, meal, or ground corn*: *im* is aug.

IM-MUNITY; μνυς, *officium*; *vacuus à munere, immunitas*; *exemption*; *freedom from duty, office, expence*: *im* is neg.: see **MUNERATION**: Gr.

IMP, or *scion*; Εμφου, *ingenero, inserto*; Cymtræis *imp* est *furculus*; *impio, inoculare, inserere*: Casaub. and Skinn.” R. Φω, *scio, nascor*; *to ingraft, inoculate, insert a young scion*: and also hence is used the term in falconry, *to imp a hawk's wing*; i. e. *to mend her broken feathers*.

IMP, or *spirit*: Skinner supposes it to be only contracted à Lat. *impus*; or perhaps from *impurus*: but in both cases it would be Gr.:—Ciel. Way. 46, with great justness, supposes that “*imp* is derived ab Αψ-ιμ-ος, *animus, quasi an-EMP, an-imp, or spirit*.”

IM-PARE, “Αρπαγος, pro Ακαρπος, *mutilatus, claudus, lesus*: Casaub.” *hurt, mutilated, lame, injured*: *im* is neg.

IM-PARLANCE; “Cowell *lingua fori Romani exponit petitionem induciarum*; ubi sc. alter litigantium alium diem petit; à Gall. ant. *em-parler, olim, ni fallor, intercedere*: Skinn.”—but *parler* is Gr. see **PARLIAMENT**: Gr.

IM-PARI-SYLLABIC: Παρα-συλλαβη, *parasyllabicus, imparasyllabicus*: *an increasing noun*; that has more syllables in the gen. than in the nom. i. e. a noun of *unequal syllables*: *im* is neg.

IM-PAVID, Φοβειω, *paveo, impavidus*; *unfearful, fearless, intrepid, undaunted*: *im* is neg.

IM-PEACH; Ποβειω, ποθω, *peto, impeto, criminari, accusare*; *to make an attack on a person's character, conduct, or administration*; *to arraign, or accuse him of high crimes, and misdemeanors*: *im* is aug.

IM-PEDIMENT; “Εμπεδιζω, *impedire*: R. Πας, ποδος, *the feet*: Nug.” *to entangle, or obstruct the feet*: *im* is neg.

IM-PELL, “Απειλλω, *pello, arceo*; *A initio ablatum*; ut ab αμειλω, *mitgeo*: Voss.” *to drive, push, or thrust*: *im* is aug.

IM-PERIOUS; Παρρω, παρῶ, *paro, prorsus paro, impero*; *commanding, bidding, ordering*: *im* is aug.—Vossius rather chuses to derive *impero* from Τπε, *super, supero*: nam veteres dixere *indupero, pro impero*: *im* is aug.:—Ciel. gives us a different deriv. which may be found under the art. **EMPEROR**: Gr.

IM-PETRATE, Παηη, *pater, impetro*; *to attain by intreaty*; *to achieve, finish, get*: *im* is aug.

IM-PETUOUS; “Ποβειω, ποθω, *peto, impetuosus, impetus*: Voss.” *force, or violence*: *im* is aug.

IM-PINGE; Πηγγυμι, *pango, impingo*; *to strike against, to disobey a law*: *im* is aug.

IM-PINGUATE, Πιος, vel Παχυς, *pinguis, impinguo*; *to fatten, to make fruitful*: *im* is aug.

IM-PLEMENT } “Πλω, unde Πληθω, et Πλημ-
IM-PLETION } πλημι, *pleo, verbum obsoletum*: vel si malis fuerit à Πλος, *plenus*; unde Διαπλος, Εκπλος, Εμπλος, *pleo, impleo*; *implements, furniture, instruments, and all things necessary to fill, and complete a house, shop, &c.*: *im* is aug.

IM-PLEX; Πλεκω, Εμπλεκω, *plico, implicatus, implicitus*; *wrapt up, intangled, twisted*: *im* is aug.—Milton has elegantly used this word in his *Par. Lost*, B. VII. 320, where, speaking of the creation, and mentioning trees and shrubs, he says,

Forth flourish'd thick the clust'ring vine; forth crept

The smelling gourd; up stood the corny reed
Imbattled in her field, and th' humble shrub

And bush, with frizled hair *implicit* —
i. e. *entangled*.

IM-PORT } *Φορτω, porto, portus, ur-*
 IM-PORTANCE } *bis porta; vel quod*
 IM-PORTATION } *merces per eum porten-*
tur; brought into port, or haven: im is aug.

IM-PORTUNE; from the foregoing root; now signifying *qui caret portu, i. e. quiete; uneasy, fretful, ungovernable: im is neg.*

IM-POSITION: *Θω, pono; ut à δω, dono; pono, impositio, impostor; to lay, put, or place; to fix, or establish; also to cheat, or deceive; to defraud, or beguile: im is aug.*

IM-POSTUME "for *apostume*, from *Αποσπμα, absteffus*: R. *Ισμη, sto; Αφισμη, abscedo; secedo; to draw back, to divide; because the impostume divides the parts*: Nug."—we might rather suppose, because it was *secreted, separated, or divided* from the rest of the juices by *suppuration*: *im is neg.*

IM-PREGNABLE: at first sight any one might suppose, that this word was derived the same as *pregnant*; but they have not the least connexion together; and therefore, it were to be wished, that the *g* were utterly discarded, as the French have done; in writing it properly *imprenable*; only now they have abbreviated this poor word in such a manner, as would have rendered it very difficult to have found the true source, had not Skinner assisted us; for the Dr. says, "ab *in* negat. et *prenable*, quod *capi* potest; hoc à verbo *prendre, capere*; omnia à Lat. *prebendere*; q. d. *imprebendibilis, imprendibilis, imprenibilis, imprenable*:"—but here the Dr. stops; whereas, if he had gone a little farther, he would have found it was Gr.: see AP-PRE-HEND: *impregnable*, or rather *imprenable*, signifying a fortress so strong that it cannot be taken, is *untakeable*.

IM-PRIMIS, *Προ, Προστος, Πρωτος, primus, imprimis; in the first place: im is aug.*

IM-PROPRIATION, "Προ, *prope, prope*; quia operam hanc dare omnes solent, ut *proxime*, et quasi in conspectu ipso adsint, quæ possident: *prope, propius, inde proprius; r* inserto; ut à *υρος, nutus: propriaffit, proprium fecerit, teste Festo: sibi proprium vindicare: sacerdotium gentilitium et avitum: Voss.*" an hereditary living, claimed even by a layman in his own proper right; exempt from episcopal jurisdiction: *im is aug.*

IM-PROVE; *Προβαίω, prægredior, antecello; to go before, excell.*

IM-PUDENCE: *Ηβη, pubes, pudet, pudicitia, impudentia; shamelessness, effrontery, immodesty: im is neg.*—vel potius ab ant. *putus, puta, Πουθη, hoc est τὸ Αιδιον, unde et Προουθιον, dictum est præputium: so that the origin of this etym. is evident enough; and im would be then aug.*

IN: *Εν, Ενδω, in, intus; into, inward.*

IN-A-MEL: if this word signifies the same with *enamel*, it must take the same deriv.; but Junius says, "quamvis autem in hac conjectura olim acquieverim, nunc tamen censeo Teut. *mælen*, et Sax. *mæl*, rectius deduci à Gothico *melgan, scribere*; quod valde affine est Gr. *Μελαι, atramentum; ink*:"—it is indeed so *valde affine*, that the one undoubtedly gave origin to the other: and is now used for the art of *staining glass by fire*: see SMELTING: Gr.

INANITY, *Ινανη, Inan, Hesych. Ινανητος, ενανητος, inanis, inanitas; emptiness, and vanity.*

IN-AUGURATION; "augur, auguratio; ab *avis gessu*: i. e. ab *Αβις, opis, nempe οινως, avis, volucris: Voss.*"—unde *augurium*; a prognostication of omens from the actions of birds: with us it is used in the sense of an *installment of a prince*: *in is aug.*

IN-CARCERATION, *Αρρω, arceo, coercio; carcer, carcerarius; a prison, goal, or place of confinement: in is aug.*

IN-CENDIARY } *Και, Καυλα, candentia,*
 IN-CENSE; *enrage* } *incendo, incendiarius; a*
 IN-CENSE, *perfume* } *person who sets fire to*
boufes, stacks, shipping: in is aug.—there is, however, another deriv. which seems to point out a different orthogr. when it signifies *infuriate*: see IN-SENSE: Gr.

IN-CEST; *Κιστος, Dor. Κατος, Αμυριστος, κατος, castus, incestum; impurity, unchasteness: in is neg.*

INCH, *Ουγγια, uncia; the twelfth part of a foot: also an ounce.*

IN-CHOATIVE, *Χωος, chaos, inchoatus; begun, but left imperfect: in is aug.*

IN-CIPIENT, *Καθη, capio, incipiens; beginning: in is aug.*

IN-CISION; *Καθη, deorsum; cædo, inciso; a cutting down; felling timber: also making a gap, or wound: in is aug.*

IN-CUBUS; *Κυβη, caput declino; Κυβη, cubo, incubo; Επιτεκνοποιες, incubones; to lie, or press on: also a disease, called the night mare; lying like a heavy load: in is aug.*

IN-CULCATE; *Λαε, calx, inculcatus; to tread down, drive in, repeat often: in is aug.*

IND-AGATION, *Εδω-αγω, intus-ago, indagatio; searching, diligent seeking: in is aug.*

IN-DEED, *Ναι τὸν Δια, ita, per Jovem; yes, by Jove, in sooth, in truth: or else it may be derived from deed, i. e. do; as when we say in fact: Gr.*

IN-DEX, *Δεικνυμι, indico; Εδωκω, offendo; to show; to point with: also the table of a book, showing the references to each subject.*

INDIAN, *Ινδος, Indus.*

INDICO,

INDICO, commonly called *Indigo*; Ἰνδίκον, *Indicum coloris et medicamenti genus; a species of Indian color; a fine blue.*

IN-DICTED of crimes; commonly written, and pronounced *indited*; not from *disco*, *disco*; but from Δίκη, *jus, justitia*; or perhaps from both; since the Romans said *in jus dici; to be cited to law*; and *diem dicere; to appoint a day for trial.*

IN-DIGENCE, Ἐπιθυμία, *indigens, indigentia; need, want*: R. Ev. and Δεομαι, *indigeo; to be destitute, necessitous.*

INDI-GENOUS: “Ἐπτοί, *Syracusan. prae-verbium, quod idem ac ἔπιος, intus; et Γεννομαι, gigno, geno; unde indigena: Voss.*”—*the original natives of any particular place; born within such a country; sometimes called Autochthones.*

IN-DITE a letter; Διακινῶ, *dicere, ostendo; unde dico; nihil interim aliud est dicere, quam ostendere animi sui sententiam; dico, dixi, dictum; to show, speak, or pronounce words to be written.*

IN-DOLENCE, Ἀδολία, *Adolentia, dolentia, indolentia; feeling no pain; insensibility; or apathy: in is neg.*

IN-DULGENCE; “Ὀρῶμαι, *urgeo, appeto impotenter; vel potius urgere est Epyodivw: eoque videtur esse ab ἔργον, ut quod nihil sit aliud, quam ad opus excito; aut stimulo: et est ab urgeo, indulgeo: Voss.*” *to urge, to press upon, to pursue with eagerness: in is aug.*

INDU-STRY, Σκευάζω, *instruo, struo, industria; ab endo, i. e. in, et struo:—struo, according to Littleton and Ainsw. is derived from στερεω, vel στεροω, sterno:—but struo signifies to build, and sterno to pull down: see STRUCTURE: Gr.*

IN-ERT, Ἀρσία, *ars, artis; unde iners, inertia; without skill, slothful, inactive, stupid: in is neg.*

IN-FANT } Φημί, *dico; to speak; for,*

IN-FANTI-CIDE } φάρις, *fatur; fans, infans; the state of childhood, unable to speak:—in the last article joined to κίλων, κοπίω, καινω, cædo; to express the horrid action of babe-murder.*

IN-FAUST; Βοηθία, *faveo; faustum, faustum; favoured: in is neg.*

IN-FECTION: Φυω, *fito, inficio, infectus; stained, poisoned, envenomed: in is aug.*

IN-FERENCE, Φερω, *Eisφερω, fero, infero; to apply, conclude: in is aug.*

IN-FERIOR } Φερω, *fero; unde inferus, in-*

IN-FERNAL } φερνάλις; *ut proprie hæ voces significant Καταχθονία: quia mortui terræ inferuntur; inferior, low, mean: also the lower regions; under-ground.*

IN-FEST, Ἐστία, *focus, Vestæ dom; festus dies,*

infesto, infestus, injutundus; uneasiness, vexation, trouble: in is neg.

IN-FUCATION, Φύκος, Φύκη, *usæ sunt mulieres ad conciliandum ori ruborem; fucus, infucatio; a coloring, disguising, or painting; in is aug.*

IN-FUSCATION, Φωσκω, *fusco, infuscatio; a darkening, gloominess, tarnishing: in is aug.*

IN-GENDER } Γεννομαι, Γεννομαι, Γενος, *gigno,*

IN-GENIOUS } *genus, ingenuus, ingenitas;*

IN-GENUOUS } *nature, quality, disposition;*

sincerity; well bred, gentleman-like behaviour: in is aug.—ingenium, as Littleton and Ainsw. observe, is proprie natura dicitur cuique ingenita:—

but this is not tracing the etym.; ingenitus then is evidently descended from ingenor; ingenor is as evidently descended from the geno pro gigno; and gigno is undoubtedly derived à Γεννω, or Γεννομαι, vel Γεννομαι, nascor; as above:—so that ingenium signifies the natural genius, or disposition inborn, or inbred in any person: and an engine is only an ingenious performance, contrivance, machine, or any artful piece of mechanism.

INGLE, “Ἡσπ. *ingle, inguen: Minsh.*—

“hoc manifeste ab *inguine: Skinn.*—et hoc manifeste ab *ingen, ab antiquo ingeno, i. e. à Γεννομαι,*

*quia ibi partes genitales: vel ab ἔγγον, quia in sequiori sexu ibi fit Κυόλοια:—Ray tells us, that this word *ingle* in Cumberl. signifies “fire, as derived by transposition from the Lat ignis:”—but if so, ignis itself would be derived from the Gr. as we have seen under the art. IGNITION.*

INITIAL } Εισινημι, *inco, initialis, initiatus;*

INITIATE } *beginning, entering upon, introduced: in is aug.*

INK, “Τεγγω, *tingere; Τεγγος, tintus; ink; a tincture: Upt.*”

INKLING, or rather **IN-CLIN**, it being only

a contraction of *inclinatio*, and consequently

derived from ἔγκλιω, *inclino, inclinatio; a disposition: also a surmise, jealousy, suspicion:—should*

this not be the proper deriv. it would be difficult to trace it out according to our present orthogr.

of **INKLING**: there is, however, so curious a

deriv. given by Jun. that I must desire leave

to produce it:—“*inkling* Anglis videtur dici

præsaga illa sollicitæ mentis conjectura, quæ animis nostris quandam futurorum imaginem præ-

figuratur: vocabulo fortasse desumpto ex Teut. in-kincken; interius personare: quum itaque

dicunt, I have had some inkling of the matter, tantundem est ac si dicerent, præsenferam, præ-

nitus. tacito quodam veluti instinctu:”—now, after this, it were to be wished he had traced

*the etym. of this Teut. word kincken, which seems to have given origin to our word *clink*;*

K. k. 2

and

and both of them to be derived from Κλαγγη, *clamor, sonus, sonitus; a tinkling sound.*

INN, "Ενδοσ, *domicilium, diverforium; a public house; a house to receive strangers: Casaub.*"

IN-OCULATE, Οκος, οφθαλμος, *oculus; inoculatio; an art in gardening; a grafting, or inoculating trees: by taking a bud from one tree, and fixing it on another: in is aug.*—it is also used to signify the communicating, or transferring a disorder from a person infected to one not infected.

IN-QUINATION, Κοινω, *inquinō, polluo; Kowos, impurus; unde cœnum; to defile, pollute, stain, render impure: in is aug.*

IN-SENSE; *enrage: Gr.*—since now it signifies *to provoke* a person to so high a degree, as to drive him out of his senses, even to madness; it is undoubtedly derived from the same root with SENSE; and *in* now is neg. meaning *to un-sense him, to render him in-sensate: Gr.*

IN-SENSE: "to inform: a pretty word," says Ray, "used about Sheffield in Yorkshire:"—but wherever it is used, it would have been more commendable in this gentleman, as an etymol. to have given us the deriv. of this pretty word, which seems to originate from SENSE: Gr.

IN-SIDIOUS, Εσθηα, ab Εζομαι, *sedeo, insidie; an ambush; ambuscade, lying in wait: in is aug.*

IN-SINUATION; "Ιγνυς, *cavitas, sinus poplitis; the cavity, or hollow part of the ham: the Romans understood sinus in the sense of a bosom; quod brachiis comprehenditur: de mari igitur dicitur περιφοριως, nam in mari sinus est maris pars quasi brachiis terræ interjecta: à sinu hominis est insinuo; quo proprie usus Apuleius, cum ait manus insinuatæ (with arms impleached thus) i. e. in sinu conditas; quod hominum est otioforum: Noss.*"—*insinuo, insinuatio; to wind, and turn as a serpent; and hence used in English to signify the crafty address of a sycophant, who endeavours to creep, and wriggle himself into favor.*

IN-SIPID; Οπορ, Æol. pro Οπος, *sapor, insipidus; unsavoury, without taste: in is neg.*

IN-SIST; Ιστω, Ιστημι, *sto, infisto; to stand peremptorily, to urge, to be instant in: in is aug.*

IN-SOLATION; 'Ολος, *solus; sol; quod solus appareat cæteris sideribus suo fulgore obscuratis: insolo, insolatio; drying in the sun: in is aug.*

IN-SOLENCE; 'Ολος, *solus: insolentia; unusual behaviour; uncommon actions: in is neg.*

IN-SPIRATION: Lord Bollingbroke, vol. I. 140, is of opinion, "that this word *inspiration* is derived from a Latin verb (*spiro*) which

signifies *to blow-in*; and it has been said, that the image might be borrowed to denote an action of God in an extraordinary manner influencing, exciting, and enlightening the mind of a prophet, or apostle:"—but here again, as before, in the art. DIS-COURSE, his lordship stops short in his deriv. by deriving this word *inspiration* from the Latin verb *spiro*; since *spiro* itself is but a derivative from Σπαιρω, *tremō, palpito, spiro, live expire animam, more animalium palpitando animum efflantium; and from hence applied to breathing in general; which is always performed by a heaving, palpitating motion of the lungs:—though there is another Gr. verb, from which spiro, by transposition, may be derived; viz. spiro à Πιριζω, quasi Σπρω, flo, ventilo; à Πικκ, ιδος, flabellum, ventilationis instrumentum; to blow, to breathe, to ventilate; and from thence might be used to express that extraordinary, and miraculous operation.*

IN-STALLATION, "Σταλλα, *ordinor. aor. 2. Εσταλον: others chuse to derive it from stallum, formed by contraction from stabulum, which comes from sto; (and farther the Dr. would not go) and signifies properly locus ubi statur; the place where one stands, or is; being taken not only for a stable, but likewise for a house, or habitation: stallum has been also said of the quire seats in the church; from whence we have taken the English stall; and of the seats, or benches of judges; from whence comes installare; to install; as if it were in stallum mittere: Nug.*"—with regard to this latter deriv. the Dr. ought to have deduced it from Ισημι, Σταω, *Στω, instead of sto, which is but a derivative.*

INSTANCE, Ισσω, vel Εισσω, ικηλω, Εισηη, *Ισηη, instar; like, a similitude, an example.*

IN-STANT, *subst. } Επιστημι, infisto, instantia;*

IN-STANT, *adject. } Επιστωσ, præsens tempus; the present Now.*

IN-STAURATION; Εισηη, Ισηη, *instar, instaurō, i. e. ad instar alterius facio; to renew, begin again, succeed: in is aug.*

IN-STIGATION, Σιζω, σιγω, *instigo, pungo; to urge: in is aug.*

IN-STINCT, from the foregoing root, both substantive, and participle; meaning *an inward motion, sensation: in is aug.*

IN-STRUCT } Σκεναζω, *struo, instruo, xi;*

IN-STRUMENT } *ετιμ; instruētio, instrumentum; unde aliquid instruimus; setting in order, teaching, training; also any implement to work with: in is aug.*

IN-SUING, commonly written, and pronounced *ensuing; Επομαι, quasi equemai, sequor, insequens; following, persuing: in is aug.*

IN-SULAR

IN-SULAR Ἰαλός, Σαλός, *salum, insula, in salo*
IN-SULATE } *posita; an island, standing in the*
sea; or any thing standing by itself, distinct: in is
aug.: If. Vossius says, insula is a diminutive of
Ἰαλός, αλός, θαλασσα, Hesych. hinc pluribus insulis
nomen issa.

IN-SULT, Ἀλλομαι, *salio, insulto; to leap, or*
bound; to domineer, deride: in is aug.

IN-SURGENTS Ἰεγρω, *surgo, insurrectio;*
IN-SURRECTION } *a rising against authority;*
an open rebellion: in is aug.

IN-TAIL: this word appears the more remarkable, because we happen unfortunately to have another in our language, which bears a totally different sense from this now before us; for this is derived à Θαλλός, Θαλλία, *talea; a tally; a ship, or slip, or any slice of wood cut off; and "lands intailed,"* says Junius, "sunt terræ alicui relictae una cum aliis quibusdam hæredibus, nominatim expressis, ita ut earum possessio non simpliciter atque absolute concedatur hæredi: à Gall. *tallier; scindere, rescindere, amputare: sædum talliatum, inquit Spelmannus, est foedum, quod ita talliatur, hoc est amputatur, et rescinditur; ut ad nullos transeat hæredes, nisi è corpore certæ alicujus personæ emanantes; exclusis interea non aliis consanguineorum ramis, sed et fratribus ejusdem, ipsisque interdum filiis ab uxore alterâ procreatis:"*—this is the law signification; but we seem to have understood the word *intail* in yet another sense; viz. when we say, *the distempers of disorderly parents are intailed on their children:* and yet it must be derived from the same root.

IN-TEGRITY, Ἐγγω, *tango; intago, inulit. integer, integritas; whole, sound, untouched, uncorrupted: in is neg.*

INTEL-LIGENCE, Λεγω, *lego, intelligo, inter-lego, i. e. intus mecum lego, sc. loquor; intelligentia; knowing, understanding, perceiving: inter is aug.*

IN-TENT Ἰτενω, Æol. Τεννω, *tendo, in-*
IN-TENTION } *tendo; intentus, intentatio,*
intentio; to stretch, bend, or strain; design, purpose;
meaning; attentive: in is aug.

INTER-CALARY, Καλέω, *voco, calo, ant. unde intercalarium, intercalaris: dies vel mensis intercalaris dictus est cui inferebatur dies, qui decrat ad complendum annum: the odd day of the Leap year, which falleth every fourth year; viz. on the sixth day of the calends of March, which was reckoned twice that year; and from thence it acquired the appellation of Bix Sextilis; because the sixth of the calends of March was twice counted; i. e. a day intervened, or was intercalated, or called twice over; in order to keep up a regu-*

lar computation of time, as near as possible to the due course of the sun; which no method of numbering by days, months, or years, can ever exactly agree with; because the compleat period of the earth's annual revolution cannot be made to coincide with any computation, at present subsisting in the known world: and therefore different nations must have different methods of reckoning their dates; and none of them answering exactly, they are obliged to have recourse so often to make an alteration of their stile; to *intercalate* sometimes, and sometimes *expunge* whole days in their computation.

INTER-CEDE, Χαζώω, χαζῶ, *cado, intercedo; to come, or pass between; to interpose; to plead in behalf of any one: inter is aug.*

INTER-COSTAL, Συν-ιστημι, *consto, unde costa; a rib, ribbed, between the ribs: inter is aug.*

INTER-DICT; Δικη, *jus dico, interdicitio: a prohibition, forbidding, repealing an act: inter is neg.*

INTER-EST, Είμι, *sum, es, est, intersum, interest; it concerns me; it tends to my profit, and advantage; also usury: inter is aug.*

INTER-FERE; Φερω, *fero; to bear, or carry; to intrude between, to intermeddle: inter is aug.*

INTER-IM, Εν, Ενδοῦ, *inter, et im ant. pro eum; quasi inter eum temporis terminum; in the mean while: inter is aug.*

INTERIOR, Εν, *in, inter, interior; more inward; innermost, more internal.*

INTER-LOPER; Λαυθαζέω, Hesych. exponit σπειδα, *festino; to hasten, jump about; transilio: "mercatores παρεγγραπτοι, qui contra commercii regulas mercaturam exercent, et quasi invadunt: Jun."—unregistered, unenrolled merchants, who are always busy, and hurrying about, intruding their wares, contrary to the just rules of commerce: see LOPE: Gr.*

INTER-LUDE, Λυδιζώ, *ludo, interludens; playing between, or any thing acted between the play, and the farce: inter is aug.*

INTER-PRET, Μεσοπραΐαι, μεσοῦ τῆς φρασῆως, *interlocutores, interpretes; a mediator between two, who may be of different languages: an explainer, an expounder: inter is aug.*

IN-TERR, "Ερα, *tera, terra; the earth; unde fortasse Ερεβός, erebus, quia subterraneus; nisi hoc malis esse ab Ερεφω, tego; to cover: Voss." who has likewise given us another deriv. of terra; viz. à Τερω, hoc est Ξηραινω, sicco; quomodo Hesych. Æol. Τερωστας exponit Ξηραινωστας ὑποηλιος: nempe à siccitate id terræ nomen datum ob eam causam, ob quam, ut initio Genesis legitur, Deus ipse ʾעֲרִבׁ hoc est arida imposuit: the former however seems the more natural deriv.*

to *interr*, to put into the earth, or ground; to bury, or cover over with earth: in is aug.

INTER-STICES, Ἰσῶν, ἰσῶ, Ἰστημι, ἴστω, *interstitium*; distance, space between, intervalls: inter is aug.

INTICEMENT; perhaps this may be only a transposition of the word *incitement*; and now used to signify an *alluring*, or *moving to action by some agreeable object*: should this be the true deriv. we may deduce it from the same root with the word CITATION: Gr.

INTIMATE } Ἐνδός, *intus, intimus, intimatio*;

INTIMATION } *an inward friend; a sincere supporter*: also a *declaring, hinting, signifying*.

IN-TIRE, commonly written, and pronounced *entire*, after the French; but it ought to be remembered, that the French themselves are only borrowers of this word; and have borrowed it with an ill grace; for they have disfigured it the moment it came into their hands; if we are to suppose, that they borrowed it from the Latin word *integer*, which was taken from the Greek verb ἄγω, *tango, tetigi, tactum*; from whence the Latins formed their old verb *intago*; which is only their negative *in* joined to the Greek; and they have very justly compounded their word *IN-teger*; to signify any thing *untouched, uncontaminated, uncorrupted*; whole, sound, *intire*: in is neg.

IN-TO, Ἐνδόν, *intus*; within.

IN-TOXICATE; Τόξον, *arcus*; unde *taxus*, quod ex eâ *arcus* faciébant; *toxicum*, quasi *taxicum*, à *taxo arbore venenatâ*: *poison*, and *deadly juice, extracted from the yew-tree*: and from hence, all persons *intoxicated, and inebriated*, were at first supposed to have been *poisoned by some envenomed cup*: this opinion is very naturally introduced by Xenophon, Κυρία παιδίας. A. p. 25. Ὅτι νη Δι, ἔφη ὁ Κυρες, ἰδεδοικεν μη εν τῷ κρατήρι φαρμακα μεμιγμενα εη: Και γαρ ὅτε εἰς τας συ τας φίλκς εν τοις γενεθλοῖς, σαφως κάλειμαθον φαρμακα αυλον (τὸν Σακαν) ὑμῖν γυχαῖνα. Και πως δη, ἔφη, συ, ὦ παι, τῆλο κάλιγνος; Ὅτι νη Δι, ἔφη, ὑμας ἰωρων και ταῖς γνωμαῖς, και τοῖς σωμασι σφαλλομενους: Πρῶτον μιν γαρ, ἂ κκ εἴτε ἡμας τας παιδας ποιεῖν, ταυτα αυλοι ποιεῖτε: Πανίς μιν γαρ αμα εκεκραγειτε, εμανθανεῖτε δε κδε ἔν ἀλληλων' ηδῆς δε και μαλα γελοῖως' κκ ακρωμενοι δε τῷ αδοῖος, ωρνυῖτε αδειν αρισα: Λεγων δε εκασος ὑμων τῆν ἰαυῖν ῥωμην, επαι ανασαιητε ορχησομενοι, μη ὅπως ορχησθαι εν ῥυθμῳ, αλλ' κθ' ορθωσθαι ἰδυνασθε. Επιλελησθε δε παιδια πασι, συ ἴε, ὅτι ὁ βασιλευς ησθα, οἱ τε αλλαι, ὅτι συ αρχων. Τοῖε γαρ δη εγωγε και πρῶτον κάλειμαθον, ὅτι τῆσ' αρα ην ἡ ἰσθηγορια, ὁ ὑμας τῆσε ποιεῖτε' κδε ποῖτε γυν εἰσι παῖτε.—Hogarth himself has not drawn a more lively picture in his *Modern midnight's conversation-piece*.

IN-TRICATE, Ἐπιξ, τριχος, *capillus, seta, vil-lus*; a *bead of hair, shaggy mane, lock of wool*: metaphorically used to signify any *entanglement, difficulty, perplexity*: à Ἐπιξ, τριχος, *intrico, intricatus*; *enwrapped, enveloped, entangled*: in is aug.

IN-TRIGUE; derived from the foregoing root; for, as Nugent observes, "this word is properly said of chickens, that have their feet *intangled with hairs (feathers, &c.)* according to *Tripaut*: and comes from *Ev, in*; and Ἐπιξ, τριχος, a *hair*: *trica*, says Nonnius, *sunt impedimenta, et implicationes (et intricare, impedire, morari) dictæ quasi tericæ; quod pullos gallinaceos involvant et impediunt capilli pedibus implicati*: Nug."—we make use of this word in the sense of a person's being so *deeply involved* in an affair of *honour*, that he cannot possibly *disengage, or disintangle himself from it*: in is neg.

INTRINSIC; Ἐν, Ἐνδόν, *inter, intrinsecus*; *internal, inward, real worth, and value*.

IN-TRUDE, Τρῦω, *trudo, intrudo*; to *thrust in, enter in unseasonably, inopportunately*: in is aug.

IN-TUITION, Ἐωρῶ, *tueor, intuitus*; to *look into, or, as we say, to know by just looking at a thing*: in is aug.

IN-URE; Πυρ, unde *uro, inuro*; to *burden by fire*: in is aug.

IN-VASION; Βαδιζω, *vado, invasio*; to *go against, march against, assail*: in is aug.

IN-VECTIVE, Οχῶ, *veho, invectus, invectiva*; a *railing, slanderous speech*: in is aug.

IN-VEIGLE; "pellicere, occæcare; à Gall. *aveugle; cæcus*; fuit *enaveugle; occæcare*; atque inde. Angli fecerunt suum *enveigle*: Jun."—it were to be wished, this great etymol. had traced out for us that horridly barbarous French word *aveugle*; instead of informing us what the English have done after their ignorant example: perhaps then, by *aveugle*, those Barbarians might intend to have derived it à *visus*, i. e. ab *Eιδῶ, video*; since they explain it by *qui est privé de l'usage de la vue*; any one *deprived of sight*; and here used to signify *the inticing, or leading any one blindfold into our snares*: in is neg.

IN-VELOPE, Εἰλω, εἰλῶ, præposito *digam*. quasi *Ἐλω, volvo, involutum*; *rolled up, involved*: in is aug.

IN-VENT } Βημι, Βαινω, *venio, inventio*,
IN-VENTARY } *inventarium*; to *find, devise*;
also to make a catalogue of whatever effects may be found on the premises: in is aug.

IN-VERT, Τρεπω, quasi *Περίω, verto, inversio*; to *turn inside out, upside down*: in is aug.

IN-VETERATE, Βυθῆς, quod à Βυ *επιλάμω*, et *Ελος, annus*, i. e. *annosus*: Voss. et Scal.—*valde vetus, unde inveteratus, inveteratio*; a long-

worn grudge, and confirm'd malice: also an obstinate, chronicall distemper: in is aug.

IN-VIRON: another instance of barbarous French distortion; for no person at first sight could imagine, that we must trace this word up to *Γυρω*, *Γυρῶν*, *viron*; *whirl-round*, "in *gyrum colligere*, in orbem vertere; *gyrare*; unde Gall. *virer*; unde quoque fecerunt suum *environ*; to surround, encompass: Jun. and Skinn." in is aug.

IN-VITE; *Βίση*, *vita*; per syncop. unius vocalis; et B in *v* abire insolens non est: "invito non à *vito* deducitur; sed cum de *conviviis* dicitur, à *vita* dictum videri; quasi ad se vocare *convivii causa*: sane in hac ipsa *convivii* voce *vivitur* ita sumitur, ut *vita* in *invitare*; siquidem ea vox *conviviis* proprie convenit: Voss."—to bid any one to an entertainment.

IN-WARD; *Εν*, *in*; and *Τρεπω*, quasi *Περω*, *verto*; quasi *warto*, *ward*; turned inward.

JOCOSE } "non ab *Ιαχη*, *Ιαχος*, *Ιαχος*, ut
JOCULAR } nonnulli volunt; sed ab *Ιῶγη*,
JOKING } *jocus*, *jocosus*, *jocundus*; *jesting*,
mirth, and *merriment*: Voss."

JOG, *Διωχω*, *expello*, *abigo*; to drive, or shove away.

JOICE, sometimes written *joists*; *Ζευς*, *jus*, *adjustus*; *tigna coarticulare*; which might lead us to derive it à *Ζευγω*, *jungo*; to join rafters, or beams together; as in the next art.

JOINT, *Ζευγω*, *ζυγῶν*, *Ζευγος*, *jugum*, *junctio*; *connecting*, *uniting together*.

JOIST-cattle: whether we write it *joist*, *jeist*, *agist*, or *agistment*, the word is so barbarously mangled, and transformed by those horridly ignorant etymol. the French, that no man can find out the deriv. of it, but by the sense it bears: *agist* then, or *joist*, is thus explained, "aliena armenta in regis forestam, i. e. incultum agrum, admittere, et eo nomine pecuniam exigere; à Fr. Gall. *giste*, *cubiculum*, seu locus in quo aliquis jacet, à verbo *gessr*; *jacere*: Skinn."—thus far the Dr. has helped us, but no farther he: Vossius now will help us to deduce it from the Gr. thus; "ab *Ειακα*, vel *Ιακα* fit *Ιακω*; ab *Ιακω*, *Ιακω*, *jaceo*; to lie down:"—so that these words *joist*, *jeist*, *agist*, and *agistment*, are derived from *Ιακω*, and signify the taking cattle to pasture, where, after feeding themselves full, they may lay themselves down to rest.

JOLE, commonly written, and pronounced *jowl* of salmon, &c.: à *Γολιος*, vel potius *Γυαλον*, *gula*; Ital. et Hisp. *gola*; Gall. *gueule*; *fauces piscium*: "vir longe doctiss. Gerardus Langbainius, in quadam epistolâ olim ad me datâ, (says Jun.) retulit ad Sax. *ciob*, *ceole*; *guttur*:"—to which Lye adds, "quæ originem debere videntur Armor. *gueol*; et Hib. *giall*; or, *rihus*:"—but

undoubtedly all these words originate à *Γυαλον*:—or it might rather be derived from *γ-βωφ*, *Jove*; quasi *Jovialis* contracted to *jowl*, in the sense of *γ-βωφ*, *the bead*; as Clel. tells us, Voc. 132, only *βωφ*, *koff*, and *kepb*, are evidently derived à *Κεφ-αλη*, *caput*, *the bead*.

JOLLY: more barbarous French transmutation from the Gr. words *Ζευς-παλη*, or (supposing they never went so high) from the Lat. *Jupiter*; thus: *Jupiter* forms *Jovis*; *Jovis* gives origin to *Jovialis*; and *Jovialis* must be contracted by the Fr. Gall. gentry to *joli*; *pulcher*, *bellus*, *nitidus*, *lætus*, *alacer*; a *jovial fellow*, a *boon companion*, a *trium literarum homo*.

JOLT-bead, seems to be only a reduplication of terms; *jolt*, or *jole*, signifying *bead*: see JOLE: Gr.

JOLT, or *spake*; *Ιεω*, *Ιημι*, *mitto*, *jacio*, *jacito*: vel à *Ζευς*, *jus*, unde *justa*, unde "Fr. Gall. *jouster*; *basis ludere*, *basis impetere*: Skinn." to *push*, *shove*, or *thrust*: see JUSTLE: Gr.

IONIC, *Ιωνικος*, *Ionicus*, qui *Ionum* est; an *Ionian*; the *Ionic order*; from *Ionia*, a country of *Asia minor*, belonging to *Greece*.

JOT; *Ιωτα*, *iota*; the Greek letter ι: also any small thing.

JOVE; derived either immediately from the Hebr. *Jebova*; "vel verior fortasse aliorum opinio, qui censent ex *Ζευς* esse *Jovis*, ab antiquo nominativo *Jovis*, *Jovis*; nam *Æoles* dividebant diphthongos; itaque pro *παῖς*, dixere *παῖς*; pro *Ζεύς*, *Ζεύς*; hinc *Æolicè* β inserto *Ζεβυς*, et Z in J converso; ut à *Ζυγον*, *Jugum*; sic à *Ζεβυς*, *Jovis*: Vossius, under the art. *Juvo*:"—but Clel. Voc. 132, n, says, "in this word *Jove*, or *Jovis*, which last was often nominatively used, and is in fact so irregularly the genitive of *Jupiter*, though a very different word, the common etym. pretends that it comes from *juvare*, to help; but the Celtic will tell you, that it comes from *γ-βωφ*, *J-ove*, *the bead*, or *principal of all things*; à *Jove principium*:"—however he has allowed in another place, that *βωφ* is the same as *koff*, or *kepb*; i. e. *kepb*; and consequently even in this sense, *Jove* is Gr. à *Κεφ-αλη*, *caput*; *the bead*.

JOURED, seems to be only a contraction of *journeyed*; i. e. a person tired, and fatigued with a long journey, or any wearisome labor; and consequently derived, as in the next art.

JOURNAL } no one would suppose, that this
JOURNEY } word was of Gr. extract. since it comes to us through the hands of those subverters of all etym. the French, in that strangely distorted word *journal*; for, "who expects to find *dies* in *journal*?" says Clel. Way. 84, "yet it is there; *dies*, *diurnus*, *journal*:"—but now he should

should have found, that *dies* was far more easily to be found in Δαος, *lumen, ignis, lampas*; to typify the sun, the great *torch of day*; and now used to signify an account of what is performed *in one day, or day after day*; hence a *journey-man*, “qui olim de die in diem operam locavit, designavit; licet nunc, qui pactâ mercede in annum servitutem stipulatur, denotat: Skinn.”

JOY, Γαυω, *gaudeo, gaudium; delight, pleasure*: vel à Γαυρω, *gloriosior; to boast with satisfaction*.

IRASCIBLE } Οργη, vel Χαρα, *ira; iracundia*;

IRE } } *wrath, anger, fury*: or else we may adopt the deriv. of If. Voff. from the etymologicum Μεγα, viz. et Ερινευ, καλα Αραδας, τὸ Οργιζεσθαι: and then it seems to originate ab Ερις, *contentio; strife, anger, debate*.

IRIS, Ιρις, *iris; herba quædam aromatica; an aromatic flower*; also *the irradiated circle formed by the contraction, and dilation of the pupil of the eye*.

IRK-SOME: “Cafaub. ne quid dilectæ suæ Græciæ pereat, deflectit ab Εργωθης, *operosus, difficilis, laboriosus*: malle,” says Skinn. “(ne quid dilectæ meæ Saxonice linguæ pereat) à ge-peccan; *punire*:”—“prior interim compositæ vocis,” says Jun. “peti quoque potest ex Cimræis, *yrk; facere, elaborare*:”—“recte,” adds Lye, “nam *yrk est opus, labor*; cui terminatione *some* adjectâ, quæ dispositionem signat, formatur *irksome, operosus*:”—what now, have all these gentlemen gained by deserting the Greek?—they acknowledge, that *yrk*, and *irk*, signify *opus*; and yet hesitate to derive them both from Εργον, *opus; work; toil, labor, tediousness, wearisomeness*: or, if this should be altogether so inadmissible, there is yet another Greek word, from which *irksome* may be derived; viz. Γαρη-αυ, γαρηδον, Μακεδονες, according to Hesych. *a switch, or rod, to strike with*; and here used to signify *any blow, or stroke of misfortune, which is always grievous, and vexacious, tedious, and disagreeable*.

IRON, Σιδηριον, *ferrum; the most useful metal*.

IRONY, Ειρωνια, *ironia, simulatio, vel dissimulatio in oratione*: a figure in *speech*, or an argument in *mockery, scoffing, jesting, jeering*.

IRRITATE, Εριθω, *irrito, lacesso, provooco; provoking, urging*.

IR-RORATION, Αροσος, *ras, roris, irroratio; a moistening, wetting, bedewing*: *ir* is aug.

IS, Εστ, *est; it is*.

IS-CAR-IOT: it may appear strange to derive this word from either the Gr. or the Celt. tongue; and yet it is evidently derived from one of them; “for there is great reason,” says Clel. Voc. 114, n, “to think that the word *Isariot*, applied to *Judas*, who betrayed Jesus Christ, is

not a Hebrew proper name, nor the designation of his birth place; but a Celtic term of reproach; viz. *Judas, ISH-CAR-Food*; or *Judas, the accursed Jew*:—but we have seen that the word *CURSE* is Gr.

ISCH-bone, commonly called *edge-bone*, and erroneously written *each-bone*, and sometimes pronounced *ice-bone*; none of which is right; but the last however has been properly derived by Lye, “ab Ισχιον, *ischium, coxendix, membrum bovis posticum*:”—*the bone adjoining to the hip*:—Ray has very erroneously called it *a rump of beef*, which is quite different from the *isch-bone*.

ISCHIAS } Ισχιας νοσος, *ischias, coxendicum*
ISCHURY } } *dolor*: R. Ισχις, vel Ισχιον, *lumbus; the loins; the disease called the sciatica, or hip-gout*.

ISING-pudding; Ισικιον, *iscium*; à Ξεω, *seco*: edulii genus, è carne diligenter intritâ, et minutissime incisâ: videtur Latinum, says Hederic; but there can be no reason for it: Anglicè *a minced pye*.

ISLAND } Ισα, αλες, θαλασσα: Hesych. or else
ISLE } } from Αλες, Σαλος, *salus, salum*; unde *insula, in salo sita; an island, standing by itself in the midst of the sea*.

ISLES of a church: this is Ainsw. orthogr.: but, notwithstanding he is generally more correct than many dictionary writers, yet he ought not to be followed here; for the reasons which have been given under the art. AILES of a church, and ALLEY: Gr.: or else, if, with Clel. Voc. 70, and 142, we are to understand “*the isles of a church in the sense of wings, they seem to originate ab beils, or balls*; for such was the distinction of the Druidical collegiate churches; from whence they acquired the name of *alata, or ala*:”—but Vossius derives “*ala* from *ago*; ab *ago est axo*; unde *axa*; hinc *axula*; à quo *axilla*; ex quo *ala*:”—but *ago* he himself had deduced ab Αγω, *duco, ago, agito*; being those *arms, or wings, by which the birds drive, force, and impell themselves along*; and which, being placed on each side, gave occasion to the naming those additional buildings, which are raised on each side the main body of a church, *the isles, the ailes, the ala, or the wings of a church*: this derivation likewise suits very well with *beil*, in the sense of *school*, when only an additional building; but when it signifies the building itself, as *a ball, or college*, it then originates from Αυλ-η, *aula; a ball, or college*.

ISO-SCELES, Ισοσκελης, *equalia habens crura, seu latera; a triangle of equal sides*: R. Ισος, *equalis*; et Σαιλος, *crus; a leg*.

ISSUE, or event: a Greek might look at, and admire

admire the prettiness of this Fr. Gall. and modern French word *issûe*, for ages, without ever once suspecting that it was distorted from his own verb *ἐξέρω*, *exeo*, *exitus*; an outgoing, an event, an end; a termination, and final close: also a passage for peccant humors.

ISTHMUS, ἰσθμὸς, *isthmus*, *terra angusta inter duo maria*; a narrow neck of land, part of a country lying between two seas.

IT, ἴς, *is*, *ea*, *id*; *that*: or rather ab ὄσιος, *bit*, *is*, *ille*.

ITALY, Ἰταλός, *Italus*; both the name of a Grecian commander, who settled in that country; and also the name for an ox, or calf; for herds of which that country was famous: but whether, as Antiochus says, (Roman Ant. Dionys. Halicar. book. i. sec. 35.) the country took this name from a commander, which, perhaps, is the most probable;

— *Hesperiam Graeci cognomine dicunt, Italiam dixisse, ducis de nomine gentem:*

Æn. III. 165.

or, according to Hellicus, from *the calf*; yet this at least is manifest from both their accounts, that in Hercules' time, or very little before, it was called *Italia*: for before this, the Greeks called it *Hesperia*, and *Ausonia*:—Ciel. Voc. 196, offers us a different deriv.; for, he says, "let us a little examine, whether *Italy* may not be more satisfactorily traced to a geographical circumstance: on descending the Alps, the vales of Italy would naturally present the idea of *y-dale*, *the dale*, or *valley-country*: this was the prospect which Hannibal shewed to his army for their encouragement:—*Dalecartia*, and the *Idatian* grove, are evidently formed on this principle:"—consequently Gr. still: as under the art. **DALE**, and **VALLEY**: Gr.

ITCH: "Casaub. deslestit (et proprie deslestit) à κνίξον, κνίξον, quod, si Scal. fides sit, apud Tarentinos *prurire* signavit: Skinn."—but neither of these authorities satisfied the Dr. who says, "alludit idque longè proprius ἰχωρ, *serum*, *sanies*:"—but nobody else will think so.

ITEM, ὅσως, *itā*; *sic*; *in like manner*; *also*; *likewise*: it is used to signify a *hint*, or an *intimation*.

ITERATION, ἄνωγειν, *iterum*; *again*; a *repetition*.

ITINERARY; ἴτιν, *eo*, *ivi*, *itum*; *iter*, *itineris*, *itinerarius*; *belonging to a journey*; *upon a journey*.

JUBILEE: properly speaking, this word is derived from the Hebrew; and therefore Josephus hellenized, when he wrote ἰουβηλαίος: which, however, he has very properly explained by ἐλευθερία;

Jubileus, vel *annus remissionis*; ab Hebr. יובל *Jobel*; unde et rectius *Jubileus* dicitur per *o*, quam *Jubileus*: the year of *remission*, *redemption*, *forgiveness of debts*, *pardon of sins*; instituted every hundredth year.

JUDAICAL, Ἰουδαϊκός, *Judaicus*, *Judaicus*; *Jewish*: strictly speaking, no Greek word.

JU-DGE

JU-DICATORY } *Zeus-dixh*, *judico*; vel *Zeus-dexw*, *jus-dico*, *judex*: Vossius has plainly proved;

JU-DICIAL } that this is the true etym. of the verb *judico*; which is evidently compounded of *jus*, and *dico*: we must therefore trace out now the deriv. of both those words: in the first place then, under the art. *judicium*, he says, *judico* vero, et *judex*, (et *judicium*) sunt à *jure-dicendo*; *jus* forense à *juvando*, aut *jubendo*: then after other deriv. he seems to abide by the former: "Scipio Gentilis libro originum scribit, cum prisca in agris viverent, sæpe infirmiores opprimerentur à potentioribus, eos qui afficerentur, ad misericordiam excitandam, *Is*, *Iw*, solitos exclamare: unde Tertullianus in Valentianum; ut etiam in clama-

verit in eam *Is*, *Iw*, quasi *porro*, *Quirites!* et *fidem Caesaris!* vult igitur ab *Is*, **JOUS**, ut veteres loquebantur, dictum esse; quia infirmiores nisi **JUS** cupiant, atque exoptulent; ab ἔσθος, *cujus contractum* ἔθος. Alteram quoque etym. idem adfert, ut à *Jove* sit *jus*; quemadmodum Græci Δικη, ut aiunt, quasi Διός κλη, *Jovis filia*: probat autem hanc originationem ex Lactantio, qui ait, Ennium, Euhemeri interpretem, scribere, *Jovem* in monte Olympo maximam vitæ partem coluisse; eoque ad illum, si qua incidisset controversia, venire solere: sanè verisimilior hæc etym. quam prior:"—we should therefore now shew, from the same author, the deriv. of *Jupiter*, *Jovis*: but this has already been done under the art. **JOVE**:—so that *judico*, *judex*, *jus*, et *justitia*, are all of them evidently derived from *Zeus* et *dexw*:—the former having been proved, let us now proceed to the latter: that *dico* is derived from Δεικω, Vossius shews in the following manner, under the art. *dico*: after mentioning the opinion of Cæsar Scal. he proceeds to that of Jos. "qui, uti ante eum Angelus Caninius, in Hellenismi Alphabeto, et post eos Petrus Nunnescius, *dico* ait esse à Δεικω, quod est Δεικνω, sive Δεικνωμι: nempe quia nihil aliud est *dicere*, quam *sermone ostendere animi sui sententiam*:" and then he proceeds to the collateral derivatives of *dico*: so that having thus established the true etym. of the Latin words *jus*, *judex*, and *judico*, it is very easy to derive all those words in the English lang. from the Gr. *Zeus-dexw*.

JUG: Skinner derives this word from the name of his favorite mistress, *dear Joan*; "sæpe enim nomina humana rebus inanimis, etiam vasis tribuimus:"—but, with Junius, we might rather suppose it was cantharus talis, qui minoris aliqujus mensuræ duplum contineat; a double mug; à Sax. jucian; jungere; nam binæ res, ac pares, mutuo sibi additæ, plurimarum gentium idiotismo jugum vocantur: ita Lucæ II. 24. Ζευγος τρυγονῶν, a pair of turtle doves; Dan. jugge; urna, hydria; a pot, or mug, containing two measures:—but *jugum* is undoubtedly Gr. see **JOINT**: Gr.

JUGGLE-*meat*; Ray explains it only by a *quagmire*:—but it seems to be nothing more than a Devonshire dialect for *joggle-meat*; or *joggle-mire*; i. e. mire, or mud that jogs, quakes, or shakes: consequently Gr.

JUGGLER, "Gall. *jougleur*; Hisp. *juglar*; Belg. *guybeler*, *gocbeler*, et *kokeler*; Alman. *caucalare*; videri possint desumpta ex Attico Κοκκω, pro ταχυ, statim; presto, pass, and be gone; quod spectantium aciem prestigiosæ dexteritatis celeritate caucalatores eludant: Jun."—quick, nimble, dexterous.

JUGULAR; "Ζυγος, vel Ζευγος, *jugum, jugulum*; quod ea pars colli jugum ferebat: Perotus, as quoted by Litt. and Ainsw."—but perhaps there is not another instance, where *jugulum* signifies the hind part, or the nape of the neck; for that is the part which bears the yoke in beasts of burden: we might therefore rather suppose it was still derived from Ζευγος, or rather Ζευγυμῖ, and was called *jugulum* à jungendo; from joining the head and shoulders together.

JUICE, Ιαω, ΙαFω, *juvo*; unde *jus*; broth, gruel; or any kind of nourishing liquid.

JUKE, "in perticâ ad dormiendum se componere, ut aves solent; à Fr. Gall. *joug*: Skinn."—the Dr. would not say, à Ζευγος, *jugum*; the beam of a balance, a thin pole, or perch; for fear it should come from the Gr.

JUJUBE, *jujuba*; an Italian plum, called *zizyphum*.

JULEP, *julepus*; aqua multo saccharo condita, et quasi incrassata, says Skinner, who certainly was no apothecary: a medicinal mixture of an agreeable flavor.

JULY, Ιουλός, *Julius*; the month of July; so called in honor of *Julius Caesar*; whereas before his time, it was called *Quintilis*; being the fifth month of the Roman calendar, which always began at the vernal equinox in March: properly, Ιουλός is no Greek word.

JUMBLE; "quoniam Chaucer scribit *jombre*, mallem deducere à Fr. Gall. *combler*; *cumulare*: Skinn."—and for that very reason we might rather derive it à Κυμα, *fluctus*, seu *cumulus aqua-*

rum: and yet the Dr. has given us quite a different deriv. under the art. **RE-JUMBLE**; if that art. be compounded.

JUMP; "Belg. *gumpen*; lascivè tripudiare; hoc forte, q. d. *gup*, per epenth. τῶ m; i. e. *go up, ascendere*; qui enim saltat, corpus in sublime projicit: alludit Gr. Κομπος: Skinn."—Κομπος indeed bears so far an allusion to *dancing*, that it signifies *sonitus*, qui, à saltantibus (lascivè) pulsando pedibus terram, editur: but this relates to *sound*, not to *action*; and a person may go up without making any Κομπος; for instance, up a ladder: however, since the Dr. has made use of the expression *corpus in sublime projicit*, perhaps *jump* may be derived from Ιημι, *mitto, projicio*; to throw the body as it were into the air, by the action of *jumping*.

JUNE, Ιουνός, *juvenis, junius*; à *juvene*; the month *June*:

Junius est Juvenum, qui fuit ante Senum:

Fasti. VI. 88.

and yet, as Vossius observes, aliis placet fieri *Junius* è *Junonius*; itaque apud eundem Nasonem ibidem *Junio*;

Ne tamen ignores, vulgi errore traharis,

Junius à nostro nomine nomen habet:

Fasti VI. 25.

Tertium quoque etym. adfertur, ut à *jungendo* sit: unde de *concordia*, sic idem Naso;

Hæc ubi narravit, Tatium, fortemque Quirinum,

Binaque cum populis regna coisse suis;

Et lare communi foceros generosque receptos:

His nomen *Junctis, Junius*, inquit, habet.

Fasti. VI. 93.

JUNGLING: "a *jungling*; a *youth*: Verft."—but all evidently Gr.

JUNIOR; Ιουνός, *filius, puer*, quasi *juvenior*, à *juvene*; younger.

JUNIPER; Νεός, *junis*; and *pario*; *juniperus*; the *juniper tree*.

JUNK, "nis, quod verisimillimum est, originis Indiæ sit vox, cum Minsevo desisterem à Lat. *juncus*; quia navis hæc longâ caudâ *juncum* æmulatur: Skinn."—but then the Dr. ought to have considered, that juxta Nunnesium *juncus* per metath. fit à Σκωρος: "vel à *jungendo*," as he himself allows; but then again, he ought to have considered, that even *jungo* is Gr. à Ζευγω.

JUNKET; "Ιουγγες, Græcis dicuntur illecebræ, bellaria, placentæ, epideipnides, i. e. *cupediæ*, quibus minus bonæ frugi et libidinis in cibos atque in venerem prodigæ mulieres compotricum amatorumque greges ad gratiæ conciliationem accipiunt: Jun." riotous revelling.

JUNTO: "Ζευγυμῖ, *jungo, conjunctio*; cætus, seu *conventus hominum*: Skinn." a *knot, club*, or *society*.

JUPITER,

JUPITER: *Zeus-pater*, *Jupiter*: Cleland's derivation of this word *Jupiter* is so very critical, that it deserves to be transcribed: "strictly speaking," says he, Voc. 133, n, "*Jupiter* has no genitive; (nor any other case) etimologically written, it would be *Z-cu-pater* } synonymous to which is *Theutates*, but less latinized:

Tb; *the*
eu; *good*
tat; *father*
es; idiomatic terminative: } *Theutates, the good father, or Jupiter.*"

—but now the point is, to determine whether *eu* be not derived ab *Eu*, *bene*, *bonus*; *good*: and whether *tad*, *dad*, and *daddy*, as Vossius observes, be not derived either from *Alla*, ut apud Homerum, *Alla γερων*: *Alla* vero ex Chald. אבא *abba, pater*: vel fuerit *tata*, à *Tilla*, ut apud Homerum *Tilla γερων*: *Tilla* autem quasi *Tilos*, *honoratus, ever honoured fire*: and yet Clel. in his former treatise, Way. 80, seems to have given a happier conjecture of the Latin *Deus-pater*, from which *Jupiter* seems to have been formed; viz. from "*De-ey's-piter, the father of justice*:" but even now all appears to be Gr.; whether we consider *Deus* as derived à *Zeus*: or *De-ey's*, à *Λε-γω*, *Pey, lex, law*: but it is very remarkable, that *piter* should be Celtic, and not descended either from *pater* in Latin, or *Πατηρ*, in Gr.; when they all signify *father*: *Jupiter* is supposed to have lived about 300 years before Moses.

JURY; from the same root with **JUDGE**: Gr.: let me only observe farther, that according to Shering, 272, and Sammes, 432, *juries* were first of all instituted by *Woden*; so high as the year 1094, bef. Chr. Shering, 364, i. e. about 2877 years ago.

JUSTLE: "*Διωρα*, which, among the ancients, is taken for *lusta*, coming from *Διωθεν*, as *εωρα* from *εωθεν*, whereof the mod. Gr. have formed *Zωρα*: R. *Ωθω*, *pello*: this is Saumaife's opinion: others chuse to derive it from *juxta*: Nug."—but if it be derived from the last, it could clame no place in the Dr's. List; unless *juxta* were Gr. which he has not shewn: but, however, it certainly is; and so far he is right: but if *justle* be derived from *Διωρα*, we might be tempted to think it ought to have been written *jostle*, not *justle*: it is however more probable, that it is derived from neither of those words, but from the following art.

JUSTS: *Zeus, jus, justa, orum*; *officia sancta, jureque debita*; *funeral rites*; at which public games were often exhibited: "quia olim," says Skinn. "in exequiis defunctorum gladiatores, tum pedibus, tum equis, sed pedibus frequentius, pugnaturi edebantur:"—to which Junius

adds, unde quoque videri potest originem traxisse Anglicanum *justle, impetuosè premendo, aliquem de loco turbare*; *to push, crowd, shove, thrust any one about.*

JUTTY, *Εικα, jacio, projecta, jutting*; *extended out in length, like a promontory.*

JUVENILE, *Ιυς, filius, nepos, juvenis*; *young; juvenilitas, youthfulness.*

IVORY; *Βαρος, immanis, barrus, unde ebur*: *the elephant.*

JUXTA-POSITION: *Ζευγνυμι, jungo, junxi, junctum*; unde *juxta*; *quasi juncta, conjunctim*; et *Θω, pono, positum*; unde *positio*; *placing near: bodies that are placed so near, as to be almost in the point of contact.*

IVY, "*Ευαν, Bacchus*; quia *Baccho bedera gratissima*: *Casaub.*"—but Junius, with great probability, derives "*ivy* from *Ιφι, fortiter*; quia *fortiter adhæret rebus semel comprehensis*: aut quia *Επισται, i. e. appetit, vel amat alias arbores*:" from its *cleaving close to, strongly adhering to, or affectionately embracing every thing it lays hold on.*

K.

K A D E, *Kados, cadus, dolium*; *a butt, or cask.*

KALENDAR } "*Καλω, καλω, calo*; *to call, or KALENDS* } *summon; the calends, or first day of every month, when debtors were called upon, or summoned by their creditors to pay their interest money*: Nug."—from whence they were often stiled *tristes calendæ*, and *celeræ calendæ*; *the sad, and hasty calends*; from their frequent, and quick returns: Cleland, Voc. 175, tells us, that "*kal*, among other significations, has that of *new, or young*; thence the word *kalendæ*, from *kal, new*; and *len, the moon*; *νεμηνια*:"—perhaps *kal* may come from *Καλ-ος, pulcher, nitidus, novus*; *fair, bright, new*; otherwise it must be original: but *len* is undoubtedly nothing more than an abbreviation of *Σε-ληνη, len, lun-a*; *the moon*: the chief objection however against this gentleman's deriv. is, that it would make the *kalends* moveable; whereas they were constantly fixt to the first day of every month, and not to the first day of every *new-moon*; unless every new moon happened on the first day of every month, which no astronomer will allow happened, even in the Roman kalendar, whatever it might have done in the Celtic.

KARSEY cloth; "*magnam habet affinitatem cum Καρσιος, obliquus*; quòd *fila ejus panni non in rectum, sed in obliquum sint contexta*: Jun. *carsay*:"—so called on account of *the obliquity of its texture*:—should this *obliquity* be true, it would be more than affinity, it would be true

etymology: but, even then, it would be applicable to *fine*, as well as to *coarse cloth*; but the *karssey*, or *kerssey*, or rather *cherssey*, is always a *coarse cloth*; and therefore it might be better to derive *cherssey* à *Χερσος*, *incultus, asper; rough*: “proprie autem à Græcis de terrâ dicitur; nobis de panno, says Skinn. under the art. *cours*; by which the Dr. meant *coarse*; and yet, under the art. *kerssey*, he would derive that word, ab insulâ nostrâ Anglo-Francicâ *Gorssey*; Lat. *Cæsarea*; (nunc *Jersey*) ubi olim fortasse hujus panni opificium floruit:”—but, flourish wherever it might, still it is a *coarse cloth*; and therefore most probably Gr. as above.

KARUAS: *Καρυα*, *caryota*; a kind of date, or *nut juglans*: also a small agreeable seed, of which they make *comfits*; which are reckoned good against flatulency; and therefore Clel. Way. 51, would derive *carraway seeds*, as he writes them, from “*car*, or *gar*; to *compell*, or *expell*; and *win*; *wind*: the *w* converting, as it most frequently does, into the *m*:”—but still the latter half is Gr. see WIND: Gr.

KATHARINE, commonly written *Catharine*, and sometimes *Cathexine*; and generally pronounced *Kattern*; but since it is derived from the Greek word *Καθαρος*, *purus, mundus, nitidus*; *pure, neat, clean, or bright*, we ought to adhere as close as possible to the original orthogr. that the derivation might appear the more visible; particularly since custom may as well establish a right, as a wrong method of writing.

KAZARDLY, seems to be only a different dialect for *hazardly*, or *casualty*; since, according to Ray, it signifies “*cattle subject to distempers, and casualties*:”—if so, it may be Gr.: for tho’ *hazard* is Fr. Gall. yet *casualty* is Gr.

KEALE; “Sax. *celan*; *frigescere*; *tussis à frigere contracta*; a cold; or cough: Skinn. and Ray.”—it seems to be nothing more than a different dialect for COLD; consequently Gr.

KEEL of a ship; “*Κοιλη*, *pars navis cava, carina*: Jun. and Upt.”—but this is either a bad deriv. or a bad definition; for *keel* cannot be derived from *Κοιλη*, because it is a very bad definition of a *keel*, to say it is *the hollow part of a ship*: on the contrary, nothing ought to be more *solid*, and *sound*, than *the keel*, which is the first piece of timber that is laid, like the foundation of a house, for raising the whole superstructure: it would therefore be better to suppose, that *keel* is formed, by transposition, from *Ὀλκίον*, Ion. pro *Ὀλκίον*, lignum in infimâ navis parte, quo navis *trahitur*; *that beam* (that hollow beam) of timber, which is laid at the bottom part of a ship; and by which it was antiently *launched* to

sea, or *drawn ashore*; as occasion required: R. *ἔλκω*, *trahos* to *drazo*, or *drag along*.

KEELER; commonly pronounced *killer*; but meaning a *cooler*; “Sax. *celan*: Jun.”—“*celan*: Skinn.” *refrigerare*: but evidently Gr.: see COLD: Gr.

KEELS, *nine-pins*; “fortasse, ob qualemcunque similitudinem, est à *Κηλον*, quod Suida exp. *ξύλινον βελος*, *ligneum jaculum*; ut Hesych. quoque *Κηλα* exp. *ξύλα βελα*: transtulerunt quoque Angli suum *keels* ad stipites illos pyramidales, qui lusoribus *nine-pins*, è numero nuncupantur: Jun.”—*keels* seem rather to be derived à *Σκελος*, *os*; *the thigh bone*; because, antiently the game of “*closh*, or rather *clash*, was the throwing of a boule at nine pins of wood, or nine *shank-bones* of an ox, or horse; and it is now ordinarily called *kails*, or *kiles*, of the Gr. word *Κηλον*, i. e. *jaculum*, a *dart*, for that they are like a *dart*”; says the old law diction.:—but it seems better to derive them à *Σκελος*, as above; particularly since they are sometimes called *skittles*, which is but a variation of *Σκελος*, quasi *Σκίλλος*, *skittles*.

KEEN, *Ακονη*, *cos*; a *bone*, or any *stone to sharpen iron on*.

KEEP; Minshew and Junius suppose it may be derived à *Κιβίς*, vel *Κιβισκ*, *para*; a *parse*, or *bag*: Skinner says, “fortasse alludit Gr. *Κρυπτε*, *abscondo*: mallem tamen declinare à nostro *coop*:”—and “*coop* he derives à *cavea*:”—but, surely *cavea* may be derived à *Κοος*, quod Æol. *Κυφος*, *cavus*; *cavea*; a *cage*, *coop*, or *prison*.

KEG of salmon, or *sturgeson*; “dictum piscis hujus τὸ *Κεαγμανον*, in *particulas divisi*m; à *Κω*, vel *Κιαζω*, *findo*, *divido*: Minsh. and Jun.”—“non,” says Skinner, “sed à *cadicus* ὑποκορισμῶ, nominis *cadus*:”—non, might we say; sed à *Καδος*, *cadus*, *dolium*; a *tub*, *coke*, or *barrel*: see KADE: Gr.

KELE, or *barge*; *Κελος*, *πλο*, *celox*, *navigium parvum*; quod uno tantum remigio, seu potius conto, agitur: (non ut quidam puerili errore, quod uno remo, et non duobus ageretur) Casaub. quod *navigii* genus ex uno remigum ordine constans ad velocitatis et prædationis usum comparatum significat:—from this very description it is evident, that the *Κελος*, or *celox*, was a different species of vessel to that, which we understand by the name of *kele*; though perhaps it may have given origin to that kind of *lighter*.

KEMBO; commonly pronounced, *be set his arms a kimbo*; but it happens to be neither; for it is evidently derived à *Καμπυλας*, *curvus*; *bent*; the arms set by the sides in a *bent posture*: R. *Καμπῶ*, *flexo*, *curvo*; to *bend*.

KEN, *know*; or *kenos*; *Γνωσκω*, *cognosco*; to *know*: Cleland supposes it to be Celtic.

KENN,

KENN, *view*: "Κοῦναι, i. e. συνίαι, εἰσαοῦαι, intelligere; Κοῦναι, γινώσκουσι, sciunt, intelligunt; hinc to *konn*; videre, perspicere; the *kenn* of sense, *judicium sensuum*: Casaub."—any thing brought within sight, view, knowledge: as far as I can *kenn*; i. e. as far as I can know, or distinguish objects.

KEN-SPECK'D: "notā insignitus; q. d. maculatus, seu maculis distinctus, ut cognoscatur; à Sax. *kennan*; scire; et *specke*; macula; an artificial, or natural spot, or mark, to know any thing by: Skinn. and Ray."—then both those gentlemen ought to have discovered that this Sax. *kennan* is either derived from Κοῦναι, or Κοῦνῖν from *kennan*: and as for *speck*, that is evidently Gr.

KENNEL-coal; "carbo quidam in agro Lanc. frequens: nescio an à Sax. *cene*; acer; et *elan*, seu *on-elan*; accendere, inflammare; à vehementi sc. igne quem concipit; q. d. *accensu facilis*; Ευκαυρος, Ευφλεκτος: Skinn."—since the Dr. is thus liberal of his Greek, let me remind him of perhaps the original word, which his Ευκαυρος might have pointed out to him; viz. that *kennel-coal* may be derived à *Καυία*, *candentia*; great heat, burning furiously.

KENNEL for a dog; "Κων, canis, canilis; q. d. *canum cubile*; vel simpliciter *canile*: Casaub."—a dog's house.

KENNEL, or gutter; *Kanna*, or *Kanna*; *canna*, *βorea*; unde *canalis*; a gutter, trunk, or pipe, to convey water, &c.

KENT, or "Cantium, receives its name," says Clel. Voc. 71, "from the circumstance of its being a head land:"—now, in 141, he tells us, that "*ken* is one of the old Celtic words for head; because," says he, "the ancient custom of carrying on trade was chiefly by *heads of cattle*;" and he likewise tells us, that "*ken*, *pen*, *ven*, are all of the same import:"—then they all seem to originate from the same root with *ven-eo*, or *ven-do*; to buy, and sell.: i. e. Gr.: see **VEN-AL**: Gr.: though perhaps it might be better to derive our word *Kent*; with Verst. 150, from "*cant*, or *kantle*; for that it is a nook, or corner:"—only now **CANTLE** is Gr.

KEP; "Sax. *capan*; captare, apprehendere: Ray:"—but both the Lat. and the Sax. are visibly descended à *Κανία*, ἀποδεχέσθαι, Hesych. to seize, hold, restrain.

KERN: "an Irish kern, *prado Hibernicus*; nisi, quod verisimillimum est, vox Hibernicæ originis sit, possem deflectere à Sax. *cýrpan*; Belg. *keeran*; Teut. *kebren*; *vertere*, *convertere*; quia, cum *agillimi* omnium fere mortalium, membra huc illuc facillime *convertunt* et torquent: Skinn."—if the Irish are such nimble, active gentlemen, we may warrant them good runners;

and then we might as well derive *kern* à *curro*, *currens*, as from *cýrpan*; only indeed the Dr. might have this objection, that *curro* is derived from the Gr.; and then aliquid dilectæ meæ Saxonicae linguæ pereat.

KER-N-EL, "heart-in-bull, shell, or skin: *ker* is radical to *cor*, *cardia*, *heart*: Clel. Way. 72."—perhaps he meant *Καρδια*, à *Κεαρ*, *cor*, the heart: and both **IN**, and **HULL**, or **SHELL**, are Gr.

KETCH, commonly called *Jack Catch*; because he generally catches all rogues at the last; or, because after they are caught, and tried, and condemned, they are brought to him for their final punishment: consequently Gr.: see **CATCH**: Gr.

KETTLE, *Κόβλη*, *vasculum concavum*; olla testacea; a pot, or pipkin, or any such vessel to boil water in: Casaubon deflectit à *Χύλον*, quod proprie oleum aquâ mixtum, quo perfundi atque inungi balneantium corpora solebant: hinc et vas, quod oleum continebat:—the former seems more preferable.

KEY, "Κλῆς, *clavis*: Upt." a key, lock, bolt, or bar.

KEY, or *warf*; "forte à *quiescendo*: Minsh."—the French write it *quay*; and we to be sure must follow them; but if they intended to derive their curious *quay*, from *quico*, i. e. *quiesco*, *quies*, they are very far from the true etym.; for *quico* originates vel à *Κεμαι*, *jaceo*, *quiesco*; vel à *Κιω*, *quico*, *quiesco*; to remain at quiet, as ships do, when they lie at a warf in order to unload their cargoes.

KIBE; "Κεβη, Κεβλη, Κεβαλη, quod in R. Constantini Lexico, non modo *caput*, verum etiam *calx* exponitur: Jun." the beel.

KICK; "Κιχω, Κιχημι, et Κιχαω, proprie, *cursum et pedum pernitate aliquem assequor, et comprehendendo, corripio*; *pede ferire*: Casaub." vel à *Ακχ*, *calx*, *calco*; to tread on; or strike with the foot.

KICKLE; seems to be but another dialect for *fickle*; since it signifies *uncertain, doubtful, not knowing his own mind*: Ray:"—but *fickle*, as we have seen, is Gr.

KICK-SHAWs: if the French have been deservedly censured for their many unclassical, and ungrammatical distortions of both the Gr. and Lat. lang. they may now as deservedly retort upon ourselves in this art. before us; with this only difference, that where we have committed one such instance, they have committed a thousand: the French then make use of this expression, *quelques choses!* (where by the way *quelques* itself is an evident Gallic distortion of *quales*;) "sic autem appellamus," says Skinn. "varia gulæ scitamenta, intritus, et imbaumata, quibus parandis

parandis coqui Gallici palmam aliis præripiunt:”—and may they enjoy it without envy!—only now the Dr. ought to have acquainted us, that this expression is at least half Gr. half Gall. for both *quelques*, and *quales* are derived ab Οἷος, Ποῖος, quasi *quosios, quoilos, qualis, quelques*; *what*:—as for *aboses*, it may be purely Gallic for *things*:—so that the whole compound means to express, delicacies drest up in such a manner, that we know not what to call them, and are obliged to ask, *quelques choses? converted to kick-shaws? what things have we got here? what things are these?*

* KID, a small fagot of underwood, or brushwood; “forte à *cædendo*; q. d. *fasciculus ligni cædui*: Skinn. and Ray:”—this is a very ingenious conjecture, if it had but reached the original Gr.; viz. “*cædo, olim cæido, à κοῖλω*: vel à *cōido, unde et cudo, à κόλλω, idem quod κοπέω, scindere*: Voff.” *to cut*:—Lyc gives us a Welsh deriv. in the Sax. Alph.

KID, or *young goat*: our etymologists seem to have been greatly perplexed to find out the true deriv. of this word; for they have ransacked every language, but the Greek; and yet the word *goat* seems to be but a diminutive of “Γοῖος, *bædus*,” according to If. Voff.—every gramm. knows, that K, Γ, X, and T, Δ, Θ, are cognatæ literæ; and therefore, Γοῖ- may easily convert into *koit*, and then into *goat*, and *kid*.

KID, KED, KEG, KET, or KIT of *salmon*: see KADE, or KEG: Gr.

KID-NEY: “Minshew absurde desectit à Belg. et Teut. *nieren*; *renes*: quanto melius fuisset tacuisse;” says Skinn. “quæ enim inter *nieren* et *kidney* vel minima est *παρηχησις*?”—with regard to etym. certainly none; but it is to be hoped, that even the Dr. would have allowed, that *nieren* and *kidney*, with regard to sense, are the same:—then now let us hear the Dr’s. etym. “longe melius desecti potest à Sax. *cynne*; *genus, sexus*; et secundariò partes *sexûs* indices, partes *genitales*; et *nigh*; à vicinia sc. partium genitalium, præcipue vasorum spermaticorum dictorum, quorum unum, sc. vena spermatica sinistra, à sinistra emulgente oritur:”—it is well the Dr. has wrapped up his etym. and anatomy so neatly in Sax. and Lat.:—as to his anatomy, it would be presumption in me to dispute with a physician; but as to his etym. we may desire leave to doubt his Sax. deriv.—nay, he himself seems to doubt it; I mean that above-mentioned; for he proceeds: “vel à Sax. *cennan*; *gignere*; quia sc. *renes* multum *generationi* conferre vulgo credebantur:”—I am unwilling to retort, quanto melius fuisset tacuisse! but it is impossible to trace the etym. of this word *kidney*, according to

our present orthogr. which appears to be totally depraved; and might first of all have been written *quidney*; and even then converted from *Χυδνῶν, copiosè, et Ναυ, fluo, quasi Χυδνωῶ, the kidneys* being the chief organs of urinary secretion, not of spermatic concoction.

KILDER-KIN; “Belg. *kindeken, kinneken*; *vasculum, doliolum*; octava pars *cadi*; quòd eandem habeat rationem ad integrum *dolium, quam infantulus ad hominem perfectum*: Jun.” q. d. “*filiolus vasis majoris Skinn.*”—literally *the big tub’s child, the great cask’s baby*:—but *kilder* seems to be descended à *Καδος*, quasi *Κιλδος, kilder, a cask, tub, or barrel*: and *KIN*, as we shall see presently, is Gr.

KILL, *ἐκλυσις, animi defectus*; unde Sax. *crealm*; *mors*; *dearb*; *cpellan*; *occidere*; *to slay*; *deprive of life*.

KILN, *Καλειος, Dor. pro Κηλειος, Καυσικος, caleo*: “credo à *calendo*: Skinn.” *fornax, ustrina*: Jun.—a *furnace, oven, &c.* or contracted from *Ῥακελος, aridus*; *to render dry*.

KIN, a *child* } “*Κηδος, affinitas ex nuptiis con-*
KIN, *relation* } *τραβία; Κηδενω, affinitatem con-*
KIND } *trabo*: si quis tamen malit ex
KINDRED } *Γενος, non valde repugnem*:
KINS-FOLK } *Casaub.*—the analysis of this

word in Clel. Voc. 141, shews his great penetration in the analytic method of decomposing words; “take,” says he “the Latin words *nascor, natus, natura*, and the French *né* for *born*: analyze them, and you will find that

nascor is but a frequentitive;

atus, a common idiomatic termination;

atura, the same;

é, the same:

this reduces all these words to this single initial letter *N*, which offers no sense: restore the two elliptic letters *ge*, cut off by the usual tendency of (all Northern) languages to contraction, you have *geNascor, geNatus; geNatura, geNé*; in which *geN* becomes the radical of *geNerative*; *kiN; kiNd; kiNdred; begiN*; and of hundreds more:—this observation will help us to account for that antient method of writing *gnascor*, and *gnatus*, for *nascor*, and *natus*, viz. that all and every of these words arise from *ΓεNνωῶ, unde ΓεNνωῶ*: but *ΓεNνωῶ* originates à *ΓεNω, vel ΓιNωμα, nascor, gigno*: Voff.

KINDLE a *fire*: Skinner would derive this word “à Sax. *týndepan, týndelan; ignem admo-*
vere:”—but, according to this deriv. we might suppose, that *kindle*, or *týndelan*, would originate à *Τινθαλειος, calidus, fervidus; bot, and glowing*:—though it might be more proper to derive *kindle a fire* à *Καω, Κασίνα, candentia, candeo,*

quasi

quasi *kendeo*, or *kindeo*, to burn, or set on fire : see IN-CENDIARY : Gr.

KINDLE as rabbits ; “ Γενναομαι, *geno, gigno* ; unde Sax. *cennan* ; *acennan* ; *parere, edere* ; Skinn.” from all appearances we might suppose, that *kindle*, and *cennan*, or *acennan*, might be derived from *cando, candeo* ; i. e. *Kaw, Kawla, candentia* ; to glow, become red hot, to burn ; both in a literal and metaphorical sense :—Clef. Voc. 174, is of opinion, that “ *kindle*, signifying the pregnancy of animals, is derived from *kint*, or *kin, a child*, or *one very young* ; an antient word for *little* :”—and consequently derived from the same root with KIN, above : Gr.

KINE ; Κοινωνια, *consortium* ; *cattle berding together* : though perhaps such a deriv. would be as applicable to any *congregating fowl*.

KING : if this word was antiently written *koning*, and signified *cunning, wise* ; then, according to Hesych. and Casaub. it may be derived à Κοινειν, συνιεναι, επισαθειν, *intelligere* : Κοινυσι, γινωσκουσι, *sciunt, intelligunt* ; “ to *kan, intelligere* ; et *cunning, peritus* : atque inde Belg. *koning* ; nunc *king* ; *rex* : Jun.”—and yet there can be no objection against deriving this word *king* immediately from Γινωσκω, *cognosco, cognoscens* ; *knowing, cunning, subtil, wise* :—Clef. in different parts of his Voc. gives us at least thirty different orthogr. of the word *king* for *bead* ; and among them he gives us, p. 7, “ *koning, king, cyn, and quin* ; all signifying a *general, or bead commander in war* :”—but they all seem to be derived from the Gr. as above.

KINK ; “ spoken of children, when their breath is long stopt, through eager crying, or coughing ; hence *the kink-cough*, called in other places *the chin-cough* : Ray :”—but indeed *chin* is so absurd and so perplexing a method of writing this disorder, that it is not to be wondered it has puzzled many people to account for its deriv. but certainly *kink* is much nearer to Κερχρος, than *chin* ; besides *chin*, in our language, sounds soft, not hard ; and bears a totally different sense from what it must be understood to mean in this distemper : see CHIN-cough : Gr.

KIRK, or rather KYRK, Κυριακος, Κυρις-οικος, *domini-domus ad dominum pertinens* ; Κυριακον, *templum Dei* ; a *church, or temple* ; unless, with Clef. Voc. 17, and 112, we might derive “ *kirk* from the Celt. *kir, or cir* ; signifying a *church, shire, or community* :”—but then it would be Gr. ; viz. à Κιρκ-ος, *cir-cus* ; a *cir-cle* ; the Druids, as he acknowledges, p. 117, above all figures affecting *the circular*.

KIRTLE : “ credo à verbo to *gird* ;” says Skinner, under his art. *kertle* ; quia Sax. cýrtel ;

et Dan. *kiortel* ; *tunica, accingi olim solebat* :—he then refers us to *gird* ; which he derives à Γυρος, Γυρω, *gyro* ;—so that he might as well have saved us all this trouble :—let me only observe, that now a days, we seem to understand the word *kirtle* in a different sense to what our ancestors did : the old facetious knight Sir John Falstaff, while he has his favorite doxy *Doll* on his knee, who had been flattering him with, “ I love thee better than I love e'er a scurvy young boy of them all ;” says to her,

Fal. What stuff wilt thou have a *kirtle* of ? I shall receive [to-morrow.

Money on Thursday : thou shalt have a cap now we cannot suppose that the knight's intended present should amount to no more than a *riding-skirt*, as we now understand it ; but rather to a *rich riding habit*, or some *new fashioned jacket*, not of the most costly, but, to be sure, of the most gaudy kind.

KISS, Κωω, κωω (τὸ Φιλεω) *oscular* ; to *salute* : Κωω, *osculum dedit* : Hom. Odyss. XIII. 354 : Casaub. and Upt.”

KIT ; “ a *milking pail, like a churn, with two ears, and a cover* ; à Belg. *kitte* : Ray :”—but probably, it did not derive its name from its shape ; for both *kit*, and *kitte* seem to be but diminutives of Καδος, *dolium* ; a *case, or tub*.

KITCHEN ; both Junius and Skinner have given us a sufficient variety of lang. for the etym. of this word ; and have at last settled in the Lat. words *coquina*, and *coquere* :—which, as we have already seen under the art. COOK, are Gr.

KITE, “ Ικτιν, ικος, *mithus*, per metath. *kite* ; a *bird of prey* : Casaub. and Upt.”

KITLING } *Κυων, canis, catulus* ; the young of
KITTEN } any creature ; and with us of a
cat in particular : Skinner says it is only a diminutive of *cat* ; and has referred us to that art. ; which is Gr.

KLACK, commonly written *clack* ; à Κλαζω, item Ληκω, Dor. Λακω, *sono, strepitum edo* ; to *make a noise*.

KLICK-up ; Κλεπω, *clepo* ; *surari, celeriter corripere* ; to *snatch up, and be gone*.

KLUTSEN ; “ *quatere* ; vel à Lat. *clutere* ; hoc à Gr. Κλεπω : Skinn. and Ray.”

KNACK, *dexterity* : Γενναος, Γενναφος, Γναφεις, vel Κναφεις, “ *gnavus, alacer, agilis, dexteritas, seu artificium agendi aliquid* : Skinn.”—as when we say, *he has a clever knack in doing it*.

KNACK, or *make a noise* : “ à Καναχεν, *resonare* ; to *resound*.

KNAG, or *knot* ; “ *divino olim scriptum fuisse knap, à Sax. cnæp* : Skinn.”—then it may be wondered the Dr. did not see it was derived à

Ναιος,

Ναῖος, Ναῖφος, Νάπος, *navus*; an excrescence; a knot in wood; and here used to signify, as the Dr. himself acknowledges, *the knags that stick out of a bar's born, near the forehead.*

KNAP of a bill; from the same root; meaning *protuberantia*; as now both Jun. and Skin. allow: item *jugum, seu supercilium montis, saltus, clivus promontorii, sylvosus, et leniter cavus.*

KNAP, or *snap the bill*; Κοναβος, *sonitus, strepitus*; a sound, or noise.

KNAP, or *snap in pieces*; either from Τραμπίω, *infleto*; vel Καμπίω, *curvo*; to bend, bow, or break: *he knappeth the spear asunder.*

KNAP-SACK: “videtur enim dici quasi *kap-sack*; à Καῖκη, *comedo*; prorsus ut Græci Ἦρα, deflectant: à Πασσαι, *edo, pascor*; to eat: and is called *knapsack, in quam milites, iter facientes, vel exercituum sequentes, recondunt victum diurnum*: Jun.” a sack, or short satchell, in which soldiers carry their provisions, &c.

KNAVE; Γενναῖος, Γενναῖος, Γναφίος, Κναφίος, *gnavus, vel navus, et industrius homo; a quick, lively, active, diligent man*:—so that this word is another instance how mankind sometimes change their ideas of things: formerly it bore a good sense; now a bad one.

KNEAD; Κνῆθαι, *scalpere, fricare*; nam panifices, *farinam aquâ maceratam gravi labore subigentes, eam veluti confricando emollire, atque in unam aliquam massam cogere videntur*: Jun.”—“quod Belgis quoque *kneden* dicitur, *depfere, subigere*: Skinn.”

KNEE; Γονυ, *genu*: Upt.”—the gradation seems to be thus; Γονυ, *genu, gnu, gne*; *knee.*

KNELL } “Sax. *cnyllan*; *pulsare*; Teut. *knall*;

KNOLL } Cymræis, *cnill*, and *cnull*; *campanarum sonus*; *impellere, pulsare, deverbere campanas*: Jun. and Skinn.”—but all these seem to be only different dialects of *Nola, civitas campaniæ*; vel *Nolanus* episcopus, Hieronymi æqualis, qui primus in ecclesiâ suâ ad pios usus transtulisse putatur: or perhaps only an abbreviation of *campanula*; and if so, then it would originate “forte à Καπανη, inserto *m*, *campana*; quomodo à Syro *sadin, syndon*; à *tappin, tympanum*, &c. Καπανη proprie, Hesychio teste, est *τριχων κυνη, galea à pilis*; inde dicta fuerit *campana*, quia forma ejus à *campana* non ablueret: Voff.”—from all this art. therefore, relating to *bells*, we might suppose, that our words *knell* and *knoll*, were rather of Gr. or Lat. than of Sax. origin; notwithstanding the invention was much later than the decline of the two former languages.

KNIFE, “Ξίφος: Casaub. and Upt.” *ensis, gladius, fca*; any edged tool.—Clel. Way. 25, has much more probably derived “*knife*, à

segan-eaf; a cutting blade: the Welsh made of it, by contraction, *sganif*; the French *canif*; and *weiknife*:—now, as for *segan*, it is manifestly Gr.; ab *Azu, seco, segan*: and as for *eaf*, it were to be wished, this gentleman had shewn us how it came to signify a blade: it seems more likely, since both *Welsh*, and *French*, have converted it into *if*, that it originally came from *ιφι, valde*, meaning the *deep-cutting, deep-wounding* instrument.

KNIGHT; “Langbainius vocem hanc habere aliquam affinitatem cum Καῖνῶν, *initiare*, putat: nempe ut Theotiscis, et Sax. nascendi primordiis puer vitæ *initiat*, ita ab ipsis, et qui primum militiæ nomen dederit, ubi primum cingulo militari *accinctus* fuerit, utroque merito *cinht* vocitetur: Jun.”—and indeed, *knights*, or *cnights*, seems to be but a different dialect of *cinht*; i. e. *cinctus*; girt with the military sword, or dress:—Clel. Voc. 11, derives “*knights* from the Celtic *kon-icht*; *kon, power, or the qualification of power*: and *icht, toucht*:”—but in p. 70, n, he tells us, *kon* signifies *bead*:—then *kon-icht* may signify *toucht on the bead*; to express the power communicated by that action: modern *knights* are created, or DUBBED, by laying a sword gently on the shoulder: however, since the antient method might have been by *touching the bead with the Druidical wand*, or *bough*, let me observe, that both *kon*, and *icht*, are Gr.: see either *KING*, or *VEN-AL*; and *HIT*: Gr.

KNIT; Νῆω, *neo*; Νηθω, *netto*; to link, or join together; to frame, or contrive; to work as it were by *spinning*: Casaub.”

KNOB; either from Ναῖος, Ναῖφος, Νάπος, *navus*; vel à Κονδύλος, *condylus, nodus articulorum*; a prominence in wood, bark, &c.: or else *knob*, may be derived from *con-boff*, or *con-bab*, signifying *the bead*, or *any rising, swelling, or protuberance*; and then it might derive à Κεφαλη, *caput, the bead*.

KNOCK; Κονδύλος, *condylus, nodus articulorum*; unde Sax. *cnucian*; Belg. *knocken*; *tundere, ferire*; to beat, cuff, or strike with the double fist.

KNOLL of a bill, or “*ken-oll*; the top of a bill,” says Clel. Way. 71:—but *ken* is Gr.: see *VEN-AL*: and *oll* may descend à Καλλων, *coll-is*; a bill: or perhaps *knoll* may be only a contraction of *NAVEL*: still Gr.

KNOT, to tie; Νῆω, *neo*, *netto*, *nexus, nodus*; a tying, or joining.

KNOW; Γινωσκω, Γνω, *nosco*; to understand, comprehend: Γνωσις, *knowledge*: Κάιν, ηγούσ Νάπ, η Φρονεών: Pharnut. p. 41; Upt.”—Clel. Voc. 141, says, that “*ken* is one of the old Celtic words for

for *head*; in which sense it enters into Γινωσκω (as it appears twice in that page, for Γινωσκω) *I ken, or ken-ow*: contracted to *know*:"—the connexion, the deduction, and the abbreviation, are all evident enough; but we might justly doubt the priority of *ken*, to Γινωσκω.

KNUBBLE } "Κονδύλος, *condylus, nodus articu-*
KNUCKLE } *culorum*; primâ suâ significa-
tione nihil olim aliud denotaverint, quam inver-
sa manu, et protuberantibus articulorum nodis, ja-
nuam, aut caput alicujus ferire; *to beat, or to*
strike with the double fist: Jun."

KNUR; "Teut. *knorr, nodus, seu tuber in ligno*:
Skinn. "a *knor in wood*":—this Teut. *knorr* seems
to be only a contraction of *nod-us*, by prefixing
their favorite *k*, and adding two *rr*:—consequ-
ently Gr.

KONN *over*; "Κοινον, Hefychio est συνιεναι,
επισκευαι, *intelligere*; Κοινον, γινωσκον, *intelligent*:
Cafaub. "to learn one's lesson; to know, to under-
stand:—it seems rather to be derived from the same
root with **KNOW**: Gr."

KORE, commonly written *core*; Κωρε, *cor*;
the heart, pith, or substance of any thing.

KUN-ĒGETICS, Κυνηγίαιος, *cynęgetica*; *ad*
venatorem et venationem pertinens; de re venato-
rîâ libri agentes, cujusmodi scripsit Xenophon,
et Oppianus apud Græcos; et Gratius, et Neme-
sianus apud Latinos; *books, or treatises written*
on hunting, and the breeding of hounds: R. Κυνον,
canis; a *bound*; and Αγω, *duco*; *to train*.

KUTE; "Κυτος, *cavitas, sinus, venter, uterus,*
ventricosa cavitas; *any hollow place, a cavity*;
the belly: Ray."

KYE; "a various dialect for *kine, or cattle*:
Ray:"—but *kine* is derived from the Gr. as we
have seen under that art.

KYM-BRO *Britons*; "Cimbris hoc nomen ex
fortitudine et bellicâ virtute partum esse mihi
videatur," says Shering. 56; "quo nomine *robusti*
milites, pugiles, et palestrici viri notantur; Ger-
manis camp, exercitum, aut locum ubi exercitus
castrametatur, significat; inde ipsis vir *castrensis*
et militaris Kemffer, et Kempber, et Kemper, et
Kimber, et Kamper, pro varietate dialectorum
vocatur:"—according to this definition, it is
purely Gr.: see **CAMP**: Gr.:—but Shering-
ham himself, p. 51, gives us quite a different
deriv. from Didymus, and the etymol. magnum,
where he says; "hinc apparet Græcos, quod or-
thographiam varie nomen hoc scripsisse, atque
hisce populis indidisse; non quòd à Gomero orti
sunt, sed quia *perpetuam agerent hyemem, vel quia*
nebulosum aërem haberent; ad extremum enim
calcera Tauri montis in Chersoneso (quæ propte-
rea Taurica Chersonesus dicta est) sub frigido,

nubibusque obducto caelo, habitabant;—non igitur
Cimmeriis, sive Kimbris, à Gomero in Germania,
sed Magagæis trans Araxim à primis sedibus ad
Bosphorum, et Euxinum mare migrantibus nomen
hoc à Græcis impositum est:—but Clæ. Voc. 202,
gives us still a different deriv.; for he says
that "*kym* is one of the most ancient Celtic
words signifying *a mountain*, and is scarce dis-
cernible in any language unless in composite
words; it is a corruption of *kean, bead*; and is
radical to *bummock, a small hill*; but especially
to the Welsh *Kymbro, or region of mountains*;
kym, mountain; and *bro, region*:"—and in other
parts of his work, he tells us, that "*kean, kym,*
kan, ken, kin, kon, koning, and king, all signify
bead, high, eminence, and hills: the analogy of
kym to *pen, (Penman-mawr)* the more modern
Welsh name for *bill*, will appear very striking,
on reflexion that *kean*, and *pen* both signify *bead,*
or *eminence*:"—but in p. 210, he traces *pen* to
the same root with *ven*;—then still Gr.: see
VEN-AL: Gr.

LABE-FACTION; "Λα, *intensiva particula*;
et Βω, *Baiva, eo*; unde *labor, tris; lapsus;*
labefactio; *a weakening, falling down, crumbling to*
ruins: Voss."

LABEL, Λαβυρον, *labarum; vexillum avas in-*
gens; but now made use of to signify, "*infusus;*
lemniscus, appendicula: Jun."—"rectius fortasse,"
says Lye; "referas ad *lap*," *to lap, or cover any*
thing, to lap over:—perhaps he took this idea
from Skinn. who has made the same reference;
but a *label* is not a *wrapper*, but a *title* to what-
ever is *wrapped up, or inclosed*; and consequent-
ly ought to have been rendered by them *passivus*
lus, or cento.

LABIALS, Λαβια, *labio, lambendo more; canum*
bibere; *to lap*; but, properly speaking, *the labi-*
als are the lips.

LABOR; Αλος, vel Αλος, quod Eustath. usur-
patum tradit pro Καμπος, *labor; work, pains, toil,*
drudgery.

LABYRINTH, "Λαβυρινθος, *labyrinthus; a*
place from whence it was impossible to extricate one's
self: Nug."—but this may be said of a close
prison; whereas a *labyrinth* is an open prison,
from which no person could find his way out,
through the manifold turnings, and windings, and
intricacies of its paths.

LACE *for the stays*; Λακω, Λακω, et Λακωζω,
lacio, unde laqueus; a thong, or any long string, to
tie, fasten, or bind with.

LACE, or *trimming*; Λακίς, *lacinia*; the *guard*, *hem*, *fringe*, or *border* of a garment.

LACERATE, Λακίζω, *lacero*, *discindo*; to *tear in pieces*: R. Λακίς, *fissura*: or else from Πάκω, *divello*; to *pluck asunder*, to *make rags* of any thing; nay, indeed these two verbs seem to originate from the same root; nam Λακην, Hefych. teste, sunt Πάκην, unde fluxit inusit. *laco*; unde *lacero*, *lanio*, *lanius*; a *butcher*, a *cutter up*.

LACK, *deficiens*: “Belg. *laecken* est *minuere*, *attenuare*, *deterere*; item *minui*, *decrefcere*, *paulatim deficere*: Jun.”—who likewise subjoins, *videri possit affinitatis aliquid habere cum Ληγ-ων, cessare, desinere*: as Minsh. and Skinn. have likewise observed: or else perhaps it may come from Λω, pro Ολω, *volo*; to *lack*, to *will*, to *desire*.

LACK } **LACH** } Λαχανον, μινυον, βλακον.
LACKER } **LACHER** } η κινναβαρι: Hefych.
lacca, or *lacba*; an *Indian drug* for the *scarlet dye*.

LACONIC, Λακωνικος, *Laconicè*, *more Laconum*; a *short and concise manner of expression*, like that of the *Lacedæmonians*; who, in their ever memorable answer to Philip's letter, in which he threatened, that if he came near their city, he would burn it to ashes, replied only, *IF*.

LACQUEY, Λαξ, vel Χαλιξ, *calx*; the *beel*; a *footman*, who follows his master's heels.

LACRIMATORY, Λακρυμα, *lacrima*; a vessel into which *tears* were shed.

LACTARY; Γαλα, Γα-λακ-ιος, vel Γλαγος, *lac*; *milk*; a *place where cows are milked*: also the *glands*, or *vessels*, through which the *milk* passes: Γα-λακ-ιχη, *lacteus*; *milky*: as the *milky-way*.

LAD; “Sax. *leob*, quod *juvenem* inter alia significat: *Lye*.”—who should have mentioned Skinn.; for the Dr. has given the same deriv. “eo quidem significatu, quo pro *hominibus usurpamus*.”—then it is a wonder that neither of these gentlemen should see, that it was evidently descended à Λαος, quasi Λαοδ, *leod*, *lad*; a *common*, *vulgar boy*: see **LEWD**: Gr.

LADANUM; Λαδανον, vel Ληδανον, *ladanum*; sometimes written *labdanum*; pingue illud roscidum, quod è Αηδω, cisti genus, colligebatur in Arabia; a gum made of the fat dew that is gathered from the leaves of a shrub, called *lada*, unde *ladanum*; and is used by pomanders: a curious account of the instrument, and manner of gathering this gum, is given by Tournefort; Lett. II. p. 79, 8vo.

LADDER: Skinner has derived it “à Sax. *hlæbe*; Belg. *ladder*, *leeder*; Teut. *leyter*, *scala*; à verbo *leyten*, *leyden*, *laeden*; *ducere*; q. d. *ductor*; a *leader*; *scalâ* enim ad editiora loca *ducimur*.”—but so we are likewise by a *pair of stairs*; however, nobody would think of deriving a *ladder*, and a *pair of*

stairs from the same root: true, says he; but nevertheless *ladder* may come from *leader*:—but then it is Gr. ab Ελαυνω, Ελαιος, Ελαση, a *leader*:—Junius tells us, that *ladder* comes from Διλος, *tenuis*; long, and *slender*, like a *latb*; and indeed we oftener hear it pronounced *latber*, than *ladder*.

LADEN; “Κλάδης, Æol. sunt Ζευγα, *juga*; atque ita Sax. *hladan* quondam denotaverit *omera jugo pressis animalibus imponere*: Jun.” to *lay any great weight*, or *place any heavy burden*.

* **LADLE**, Λαλειω, *loquor*; unde *lingua*, *lingula*; a *spoon*, or *scummer*; any thing broad and flat, like the *tongue*, to *lick up all floating impurities*: should this not be admitted, we must refer to the Sax. *Alph*.

LADY: whether the English word *lord*, according to the opinion of Jun. be only a contraction of the Sax. *hlaford*; and whether *hlaford* be derived from Λαυρα, *vicus*; and whether Λαυρα gave origin to the Lat. *lar*, *lores*; are points which deserve some farther consideration:—but if *lord* be a contraction of *hlaford*, *dominus*, *berus*; then, as Junius observes, *lady* may be only another contraction of *hlæfdige*, vel *hlæfdia*; *domina*, *bera*: as for the deriv. of *Verft*. quoted by Skinn. I shall not transcribe it: see **LEAF-DIAN**: Gr.

LAG: “Λαγω, *cesso*, vel *cessare*, seu *desinere facio*; to *tarry*, or *stay behind*: Ιδομενευς ε' ε' λαγω μενος: Hom. Cafaub. and Upt.”—or perhaps we may derive *lag*, by contraction, à Λαγγαζων, vel Λαγγιων, *pigrari*; to *loiter*, *be slow*, *suggish*, or *loast to do any thing*: Skinner would derive it à Sax. *lænz*, eliso *n* propter euphoniâ; *lænz*; *longus*; ut dicimus, *he stays long*; *he's long a coming*: i. e. *he lags behind*:—should this be true, still it would be Gr.; as will be seen under the art. **LONG**: Gr.

LAGE, “pronounced as *lagbe*; a *law*, or *usual custom*: also a *tradition*: *Verft*.”—all which plainly shews, that this word is not Sax.; but derived à Λεγω, *dico*, *jus dicere*; unde *lex*, *legis*, *legalis*; a *law*, *legal*.

LAITY; Λαος, *populus*; the *people*, the *community at large*: Λαικος, *laicus*, a *laic*; a *layman*; one who is not of the *clergy*:—Clet. Voc. 12, supposes, “*laity* is only a contraction of *leity*, and means a *less*, or *secondary quality*, without any thing disrespectful; as the popular class was *lay*, *lea*, or *leity* to the Druidical judiciary; *temporal* to *spiritual*; *force* to *justice*; *war* to *peace*.”—but both **LESS**, and **LITTLE**, are Gr.

LAKE, or *pond*; “Λακκος, *lacus*: Nug.”—unde *lacuna*; a *lake*, or *standing pool*; or even a *collection of running water*. almost surrounded by *land*.

LAMB; “Αμνος, *agnus*; by prefixing *l*: Upt.”
LAMBENT,

LAMBENT, Λαπίω, *lambo, lambere*; to suck, or lick gently: also to glide over softly, without harm, as a lambent flame.

LAME, Αμαλος, quasi Λαμαος, *debilis, imbecillius, infirmus*; feeble, weak, infirm: vel à Κλαμβος, *mutilatus*; maimed, imperfect.

LAMENTATION, Λαμα, σαγονα, *stillatim emanans, lamentor, lamentatio*; a weeping, wailing, and bemoaning:—Vossius derives it from Λημαω, *graciosos oculos habens*.

LAMIA, according to Clel. Voc. 4, “seems to be derived à Λαινα, *Leana*; either contracted or abbreviated to *Leua*.”—this conjecture will scarce be admitted, because of the wide difference in signification between the two words: see **HELEN**, and **MAG-DALEN**: Gr.

LAMINA, ε; Ελαμην, seu Ηλαμην, quod ab Ελανω, five Ελαω, *ductile opus facio*; *lamina*; a thin plate, or stratum.

LAMMAS; “*calendæ sextiles, seu Augustæ, q. d. missa, i. e. dies agnorum*; tunc enim agni in usu mensarum esse desinunt: Skinn.”—it were to be wished the Dr. had been as sedulous in the etym. as he has in the signification of this word:—but since he has told us, that *Lammas* signifies *dies agnorum*; and since we know that *agnus* signifies a lamb; then both *lamb*, and *Lammas* are Gr.:—but his learned friend Th. Hensh. has given us another etym. from the Sax. lang. (which happens at last to be Gr.; for he says) “*Lammas* from the Sax. *hlaþ-mæsse*; q. d. *loaf-mass*; forte quia eo die apud Anglos *oblatis panum* ex tritico novo fieri solebat:”—but without any *fortè*, he might have confirmed his opinion from Somner, who has quoted the following words from the Sax. Chronicles “*by ylcan rumerþa, betreox hlaþ-mæsse gan 7 mid-dum rumerþa; eadem ætate, inter festum primitiarum, et solstitium*.”—to which Lye adds, “*festum primitiarum* vox, ut opinor, bene vertitur; pressè tamen *panis, vel frumentationis festum* sonat:”—but now the vicar’s herbage tithes consist of *lamb*, not *corn*; and therefore we may rather derive *Lammas* from the former, than the latter: nay even should *hlaþ* be the proper deriv. still it would be Gr.: see **LOAF**: Gr.

LAMP, “Λαμπας, αδος: R. Λαμπω, *to shine*: Nug.”—a torch, flambeau, or any substance, giving light.

LAM-PREY, Λαπίω - Πίρα, *lampetra*, “à *lambendo petras*: Skinn.” a lamprey; from licking, or sucking the rocks, or rather pebbles in a river.

LAMP-YRIAN, Λαμπ-υρις, *lampyrus*; quod *cauda splendeat*; a bright-tail, or glow-worm; a very good meretricious epithet.

LANCET; “Λογχα, Dor. pro Λογχη, *lancea*: or perhaps from Λαγγαυ, *sortior, fortes duco*;

to take, or cast lots: Nug.”—which the soldiers always did for the spoil, before the tent of the general, where a spear, or lance was erected; round which the troops were assembled.

LAND: “origo vocis, præfixâ literâ *l*, pendenda est initialibus literis Græci Αυθηρον, *summitas et extremitas*: Jun. under the art. *lamb*.”

LAND-SKIP: unfortunately for etymol. we have a word in our language (*skip*) which signifies to leap, or jump, about, so totally different from what we want to express in this idea, that it is no wonder the orthogr. of this word should vary so much, as we find it does; sometimes it is written *landscape*; sometimes *landshape*; sometimes *landscbape*; and sometimes *landskape*: Skinner has referred us to *land*, and *shape*; and then derived *shape* from *excavare*; notwithstanding, under this art. he has given us the very word, which ought to have pointed out the true orthogr. viz. Σκια-γραφια, from whence comes our termination *skip*, to signify *tabula chorographica, topographica, regionis forma, seu delineatio*; literally *the shadow of a country, a view, or rural picture*.

LAND-WALTUN: “rulers that weald, or menage the publyke affaires of the country: Verft.”—according to this explanation, it is evidently derived from the same roots with *land*, and *wield*, or *wielders*, i. e. *rulers of the land*; and consequently is Gr.

LANE: Skinner supposes this word is “forte contractum à *Latina*; q. d. *via Latina*: in antiquis enim coloniis Romani cum fociis nominis Latini fundos sortiti sunt; et Romani *Latiore*s; Latini *Angustiore*s vias sternebant, et curabant: aHudit Gr. Λαϊνν, supple *idos*, i. e. *via lapidea, seu lapidibus strata*.”—how the Dr. could possibly apply all this to our word *lane*, is not easy to imagine: it would have been more natural, if he had joined Casaub. in deriving *lane* à Λαγων, *angiportus*; a narrow alley.

LANGOT “of the shoe; the latchet of the shoe; from *languet, lingula*; a little tongue, or slip; a small thong of leather: Ray:”—but we shall see, in the next art. but one, that *lingua* is Gr.

LANGSUM, “*longsom, tedious*: Verft.”—therefore derived from the same root with **LONG**: Gr.

LANGUAGE, Λαχω, *lingo*; to lap; unde *lingua*; language; the tongue; the tongue being the prime organ of speech: or else from Λαλω, *loquer*; to speak, discourse, converse.

LANGUET, *langurium*; a languet of amber: perhaps from the foregoing root.

LANGUOR; Λαγγεω, vel Λαγγεα, *languo, languidus, piger ex fatigatione*; to be weary, tired, fatigued.

LANIATION, Λανίζω, Λανιστή, *lanista, lanius*; a butcher; *laniatio*; slaughter, carnage.

LANI-GEROUS } Λανός, vel Λανχόν, *lana*;

LANU-GINOUS } wool; bearing wool, or any soft, downy substance.

LANK, "Λαγανός, *laxus, vacuus, non distentus; lax, loose, and flaccid*:" Casaub.—or perhaps *lank* may be derived à Βλαχ, ακός, *flaccus, flaccidus; flabby*:—but if *lank* is nothing more than a different dialect of *long*, as *lang, lean, lank, and boney*; it may then be derived from the Gr. through that source.

LANNER } "lanarius; Dhuez non incitè

LANNERET } à *laniandis avibus* dictum putat: Skinn.—but so do all hawks of every denomination: however, even *lanius* is Gr.: see **LANIATION**: above.

LANS-QUENET: this expression has been so mismangled by the French, who never seem to have heard of the word etymology in their lives, or at least never gave themselves a moment's concern about it, but wrote their language at first, just as our rustics would do, were they to compose a dictionary from the ear, not the eye: the French, I say, have so disfigured this word, that no one could suppose it was Gr.;—but the Teut. *lans*, or *lance*, is undoubtedly derived à *lancèa*; i. e. Λογχή, and *quenet* is only a miserable, wretched Fr. Gall. transformation of *kenecht, knecht, knight*; consequently Gr. likewise; signifying "*pedes, miles gregarius*; olim enim," says Skinn. "*pedites equitum lanceariorum quasi servi erant*; et quilibet eques quatuor, vel quinque pedites, tanquam famulos, circumduxit:"—a German horse-soldier, who always bore a lance; literally a knight of the lance, lance-kenecht, or lance-knight:—why this expression has been applied to a game at cards, I have not as yet learnt; nor the reason for the strange manner of our calling that game *lamb's-skinnet*; unless it be from the similarity of sound; as in many other instances.

LANTERN, commonly written, and pronounced *lant-born*; Ληθα, Ληθωμαί, Λανθανομαί, *lateo, laterna*; quasi *lanterna*; quòd intus *candela latet*; a machine to put, or bide a candle in.

LAO-DICEA, "Λαοδικεία, *Laodicea*; a city of Asia Minor: R. Λαός, *populus*; and Δίκην, *jus*, i. e. *ius populi*: Nug."

LAP, or *knees*; Θαλπω, *foveo*; to cherish, warm, and nurse: or perhaps it may be only a contraction of Λαμβάνω, λαβέν, *accipere*; to take, or receive an infant on the knee.

LAP-land, according to Clcl. Voc. 204, "is but another word for *Up-land*; quasi *L'up-land*:"—but **UP**, and **LAND**, are both Gr.

LAP, or *lick*; "Λαψίω, λαβίω, *lampo, lambendo bibere, more canum*; hinc Εβαλακαζώ, *evacuo*; to lap up all: Hom. uses it metaph. for *vasto, diripio*: Casaub. and Upt."

LAP, or *wrap over* } "Λα, intensiva particula; **LAPELL** } et Βω, Βαινω, *eo*; unde *la-bor, lapsus*; to fall down, or over, in the action of folding: Voss."

LAPIDARY } Λαας, Λαίς, Λαφίς, *lapis, lapidation* } *dis, lapidarius*; a jeweller; mason, and stone-cutter.

LAPPET: "diminutivum τῷ *lap*," says Skinn.—but we do not use it in the Dr's. sense of "*particula, ora, fimbria*:" though we do in the sense of "*frustum è panno, telà, corio, atque aliis id genus mercimoniis resectum*: vel *potius, quicquid de talibus mercimoniis post affiduum amputationem remansit (d remnent) tanquam sit à Λαπω, relinquo*: postea tamen quoque translatum est ad *laciniam, finem, oram, sive extremitatem vestimenti*: Jun."—we understand it as *part of a lady's bead-dress*:—and perhaps then it may come from the same root with **LAP**, and **LAPELL**, or *fold over*.

LAP-WING; quasi *clap*, or *flap-wing*; i. e. Κολαπίω, *tundo*; to beat; et Πλωος, *pinna, penna*; a feather; to beat the wing, in flying.

LAPSE; "Λα, intensiva particula; et Βω, Βαινω, *eo*; ita ut proprie signent *celeriter descendere*; ut, *Labere, musa, polo*; glide quickly down: unde *la-bor, lapsus sum*; to slide, glide, or tumble down: Voss."

LAR-BOARD; or rather *lar-bord*; Λαιος-ορος, *larvum-latus*; the left-side, when you stand at the helm.

LARCENY, Ληστεύς, *latro*; Λαλτρευειν, *latrocino*; thief, theft, robbery: R. Ληθα, Λανθανω, *lateo*; nam fures olim *laterniones, et laverniones* dicebantur, à *latendo*; skulkers, lurkers; lurking in the schievisb corners of the streets: Psal. x. 8.

LARCH-tree; Λαριξ, *larix*; a tree so called.

LARD } Λαρών, Λαρινος, Λαρινον, *laridum*;

LARDER } *bacon, sus*: Skinner supposes *laridum* is derived from *lar*; *domus*; quasi *cibus domesticus, quia semper in domibus in multos usus servatur*: "hinc *larder*; *promptuarium, quo receduntur edulia*: nescio an sit ita dictum," says Lye, "καὶ ἐφοχῆν ab Arm. *lard*; *pinguis*:"—it is remarkable, that neither of these etymol. should have attended to *Λαρινος*.

LARGE, Λαυρος, *largus, latus, multus, copiosus*; broad, much, copious: If. Vossius derives it from *Λαεργος*.

LARGESS, "Λαυρος, *largus, largior, largitus*; bestowed, granted.

LARVATED, "Λαυρος, *vicus*; unde *lar, laris*; hinc

hinc larva; quomodo dicebantur defunctorum genii mali, et noxii; qui eò à *laribus familiaribus* differebant, quòd hi certis ædibus curam gererent posterorum; *larvæ* autem vagarentur sedibus incertis, curæque ejusmodi exsortes forent; quæ poena eos mansit ob vitam malè transactum: Voss."—so that at last we may gather some morality from these blind superstitious of idolatry; viz. that the good remain in peace and quiet at home; while the wicked are driven about the wide world: *hinc larvale simulacrum*; a *vizor mask*; which is usually made in some hideous form.

LA-RYNX; Λαρυγγή, *larynx, guttur, gula*; à Λα, intensiva particula; et ρυω, *fluo*; quòd liquida facile in gulam influant; *the throat*, called *the larynx*, because liquors so easily *flow down the throat*.

LASCIVIOUSNESS, Λυσις, *solvo, laxo*; *dissolute, wanton*: H. Vossius derives it from *lacio, laccio, laciuns, laccessivus*; and consequently from Λακω, Λακω, et Λακίζω, *lacio, allicio*; *to allure*: vel à Λατς, says Gerard: Λατς, says Hederic; *probrum*; any sort of *improper action*; particularly *wantonness*.

LASH of a whip; Πλαγη, Doricè Πλαγα, *plaga*; a *blow, stripe, or stroke*; vel à Λασαρον, quod Hesych. exponit *μαστιξ, flagellum, scutica*: vel potius à Λακω, Λακω, et Λακίζω, *lacio*; unde *laqueus*; a *string*; or any long *twitch, string, or cord*: Lit. and Ainsw. derive our word *lash*, i. e. *laqueus*, à Λυγος, *vitis, salix, vimen, virga, basilias*.

LASHY, Λυσις, *solvo, laxo*; *loose, dissolved, flabby*.

LASS, takes the same derivation with LAD; "unde *ladde* jam pridem in usu apud nostros derivatur *laddesse*; pro quo per contractionem usurpatur hodierno die, *lass*: Hicckes:"—consequently Gr.

LASSITUDE: "ab *Ass*, *spiro*; unde *Assetos, fessus, lassus, nimio labore spiritum frequenter ducens*: H. Voss."—perhaps it might, with greater simplicity, be derived à Λυσις, *solvo, laxo, laxus, quasi lassus*; *loose, dissolved, weak, weary, faint*.

LAST, or *endure*; Λασιβος, *ultimus, postremus*; "qui enim *diutissime* omnium perdurat, ille *postremus* omnium desinit, *postremus* omnium remanet: Skinn."—who will not, however, allow Λασιβος to be a genuine deriv.:—"Λασιβος sane *alulio*, potius quam genuinum etymon videtur"—and so very probably would almost all our Gr. deriv. appear in the Dr's. eye, so crammed is he with Saxon:—as if it were reasonable to suppose that the Greeks borrowed from the Saxons, not the Saxons from the Greeks; the antients from the moderns, instead of the reverse.

LAST of all; "Λασιβος, *ultimus, postremus*: Casaub. and Upt."—Cicel. Way. 47, would derive

"*last of all* from *laggest*:"—then it would take the same root with LAG; or with LIG, or *lie down*.

LAT; when Ray informed us, that *lat* signified *late, slow, tedious*, he did not surmise it was Gr.; and when he explained *lat weather* by *wet weather*, he little thought it was Gr. still; only derived now from another source, viz. LASHY: Gr.

LATCH of a door } "*lanquet, lingula*; a
LATCHET of a shoe } *little tongue, or slip*:
Ray:"—but *lingua* is Gr.: see LANGUAGE: Gr.:—however, it might be better to derive *latch*, and *latchet*, à Λακω, Λακω, vel Λακίζω, *lacio*; *latchet*; unde *laqueus*; a *snare, cord*; or *leather thong*: Skinner has very properly explained *the latch of a door* by *funis obicis, quo se. retrahitur, et attolitur obex*; but then he has derived it from the Belg. Ital. and Lat. tongues; at which he stops, with "hac satis manifestè à Lat. *laqueus*: but they are all as manifestè from the Gr. as above; unless the Greeks borrowed from the Latins; and the Latins from the Italians; and the Italians from the Belgæ.

LATCH, or *catch* } may perhaps be derived à:
LATCH-PAN } Λακίζω, unde Λακκος, *fontem, cisterna, puteus*; a *pit, or hollow place to contain, or catch any thing*.

LATENT, Λαθω, Ληθη, Λαθησων, *lateo*; *to lie hid, concealed*.

LATERAL; "Λαθω, Dor. pro Ληθη, *λανθανω, lateo*; unde *latus, lateris*; *the side*; à *latendo*; quia *lateat, condaturque sub axillis*; ut bene Isidorus, says Voss." but whether this be the true deriv. or not, let me only observe, that Λαγων, *enos*, signifies *ilia, vel lateris cavitas, laxior, et exosus*; properly *the flank*; but though Λαγων signifies *latus*, it may not have given origin to that word.

LATHY; "fortasse est à *Λιθος, tenuis, vills*; *slim, thin*: Jun."—this is undoubtedly a much better deriv. than, with Skinn. to suppose, that *lath* could originate from *latus*; q. d. *assuta in latitudinem secta*:—it would have been better, if the Dr. had said in *longitudinem secta*; for nobody ever said as *broad*, and as *thin* as a *lath*; but as *long*, and as *thin*, would have been a more natural idea; only then his Lat. etym. would have been lost.

LATHE, "a *barn*; forte à verbo *lade, que frugibus oneratur*: Skinn. and Ray:"—but LADE, and LADEN, are Gr.

LATHER "aqua saponis probe permixta, coque spumans, et turgescens (aqua saponata spumâ mungere) à Fr. Gall. *lavare*; q. d. Ital. *lavaria, à lavando*: Skinn."—and no farther would he go; however, he generally goes far enough to subvert his own etym.: for if *lavare*, and

and *lavaria*, are derived à *lavando*; then he must have known that *lavando* came from *lavo*; and *lavo* from $\lambda\upsilon\omega$, *lavo*; to wash, to mix soap and water together; i. e. beat up a lather.

LATIN; $\lambda\alpha\theta\omega$, $\lambda\alpha\upsilon\theta\alpha\upsilon\omega$, *Lateo*; unde *Latium*, et *Latinus*; the antient language of Italy, where Saturn lay hid, and concealed himself, according to their tradition.

LATITUDE; $\pi\lambda\alpha\tau\upsilon\varsigma$, *latus, latitudo*; broad; latitude.

LATRANT, $\lambda\alpha\tau\epsilon\alpha\lambda\epsilon\upsilon\omega$, *latro, blatero*; to bark, or bowl.

LATRIA, " $\lambda\alpha\lambda\epsilon\iota\alpha$, *cultus, servitus religiosa*; a worship due to God only: R. $\lambda\alpha\lambda\epsilon\iota\varsigma$, *ios, a servant*; $\lambda\alpha\lambda\epsilon\iota\omega$, *to serve*: Nug."—it is to be wondered how the Dr. came to insert this art. in a *List of English words*.

LATROCINATION: Festus, as quoted by Shering. p. 55, "testatur, latrones eos antiqui dicebant, qui conducti militabant, $\alpha\pi\omicron$ τῆς $\lambda\alpha\lambda\epsilon\iota\alpha\varsigma$: at nunc *viarum obsessores* dicuntur; quòd à *latere* adoriuntur; vel quòd *latenter* insidiantur:"—but still it is Gr.; for both LATERAL, and LATENT, are Gr. and both derived from the same source.

* LATTISE-work; if we attend to Jun. it ought to be written *lettice*; for he would derive it from the same root with *letti*, or *binder*; and then it would be Sax.; but if we attend to Skinn. it ought still to be written *lettice*; for he would derive it from the same root with *net*; q. d. *net-tice*; but then it would be Gr.: but if we attend to Lye, it ought to be written *lattise*; à Gothis; iis enim *latsen* est *tardare, morari*:—and yet it is remarkable, that he refers us from *lattise* to *lettise*; in which art. he follows the sense of Jun. which still he derives from the Gothic, as above.

LAVANDER, $\lambda\upsilon\omega$, *lavo*; to wash: *lavandula*, seu *lavendula*, à *lavando*, quòd *lotionibus* inserviat: *lavander*, a sweet smelling herb: but what connexion it has with *washing*, might be difficult to say.

LAUD } " $\lambda\alpha\omicron\varsigma$, *populus, fama*: $\lambda\alpha\upsilon$,

LAUD-ABLE } *eloquor*; $\lambda\alpha\upsilon\omega$, *fruar*: Voff."—

"potest et esse *laus* à $\kappa\lambda\epsilon\omicron\varsigma$, *gloria*; et à $\lambda\alpha\omicron\kappa\iota\omega$, H. Voff."—vel ab $\alpha\lambda\alpha\lambda\alpha\zeta\omega$, *clamo alala*; to shout aloud; to sing the praise of the Lord: this last deriv. seems to be taken from the Hebrew:—Ckl. Way. 47, tells us, that "as for *praise* was retained in the Latin, in the purest age of Latinity: *os populi mervisse*: Persius: the French in the old language, by prefixing the *l*, or *la*, made *lus, praise*; the Latin word *laus*, for *praise*, is the same word, and formed on the same principle:"—this may be very much doubted, for the Latins knew nothing of prefixing *l*, or *le*, which

are no Latin articles; besides, should even this be admitted, still *os* would be Gr. ab $\omicron\sigma\sigma\alpha$, *vox*; *voice, praise, fame*.

a LAVE, or *relict*: "Sax. *lap, lape*; *lap* etiam est *vidua*; a *widow*, ut nobis hodie a *relict*; from *leave*: Ray:"—consequently Gr. as we shall see under that art.

LAVE, to wash } à $\lambda\upsilon\omega$, *lavo*; to wash, or bathe;

LAVER } and sometimes used for the font in baptism, which, by the Romanists, is called the *laver of regeneration*: Shakespear has finely introduced the verb *lave* in the fourth act of *Titus Andronicus*, sc. 3, where he makes that abominable character of *Aaron the Moor*, express himself thus:

For all the water in Cayster's stream
Can never turn the swan's black legs to white,
Altho' she *lave* them hourly in the flood.

LAUGH: $\gamma\epsilon\lambda\omega$, *rideo*; to smile, or look pleasant.

LAVISH; " $\lambda\alpha\upsilon\alpha\zeta\omega$, *destruo, evacuo*: vel à $\lambda\alpha\upsilon\phi\zeta\omega$, *avidè deglutio, devoro*: Minsh."—" $\lambda\alpha\beta\epsilon\varsigma$, *vorax, vehemens, qui avido, et bianti ore aliquid facit*: Casaub."—"mallet à Lat. *lavare*; prodigus enim bona sua eluit; præsertim si per comotationes substantiam suam perdat: Skinn."—only now the Dr. ought to have added, et *lavo* à $\lambda\upsilon\omega$.

LAUNCH, or *burl a javelin*; $\lambda\omicron\upsilon\chi\eta$, *lancea, lanceare*; to cast, or throw a spear, lance, &c.

LAUNCH a ship; from the foregoing root; or perhaps from $\epsilon\lambda\kappa\omega$, quasi $\lambda\epsilon\upsilon\kappa\omega$, *trabo*; to draw, or drag a ship to sea, or to the shore, as occasion might require.

LAUNDRY, $\lambda\alpha\lambda\epsilon\iota\alpha$, $\lambda\alpha\lambda\epsilon\iota\omega$, *lavacrum*; a washing place, a bath: R. $\lambda\upsilon\omega$, *lavo*; to wash; quidem proprie corpus: but we make use of the *laundry*, as a place to dry, and iron linen in, not to wash it.

LAUREATE } " $\lambda\alpha\upsilon\rho\omicron\upsilon$, τὴν $\delta\alpha\phi\upsilon\eta$: à $\lambda\alpha\upsilon$,

LAUREL } *lavo, purgo*; pollet enim singulari vi ad purgandum sanguinem laurus; the laurel, or bay-tree: Ainsw."—it were to be wished

he had consulted Voff. who says, "verisimilius etymologus, cum ait $\delta\alpha\phi\upsilon\eta$ dici quasi $\delta\alpha\omicron\phi\upsilon\eta$, hoc est, *in τῷ $\delta\alpha\iota\tau\epsilon\theta\alpha\iota$ $\phi\upsilon\omega\sigma\alpha\iota$* , quia nempe $\pi\chi\alpha$ $\kappa\alpha\iota\omicron\mu\epsilon\tau\eta$: recte vero Gyraldus mihi docet *crepantem in igne laurum* bonum fuisse omen, *tacitam autem infelix*:"—this crackling and burning of the laurel has been happily alluded to by Virgil in his Eighth Eclogue, 81, under the name of *Daphnis*;

Sparge molam, et fragiles incende bitumine lauros;
Daphnis me: malus urit, ego hanc in *Daphnide*
laurum.

LAW, $\lambda\epsilon\gamma\omega$, *dico*; to pronounce; $\lambda\epsilon\gamma\iota\varsigma$, *verbum*; a decree: unde, *lex, legis*; a law, statute, ordinance, made,

made, enabled, and promulgated: Clel. throughout both his treatises, affirms, that "ey is the radix of *law*, *lex*, *loi*, and in Ital. *legge*; and the common Celtic paragogic *s* makes of *ley*, *leyt*; thence we have our *court-leet*; which is strictly a (lesser) *court of law*: Way. 72."—but all these seem to originate à *Λε-γω*, as above.

LAWN-*florves*, à *Λινον*, *linum*; *flax*, or *fine linen*.

LAX, *Λυω*, *solvo*, *laxo*, *laxitas*; *to loosen, dissolve, unbind*: vel à *Χαλμα*, *Λαγματος*, *Λαγματος*, *Λαγματος*.

LAY-down, "à *Λεγω*, *cubo*, *cubare facio*; *to repose*: Casaub."

LAY, or *song*; "Gall. *lai*; Dan. *leeg*, unde et *hlyg* *leegen*; *amœnus cantus*; potissimum tamen hæc olim intellecta puto de natalitiis hymnis; quomodo *leysten* Belgis est *canere hymnos natalitios*; *leysten*; *cantio natalitia*; propterea quod in canticis huic festo solemnibus persæpe iterentur *elison*; et *kyrie, elison*; Κυρια, ελεησον, *domine, miserere*: Jun." a *short canticle*:—"it is somtymes written *ley*, and *leyd*; and hence cometh the name of *ballad*; a *song of an aet*, or *deed done*: Verft."

LAY-MAN; "à *Λαος*, *populus*: Hor. *profanum vulgus*: from hence *lewd*, quasi *lewd-man*, i. e. *lay-man*: *lewd* signifies *ignorant*, in Chaucer: and in Milton's *Paradise Lost*, B. IV. 193, *lewd hirelings*; i. e. *ignorant*: Spencer in Feb. says,

Lewdly complain'ft thou, lazy lad:

i. e. *ignorantly*: Shakespear speaking of a cap, says, 'tis *lewd*, and *filthy*; i. e. *ignorantly made*: Upt."—notwithstanding the display of reading, and the spirit of criticism that is shewn in this art. it is very probable that *lewd-men* may not always signify *lay-men*, and consequently are not derived from the same root: see LEOD, and LEWD: Gr.

LAY-STALL, *Λεγω-σω*: "à verbo *lay*, et Sax. *γταλ*; *stabulum*, à *sto*; locus ubi *simus* è *stabulo* sublatus deponitur: Skinn." a *dung-bill*, or *muck heap*, on which they *lay* whatever is swept out of the *stalls*, or *stables*.

LAZULI-*lapis*; *Λαας-Λαζυρον*, *lapis lazuli*; a *gray stone*, or *marble*, of a *gray*, *azure*, or *sky-color*, with spots of *gray*.

LAZY, "à *Χαλαζων*, *laxare*, *remittere*; per phæresin: Upt."—*to be indolent*, and *listless*: Skinner has, with greater probability, derived it from the verb *laxo*;—if he had but derived that verb à *Λωω*, *Λωω*, *solvo*, *laxo*: vel à *Λαγματος*, *Λαγματος*, *vacuus*:—Clef. seems to derive "lazy from the Celtic *lig*:" but *lig* descends à *Λεγ-ω*, *cumbo*, *abo*; *to lie down*; *to be indolent*.

LEAC, "or *leich*, a *surgeon*; an apt name for him, whose arte, and study, apertayneth to the body of man: Verft."—but if this good old

Saxon had attended more to the deriv. of this word, than his own remarks on it, he would have found, that his *leac*, or *leich*, was no more than our word *leach*; and signified not so much a *surgeon*, as a *physician*; consequently that it was derived, as in the following art.

LEACH: Dr. Skinner, tho' he was himself a physician, and knew that our word *leach* signified a *physician*, has talked very unscientifically about a *horse-leach*; which, under that art he writes *hors-leech*:—let me then proceed to shew, that *leach* is of Gr. extract:—neither Junius, nor Lye, seem now to suspect this, though they have acknowledged that "*leach* signifies *medicus*; and that it is derived from the Sax. *lec*; and that *lec* is derived from *lac*; *munus*; a *reward*; quod sanitati pristinae restitutos, atque ab orci limine revocatos æquum sit incolumitatis suæ authores luculentis præmiis remunerari:" and yet, under the art, *lamb*, they acknowledge that the "Sax. *lac*; *medicus*, is derived from *Λαεωμαι*, *facio, medeor*; by only prefixing *l*; as from *αμωος*, *lamb*; *ανθηρος*, *land*; *ωπος*, *labor*; &c."—so from *Λαεωμαι*, *leach*: see HORSE-LEACH: Gr.

LE-ACH, "*bard work*, which causes *le ache* in the workmen's joints, frequent among our miners in the North: Ray:"—if this gentleman intended to Frenchify, he has done it very unsuccessfully; for there is no such expression in French, as *le ache*, at present, whatever there might have been in his time: and if he meant, as he seems to mean, our word *ache*, or *pain*; it is undoubtedly Gr.

LEAD, *conduci*; "fortassè ab *Ελαυνω*, *duco*, *ago*; *Ελαυνω τον*, *agere navem*; quod tantundem est ac si dicas *gubernare*, vel *ducere navem*; *Ελαος*, *duellilis*; *Ελαθη*, (quasi *Λαθη*) *agitator*; a *driver*, a *leader*: Jun."—Clef. Voc. 168, tells us, that "a general was a king in quality of *bead* (or *lo beader*, contracted to) *leader*:"—but even now, HEAD is Gr.

LEAD, or *metal*; *Μαλυβδος*, per phæresin, *plumbum*; a *metal*: Casaub. and Upt."

LEADEN-HALL; from the foregoing root: Junius observes, that *Leaden-ball*, and *Steel-yard*, Londinensibus unam eandemque aulam, vel domum publicam, significant; and that *faelen bot-laken* signifies *plumbare*, vel *plumbeo sigillo munire pannum probe tinctum*: *fael-lood*; *sigillum plumbeum pannis, telivse sine ullâ fraudè elaboratis, tinctivse appensum*: see STEEL-YARD: Gr.

LEADEN, or *lidden*, "a *noise*, on *din*; à Sax. *hlyðan*, *clamare*, *tumultuari*: *hlyð*, *tumult*, *noise*: Ray:"—consequently seems to be nothing more than a Northern dialect (which always delights in contracting words), for a *land din*, contracted:

and.

to *hijban*, or *hidden*; consequently Gr.: see **LOUD**, and **DIN**: Gr.

LEAF: "φυλλον, *folium*, per metath. (quasi αυφ-) *the leaf of a tree*, or *a book*; so called because they antiently wrote in (on) *leaves of beech*, or *palm-trees*: sometimes the Latin word *folia* is used: Upt."—this is undoubtedly the most literal, as well as the most natural deriv.: there are however two others that deserve to be mentioned; viz. *leaf* à *Λοφος*, vel *Λυφος*, *vestimentum*; and *Λαφός*, *velis*, *velum*; *a clothing*, or *covering of the trees*.

LEAF-DIAN: Verstegan has plainly shewn, that this is the origin of our word *lady*; "for *leaf*, *hlar*, and *laf*, we must heer vnderstand to signify one thing, which is *bread*; (*a loaf of bread*;) and *dian* is almost to say as *serue*; and so is *leaf-dian*, *a bread-seruer*; whereby it appeareth, that as *the lasord* (now *lord*) did allow food and sustenance, so *the leaf-dian* did see it *serued*, and disposed to the guests: and our ancient yet continued custome that our *ladyes* do vse to carue, and *serue* their guests at the table; which, in other countries, is altogether strange, and vnusuall, doth for proof hereof wel accord, and correspond with this our ancient and honorable femynine appellation: Verst."—all this deserves attention; but still this good old Saxon has not got rid of the difficulty; for, unfortunately for him, even *loaf* is Gr.

LEAGUE, or *covenant* } though written in the
LEAGUE, or *truce* } same manner as a
league, or *measure*, yet are derived from different sources: this word *league* seems to originate à *Λυγω*, *ligo*, *vincio*; *to bind*; sc. "*παθιον*, sive *conuentio*, et *noxius*, quo duo, pluresve, mutuo sibi tenentur adstricti, atque alligati; unde et nomen: Jun."—and yet he has not traced this *nomen* any farther than the Latin language.

LEAGUE, or *measure*: "forte *leuca* dicta, quòd hoc intervallum antiquitus *Λευκοις*, i. e. *albis*, *candidis lapidibus* notabatur; ut apud Romanos *milliaria lapides* vocitantur: Skinn."—this observation would have been the more just, if *a league* was a measure by land; it may; but it is now applied chiefly in navigation; and contains *three miles*; though not marked out by *mile-stones*.

LEAGUER: this word likewise, tho' written so very much like the two preceding art. is yet derived from a different source to either of them: this seems to originate from *Λεγω*, *cubo*; *to lye down*; or, as we now say, *to set down*, before a city; i. e. *to beleaguer*, *to leaguer*, or *besiege it*.

LEAK, *Αυο*, *solvo*, *laxo*; *to dissolve*, *disjoin*; *to open the seams of a ship's sides*.

LEAM for dogs; "*retinaculum canum*: Jun." to which Lye adds, "*Gall. lien*, *vinculum*; utrumque ab Arrnot. *liam*, *vinculum*, *ligamen*, *liama*; *vincire*, *ligare*:"—then they all seem to be but contractions of *ligamen*; and consequently Gr.: see **LIGAMENT**: Gr.

LEAN *aside*: "si Græcus essem," says Skinn. "deducerem ab *Ωλενη*, *cubitus*, *ulna*; q. d. *Ωλενην*, *Ωλενην*, vel *Ωλενην*, *cubito missi*:"—but Junius, with greater probability, derives *lean* à *Κλινειν*, *clinare*, *declinare*, *inclinare*, *rectinare*.

LEAN, *meagre*; perhaps derived the same as **LENT**: Gr.

LEAP, *Λαυραζειν*, Hesych. exponit *σπυδα*, *to basten*, or *jump about*.

LEAP, or *promontory*; when we mean such a precipice as *the lover's leap*, it seems to take a different deriv. and convey a different signification: for then *leap* seems to be evidently derived à *Λεπας*, *promontarium*, *rupes*; *the promontory*, *rock*, or *precipice*, from which they threw themselves.

* **LEARNING**, "*Λα-σπειν*, *crebro-dicere*; quòd frequentandò puerulis iterum atque iterum inculcanda sint salutaria præcepta, quæ animis eorum hæere cupimus: Jun." *to speak often*, *to inculcate*:—tho' indeed this is more applicable to *the teacher*, than *the learner*:—it may therefore be more proper to refer it to the Sax. Alph.

LEASE, *collecti*; *Λεγειν*, *legere*, *seligere*; *to gather*, *to glean*: Verstegan supposes it to be Sax.

LEASH, *Λασιζα*, *lacio*, unde *laqueus*; *a lash*, or *thong*; "*leash of dogs* significat *ternionem*, *trium collectionem*: Sax. *leze* est *collatio*; à *lyzan*; *colligere*; quod vide in *lease*; *legere spicas*: Lye:"—but that, as we have just now seen, may be Gr.: besides, it is true, indeed, *a leash of dogs*, *bares*, &c. does signify *three*; but then it does not so evidently appear how they came to acquire that name; certainly not from their being *collected*, or *tied together*; for *four*, or *five dogs*, *tied together*, might then be called a *leash*; but a *leash* is only *three*, or *ternionem*, or *trium collectionem*: although it does not even now appear, how the term *leash* can be applicable to any specifical number.

LEASING, "*Αλαζων*, *Αλαζων*, *homo mendax*: Casaub."—perhaps derived ab *Λαζομαι*, *capio*, *corripio dolose*, *fraudulenter*: *a liar*, *flatterer*, *deceiver*: Verstegan supposes it to be Sax. and mentions *lease-gewitnes*, for *falsewitness*; i. e. *falsewitness*; and *lease-witegas*, for *false-prophets*; both which words however are Gr.

LEAST, "*Ελαχιστος*, *minimus*; *the smallest object*: Casaub."

LEATH, "*ceasing*, *intermission*; no *leath* from pain: Ray:"—who, in another place, writes it *lathe*; à Sax. *latian*; *differre*, *tardare*, *excitari*;

and

and now tells us it comes from the verb *leave*:—but *leave* is Gr. as in the next art. but one.

LEATHER: “our word *leather*, and the Dutch *leer*, derives, according to Clel. Voc. 121, n, “à *lee*, Celtic for *tie*, (i. e. *l'ee*, or *l'ee*) to bind; *leather* being antiently used for the traces of horses, shoe's latchet, and all manner of *ligature*:—then all of them seem to originate à *Λυ-γυ*, *ligo*; to *tie*, or *bind*: see **LIGATURE**: Gr.

LEAVE, “*Λαίπω*, *linguo*; to *quit*, *forsake*, *forego*, *discard*: Cafaub. and Upt.”—or else it may be derived à “*Ληγω*, *cesso*, *desino*: vel à *Λωφω*, *respiro*; to *respire*, to *breathe*: Skinn.” though Junius applies this last deriv. in the sense of *granting leave*, or *permission*; “*tanquam nihil aliud sit venia, quam spatium respirandi*: Hesychius certe *Λωφά* exponit *ληγω*, *παυω*, *desinit*, *cessat*:” see **RES-PIT**: Gr.—Clef. Voc. 169, derives *leave*, in the sense of the sun's *departing from*, or *leaving as*, from *l'even*, *the EVE*, or **EVENING**: consequently Gr.

LEAVEN, à Lat. *levare*; say both Jun. and Skinn.—but we have already shewn, under the art. **HEAVE**, (which they acknowledge to be derived likewise from *levo*) that *levo* is Gr.

LECHEROUS, “*videri potest abscissum*,” says Jun. “*ex Λαγης* (it ought to have been *Λαγης*) qui Hesychio est *ὁ ἀς τὰ ἀφροδισια καίλαφης*, *pronus in venerem*: nisi malis detruncatum *ex Λαικαζεν*, *scortari*: *videri potest derivatum à Λεχος*, *lectus*; a *bed*, or *couch*; and we have a similar expression in *chambering*, and *wantonness*:—but Skinner does not admit of this last deriv.: “non, ut vult Minsh. à Teut. *lecker*, *nebulo*; nec à *Λεχος*, *lectus*; sed à Fr. Gall. *luxure*; *libido*, *venus illicita*; hoc à Lat. *luxuria*:”—if so, then *Λωω* would be the root; but he goes on; “alludit et *Λιπος*, *invericundus*, *impudens*, (perhaps he meant *inverecundus*, and *impudicus*) et *Λασαυρος*, *salax*: mallem à Fr. Gall. *lasche*; hoc à Lat. *laxus*; ut nos dicimus, a *loose lived fellow*:”—but this is rather too vague an allusion; for *loose* may relate to any irregularity; but *lecherous* relates to *venery* alone: and therefore, among all this variety, *Λαικαζεν*, or *Λαικαγης*, *scortari*, *salax*, seems to be the best deriv.

LECHS: every lover of British antiquity will admire the penetration which Cleland has shewn, Voc. 128, 9, in tracing the etym. of this Druidical word: “in the Carnac of Britany,” says he, “there are extant some antient stone monuments, which, if not exactly *cromlechs*, or, if only *gorfwydds*, *barpens*, or *head seats of the Druid barons*, or *judges*, afford, in the name current for them in that country, a satisfactory conjec-

ture, as to the meaning and propriety of certain monuments of something of that nature here in Britain, being called *cromlechs*; of which the capital *lech*, or *impost stone*, gives the name to the whole of the monument itself, as well as of the area or circle, which it serves to crown: upon the same principal that in Britany, *lech-aven*, or *lig-aven*, which signifies the stone *lying-atop*, was the generical name of the impost, or architrave stone, supported by *two*, or more jambages, or jambes.”—What will this great antiquary say now, if I should attempt to assert that all this is Gr.? for *cromlech*, he himself acknowledges, p. 130, “appears to be only a contraction of *cir-bum-lech*, or *cir-um-lech*; (or, perhaps only of *circum-lech*) *cir*, *circle*; *bum*, *on*; *lech*, the stone *lying on the top of the circle*:”—but *circle* surely is Gr.; and *lech-aven*, or *lig-aven*, is no more than a different dialect of *Λεγ-εν ὑπερ*, *jacere super*, to *lie upon*, or *lig-aven*.

LECTERN } “*pluteus*, *analogium*, *lectorium*
LECTORNE } *ligneum*, in quo *leguntur libri*:
Chauc. G. *lutrin*, *analogium*, *lecture*: Kero. manifestæ originis: Lye:—but as *manifest* as the origin might appear to this gentleman, it is not altogether manifest that he has given the true etym. of this word; for here seems to be an ambiguity of expression; first of all in explaining it by *lectorium*, and *lutrin*; and then by *leguntur*, and *lecture*: now *lectorium* and *lutrin* draw their origin à *lit*, *lectus*, i. e. à *Λεγ-ω*, *cubo*; it being a desk, or couch for the book to *lie on*: whereas *leguntur* and *lecture* originate from the same verb *Λεγω*, but now signifying *dico*; unde *lego*; to *read*.

LECTURE, *Λεγω*, *dico*, *lego*; *lectus*; an oration pronounced, or read.

LEDGE, “*Λεγρον*, *fimbria*; afferculus parieti, in quo qualvis minores reculas reponere solent: Cafaub. and Skinn.” a *small shelf*.

LEDGER: this word has no connexion with the foregoing art.: but signifies that large book of accounts, which constantly *lies on the desk* of a merchant's counting house, and consequently derives from the same root with *lie down*, *lig*, *lodger*, &c. i. e. Gr.

LEE-ward: “Sax. *hleop*, *locus à cali et ventorum injuriâ tutus*; hinc nautica verba, *the lee*, and *lee-ward*, *navis inclinatio*, cum vergat ad eam partem, quæ vento est adversa; a *lea-shore*; *littus vento impervium*: Jun. and Skinn.”—from this *navis inclinatio* it seems evidently to arise from *the leaning of the ship*; meaning those parts to which the ship *leans* in sailing, which are always opposite to that quarter from which.

the wind blows: consequently Gr.: see LEAN
afide: Gr.

LEECH, *the animal*: it may be proper to introduce the following deriv. from Junius: "Sax. *læce*; *lyce*; Alm. *lexe*; Belg. *lacbe*, à *laccken*; *minuere*:"—all which looks as if it came from the same root with LICK, or *lap*; if so, it would be Gr.: Junius, however, in *Horse-leach*, has given us other Gr. derivations; viz. "vel à *Λιμνας*, *alis*, à *Λιμνη*, *lacus*; quoniam in *palustribus*, *stagnantibusque aquis generatur*: Hirudo C. B. *Gél* dicitur: Germanis superioribus *aegel*; inferioribus vero *ecbel*; quod quidam factum putant ex *Εχis*, vel *Εχιδνον*, quoniam vulgo hominibus videtur aliquam habere cum parvâ viperâ similitudinem: alii derivant ab *Εγχυλιζεν*, *succum elicere, exsugere*: fortasse tamen simplicius, veriusque retuleris ad *Εχουθαι* (quasi *Αεχουθαι*) *barere, adbarere*:"—and perhaps the reader likewise may rather approve of this last derivation.

LEEK: "*Λαχανον*, *olus*; a *pot herb*: *allium inter olera principem obtinebat locum*: a *species of onion*: Upt."

LEES, "*Τλιζω*, *defæco*; to *drain off, and purify from the dregs*."

LEET; "*deduci possit à Αηλον*, *publicum*: Jun."—but Minsh. derives it à *lis*, *litis*; q. d. *curia in quâ lites dirimuntur*: if so, then it would originate from *elis*, ab *Egis*, nam *q* in *l* abire sæpius est: Cl. Way. 72, and Voc. 26, supposes *leet*, and *law* to be synonymous; and that *ey* is the radix of *law*, quasi *Pe-y*, which, by taking the common Celtic paragogic *t*, makes *Pe-y-t*; from whence we have our *court-leet*, which is strictly a (lesser) *court of law*; *loi*, *loit*, *lit*, *leet*:—if so, then *leet* may descend à *Λε-γω*, *dico, jus dicere*; unde *lex*, *legis*; a court to decide points of *law* in, not religious controversy: see LAW: Gr.: though we might rather prefer the Icel. deriv. in the Sax. Alph.

LEETHWAKE } "*limber, pliable*: Ray:"—

LEITHWAKE } which looks as if *leet* was only a Northern dialect for *litby*: but then it would be Gr.

LEFT-hand; "*Λαιος*, *levus, sinister*: on the left *side*: Upt."

LEFT, *remaining*; *Λαπω*, *linquo*; to *leave, quit, what remains*.

LEGACY; *Λεγω*, *dico, ago, lego, legare*; to *bequeath by will*.

LEGAL, *Λεγω*, *jus dicere*; unde *lex*, *legis*; *legulis*; *law, lawful*: Ainsworth gives us another sense of the verb *lego*, under the art. *lex*, which deserves some attention: "sed commodissimè ad primam *τ* *lego* significationem; sc. *colligendi, re-*

ferr posse etymon nemini in mentem venisse miror, cum indocile ac dispersum genus humanum *leges* in civitatem primùm *legerunt*, et etiamnum *conservant*:"—and then it would come from *Λεγω*, vel *Αυγω*, *lego, ligo, colligo*.

LEGATION, *Λεγω*, *dico, lego, legare*; to *send as an ambassador, deputy, or lieutenant*.

LEGATEE; from the foregoing root; meaning now, to *bequeath by will, and a person claiming under such bequest*.

LEGEND } *Λεγω*, *lego*; to *read*; *legendus, legi-*
LEGIBLE } *bilis*; *legendary tales*; *fabulous history*.

LEGER-DE-MAIN: "*Gall. leger de main*; *manu celer*; quoniam sc. *prestigia illa solâ manû celeritate peraguntur*: sed unde, inquires, *leger*? credo à *lever*, i. e. à Lat. *levis*: Skian."—sed unde, inquires, Lat. *levis*? certainly from *Λεως*, vel *Λεως*, *cortex*, unde *levis*; *light, quick, and nimble*: as for the latter part of the compound *de main*, it is evidently derived à *manus*; i. e. *Χειρ*, *bendo, prebendo*, unde *hand*; to *seize, or hold any thing by*.

LEGION, "*Λεγω*, *υος*, *legio*; an *army* (a body) of *six thousand men*; according to Suidas: R. *Λεγω* (vel *Αυγω*) *colligo*; Nug."—this seems to be but a vague deriv.; for thus *one hundred* would be as much a *legion*, as *six thousand*: and yet both Varro, and Vossius, have given us the same.

LEGIS-LATOR, *Λεγω*, vel *Αυγω*, *lego, colligo*; unde *lex*; et *Φερω*, *fero, tuli, latum*; a *law-bringer*, i. e. *law-giver*.

LEGITIMATE; from the foregoing root; to signify *lawful, and right*.

LEGUMEN; from the same; quod *manu legatur*:—but so likewise are all the other fruits of the earth.

LEIKIN; "*Goth. leikan*; *placere*; Sax. *liccan*; Cimbr. *arliika*; Anglis australibus *to like*; nostratibus *to leik*: et fallor si non aliqua sit cum his affinitas in Latinorum *diligo, negligo*; &c. à *lego*; præsertim cum probabile sit, verbum *lego* antiquitus cum *c*, *leco*, scriptum fuisse; sicut *læce* pro *lege*; *lecion* pro *legion*, non semel in vet. monumentis: Ray:"—so that according to this gentleman, and others of our etymol. the Latin has an affinity; i. e. the Latin language was taken from the Goth. Sax. and Cimbric:—we might much more reasonably suppose the contrary: nay, that even the Latin itself in this art. was descended from the Gr.; as will be shewn under the art. LIKE, or *approve*: Gr.

LEISURE; sometimes written *leisure*: "*Fr. Gall. loisir*; *otium, utiari*; addito articulo *le*: Skinn."—should this be true, we must go up a little

little higher with it; for Scaliger tells us, that *otium* originates ab *Ovis*, *otiosus*, *otiosus*; ut proprie *otium* ei esse videtur, quando aliis possumus præbere operam *otium*: though Vossius derives *otium* ab *Oioth*, *folitarie*: as will be seen more fully under the art. NEGOTIATION: "vel potius à Teut. *leifz*, *leife*, *lentus*, *tardus*; à Lat. *laxus*: Skinn."—and that is the farthest of the Dr's. etym.—but *laxus* is Gr.; à *Λωω*, *luxo*, *laxo*:—after all, *leisure*, and *lazy*, seem to be of the same origin; and therefore may not improperly be derived à *Χα-λαζ-ω*, *laxare*, *remittere*; to be indolent, listless, and lazy.

LEITS: "a nomination to offices in election, often used in Spotwood's history: quasi *lots*: Ray:"—but LOT is Gr.

LEK: "Iceland. *lek*; *stillo*: Ray:"—this seems to be but another method of writing LEAK: at least they are both Gr.

LEMAN, "vox est ad utrumque sexum pertinens; nam æque usurpatur de viro, qui mulieri, quam de muliere quæ viro est in amoribus: Jun."—Doctus Th. Hensh. deflectit à "Fr. Gall. *Patmanse*; *amatrice*, *amica*, *amasia*:"—but all evidently derived ab *amor*; and consequently Gr.: see AMIABLE, or AMOROUS: Gr.

LEMMA, *Λημμα*, *lemma*; *acceptum*, *sumptio*; res quæ accipitur; apud dialecticos; seu *major propositio*; an *argument*, or *subject*; *the greater proposition*: R. *Λαμβανω*, *accipio*, *assumo*.

LEMON, *Λειμων*, *lemonium*, sive *limonium*; forte à *Λειμων*, *pratium*, *locus irriguus*; a certain herb, according to Pliny, but more commonly supposed to be *the lemon*; which, perhaps, naturally grows in a moist soil: Junius supposes, with great justness, that it ought to be written *limon*; and then, after quoting the word in several languages, in which it appears always *limon*, he says, putant esse à *Λιμος*, *fames*; quod *famem acuat*: whether that be the original root, or not, (for still it may be doubted) let me only observe, that *the limon* seems to be but a larger species of *the lime*, which is a West Indian fruit; and consequently that the word seems to be of Spanish, or American growth; unless we may suppose, that the Spaniards gave it a name derived from the Gr.

LENITY, *Λειπος*, *lentus*; vel *Λειος*, *lenis*; *gentle*, *soft*, *mild*.

LENT, "quod illa anniversarii jejunii tempora *longa* videantur iis, qui corpora macerant inedia: quemadmodum igitur patet Saxones tempus quadragesimale Lent appellasse, à *tædio* eorum qui à plerisque cibis paulo gratioribus abstinebant; ita quoque nostratum quidam pariter prorsus ratione deduxerunt *Lent*; à Teut. *lenteren*;

cunctari lentè atque *ignavè* procedere, *ob tardum processum temporis ingratiissimi*: Jun."—all this appears very reasonable; only it is a wonder that after he had mentioned the Lat. word *lentè*, he did not discover that either that, or *Λειπος*, or *Λειος*, *lenis*, might have given origin to the Northern words: or else that they all came from the same source with LENGTH: Gr.: *tediousness*, *tardiness*: though perhaps it might be better to derive *Lent*, with Cl. Voc. 87, "à *weantb*, with the prepositive art. *l*; quasi *lweantb*;"—signifying *want*, *meagreness*; *le tems de faire maigre*: but WANT is Gr.: his observation however on the manner in which *Lent* is kept by the heads of the Roman Catholic persuasion, is so just, that it deserves to be transcribed: "the mortifying on turbot and cray-fish soup, or cod with oyster sauce, or carp stewed in claret, is a jest beyond conception."

LENTI-GINOUS; "Λειος, *lenis*; unde *lens lentis*, pediculi foetus; quia *lene* id animalculum sit natura: Voss." *lentiginosus*; full of freckles, and pimples, and speckles, as if *flea-bitten*.

LENTIL; from the same root; only now *lens* declines *lentis*; *legumen*; quod humida et *lenta* est *lens*: a kind of *puls*.

LENTISC; "Σχινος, απο τῆ Σχιζων, hoc est *scindo*, *findo*; facile enim lignum ejus *finditur*: ad etymon allusum in Susannæ historia; Daniel. c. xiii.; ubi cum alter mendacium testium dixisset visam à se Susannam ὑπο Σχινον, we translate it properly *the mastic*, i. e. *the lentisc tree*; dixit ei Daniel, Ἀγγελος τῆ Θεῆ, λαβων φασιν παρα τῆ Θεῆ, Σχινοι σε μισον, *angelus Dei*, *accepta ab Deo sententiâ*, *scindet te medium*: Voss."—in Latin it is called *lentiscus*; *the mastic tree*: vel forte dictum, quod *lentescit* à *lenio*, et *lenis*; because it is *glewy*, or *clammy*:—but then that is a different root; as in the next art.

LENTITUDE, *Λειπος*, *lentus*; vel *Λειος*, *lenis*, *lentescio*, *lentor*; *glewy*, *clammy*.

LEOD } "folk; or, according to our French
LUDE } woord, *people*: Verft."—who was so

LUYD } intent on his Saxon and French, that he could not see that *leod* was derived à *Λαος*, quasi *laod*, *populus*; and that his French woord *people* was derived à *Πολυς*: from these words, *leod*, *lude*, and *luyd*, comes that expression in Milton, B. IV. 193, of *lewd birelings*; which is interpreted *ignorant*, *prophane*, *impious*, *wicked*, and *vicious*; none of which are the proper significations; for *lewd birelings* properly and strictly signify, *mean*, *low*, or *vulgar*; as it is said of *Jeroboam*, 1 Kings, xii. 31, that *he made priests of the lowest, meanest of the people*: not the *most wicked*.

LEO-PARD, Λεω-Παρδος, *leo-pardus*; quod ex *leona*, et *pardo natus est*: a *leo-pard*; between a *lionsess* and a *libbard*; the *panther*.

LEORNING-CNIHT; or "*learning-knight*; a *disciple*: Verft."—but they both seem to be Gr.

LEPIDITY, Λειπιδιτις, *lepidus*; *light, quick*, or *nimble-witted*.

LEPORINE, "Λεπορινὸν vocabant Æoles Bœotii, quam nos *leporem*: Varro:"—vel à Λαγῶς, *lepus*: ex Λα intensiva, et Ους, *auris*; or, as Virgil in the First Geo. 308, calls them, *auritos lepores*; *long-ear'd bares*.

LEPROSY, "Λεπρω, *lepra*; R. Λεπρος, *scaber*; *rough*, and *scaly*: Nug."

LESS, "Ελασσων, *minor*; *smaller*; the comparative of Μικρος, *parvus*; *little, small*: Casaub."

LESSES, "ferarum *stercus*; à *laisser*; *relinquere*; quod sc. post se in agris, vel sylvis feræ *relinquunt*: utrumque à Lat. *laxare*: Skinn."—but *laxo* derives à Λυω: and *relinquo*, à Λαπω, *linquo*.

LESSON; Λεγω, *dico, lego*; *lectio*: a *reading*, or *lesson*.

LESSOR, and **LESSEE**; Λεγω, *cubo, jaceo*; unde Λεχος, *lectus, locus cubandi*; unde loco, *locare*; *to place, lease, lett, or hire for an annual stipend, or rent*: *lessor*, the person who lets; *lessee*, the person who hires.

LEST: "Sax. lær, *ne*: ni fallor ab alt. lær, *minus*; q. d. *quo minus hoc fiat*: Skinn."—then *ni fallor* it is Gr.: see **LEAST**: Gr.

LET, *permit*: after quoting the Sax. Belg. Teut. and Fr. Gall. languages, Skinner says, "omnia à Lat. *laxare*:"—but that is derived à Λυω, *luo, luxo, laxo*; *to let loose, set at liberty, grant leave*.

LETHALITY, Ληθη, *oblivio*; Λαθανω, *lateo, obliviscor*; *forgetfulness, and death*.

LETH-ARGY, "Ληθαργια, *Ληθαργος, one who quickly forgets a thing*: R. Λαθανω, *Ληθη, to forget*; and εργον, *opus*; from whence comes αργον, *velox, quick, ready*: Nug."—all the lexicons explain αργος directly contrary; viz. *otiosus, piger, segnis; desidiosus, socors, lentus; idle, lazy, slothful; heavy, stupid, dull*.

LETHI-FEROUS, Ληθη, *lethum*: vel Λοιλος, Λοιγος, θανατος, *mors*; *death, deadly*.

LETTER of the alphabet; Λεως, *levis*; Λεαινω, *levo et lubricum reddo*; unde lino, *levi, litura, litera, ex lineatura*; nam qui *literam pingit*, atramentum chartæ inducere, atque illinere solet: ac ut à *litum est litera*; ita ex *oblitum est verbum oblitero*; quod est *oblino deleo*; *to dub, paint, smear, mark out upon paper*; a *letter, mark, or character*; *written, printed, or pressed in a book*:—Cicl. Way. 30, and Voc, 198, would derive *letter*

from the Celtic "*lich-t-ur*"; which, he says, comes from *ich, to strike, or grave*; *tur* is frequentative:—"then undoubtedly this word would come from the same root with *ick*, p. 83; i. e. *a touch, knock, or stroke*:—consequently Gr.: see **HIT**: Gr.

LETTER to a friend; either from the foregoing root; or else à Στελλω, *mitto literas*; *to send a letter of intelligence, news, or business*.

LETTUCE; Γαλα, *lac, lactuca*; quod abundantia *lactis exuberat*, seu quod *nutrientes foeminas lacte implet*; a *lettuce, an agreeable plant, abounding with milky juices*.

LEVANT; "Fr. Gall. *levant*; Ital. *levante*; utrumque à Lat. et Ital. *levare*; *attollere*; q. d. *sol se levans*, i. e. *horizonte nostro oriens*, et se quasi *attollens*: Skinn."—and consequently derived from the same root with **HEAVE**, and **LIFT**: Gr.

LEVEL, Λεως, *levis*; Λεαινω, *levigo, polio*; *smooth, polished, even*.

LEVELLER: Λιτρα, *libra, libella*; a *line, plummet, or weight*; *to render all things to the same pitch*.

LEVER; "levatorium, *veſis, palanga*; à Fr. Gall. *levier*: Skinn."—but this is evidently derived à *levo*; and consequently à Λεως, vel Λεως, *cortex, levis*; *to render any heavy body light, by lifting it*.

LEVERET; "à Græcò vocabulo antiquo, quod *leporem* Æoles Bœotii Λεποριν, appellabant: Varro, et Cæſ. Scal."—"et sane ita manifesta est, ut in controversiam vocari non possit, nisi ab eo, quicum Anaxagorà ambigat, an nix sit alba: quin ut nesciremus Siculos Λεποριν dixisse, non tamen *lepus* à *levipes* deduci deberet, (ut vult Ælius) sed à Λαγῶς, γ in ρ converso, ut à ρωξ, *ρωγος, rupes*: Voss."—after this, the other etymologists need not be produced.

LEVITY; Λεως, vel Λεως, *cortex*; unde *levis, levitas, non gravis*; *wanton, frisky, frolicksome*.

LEVY-money } "Fr. Gall. *lever*; (perhaps *levier*)

LEVY troops } Ital. *levare*; *tributum exigere*; item *militis conscribere*, seu potius *cogere*; i. e. *toltere, vi abripere*: Skinn."—then, probably derived à Λεως, vel Λεως, *cortex*; unde *levis, levare*; *to lighten, take away*.

LEWD; "Sax. *leod*; à Λαος, *populus*; *the people, the vulgar*: Casaub."—in another sense, it may be derived à Λυω, *solvo, dissolutus*; *loose, dissolute, and wicked*.

LEXICON; Λεξικος, *lexicon, vocabula sua serie posita explicans*; *an explication of words ranged alphabetically*.

LIABLE; "Fr. Gall. *liable*; hoc à verbo *lier*; utrumque à Lat. *ligare*; q. d. *ligabilis, obligatus*: Skinn."—and there the Dr. stops; instead

of

of telling us, that *ligo* originates à *Λυγω*, *vincio*; to bind; a person who is bound to such circumstances, or exposed to such punishment.

LIBATION, *Λιβω*, *libo*, *stillo*; vel à *Λιβω*, *fundo*; unde *Λιβω*, *libatio*, *libamen*; a drink-offering, made by pouring a small quantity of wine to the gods.

LIBB; “*castrare*; Belg. *lubben*; fortasse propter injuriæ magnitudinem,” says Jun. “desumpta sunt ex *Λυβειν*, *ledere*: nisi malis petere ex Ion. *Λυβειν*, pro *Λυβειν*, injuriam inferre, contumeliâ afficere:”—and then he gives this just reason; “ut proprie olim usurpatum sit verbum de acerbissimâ vindictâ, quam infælices adulterarum ab adulteris in flagranti crimine deprehensis exigebant:”—and such ought to be the reward of every violator of the marriage-bed.

LIBBARD, a contraction of *leopard*; “à Fr. Gall. *liepard*; Belg. *libaerd*; utrumque à Lat. *leopardus*: Skinn.”—this is the farthest of the Dr’s. travels; he would not tell us, that *leopardus* was derived “à *Λεοπαρδαλος*, *animal mixti generis ex leena, et pantherâ genitum*: Jun.”—Milton, in Par. Lost, B. VII. 467, mentions this creature among others:

the ounce,
The libbard, and the tiger, as the mole
Rising, the crumbled earth above them threw,
In hillocks.

LIBEL; *Λεπορ*, Æol. pro *Λεπος*, quod *corticem*, seu *librum* notat; *liber*, the inward bark of a tree, of which books were antiently made; hence *libellus*; a lampoon, or satirical writing.

LIBERAL } *Ελευθερος*, *liberatus*, *liber*, *liber-*
LIBERTINE } *tas*; qualis est eorum qui
LIBERTY } *servi non sunt*; *generosity*,
bounty; also *liberty*, and *freedom*; which too often degenerate into *licentiousness*; as in the next article:—but Cleland, Voc. 121, gives us a Celtic deriv. after the following manner; “analogically to which,” he says, “the Latin forms its word *liber*, *l’ee-ibb-er*:

l; prepositive; } *liber*:—*liberty* be-
ee, or *i*; to tie, or bind; } ing a privation, or
ibb; privation, diremption; } diremption from bon-
er; idiomatic; } dage; the whole
power of this word rests in the *ee*, or *i*, signifying to tie, or bind; with the prepositive *l*, which makes *l’ee*, or *li*: i. e. seems to descend à *Λυ-γω*, *li-go*, *li-gare*: see **LIGATURE**: Gr.: quasi un-bound, un-tied; i. e. free, at liberty.

LIBIDINOUS: “verùm quid, si omnibus Latinæ vocis superioribus etymis rejectis, deducamus *liber*, unde *libet*, *libido*, et *libidinosus*, ab *Ελευθερος*, nempe *l* in *b* converso, quasi *Ελευθερος*, *liber*:

Voff.” *wanton*, *sensual*, *lustful*; one who thinks himself at liberty to indulge his appetites without control.

LIBRATION; *Λιτρα*, *libra*; a constellation, or sign in the zodiac, represented by a balance.

LIBRARY; non dubitandum quin *liber*, sive *leber* dicatur quasi *leper*, ab Æol. *Λεπορ*, pro *Λεπος*, quod *corticem*, sive *librum* notat: Hesychius *Φλωος*, *Λεπος τῶ δένδρου*: est vero *Λεπος*, à *Λεπω*, quod idem est ac *Λεπιζω*, sive *Απολεπιζω*, hoc est *decortico*, *delibro*; to strip off the bark of a tree, plant, &c. unde *liber*, the inward bark of a plant, of which books were antiently made; hence a *librarian*, or person who has the care of a large collection of books, which are kept in a repository called the library.

LIC } “a dead corps; wheerof the re-
LICH } puted unlucky night-rauens are
LICHAM } called *lich-fowles*: and *Lich-field*
LICH-field } in Stafford shyre hath the name
of the *Liches* (more rightly to be pronounced *Ligbes*) to wit, *dead bodyes* of such as were there flaine: Verst.”—all this might have induced the good old gentleman to think, that this expression was purely Sax.; but it seems rather to be purely Gr. and to be derived from the same root with **LIG**, or *lie down*; a dead body being nothing more than a lifeless corpse laid out, or fallen at full length.

LICENCE } *Λιζω*, *εω*, *fino*, *permitto*; unde
LICIT } *liceo*, *licet*, *licentia*; *lawful*, *leave*,
permission; one approved, authorized; also one who behaves dissolute, unruly, intemperately: Vossius has given this short, and perhaps best deriv. of *licet*; viz. à *Δικη*, *jus*, nam *Δ* in *l*, mutatur; *law*, *lawful*, *allowable*: though it seems to come rather from *Δει*, *oportet*.

LICK, “*Λεχευ*, *lingere*: Upt.”—“*Λεκεω*, *lingo*: Casaub.”—but there is no such verb.

LICORICE, written by Upton *licorish*; “*Γλυκυρριζα*, *glycyrrhiza*; i. e. *dulcis radix*; *sweet-root*:”—consequently, if *radix* forms *radicis*; the barbarous Goth. *sh* ought not to have made its appearance in this art.; but in the following.

LICORISH, “*Λιχμος*, *qui cupediis est deditus*, *liguritor*, *cupes*, *catillo*: Casaub. and Jun.”—and this undoubtedly originates à *Λεχω*, *lingo*; one who is always licking his fingers, and plate, &c.

LID, *Κλειδω*, *obsera*; to shut close down; to enclose: R. *Κλεις*, *clavis*; a key to lock up any thing.

LIDDEN: if any word does but put on the least uncommon appearance, our etymol. are as much at a loss to trace out its origin, as if they had really known nothing of the original language: thus Ray supposes, that this word *lidden* comes from the Sax. *hlydan*, *clamare*, *tumultuari*; *hlyd*.

lyd, *clamor, tumultus; clamor, tumult, noise*:—and so it may; but then surely they all originate from the same root with **LOUD**; which we shall presently find to be Gr.

LIE-down; Λεινω, Λεινῆν, *cubo, jaceo*; to recline to rest.

LIE, an untruth; “non improbabiliter videtur deduci à Λεινῆν: unde Λογοί, Græcis sunt *πυγῆ, fabulæ, mendacia*: Jun.”—but Casaub. with greater probability, derives it ab *Αλαζων, Ααζων, superbus jactator*; sed interdum *mendax; a boasting bragadocio*.

LIEF } “Sax. *leofer, et leoferne; lief, or LIEFER* } *lieve; I had as lief; i. e. æque vellem*: Ray:—in this sense it would be much better to derive it à *Λω, volo*; to be willing, to be desirous.

LIEGE-lord } there seem to be two different
LIEGE-man } sources, from which this word *liege* may be derived; and that may account for our writing it in this manner; for if we derive it from *Λυγω, ligo, ligare, ligatus*, the first vowel *i* is properly introduced, according to the Latin deriv.; but if we derive it from *Λεγω, lego*; unde *lex, legalis*, then the first of the two *e e* is as properly introduced: since therefore *liege* may be derived from either of those verbs, this orthogr. may be admitted: in the former etym. according to Jun. it signifies *liege-man, ligatus homo, a bond-man, or vassal*: and in the latter sense it may signify *our liege-sovereign, liege-lord; legalis; lawful-sovereign, lawful-lord*.

LIEU-TENENT: it is not consistent to expect any thing pure or genuine out of the hands of Frenchmen, those barbarous distorters of etymology: an Englishman might unfortunately stumble on this word *lieu* a thousand times, without suspecting that it had been degraded by his Gallic neighbours from *Λεγω, cubo*; unde *Λεχος, lectus*; unde *Λοχος, locus*; a *place, station, post, or stead*: and again *tenant*, he might very justly suppose came from some verb of the first conjugation, the characteristic of which is *A*: where *as tenant* comes from *Τεινω, τενῶ*, Ion. *Τενεω, tenEo, tenEns*; and consequently is not of the *first*, but the *second* conjugation; the characteristic of which is **E**: so that this pretty French compound, a *lieu-tenant*, should be written *lieu-tenEnt*, to signify a person who *holds the place, the station, the office, the dignity of another*; and in his absence *supplies his stead, and locally performs his duty*.

LIGATURE; *Λυγω, ligo, ligare; vincio*; to collect, bind, tie, or fasten: *ligatus, ligature; a bandage, or binding*.

LIGGER for *fish*; the float which is left for

several nights *lying on the surface of the water*: consequently Gr.: see **LIE down**, or *va*.

LIGHTLY; *Λεπος, vel Λεπις, cortex, uade levis; ligus*; or of small weight.

LIGHT, or *happen on any thing*, pronounced as if it was written *lit on it*; this word, according to its present appearance, would prove too hard for any etym.: but when we consider its meaning, we shall the more easily arrive at its deriv.: thus *light* here signifies *luck, chance, fortune*, according to Skinn.:—but then he would trace it no farther than the Belg.; however, since he has referred us to **LUCK**, we shall presently see it is Gr.

LIGHT of heaven } *Λυκη, Ικη, Iumen*; unde *Λυκη*
LIGHTNING } *νος, lucerna; et Λυκαυγης, crepusculum matutinum; splendor, brightness, and refulgency*:—Cler. Way. 31, says, that “*light* derives from *P-eye-icht*, which literally signifies *whatever strikes the eye*”:—but both *icht*, and **EYE** are Gr.: see **HIT**: Gr.

LIGHT from on horseback, or, as it is sometimes written, *alight*; *Λεπος, vel Λεπις, cortex*; unde *levis, allevo*; “q. d. *equum subleuare*; quia equite diffiliente equus onere subleuatur: Skinn.”—so that the Dr. in this, as well as in many other instances, has shewn, that he understood every thing relating to this word, except its etym.

LIGHTER } from the foregoing root; because
LIGHTS } a *lighter lightens* a vessel of its lading; and because the *lungs* are *lighter* than all other parts of the body, bulk for bulk.

LIGN-ALOES, *Λιγνυς, fumus, aut fuligo*; and *Αγαλλοχος, unde lignum aloes; a shrub so called*:—but neither Ainsw. nor any other dictionary writer, gives us the reason why it was so called: we may rather suppose, that *lign* is but a contraction of *lignum*; and consequently derived as in the following art.

LIGNUM-VITÆ: “*Λεγω, lego, colligo, quia in agro caduca legerentur, ligna*: Voff.”—“vel potius,” says Isaac, “à *ligando*; ut *ligna dicta sint ξυλα δεδεμενα, non λελυμενα*:—yet still it is Gr.; for *ligo, ligare*, originates à *Λυγω, ligo, vincio*; to tie, or bind; not only in the sense of *sagittis*, but in the sense of *building a house, or ship*.

LIKE, “*Ικελος, ab Εικελος, similis*; or from *Αλιγκιος, the same*: Upt.”—this latter deriv. is given by Casaub.

LIKE, *approve*; *Επιχομαι, cupio, affecto, appeto*; to desire, to please, and be pleased with.

LIKE-WISE: the former part, we have just now seen, is Gr.; but the latter is not derived from the same root with *wise*, and *wisdom*; for it answers now to **GUISE**, or *manner*; and consequently Gr. still.

LILL:

LILL: " Belg. *lellan*; Ital. *papilla*; utrumque à Lat. *lallare*: Skinn."—but *lallo* is derived à "*Λαλλω*, à sono factum; similiter *lallum* dixere ipsam nutritum vocem infantes ad lac sugendum projectantium: Voss."

LILY commonly written, but pronounced *lilly*; à "*Λαλιον*, *lilium*: Nug."

LIMB: " Fr. Jun. *satis frigide defleatit* à *Λεμμο*, *pars*; vel à *Μελος*, *membrum*; per metath.: Skinn."—if indeed there were no other instances in which that figure was used, we might not wonder at the Dr's. *satis frigide*; but when he himself has admitted the use of it in other words, it would not be easy to say why he rejected it in this.

LIMBO; Clel. Way. 26, and §1, n, shews, that "*to limb* was to arrest with *the wand*, or *limb*, signifying *a bough*; thence our now obsolete, and low word to be *in limbo*, to be in the *roy*, ○ or *circle*, described by *the wand*, which it was penal in the highest degree to violate:"—but if *imb*, and *limb*, be the same; and if *limb* signifies *a bough, branch, wand, or twig*, because it is a part, or but a small part, of a tree, it may be Gr. as in the foregoing art:—in this sense, *limbo* may be used to signify *a place enclosed, or set apart, a paradise of fools*; as Milton, B. III. 489, calls it;

then might ye see

Cowls, hoods, and habits with their wearers tost
And flutter'd into rags; then reliques, beads,
Indulgences, dispences, pardons, bulls,
The sport of winds: all these upwhirl'd aloft
Fly o'er the backside of the world far off,
Into a *limbo* large and broad, since call'd
The paradise of fools, to few unknown
Long after, now unpeopled, and untrod.

or else, if we admit the former deriv. à *Λοβος*, *limbus*, unde *limes*; *a boundary, or limit*; then *limbo* may signify *a place bordering on the Elysian plains, i. e. on the boundaries of the real Paradise, that seat of bliss*: see **LIMIT**: Gr.

LIME: Skinner, after mentioning four or five harsh Northern languages, says, "*credo omnia* à Lat. *limus*:"—but "*limus* is derived à *Λημος*, *Λημας*, *Λημων*, à *Λειβα*, vel à *Λυμας*, *sordes*; à *Λυα*, Voss."

LIMIT; *Λοβος*, *limbus*, unde *limis*, *itis*; *a boundary, end, or termination; a place enclosed*.

LIMNER, *Λυκη*, *lux*, *lumen*, *illumino*; unde Fr. Gall. *enluminer*, contracted to *limner*; *a painter*.

LIMPET, *Λεπω*, *lepas*; *decortica*; quod *testa fit instar corticis*; *a kind of shell-fish, less than an oyster, that sticks close to the rocks; and has a shell rough like the bark of a tree*.

LIMPID, *Λαμπας*, *ades*, *lampus*, *adis*; unde *limpidus*; *bright, clear, transparent*: R. *Λαμπω*, *splendeo*; *to shine, to be clear*.

LINCTUS, *Λαγω*, *lingo*; *linctus*; *a lobeck, or electuary, to be licked only, or taken gently*.

LINE } *Λινον*, *linum*, *linea*, *lineamentum*; *the*
LINEN } *features*; also *linen*, or *whatever is made of flax*.

LINE, "*more canum coire*, *Λυμα*, *lime*; Sax. *lim*; Alman. *limen*, *gluten*; quia sc. canes, dum venerem exercent, adeo arcte cohærent perinde ac si *glutino*, vel *visco essent commisti*: Skinn."—but according to our orthogr. and pronunciation, we might rather suppose it was derived à *Λινον*, *linum*; and then only make a small alteration in the Dr's own words, adeo arcte cohærent, perinde ac si *linea essent conjuncti*: or else we may look on *line* to be only a dialect of *loin*: Gr.

LINGER, *λοιτερ*, *Ελιπυω*, *pigror*, *cesso*, *otior*; *to tarry, stop, or waste the time*: we make use of this word also in the sense of *longing after, wishing for*; and then it seems to come from the same root with **LONG**: Gr.

LINIMENT, *Λεαινω*, *Λεω*, *led*, *lino*, *linimentum*; *an ointment, or any unguent*.

LINING of a coat; *Λεω*, *Λεαινω*, *leve*, et *lubricum reddo*, uti *unguento fit, quod illinitur*; unde *lino*; *to daub, or smear; any ibin, or light stuff that appears to be daubed, or smeared on a thicker*.

LINKS of a chain; "Fr. Gall. *lien*, *lier*; à verbo *ligare*; q. d. *ligamen*; vel potius à Teut. *gelenck*; *junctura, commissura*: Skinn."—perhaps they are all derived à *Λυγω*, *ligo*; *to bind, or join together*.

LINS-PIN; "*quasi links-pin, quia axem rotæ firmat*: Skinn."—the Dr. might have said, with greater propriety, quia *axi rotam firmat*; however, his own interpretation shews, that this compound is intirely Gr.: see **LINKS** of a chain; and **PIN**: Gr.

LINSY-WOOLSY; easy to be traced to the Gr. through the words **LINEN** and **WOOLLEN**.

LINTEL, *Λιμην*, *limen*, i. e. *limes januæ*; *the upper, or lower part of the door-stall*; sometimes written, and pronounced *lentils*, which derives from a different root.

LION } *Λεων* } *leo* } *the king and queen*
LIONESS } *Λεαινα* } *leona* } *of beasts*: also a sign in the zodiac.

LIP, *Λαπιω*, *lambo*; *to lap up*: or else from "*Λαμβανω*, *λαβειν*, nimirum *id quo apprehendimus cibos*: Voss." *the lip, by which we collect our food*.

LIPO-THYMY; *Λιποθυμια*, *lipothymia*, *animi defeccio, deliquium*; *a fainting, or swooning away*: R. *Λεπω*, *linquo*; *to leave*; and *Θυμος*, *animus*; *the spirit*; *when the spirit leaves, or forsakes the body*.

LIPPITUDE, *Λημη*, *Λεπω*, *linquo*, unde *lippitudo*; *quasi Λεος επι*: vel à *Λεβα*, *stillo*: quod *lippentibus*.

hæpentesibus stillent oculi: vel à Αἴκος, humor pinguis, qui defluit ex oculis; a defluxion of the eyes, pore-blind, dim-sighted.

LIQUE-FY } *Λιω, laeo, liqueo, liquor, liquidus,*
LIQUOR } *lix, licis; antiently used to signify water, or any thing in a fluid state, whether natural, or artificial, as melted metals, &c.*

LISP, “ Γλωσσα Λισπη: Aristoph. in Ran. 848: Casaub. and Upr.”—*lingua attrita, detrita usu; lingua blæsa, lubrica, et balbutiens; a tongue almost worn up with use, so as to begin now to abbreviate, and curtail its words; in many cases thro’ mere affectation; seldom thro’ natural defect.*

LIST, or *catalogue; Λεγω, lego, colligo; i. e. charta in quâ nomina colliguntur: a collection.*

LIST, or *will* } *Λω, Θελω, volo: Casaub.—to do*
LIST-LESS } *our will and pleasure: or, negatively, to have no will, or inclination.*

LISTEN: Skinner would have us derive this word à Lat. *lustrare, pro attente expendere, seu considerare:—but lustrare was never before applied to the ears: and therefore, with Junius, we might rather derive our word “listen from the Sax. lÿstan, or hlÿstan; Belg. luysteren, auscultare, aures arrigere:”—but then it were to be wished, this great etymol. had traced those words to a better Gr. original than he has done; for, he adds, Græcis Κλυω est audio: true; but Κλυω can scarce be admitted as the original root of lÿstan: it seems much more natural to derive it, with Vossius, ab Αιω, audio; thus, Αιω, αυς, ουσ, aus, ausculus, ausculo, auscutito, ausculto, auses, aures; from this verb auscultare all the Northern words are derived; viz. the Teut. laustern; Belg. luysteren; Sax. hlÿstan; and our word listen: unless we may derive it from the same root with HIST, or *bearken*; which still is Gr.*

LIST of cloth } *“Λοισθος, extremus: sumitur præ-*
LISTS } *cipue tamen pro istiusmodi lineâ, quæ definit locum, intra quem althletæ sunt depugnaturi: Lye:”—the line, which marked out the limits or boundaries of the ground, on which the combatants were to engage.*

LIT, “*to color, or dye; à linendo; sup. litum: Ray:—but lino is evidently derived à Λικαινω, læve, et lubricum reddo, uti unguento fit, quod illinitur; à lino, litum; to daub, smear, or change the color of any thing.*

LITANY, *Λιτη, supplicatio, supplices preces: Λιτανειν, supplex oro; Λιτανεια, litania; short supplications, petitions, or prayers.*

LITE; “*a few, a little, per apocopen. Ray:—then consequently derived from the same root with LITTLE: Gr.*

LITH-ARGÈ, *Λιθος-αργυρος, lapis-argentum,*

litbargyros; the scum, froth, or spume of lead, silver, or gold.

LI-THE: “*Sax. hlÿðe, tranquillus, quietus; auscultare: Ray:—to listen, be silent, hush: as this word seems to be but a contraction of listen you, or list tbee, there need be no scruple in deriving it from the same root with LISTEN: Gr.*

LITHO-TOMY, *Λιθοτομία, lapiscidina; Λιθοτομειν, lapides exscindo, lithotomia; cutting for the stone in the bladder.*

LITHON-TRIPTIC; *Λιθοτριπτικη, ars lapides elaborandi ad operum ornamenta; the art of forming stones for ornaments; but now this word is used to signify those medicines, which are applied for dissolving the stone in the bladder.*

LITHY, *Λισσος, seu Λειος, lævis, glaber, pinguis: vel Αλιος, simplex, tenuis: void of strength, languid, weak; easy to be bent.*

LITIGIOUS, *Λιση, supplicatio, vobemens obtestatio; lis, litis; litigiosus; quarrelsome, peevish, jangling: vel potius ab Εγισ, lis, litis; contention, strife.*

LITTEN, *Ελαυνω, duco; Ελαλος, ductilis; Ελαλη, ductor:—“unde Sax. læðan; Teut. leyten; ducere; a church litten, cæmeterium; q. d. via ducens ad templum; a church-path: Skinn.”—Ray derives litten à Sax. lictune, cæmeterium; a burying ground:—this latter seems to be the better signification; for cæmeterium is properly the church-yard, not the path leading to the church:—however, in both senses, it is Gr.: the former we have seen above, in the art. LEAD; and the latter, under the art. LIC, and LICH: Gr.*

LITTER, or *couch* } *Λεχος, à Λεγω, cubo, lectus,*
LITTER for horses } *lectica; a chair, or sedan,*
LITTER of things } *with a bed in it, to re-*
LITTER of whelps } *move sick persons: also*
straw used in a stable; and things out of their place.

LITTLE, “*Αλιος, tenuis, exiguus: Casaub.—vel ab Ελαλλον, minor; smaller; the comparative of Ελαχυς, parvus, exiguus; small.*

LIT-URGY, “*Λεσηργια, liturgia, quodvis pietatis officium; a public, or ecclesiastic ministry, divine service: R. λαος, Att. Λεως, the people; and Εργον, work, action: Nug.—Λητων-εργον, publicum-opus.*

* **LIVÈ** } *Βιοτη, vita, vivens, vivo; to have*
 * **LIVELY** } *being: there is however a different derivation given in the Sax. Alph.*

LIVER; *Ηπαρ, jecur; the liver of a man, or other creature: when we say, a white-liver’d fellow, Skinner supposes it is, “q. d. white-leather’d fellow, cujus cutis sc. seu corium, dum irascitur, præ nimia vindictæ cupiditate pallet:”—this cannot be a proper interpretation;—for we strictly, and literally, mean the liver, which, instead*

stead of being *red*, since the Dr. acknowledges it performs the office *sanguificandi*, would, if we could see it, appear in a coward, *pale* and *white*; or, as Shakespear, in his *Macbeth*, act v. sc. 3, bids the frightened servant

Go, scratch thy face, and over-red thy fear,

Thou *lilly-liver'd* boy;

whose *liver* was so weak, as not to be able to throw the blood up into his face.

* **LIVERY**-*stables*; Ελευθερω, *libero*; unde Fr. Gall. *livrer*; *trado, distribuo*; *to deliver, distribute, set out*:—tho' perhaps neither the Gr. nor Fr. deriv. is right; and therefore it will be better to refer it to the Sax. Alph.

LIVERY *to wear*; Λεβρηι, εκουια, *spolia*; olim significabat *vestes*, simul et *alimentum*, quæ à dominis in servos erogata, et distributa sunt; nunc tantum *vestes*, et *vestium symbola*, quibus ab aliorum dominorum servis servi dignoscuntur, denotat: Skinn.—this explanation, *distributa sunt*, might almost tempt us to derive a footman's *livery* from the same root with *deliver*; or, which is *delivered* to him by the **LIBERALITY** of his master: Gr.

LIVID, Πελαος, Πελιδος; by transposition, *liveo, lividus*; *black, and blue*; *pale, and wan*: or, perhaps from Μολυβδος, *plumbum*; *lead*.

LIXIVIUM, Λαω, *lavio*; unde *lix, liciis*; antiently it signified *water, or liquor in general*; now also *a lie, made with ashes and water*.

LIZARD, Σαυρος, Σαυρα, *lacerta*; *a species of newt*.

LIZEN'D-corn, "quasi *lessen'd-corn, lank, or shrunk-corn*: Ray:"—but surely *lessen* is Gr.

LO! "alludit Λαω, Λω, *video*: Skinn."—*to see; behold! look yonder!*

LOAD; "fortasse pertinet ad originem verbi hladen, quod Κλαδες, ut author est Hesych. Æolensibus sunt Ζευγα, *juga*; atque ita hladen, primâ suâ significatione quondam denotaverat *onera jugo pressis animalibus imponere*: Jun."—but Skinner admits of only the Northern deriv. of which he gives us no less than six.

LOAD-star } "quasi dicas *leading-star, leading-*

LOAD-stone } *stone*, says Jun."—which he derives with "à fortasse ab Ελαυνω, *duco, ago*; Ελαος, *duellilis*; Ελαθη, *duktor*:"—unde Sax. lædan-γταν; *lapis-duktorius*; because it is the sailor's *leading, directing, or conducting-stone*:—after this, it is hardly worth while to observe from Skinn. "vel ab Angl. *load, et stone*; quia valde ponderosus est, cum tantum ferrum imperfectius à chymicis habeatur: sed prius etymo præfero."

LOAF of *bread*; perhaps an abbreviation only and transposition of Οφειλω, quasi Λοφειλω, *augeo, cumulo, adjuvo, profuso*; *to increase, swell*; also *to nourish, support, sustain*: Verstegan writes it *laf,*

and *blas*; for so he says it was most written; and supposes it to be Sax.

LOAF of *sugar*; tho' the Greeks knew nothing of this art, yet certainly it cannot be absurd to suppose, that we have derived this expression à Λοφος, *collis, tumulus*; *a billock, or small rising ground*; and hence used to signify *a lump of sugar cast in a rising, or conical figure*: Skinner has applied this Λοφος to *a loaf of bread, quasi tumulus, collis*; præsertim in *panibus conicis*; quâ fortasse formâ antiqui concinnabant:—but whatever was the shape of the antient loaves of bread, they are certainly far from being of a conical form now; whereas *a lump, or loaf of sugar*, is directly of that shape.

LOAM, or *lome*; Λαω, *lavio, lotum, lautum et lavatum*; *lutum*; *clay*; or *any composition used in cleansing*.

LOB, "Λωβηη Græcis est homo contumeliâ et dedecore dignus; et Λωβη, *contumelia, opprobrium*: Jun. and Skinn."—Shakespear, in his *Midsommer Night's Dream*, act ii. sc. 1, makes the Fairy say to Puck,

Farewel, thou *lab* of spirits:

meaning to *abuse* him for his constant *blundering character*.

LOB-LOLLY, Λωβηηη-λαπλω, vel λαλω; *lubber's-lap, lubber's-soup*; "lolly, à *lallare*," says Skinner, "q. d. *grandium, et ignavorum jus*:"—and Vossius says, *lallare* à sono factum videtur Græcum Λαλω, *dico, balbutio*; but this is a different idea from the Dr's. *grandium, et ignavorum jus*.

LOBE, Λοβος, *lobus*; *ima pars auris*; *the lap, or tip of the ear*.

LOBSTER, Αγακος, *locusta*; *cancer marinus; squilla*; *the lobster, crab, or shrimp*: Skinner derives it from Λοπος, *cortex, sc. crustaceus*:—but that would be more applicable to *the oyster, than the lobster*.

LOCAL, Λοχος, *locus infidiis accommodatus; loco, localis*; *belonging to any particular place*.

LOCK of a door; "Μοχλος, *peffulus*; per metath.: or from Λυκος, *lukettus*, which we meet with in Hesych.: Upt."

LOCK of hair, or wool } "Πλοκος, Πλοκαμος, per

LOCKET } syncop. Πλοχμος, *cirrus,*

coma plexilis: Upt." Casaubon derives it à Λοχημ, *densa sylva*; et metaphoricè *crines densi*:—but all metaphorical deriv. ought to be discarded, if we can gain the simple plain etym.: when indeed we use it metaphorically, as, *I care not a lock of wool*, then it may be derived à *flocus*, which Vossius deduces à Φλογομος, i. e. Φλομος, *ellyphnium, buda, res vilissima*; *the snuff of a candle, a piece of matt, or rush, a lock of wool, a thing of nought*.

LOCKER, or rather *locher*; Λοχος, *locus rebus depositis accommodus*; *a box, cupboard, chest, or*

offer, in which any thing may be deposited; as the seat of a window, &c. so that the name of locker seems to be derived more from the convenience than the action; for it is not derived from locking up things there, but from Λοχος, the place where they are deposited, whether locked up, or not.

LOCK-RAM-cloth: "Sax. *locca*; Teut. *lock*; *villus, tomentum, floccus*: Skinn."—but surely, Dr. *floccus* is derived à Πλοκαι, vel à Πλοκαμος, *crines plexi*: the latter half of this compound, viz. *ram*, seems to be purely Sax. à *raum*; *amplus, crassus*; i. e. *linteamentum crassius*; quod sc. *byssii, linei subtilissimi*, qualem Hollandi conficiunt, *villum*, seu ut nos loquimur *filum amplius, latius, et crassius habet.*

LOCO-MOTIVE, Λοχος-μοθος, *locum-movens; changing-station*; sometimes used for *an automaton, or piece of clock-work, or any engine that goes with a spring, and seems to be a self mover.*

LOCUM-TENENS, Λοχος-τενων, *locum-tenens; holding the place, power, or authority of another in his absence*: see **LIEU-TENENT**: Gr.

LOCUST, Ασπλακος, Ασακος, *locusta*; a very destructive insect.

LOCUTION, Λαλιω, *loquor, locutio*; speech, discourse, eloquence.

LODGE } Λεχος, *lectus, locus cubandi*; a

LODGING } *bed, or room with a bed to sleep in.*

LOERT, "quasi lord, gaffer; lady, gammer; used in the Peak of Derbyshire: Ray."—but **LORD** is Gr.

LOF-SANG } "lof is in our ancient language,

LOF-SONG } *praise*; and *lof-song* as much to say, as *a song of praise-giving*: Verst."—then it seems to be either a dialect of *laus*; or, perhaps he might mean *a love-song, a song of love, praise, and commendation*: but both **LOVE**, and **SONG**, are Gr.

LOFTY, "Λοφος, inter alia *tumulus, locus editus; any high place, or eminence*: Casaub."

LOG-book, Λεγω, Λογος, *sermo, ratio*; an account of a ship's reckoning, or the progress she makes on her voyage.

LOG of wood: Skinner supposes it to be Sax.; but acknowledges, that the Sax. *lizan, or laczan*, signifies *jacere*; and that our word *lie, or ly*, as he writes it, signifies *liczan*, and felicissime aliquid Gr. Λεγομαι, *cubo, jacere*:—such attention has the Dr. shewn to this art. in short, a *log* means no more than *a dull, heavy, inert body, that always ligs, or lies in one place.*

LOGARION, Λογαριον, *logarion*; a book of accounts; a pocket book.

LOG-ARITHM, Λογ-αριθμος, *logarithmus*; numbers that are the indexes, or exponents of ratios, much used in mathematics.

LOGIC, Λεγω, *dico*; Λογος, *sermo*; *logica, logicus*; the art of reasoning in an argumentative method.

LOHOCH, Λεχω, *lingo*; to lick; a conserve to be taken in small quantities, or to be licked only.

LOINS; "Λαγων, Λαγωνις, *ilia, lumbi*; the lower part of the back, or flank: Casaub."

LOITER, Αλιησιος, *erro*; a wanderer, a truant; or one who idles, and trifles away his time in lagging to school.

LOKKERIS of his neck; "sic transtulit G. Douglassius *comantes toros*; Virgilii, *Æn. XII. 6.* est purum putum Icel. *lockx, capillus contortus*: Lye:"—because this word, both in English and Icelandic, happens to put on such an uncouth appearance, therefore it must be *purum putum* Icel. undoubtedly: but let us reduce those barbarous words to their original purity, and we shall find that they are *purum putum* Gr. and signify only *curled locks of hair*; and consequently derived à Πλοκαι, *floccus*; vel à Πλοκαμος, *crines plexi; comantes toros*: the lion shakes his baggy mane.

L-ON-DON: Verst. 134, enters into a long debate against Geoffrey of Monmouth, touching the name of our moste ancient, chief, and famous citie; which, he says, could never take the name of *London* from *Lud*; and therefore would derive it from *Lunden* in Sceneland, and imposed by the Saxons: but Tacitus calls it *Londinium*, near 300 years before the Saxons ever came here:—and therefore Shering. p. 21, brings us back to king *Lud*; for he says, "Britannice urbs hæc *Llundain* appellatur, quod nihilo magis à *Lludd*, quàm cætera urbium et locorum nomina à suis primitivis in linguâ Britannicâ recedunt; sed eodem prorsus modo formatur:"—and in p. 22, he adds, "*Luddo* ante Cæsaris adventum nuperrimè mortuo, diffidia hæc obsistere potuerint nè *Londini* nomen tam cito increbesceret: forte enim renuit Cæsar *Luddo*, qui Cassivellani hostis ejus capitalis frater erat, honorem illum exhibere: cæterum statim post Cæsaris tempora *Londini* nomen clarum esse cœperit; ejus enim meminerit Tacitus centenis aliquot annis antequam Saxones ad Britanniam appulerint: et in concilio secundo Arelatensi, ejus quoque mentio facta est, ubi restitutus *Episcopus Londinensis* dicitur decretis concilii subscripsisse: unde vocabulum *London* Saxonice non esse, contra quam vocem asseruit Versteganus; nec à Saxonibus nomen inditum, clarissimè apparet:"—and yet, as clear as this point might appear to this gentleman, Clcl. Voc. 76, n, gives us quite a different deriv.; for he says, "I have reason to think, that *London* came at length to be called exclusively, and by way of excellence, the *Water-side-town*; *L'avon-tuin*, or *L'on-tuin*; by contraction, *London*:"—but, in p. 168, he tells

tells us, that *avon* signifies the evening: this might lead us to suspect, that instead of *L'avon-tuin*, or *L'au-tuin*, it ought to have been printed *L'un-tuin*; because, in p. 126, he tells us, that *l'au* signifies water: in which case, it would be evidently derived and abbreviated from *Ἰ-δωρ*, *Ἰ-δωρ*, *us-dus*, *un-da*; water, unde *L'un-tuin*.

LONELY; *Μονος*, quasi *ἄνος*, *solus*; alone; one only, unaccompanied: vel ab *Ἐν*, *unum*, one all alone.

LONG, *ὄγκος*, *ἄογκος*, *ἄογκος*, *longus*; of large extent, tedious length.

LONG-EVITY, *ἄογκος-αἰων*, *longum-ævum*, *longævitas*; a person long-lived, of great age, and far advanced in years.

LONG-ANIMITY, *ἄογκος-ἀνεμος*, *longus-animus*; *longanimitas*; long-suffering, forbearance, forgiveness.

LONGING, *desire*; Skinner supposes it derived à "Sax. *longung*; *tædium*; vel à Teut. *gelangan*; *petere*, *postulare*; *verlangan haben*; *valde desiderare*; ut nos dicimus, *to think the time long till a man has a thing*:"—but this very last expression ought to have led the Dr. to the true etym. as in the foregoing art. **LONG**: and it is observable, that Virgil, in the Fourth Ecl. 61, speaking to the infant son of Asinius Pollio, says,

Matri longa decem tulerunt fastidia menses;

Ten months your mother bore her tedious qualms.

LONGITUDE, from the foregoing root; in Latin applied only to length of time, or place, simply; but in philosophy, it expresses the distance of place alone, either East or West from a fixed meridian: so that a person may be above a thousand miles distant from London, and not above three or four degrees East or West longitude from the meridian of that place.

LOOK: Casaubon derives "*look* à *ἄνωρα*, *video*, *aspicio*:"—but it seems to come nearer still from *ἄω*, *ἄω*, *video*; et apud Hesych. *ἄω* exponitur *εὐορέω*, *βλεπέω*, *see*, *behold*, *observe*.

LOON, "*Scoticum est vocabulum, et exponitur infans, bardus, stupidus*; minus recte ni fallor; nam venit ab Hib. *liun*; *deficius*; *ignavus*, *piger*, *iners*; quam significationem retinuisse mihi videtur Belg. *loen*: *Lye*:"—or else *loon* may be derived à "*ἄλιος*, *lapideus*, *vir cerebro*, seu *cranio*, *instar lapidis*: Skinn."—*a mere lubber, a blockhead*.

LOOP-hole: "*Belg. loopen, currere*; eodem, aut cognato sensu dicimus *a running knot*, or *noose*: unde *loop-hole*, *foramen per quod currere, aufugere, vel exilire possit*: Skian."—from this very interpretation we might suppose, that as a *flea* in some places is called a *lopp*, so the Belg. *loopen*, and our word *loop-hole*, seem to be but various dialects of **LEAP**, or *skip away*; mean-

ing any hole, or subterfuge to leap through, and escape from danger.

LOOSE, "*ἄω*, *ἄωρα*, *solvo*; to unloose: Casaub. and Upt."—this is the first instance in which we find the negative joined to the verb, without altering the powers of it: thus *to loose*, and *unloose*, mean the same thing; but, *to bind*, and *unbind*, are two different ideas.

LOP, or *cut off*; "*ὀλοπίω*, *vello*, *decortico*: Calim. in Dian. 77, *ὀλοψας*, *εὐκίσισσι*: Upt."—*to pull, tear, strip, or chop off*.

LOPE } sometimes pronounced *lope along*, as
LOPP } *elopement*; *λαυθαζα*, quod Hesychi exponit *επενδα*, *to hasten, jump about, leap away*; and from hence a *flea* is, in some parts of England, called a *lopp*: see **LEAP**: Gr.

LOQUACITY, *ἄκτω*, *ἄκτω*, *loquor*, *loquacitas*; *talkativeness*: or, perhaps, from *ἄλλω*, *λέγω*; *ἄλογος*, *sermo*, *dictio*; *speech*, *elocution*.

LORD, *ἄωρα*, *vicus*; unde *lar*, *laris*; *laris*; arbitratum vulgus vicorum atque itineram deos esse; ex eo quod Græci vicos cognominant, *laras*; (or; perhaps, *laras*)

Forte fuit *Nais*, *Lara* nomine———

*Fitque gravis, geminosque parit, qui compita
servant,*

Et vigilant nostrâ semper in urbe, lares:

Fasti. II. 599, 618.

these *lares* are generally translated *household gods*, or *domestic guardians*; sed Etruscè denotant *principes*; *chiefs*, or *heads of counties*; and from hence the signification of our title *lord* was undoubtedly at first derived: though Verstegan, p. 316, would fain endeavour to persuade us, that our word "*lord*, is but a contraction of *laford*, or *blasford*, which is asmuch to say, as *an asford of las*; that is, a *loaf-giver*, or *bread-giver*: and yf we duly obserue it, wee shal fynd that our nobillitie of England, which generally do beare the name of *lord*, haue alwayes maintained, and sed more people, to wit, of their seruants, retayners, dependants, tenants, as also the poor, then the nobillitie of any countrie in the continent:"—thus has this good old Saxon been more solicitous to establish the explanation, than to trace out the etymology even of his own word: for should all that he has asserted be true, he does not seem in the least to have apprehended, that even his Saxon words *laf*, and *blas*, were of Greek origin; for, however his countrymen may have disguised those words, they are undoubtedly, as we have already shewn, under the art. **LOAF** of *bread*, Gr.

my **LORD**; whatever may have been the origin of the former title, this appellation is derived from a different source; for this is derived à *ἄοδος*, *curvus*; *crooked*; and is ludicrously

given to a crooked man, as a term of reflexion on his deformed shape; undeservedly derided.

LORIMERS } "sic dicti à *loris* conficiendis;

LORINERS } qui minora ferramenta, ut clavos, lupata, calcaria cudunt; as we now call them *spurriers*, and *sadlers*, &c.: Skinn."—Littleton derives *lorum* à *Λω*, *solvo*; quia de corpore *destrabitur*; vel à *luendo*, quòd *loris* vapularent, i. e. *luerent* fervi: because servants and slaves were anciently beaten with *thongs*.

LOST, "ὄλεω, ὀλλυμι, ὀλισσαι, *perdere*: Casaub. and Upt." *to be deprived of any thing by chance, or by misfortune.*

LOT; *Λαχος, Λαγγχανω, fors, sortior; to cast lots*: "or, perhaps *lot* may be derived à *Κλωθω*, *Clotho*; one of the destinies, who spins the thread of life, or long, or short: R. *Κλωθω, neo; to spin; to weave the fate of things*; si malis peregrinari, et à Græcia usque arcessere; says Skinn."—who seems always desirous of deducing our language from either the Sax. or the Lat.; not considering that the Romans themselves borrowed a very great part of their language from the Greeks; and that the Northern nations, particularly our own, borrowed from the Romans, who had connexions with this island for five hundred years together before the Saxons ever set foot on it.

LOTHAIRE, "or *lautber*, for both are one," says Verstegan; "and asmuch to say, as *pure*, or *clean*:"—but it is to be imagined, this good old Saxon would have admitted, that *lautber* might have come from *lautus*;—then it is absolutely Gr.: for *lautus*, *lavatus*, and *lotus*, come from *lavo*, *lavi*; and *lavo* comes à *Λω*, *to wash, clean, or make pure.*

LOTHING, "quid si omnia, (says Skinner, after mentioning a dozen harsh Northern words) ab Ital. *lutta*; Lat. *luctus* deflecterem:"—but Junius says, "vide tamen annon possint rectius deduci à *Δηλευν, ledere, nocere*; transpositis nempe tribus initialibus literis:"—the former however seems to be the better deriv. because more simple.

LOTION: from the same root as LOTHAIRE, above: Gr.

LOTO-PHAGI, *Λωλος, lotus; Λωλοφαγος, populus loto visitans; trifolium; an Egyptian tree, whose fruit was very pleasant, but caused a forgetfulness in the eater*; the strange effects of which are mentioned both by Homer, and Xenophon.

LOUD; "olim derivaveram à *Λυλλαν, rabie percitum furere*; ut primâ significatione, luct denotaverit: postea tamen, commodius visum à Sax. *hlud* derivare, à *Κλυλος, vocalis, argutus*; cujus vox latè potest exaudiri: Jun."—who always unites the scholar and the gentleman; and is never so low and vulgar in his expressions, as Skinner, Bailey, and some others of our lexicographers.

LOVE, by transposition from *Φιλος, amicus, charus; friendly, dear*; vel ab *Ελευθερος, unde libet, lubet*; unde Sax. *leoþ, leoþa*; Belg. *lieven*; Teut. *lieben*; *amare; to affect, desire.*

LOUNGE; "Skinner supposes it to be derived à Fr. Gall. *longis*; Ital. *longone*; *procerus, bardus*; *nimis enim longi*, seu *proceri*, à physiognomis pro *bardis* habentur:"—perhaps *lounge* may be derived à *Λαινος, lapideus; a thick-beaded fellow.*

LOUR, "Λα intensiva particula; et ὄραν, *videre, intueri*; quoniam actiones aliorum cum quadam contractæ frontis tristitiâ sollicitè spectantes, perspicatæ quoque singula rimantur: Jun." *to look sternly, examine strictly, with a contracted brow*:—or else we may rather derive *loury*, with Vossius, à *Λαυρος, laridus*; as when we say, *loury weather*; meaning *dark, bazy, gloomy weather*, when the sun or sky is *supra modum pallidus*.

LOURDAN: "Belg. *loerd*; Ital. *lorde*; Icel. *lort; stercus*; ad quod Suffexianum *lourdy*: Lye:"—but in the preceding art. we have seen in what manner Voss. has deduced that word from the Gr.

LOUSE, "fœcundissimum hunc sepedum populum nomen traxisse suspicor è medio Græci *Αλευσια, illuvies*: Jun." vermin contracted and engendered among *dirt, filth, and nastiness*.

LOU-VRE; "Anglis, plerisque gentibus Europæis," says Junius, "dicitur Regia, quæ est Lutetiæ Parisiorum: vox est Franco Gallica; siquidem in pervetusto gl. Latino-Theotisco *castellum* exponitur *leovar, leodward, vel liudward*; q. d. *populi tutela*:"—thus has this great and learned etymol. pointed out to us the true deriv. of this word, which he has traced, and hunted thro' all the barbarous, and more than semi-barbarous words of the North; not considering that those very Northern tongues were but so many horrid distortions, contractions, and disfigurements of the Gr. and Rom. lang.: thus, *louvre*, and *leovar*, and *leodward*, and *liudward*, if they signify *populi tutela*, are no more than savage barbarisms of *Λπος, λακ*, unde *lou*: and *Ουρ-ος, custos*; contracted to *var*, and *ward*; and then compounded thus, *Λα-ουρ*, and transposed to *Λου-αρ*, unde *louvre*, to signify *the guard, the ward of the people, or subjects*; because it is *a strong castle in Paris*; perhaps in the nature of the Tower in London.

LOW, *mean*; *Λγω, cubo, jacere*; unde "Belg. *leeghen*, et *liggeran*, unde *leegh, lob, w*; *humilis*: Skinn."—*mean, low, groveling.*

* LOW, *like an ox*; contracted from *bellow*: Gr.: or else it is Sax.

LOWK, or "to weed corn, to look out the weeds: Ray:"—but LOOK at least is Gr.

LOWT, a general term for *cringing, or bowing down the body*; and here signifies a *mean, low, fertile*

servile fellow; and consequently derived as in the art. **LOW**: Gr.

LOWTINGS; "*bowings down*; they were very low in their *lowtings*; i. e. in their *bowings*: Ray:"—consequently derived as in the art. **LOW**, or *mean*.

LOYAL: *Λειω, dico*; *Λεξ-ισ*, unde *lex, legalis*; *lawful*; unde *loyal*.

LOZENGE; "Fr. Gall. *lozenge*; *orbiculus, trochiscus*: Scaliger deflectit à voce *laurence*, ob similitudinem cum *lauri folio*, quod habet rhombi figuram: Skinn."—then no doubt but Scaliger either has, or could have told us, what Vossius tells us, that, whether we consider the Gr. or Lat. name of this tree, we shall find it to be Gr. as we have already seen under the art.

LAUREL: Gr.

LUBRICATE } *Λαιος, laevis*; *smooth, polished*:
LUBRICITY } or else we may derive *lubricate*
à *Λεβριος*, quod Nunnescius, exponit *humidus*; but Vossius says, à verbo *labor, lapsus*, est *lubricus*, quasi *labricus*; and **LAPSE**, we have seen, is Gr.: *any slippery place*.

LUCI-FER, *Λυκη, lux*; *lucidus, lucifer*; *light, brightness*; *the morning star that leads the day*.

LUCK: Cl. Way. 46, derives *luck* from *the look*, or *aspect of the stars, good, or bad*; and says, "the origin of this word remounts to the highest antiquity: it is scarcely conceivable how ancient, and how extensive this idle notion prevailed over mankind: the word *look* itself is indifferently *the stroke of the eye*:"—and consequently derived from the same root with *ickt*, quasi *luickt*: see **HIT**: Gr.: and yet it seems probable, that our word *luck* may be derived from *Λευκος, albus, faustus, felix*: *albis lapidibus, pro bonis ominibus*, is an expression too common to need confirmation; and we seem to have adopted it in the same sense; *a white stone! a white stone!* for *good luck! good luck!* the only objection is, what would become of this deriv. if it should happen to be *ill luck*?—it could not then be derived à *Λευκος*, unless by the rule of contraries.

LUCRE, *Κερδος, lucrum, lucrativus*; *gain, profit, advantage*; generally in a disadvantageous sense.

LUCUBRATION, *Λυκη, lux, lucis*; *lucubratio*; *studied, and written by candle-light, or early and late hours*.

LUCULENT; from the foregoing root: Gr.

LUD-gate: si vero *Ludgate* non à *Luddo*, unde igitur nomen habet? says Shering, p. 23, respondet Versteganus, *Lud-gate* quasi *Leod-gate*; i. e. portam *populi*, à Saxonibus dictam; *Leod* enim Germanicè *populum* significat: (but is not *Λαος, populus*?)—veteres enim scriptores omnes, atque ipsa etiam *Luddi* muta statua ab antiquo ævo portis superimposita easdem à *Luddo* conditas esse

testantur: but still we are not informed from whence the name of *Lud* himself is derived;—then Cl. will afford us ample satisfaction; for, he says, p. 147, "not to mention what might perhaps be called begging the question, that the name of *Lud-gate*, tho' signifying nothing more than *a college-gate*, has been traced to an imaginary king *Lud*:"—but in p. 131, n, he tells us, that *Lud-gate* is only a pleonasm; the modern *gate* being explanatory of the preceding syllable *lud*, or *lid*, which, in the ancient language, signifies *a gate*: the other city-gates lost their generical name of *lid* in some accessary; as *Dow-gate*, from *the water*; *Bishop's-gate*; &c.: *Lud-gate* retained it, on the account of its accessary; *bol, bil, bollid*, was contracted to *blid*, the gate of the *kil*, or *bil*, or *col-lege-gate*:"—all this is clear, and evident; but now he unfortunately adds a little lower, that "*the Fleet* took its name from the aspirate *b* converting into *f*, and making of *blid*, *flid*, and at length *fleet*:"—but, in p. 178, he tells us, that "our *blid* (*Fleet*) is *Ludgate*:"—now if *lid* signifies *gate*, it would be very remarkable if it should signify *a flood*, or *a fleet* likewise: however, let it be turned, and twisted into as many shapés as you please, still it appears to come from the Gr.: for, take *lud* in the sense of *lid*; and *lid* in the sense of *gate*; it then seems to originate ab *Ελαυω, duco*; *to lead*: (strait is the *gate* that *leadeth* unto life) or, take *lud* and *blid*, in the sense of *flid, flood*, or *fleet*; it then evidently derives à *Βλυω, fluo, fluidus*; *fluid, flid, blid, lid, lud*: or *lud* may come from *Λυδ-ω, aqua*; *water*; *the fleet*:—Verstegan, 136, would derive "*Lud-gate* from *Leod*, or *lud*, which is all one; and in our ancient language, the same as *folk*, or *people*; and so is *Lud-gate* as much to say as *porta populi*; *the people's gate*:"—but even then it would be Gr. as we have seen under the art. **LEWD**: Gr.

LUDICROUS, *Λυδος, Lydus, Asia populus*; *ludorum inventores*; *ludibriosus, ludicrum*; *ridiculous, absurd*: If Vossius derives *ludo*, à *Λιζω, Λισθω, παιζω*: Hesychius.

LUES, sc. *venerea*; *Λω, solvo*; *quia corpora eâ solvuntur*; *plague, pestilence, or ruin*.

LUFE, "love: Verst."—but **LOVE** is Gr.

LUG-along; *Ελκυω, Ελκω, traho*; *to drag, pluck, or pull along*.

LUGS; either from the foregoing root, in the sense of

————— *Cymbius* autem

Vellit, et admonuit ————— Ecl. VI. 3.
or else we must have recourse to Skinner's interpretation: not to his deriv.: he says, "*lugs* vox præsertim Scottis familiaris, quibus *aures* designat: nescio an à Sax. *ligan*; *jacere*; quia *aures humanae*
inter

LEO-PARD, Λεω-Παρδος, *leo-pardus*; quodd ex *leona*, et *pardo natus est*: a *leo-pard*; between a *lioness* and a *libbard*; the *panther*.

LEORNING-CNIHT; or "*learning-knight*; a *disciple*: Verst."—but they both seem to be Gr.

LEPIDITY, Λειον-επος, *lepidus*; *light, quick, or nimble-witted*.

LEPORINE, "Λεποριν vocabant Æoles Bœotii, quam nos *leporem*: Varro:"—vel à Λαγως, *lepus*: ex Λα intensiva, et Ους, *auris*; or, as Virgil in the First Geo. 308, calls them, *auritos lepores*; long-ear'd bares.

LEPROSY, "Λεπρα, *lepra*; R. Λεπρος, *scaber; rough, and scaly*: Nug."

LESS, "Ελασσω, *minor; smaller*; the comparative of Μικρος, *parvus*; *little, small*: Casaub."

LESSES, "*ferarum sterces*; à *laisser*; *relinquere*; quod sc. post se in agris, vel sylvis feræ *relinquunt*: utrumque à Lat. *laxare*: Skinn."—but *laxo* derives à Λυω; and *relinquo*, à Ληπω, *linquo*.

LESSON; Λεγω, *disco, lego*; *lectio*: a *reading, or lesson*.

LESSOR, and **LESSEE**; Λεγω, *cubo, jaceo*; unde Λεχος, *lectus, locus cubandi*; unde loco, *locare*; *to place, lease, lett, or hire for an annual stipend, or rent*: *lessor*, the person who lets; *lessee*, the person who hires.

LEST: "Sax. lær, *ne*: ni fallor ab alt. lær, *minus*; q. d. *quo minus hoc fiat*: Skinn."—then *ni fallor* it is Gr.: see **LEAST**: Gr.

LET, *permit*: after quoting the Sax. Belg. Teut. and Fr. Gall. languages, Skinner says, "*omnia à Lat. laxare*:"—but that is derived à Λυω, *luo, luxo, laxo*; *to let loose, set at liberty, grant leave*.

LETHALITY, Ληθη, *oblivio*; Λανθανω, *lateo, obliviscor; forgetfulness, and death*.

LETH-ARGY, "Ληθαργια, Ληθαργος, *one who quickly forgets a thing*: R. Λανθανω, Ληθη, *to forget*; and εργον, *opus*; from whence comes αργον, *velox, quick, ready*: Nug."—all the lexicons explain αργος directly contrary; viz. *otiosus, piger, segnis; desidiosus, socors, lentus*; *idle, lazy, slothful; heavy, stupid, dull*.

LETHI-FEROUS, Ληθη, *letum*: vel Λοιλος, Λουγος, θανατος, *mors*; *death, deadly*.

LETTER of the alphabet; Λειος, *levis*; Ληαινω, *levo* et *lubricum reddo*; unde lino, *levi, litura, litera*, ex *lineatura*; nam qui *literam pingit*, atramentum chartæ inducere, atque *illinere solet*: ac ut à *litum est litera*; ita ex *oblitum est verbum oblittero*; quod est *oblinendo deleo*; *to dub, paint, smear, mark out upon paper; a letter, mark, or character; written, printed, or pressed in a book*:—Ciel. Way. 30, and Voc. 198, would derive *letter*

from the Celtic "*lich-t-ur*"; which, he says, comes from *ich, to strike, or grave*; *tur* is frequentative:—then undoubtedly this word would come from the same root with *ick*, p. 83; i. e. *a touch, knock, or stroke*:—consequently Gr.: see **HIT**: Gr.

LETTER to a friend; either from the foregoing root; or else à Στελλω, *mitto literas*; *to send a letter of intelligence, news, or business*.

LETTUCE; Γαλα, *lac, lactuca*; quodd abundantia *lactis* exuberat, seu quodd nutrientes foeminas *lacte implet*; a *lettuce, an agreeable plant, abounding with milky juices*.

LEVANT; "Fr. Gall. *levant*; Ital. *levante*; utrumque à Lat. et Ital. *levare; attollere*; q. d. *sol se levans, i. e. horizonte nostro oriens, et se quasi attollens*: Skinn."—and consequently derived from the same root with **HEAVE**, and **LIFT**: Gr.

LEVEL, Λειος, *levis*; Ληαινω, *levigo, polio*; *smooth, polished, even*.

LEVELLER: Λιτρα, *libra, libella*; a *line, plummet, or weight*; *to render all things to the same pitch*.

LEVER; "*levatorium, veetis, palanga*; à Fr. Gall. *levier*: Skinn."—but this is evidently derived à *levo*; and consequently à Λεπος, vel Λεπις, *cortex, levis*; *to render any heavy body light, by lifting it*.

LEVERET; "à Græcò vocabulo antiquo, quod *leporem* Æoles Bœotii Λεποριν, appellabant: Varro, et Cæf. Scal."—"et sane ita manifesta est, ut in controversiam vocari non possit; nisi ab eo, quicum Anaxagorà ambigat, an nix sit alba: quin ut nesciremus Siculos Λεποριν dixisse, non tamen *lepus à levipes* deduci deberet, (ut vult Ælius) sed à Λαγως, γ in ρ converso, ut à ρωξ, *ρωγος, rupes*: Voss."—after this, the other etymologists need not be produced.

LEVITY; Λεπος, vel Λεπις, *cortex*; unde *levis, levitas, non gravis; wanton, frisky, frolicksome*.

LEVY-money } "Fr. Gall. *lever*; (perhaps *levier*)

LEVY troops } Ital. *levare; tributum exigere*; item *milites conscribere, seu potius cogere*; i. e. *toltere, vi abripere*: Skinn."—then, probably derived à Λεπος, vel Λεπις, *cortex*; unde *levis, levare*; *to lighten, take away*.

LEWD; "Sax. *leod*; à Λαος, *populus*; the people, the vulgar: Casaub."—in another sense, it may be derived à Λυω, *solvo, dissolutus*; *loose, dissolute, and wicked*.

LEXICON; Λεξικος, *lexicon, vocabula sua serie posita explicans*; *an explication of words ranged alphabetically*.

LIABLE; "Fr. Gall. *liable*; hoc à verbo *lier*; utrumque à Lat. *ligare*; q. d. *ligabilis, obligatus*: Skinn."—and there the Dr. stops; instead

of

of telling us, that *ligo* originates à *Λυγω, vincio; to bind*; a person who is bound to such circumstances, or exposed to such punishment.

LIBATION, *Λιβω, libo, stillo*; vel à *Λιβω, fundo*; unde *Λιβω, libatio, libamen*; a drink-offering, made by pouring a small quantity of wine to the gods.

LIBB; “*castrare*; Belg. *lubben*; fortasse propter injuriæ magnitudinem,” says Jun. “desumpta sunt ex *Λυβειν, ledere*: nisi malis petere ex Ion. *Λυβειν, pro Λυβειν, injuriam inferre, contumeliâ officere*.”—and then he gives this just reason; “ut proprie olim usurpatum sit verbum de acerbissimâ vindictâ, quam infælices adulterarum ab adulteris in flagranti crimine deprehensis exigebant:”—and such ought to be the reward of every violator of the marriage-bed.

LIBBARD, a contraction of *leopard*; “à Fr. Gall. *liepard*; Belg. *libaerd*; utrumque à Lat. *leopardus*: Skinn.”—this is the farthest of the Dr’s. travels; he would not tell us, that *leopardus* was derived “à *Λεοπαρδαλος, animal mixti generis ex leæna, et pantherâ genitum*: Jun.”—Milton, in Par. Lost, B. VII. 467, mentions this creature among others:

the ounce,

The *libbard*, and the tiger, as the mole
Rising, the crumbled earth above them threw,
In hillocks.

LIBEL; *Λεπορ, Æol. pro Λεπος, quod corticem, seu librum notat*; *liber, the inward bark of a tree, of which books were antiently made*; hence *libellus*; a lampoon, or satyrical writing.

LIBERAL } *Ελευθερος, liberatus, liber, liber-*
LIBERTINE } *tas*; qualis est eorum qui
LIBERTY } *servi non sunt; generosity,*
bounty; also *liberty, and freedom*; which too often degenerate into *licentiousness*; as in the next article:—but Cleland, Voc. 121, gives us a Celtic deriv. after the following manner; “analogically to which,” he says, “the Latin forms its word *liber, Pee-ibb-er*:

l; prepositive; } *liber*:—*liberty be-*
ee, or i; *to tie, or bind*; } *ing a privation, or*
ibb; *privation, diremption*; } *diremption from bon-*
er; idiomatic; } *dage*; the whole
power of this word rests in the *ee, or i*, signifying *to tie, or bind*; with the prepositive *l*, which makes *Pee, or li*: i. e. seems to descend à *Λυγω, li-go, li-gare*: see **LIGATURE**: Gr.: quasi *un-bound, un-tied*; i. e. *free, at liberty*.

LIBIDINOUS: “verùm quid, si omnibus Latinæ vocis superioribus etymis rejectis, deducamus *liber*, unde *libet, libido, et libidinosus, ab Ελευθερος, nempe θ in b converso, quasi Ελευθερος, liber*:

Voss.” *wanton, sensual, lustful*; one who thinks himself at liberty to indulge his appetites without control.

LIBRATION; *Λιβρα, libra*; a constellation, or sign in the zodiac, represented by a balance.

LIBRARY; non dubitandum quin *liber, sive leber* dicatur quasi *leper*, ab Æol. *Λεπος, pro Λεπος, quod corticem, sive librum notat*: Hesychius *Φλοιος, Λεπος τῷ δένδρῳ*: est vero *Λεπος, à Λεπω, quod idem est ac Λεπιζω, sive Απολεπιζω, hoc est decortico, delibro*; to strip off the bark of a tree, plant, &c. unde *liber, the inward bark of a plant, of which books were antiently made*; hence a *librarian*, or person who has the care of a large collection of books, which are kept in a repository called *the library*.

LIC } “a dead corps; wheerof the re-
LICH } puted unlucky night-rauens are
LICHAM } called *lich-foovles*: and *Lich-field*
LICH-field } in Stafford shyre hath the name
of *the Liches* (more rightly to be pronounced *Ligbes*) to wit, *dead bodyes* of such as were there slain: Verst.”—all this might have induced the good old gentleman to think, that this expression was purely Sax.; but it seems rather to be purely Gr. and to be derived from the same root with **LIG**, or *lie down*; a dead body being nothing more than a lifeless corpse laid out, or fallen at full length.

LICENCE } *Λιζω, εω, sino, permitto*; unde
LICIT } *liceo, licet, licentia*; *lawful, leave,*
permission; one approved, authorized; also one who behaves *dissolute, unruly, intemperately*: Vossius has given this short, and perhaps best deriv. of *licet*; viz. à *Δικη, jus, nam Δ in l, mutatur*; *law, lawful, allowable*: though it seems to come rather from *Δει, oportet*.

LICK, “*Λεχων, lingere*: Upt.”—“*Λεικω, lingo*: Cafaub.”—but there is no such verb.

LICORICE, written by Upton *licorish*; “*Γλυκυρριζα, glycyrrhiza*; i. e. *dulcis radix, sweet-root*.”—consequently, if *radix* forms *radicis*; the barbarous Goth. *sb* ought not to have made its appearance in this art.; but in the following.

LICORISH, “*Λιχωος, qui cupediis est deditus, liguritor, cupes, catillo*: Cafaub. and Jun.”—and this undoubtedly originates à *Λεχωω, lingo*; one who is always licking his fingers, and plate, &c.

LID. *Κλειδωω, obfero*; to shut close down; to enclose: R. *Κλεις, clavis*; a key to lock up any thing.

LIDDEN: if any word does but put on the least uncommon appearance, our etymol. are as much at a loss to trace out its origin, as if they had really known nothing of the original language: thus Ray supposes, that this word *lidden* comes from the Sax. *hlyðan, clamare, tumultuari*; *hlyð*,

λύδ, clamor, tumultus; clamor, tumult, noise."—and so it may; but then surely they all originate from the same root with LOUD; which we shall presently find to be Gr.

LIE-down; Λεγω, Λεγῆν, cubo, jaceo; to recline to rest.

LIE, an untruth; "non improbabiler videtur deduci à Λεγῆν: unde Λογοί, Græcis sunt *πυγά, fabulæ, mendacia*: Jun."—but Casaub. with greater probability, derives it ab *Αλαζων, Ααζων, superbus jactator*; sed interdum *mendax; a boasting bragadocio.*

LIEF } "Sax. *leofer, et leoferne; lief, or*
LIEFER } *lieve; I had as lief; i. e. æque vellem*: Ray:"—in this sense it would be much better to derive it à *Λω, volo; to be willing, to be desirous.*

LIEGE-lord } there seem to be two different
LIEGE-man } sources, from which this word *liege* may be derived; and that may account for our writing it in this manner; for if we derive it from *Λυγω, ligo, ligare, ligatus*, the first vowel is properly introduced, according to the Latin deriv.; but if we derive it from *Λεγω, lego*; unde *lex, legalis*, then the first of the two *ee* is as properly introduced: since therefore *liege* may be derived from either of those verbs, this orthogr. may be admitted: in the former etym. according to Jun. it signifies *liege-man, ligatus homo, a bondman, or vassal*: and in the latter sense it may signify *our liege-sovereign, liege-lord; legalis; lawful-sovereign, lawful-lord.*

LIEU-TENENT: it is not consistent to expect any thing pure or genuine out of the hands of Frenchmen, those barbarous distorters of etymology: an Englishman might unfortunately stumble on this word *lieu* a thousand times, without suspecting that it had been degraded by his Gallic neighbours from *Λεγω, cubo*; unde *Λεχος, lectus*; unde *Λοχος, locus; a place, station, post, or stead*: and again *tenant*, he might very justly suppose came from some verb of the first conjugation, the characteristic of which is *A*: whereas *tenant* comes from *Τεινω, τενῶ, Ion. Τενεω, tenEo, tenEns*; and consequently is not of the first, but the second conjugation; the characteristic of which is *E*: so that this pretty French compound, a *lieu-tenAnt*, should be written *lieu-tenEnt*, to signify a person who holds the place, the station, the office, the dignity of another; and in his absence supplies his stead, and locally performs his duty.

LIGATURE; *Λυγω, ligo, ligare; vincio; to collect, bind, tie, or fasten; ligatus, ligature; a bandage, or binding.*

LIGGER for *fish*; the float which is left for

several nights lying on the surface of the water: consequently Gr.: see LIE down, or *vs.*

LIGHTLY; *Λεπος; vel λεπτα, cortex, unde leDis; light; or of small weight.*

LIGHT, or happen on any thing, pronounced as if it was written *lit on it*; this word, according to its present appearance, would prove too hard for any etym.: but when we consider its meaning, we shall the more easily arrive at its deriv.: thus *light* here signifies *luck, chance, fortune*, according to Skinn.:—but then he would trace it no farther than the Belg.; however, since he has referred us to LUCK, we shall presently see it is Gr.

LIGHT of heaven } *Λυκη, lux, lumen; unde Λυκη*
LIGHTNING } *νος, lucerna; et Λυκαυγης, crepusculum matutinum; splendor, brightness, and resplendency*:—Ciel. Way. 31, says, that "*light derives from l'eye-icht, which literally signifies whatever strikes the eye*:"—but both *icht*, and EYE are Gr.: see HIT: Gr.

LIGHT from *on horseback*, or, as it is sometimes written, *alight*; *Λεπος, vel λεπτα, cortex; unde levis, allevo*; "q. d. *equum sublevare; quia equite dissiliente equus onere sublevatur*": Skinn."—so that the Dr. in this, as well as in many other instances, has shown, that he understood every thing relating to this word, except its etym.

LIGHTER } from the foregoing root; because
LIGHTS } *a lighter lightens a vessel of its lading*; and because the lungs are lighter than all other parts of the body, bulk for bulk.

LIGN-ALOES, *Λιγνους, fumus, aut faligo; and Αγαλλοχος, unde lignum aloes; a shrub so called*:—but neither Ainsw. nor any other dictionary writer, gives us the reason why it was so called: we may rather suppose, that *lign* is but a contraction of *lignum*; and consequently derived as in the following art.

LIGNUM-VITÆ: "*Λεγω, lego, colligo, quia in agro caduca legerentur, ligna*: Voss."—"vel potius," says Isaac, "*à ligando; ut ligna dicta sint ξυλα δεδεμενα, non λελυμενα*:"—yet still it is Gr.; for *ligo, ligare*, originates à *Λυγω, ligo, vincio; to tie, or bind*; not only in the sense of *fagots*, but in the sense of *building a house, or ship*.

LIKE, "*Ικελος, ab Εικελος, similis; or from Αλιγκιος, the same*: Upt."—this latter deriv. is given by Casaub.

LIKE, approve; *Επιχομαι, cupio, affecto, appeto; to desire, to please, and be pleased with.*

LIKE-WISE: the former part, we have just now seen, is Gr.; but the latter is not derived from the same root with *wife*, and *wisdom*; for it answers now to GUISE, or *manner*; and consequently Gr. still.

LILL:

LILL; " Belg. *lillen*; Ital. *papilla*; utrumque à Lat. *lallare*: Skinn."—but *lallo* is derived à "*Λαλλω*, à sono factum; similiter *lallum* dixere ipsam nutricum vocem infantes ad lac sugendum prolectantium: Voss."

LILY commonly written, but pronounced *lilly*; à "*Λαλιον*, *lilium*: Nug."

LIMB: "Fr. Jun. *fatis frigide* defestit à *Λεμμα*, *pars*; vel à *Μελος*, *membrum*; per metath.: Skinn."—if indeed there were no other instances in which that figure was used, we might not wonder at the Dr's. *fatis frigide*; but when he himself has admitted the use of it in other words, it would not be easy to say why he rejected it in this.

LIMBO; Clel. Way. 26, and 81, n, shews, that "to limb was to arrest with the wand, or limb, signifying a bough; thence our now obsolete, and low word to be *in limbo*, to be in the way, ○ or circle, described by the wand, which it was penal in the highest degree to violate:"—but if *imb*, and *limb*, be the same; and if *limb* signifies a bough, branch, wand, or twig, because it is a part, or but a small part, of a tree, it may be Gr. as in the foregoing art:—in this sense, *limbo* may be used to signify a place enclosed, or set apart, a paradise of fools; as Milton, B. III. 489, calls it;

then might ye see

Cowls, hoods, and habits with their wearers tost
And flutter'd into rags; then reliques, beads,
Indulgences, dispences, pardons, bulls,
The sport of winds: all these upwhirl'd aloft
Fly o'er the backside of the world far off,
Into a *limbo* large and broad, since call'd
The paradise of fools, to few unknown
Long after, now unpeopled, and untrod.

or else, if we admit the former deriv. à *Λοβος*, *limbus*, unde *limes*; a boundary, or limit; then *limbo* may signify a place bordering on the Elysian plains, i. e. on the boundaries of the real Paradise, that seat of bliss: see **LIMIT**: Gr.

LIME: Skinner, after mentioning four or five harsh Northern languages, says, "credo omnia à Lat. *limus*:"—but "*limus* is derived à *Λημος*, *Λεμας*, *Λεμων*, à *Λεβω*, vel à *Λυμας*, *sordes*; à *Λυω*, Voss."

LIMIT; *Λοβος*, *limbus*, unde *limis*, *itis*; a boundary, end, or termination; a place enclosed.

LIMNER, *Λυκη*, *lux*, *lumen*, *illumino*; unde Fr. Gall. *enluminer*, contracted to *limner*; a painter.

LIMPET, *Λεπιω*, *lepas*; decortico; quod testa fit in skar corticis; a kind of shell-fish, less than an oyster, that sticks close to the rocks; and has a shell rough like the bark of a tree.

LIMPID, *Λαμπας*, *ades*, *lampus*, *adis*; unde *limpidus*; bright, clear, transparent: R. *Λαμπω*, *splendeo*; to shine, to be clear.

LINCTUS, *Λαχου*, *lingo*; *linctus*; a lobeck, or electuary, to be licked only, or taken gently.

LINE } *Λινον*, *linum*, *linea*, *lineamentum*; the
LINEN } features; also linen, or whatever is made of flax.

LINE, "more canum coire, *Λυμα*, *lime*; Sax. *lim*; Alman. *limen*, *gluten*; quia sc. canes, dum venerem exercent, adeo arte coherent perinde ac si glutino, vel visco essent commisti: Skinn."—but according to our orthogr. and pronunciation, we might rather suppose it was derived à *Λινον*, *linum*; and then only make a small alteration in the Dr's own words, adeo arte coherent, perinde ac si *linea* essent conjuncti: or else we may look on *line* to be only a dialect of *loin*: Gr.

LINGER, *λοιτερ*, *Ελιπυω*, *pigror*, *cesso*, *otior*; 'to tarry, stop, or waste the time: we make use of this word also in the sense of *longing after*, *wishing for*; and then it seems to come from the same root with **LONG**: Gr.

LINIMENT, *Λεαινω*, *Λεω*, *leo*, *limo*, *linimentum*; an ointment, or any unguent.

LINING of a coat; *Λεω*, *Λεαινω*, *levo*, et *lubricum* reddo, uti unguento fit, quod illinitur; unde *lino*; to daub, or smear; any thin, or light stuff that appears to be daubed, or smeared on a thicker.

LINKS of a chain; "Fr. Gall. *lien*, *lier*; à verbo *ligare*; q. d. *ligamen*; vel potius à Teut. *gelenck*; *junctura*, *commissura*: Skinn."—perhaps they are all derived à *Λυγω*, *ligo*; to bind, or join together.

LINS-PIN; "quasi *links-pin*, quia axem rotæ firmat: Skinn."—the Dr. might have said, with greater propriety, quia axi rotam firmat; however, his own interpretation shews, that this compound is intirely Gr.: see **LINKS** of a chain; and **PIN**: Gr.

LINSY-WOLSY; easy to be traced to the Gr. through the words **LINEN** and **WOOLLEN**.

LINTEL, *Λιμην*, *limen*, i. e. *limes januæ*; the upper, or lower part of the door-stall; sometimes written, and pronounced *lentils*, which derives from a different root.

LION } *Λεων* } *leo* } the king and queen
LIONESS } *Λεαινα* } *leona* } of beasts: also a sign in the zodiac.

LIP, *Λαπιω*, *lambo*; to lap up:—or else from "*Λαμβανω*, *λαβειν*, nimirum *id quo apprehendimus cibos*: Voss." the lip, by which we collect our food.

LIPO-THYMY; *Λιποθυμια*, *lipothymia*, *animi defeccio*, *deliquium*; a fainting, or swooning away: R. *Λεπω*, *linguo*; to leave; and *Θυμος*, *animus*; the spirit; when the spirit leaves, or forsakes the body.

LIPPITUDE, *Ληπη*, *Λεπω*, *linguo*, unde *lippitudo*; quasi *Λεω* *ωπι*: vel à *Λεβω*, *stillo*: quod *lippit*

hippentibus stillent oculi: vel à *Αἴπος*, *humor pinguis*, qui defluit ex oculis; a defluxion of the eyes, pore-blind, dim-sighted.

LIQUE-FY } *Λαω*, *lavo*, *liqueo*, *liquor*, *liquidus*,
LIQUOR } *lix*, *licis*; antiently used to signify water, or any thing in a fluid state, whether natural, or artificial, as melted metals, &c.

LISP, “ *Γλωσσα Λισπη*: Aristoph. in Ran. 848: Casaub. and Upt.”—*lingua attrita, detrita usu*; *lingua blæsa, lubrica, et balbutiens*; a tongue almost worn up with use, so as to begin now to abbreviate, and curtail its words; in many cases thro’ mere affectation; seldom thro’ natural defect.

LIST, or catalogue; *Λεγω*, *lego*, *colligo*; i. e. *charta in quâ nomina colliguntur*: a collection.

LIST, or will } *Λω*, *Θελω*, *volo*: Casaub.—to do

LIST-LESS } our will and pleasure: or, negatively, to have no will, or inclination.

LISTEN: Skinner would have us derive this word à Lat. *lustrare*, pro *attente expendere*, seu *considerare*:—but *lustrare* was never before applied to the ears: and therefore, with Junius, we might rather derive our word “listen from the Sax. *lyrtan*, or *hlyrtan*; Belg. *lysteren*, *auscultare*, *ures arrigere*.”—but then it were to be wished, this great etymol. had traced those words to a better Gr. original than he has done; for, he adds, Græcis *Κλωω* est *audio*: true; but *Κλωω* can scarce be admitted as the original root of *lyrtan*: it seems much more natural to derive it, with Vossius, ab *Αιω*, *audio*; thus, *Αιω*, *αυς*, *ους*, *aus*, *ausculus*, *ausculo*, *auscutito*, *ausculto*, *auses*, *ures*; from this verb *auscultare* all the Northern words are derived; viz. the Teut. *laustern*; Belg. *lysteren*; Sax. *hlyrtan*; and our word *listen*: unless we may derive it from the same root with HIST, or *bearken*; which still is Gr.

LIST of cloth } “ *Λοισθος*, *extremus*: sumitur præ-
LISTS } *cipue tamen pro istiusmodi*
lineâ, quæ definit locum, intra quem athletæ sunt depugnaturi: Lye:—the line, which marked out the limits or boundaries of the ground, on which the combatants were to engage.

LIT, “to color, or dye; à *linendo*; sup. *litum*: Ray:—but *lino* is evidently derived à *Λααινω*, *lave*, et *lubricum reddo*, uti *unguento fit*, quod *illinitur*; à *lino*, *litum*; to daub, smear, or change the color of any thing.

LITANY, *Λιτη*, *supplicatio*, *supplices preces*: *Αιτανω*, *supplex oro*; *Αιτανεια*, *litania*; short supplications, petitions, or prayers.

LITE; “a few, a little, per apocopen. Ray:—then consequently derived from the same root with LITTLE: Gr.

LITH-ARGE, *Λιθος-αργυρος*, *lapis-argentum*,

lithargyros; the scum, froth, or spume of lead, silver, or gold.

LI-THE: “Sax. *hlîde*, *tranquillus*, *quietus*; *auscultare*: Ray:—to listen, be silent, bush: as this word seems to be but a contraction of *listen you*, or *list thee*, there need be no scruple in deriving it from the same root with LISTEN: Gr.

LITHO-TOMY, *Λιθοτομια*, *lapiscidina*; *Αιθοτομια*, *lapides excidendo*, *lithotomia*; cutting for the stone in the bladder.

LITHON-TRIPTIC; *Λιθοτριπτικη*, *ars lapides elaborandi ad operum ornamenta*; the art of forming stones for ornaments; but now this word is used to signify those medicines, which are applied for dissolving the stone in the bladder.

LITHY, *Λιθωος*, seu *Αλιος*, *lævis*, *glaber*, *pinguis*: vel *Αλιος*, *simplex*, *tenuis*: void of strength, languid, weak; easy to be bent.

LITIGIOUS, *Λιστη*, *supplicatio*, *vehemens obtestatio*; *lis*, *litis*; *litigiosus*; quarrelsome, peevish, jangling: vel potius ab *Ερις*, *lis*, *litis*; contention, strife.

LITTEN, *Ελαυνω*, *duco*; *Ελαλος*, *duellilis*; *Ελαλη*, *duellor*;—“unde Sax. *lædan*; Teut. *leyten*; *ducere*; a church litten, cæmeterium; q. d. *via ducens ad templum*; a church-path: Skinn.”—Ray derives *litten* à Sax. *licune*, *cæmeterium*; a burying ground:—this latter seems to be the better signification; for *cæmeterium* is properly the church-yard, not the path leading to the church:—however, in both senses, it is Gr.: the former we have seen above, in the art. LEAD; and the latter, under the art. LIC, and LICH: Gr.

LITTER, or couch } *Λεχος*, à *Λεγω*, *cubo*, *lectus*,
LITTER for horses } *lectica*; a chair, or sedan,
LITTER of things } with a bed in it, to re-
LITTER of wheelers } move sick persons: also
straw used in a stable; and things out of their place.

LITTLE, “*Αλιος*, *tenuis*, *exiguus*: Casaub.”—vel ab *Ελαλλον*, *minor*; *smaller*; the comparative of *Ελαχως*, *parvus*, *exiguus*; *small*.

LIT-URGY, “*Λειτουργια*, *liturgia*, quodvis pietatis officium; a public, or ecclesiastic ministry, divine service: R. *Λαος*, Att. *Λιως*, the people; and *Εργον*, work, action: Nug.”—*Αντων-εργον*, *publicum-opus*.

* LIVE } *Βιοη*, *vita*, *vivus*, *vivo*; to have
* LIVELY } being: there is however a different derivation given in the Sax. Alph.

LIVER; *Ηπαρ*, *jecur*; the liver of a man, or other creature: when we say, a white-liver'd fellow, Skinner supposes it is, “q. d. *white-leather'd fellow*, *cujus cutis sc. seu corium, dum irascitur, præ nimia vindictæ cupiditate pallet*.”—this cannot be a proper interpretation;—for we strictly, and literally, mean the liver, which, instead

stead of being *red*, since the Dr. acknowledges it performs the office *sanguificandi*, would, if we could see it, appear in a coward, *pale* and *white*; or, as Shakespear, in his *Macbeth*, act v. sc. 3, bids the frightened servant

Go, scratch thy face, and over-red thy fear,

Thou *lilly-liver'd* boy;

whose *liver* was so weak, as not to be able to throw the blood up into his face.

* **LIVERY-stables**; *Ελευθερω, libero*; unde Fr. Gall. *livrer*; *trado, distribuo*; to *deliver, distribute, set out*:—tho' perhaps neither the Gr. nor Fr. deriv. is right; and therefore it will be better to refer it to the Sax. Alph.

LIVERY to wear; "*Λεβηρις, exuvie, spolia*; olim significabat *vestes*, simul et *alimentum*, quæ à dominis in servos *erogata, et distributa sunt*; nunc tantum *vestes*, et *vestium symbola*, quibus ab aliorum dominorum servis servi dignoscuntur, denotat: Skinn."—this explanation, *distributa sunt*, might almost tempt us to derive a footman's *livery* from the same root with *deliver*; or, which is *delivered* to him by the **LIBERALITY of his master**: Gr.

LIVID, *Πελιος, Πελιδνος*; by transposition, *liveo, lividus*; *black, and blue*; *pale, and wan*: or, perhaps from *Μολυβδος, plumbum*; *lead*.

LIXIVIUM, *Λιω, lavo*; unde *lix, licis*; antiently it signified *water, or liquor in general*; now also *a lie, made with ashes and water*.

LIZARD, *Σαυρος, Σαυρα, lacerta*; a species of newt.

LIZEN'D-corn, "quasi *lessen'd-corn, lank, or shrunk-corn*: Ray:"—but surely *lessen* is Gr.

LO! "alludit *Λω, Λω, video*: Skinn."—to see; *behold! look yonder!*

LOAD; "fortasse pertinet ad originem verbi *hladan*, quod *Κλαδες*, ut author est Hesych. *Æolensibus sunt Ζευγα, juga*; atque ita *hladan*, primâ suâ significatione quondam denotaverat *onera jugo pressis animalibus imponere*: Jun."—but Skinner admits of only the Northern deriv. of which he gives us no less than six.

LOAD-star } "quasi dicas *leading-star, leading-*

LOAD-stone } *stone*, says Jun."—which he derives with "à fortasse ab *Ελαυνω, duco, ago*; *Ελαος, duellilis*; *Ελαση, ductor*:"—unde Sax. *lædan-ŕtan*; *lapis-duellorius*; because it is the sailor's *leading, directing, or conducting-stone*:—after this, it is hardly worth while to observe from Skinn. "vel ab Angl. *load, et stone*, quia *valde ponderosus est, cum tantum ferrum imperfectius à chymicis habeatur*: sed prius etymo præfero."

LOAF of bread; perhaps an abbreviation only and transposition of *Οφειλλω, quasi Λοφειλλω, augeo, cumulo, adjuvo, profum*; to *increase, swell*; also to *nourish, support, sustain*: Verstegan writes it *laf,*

and *blas*; for so he says it was most written; and supposes it to be Sax.

LOAF of sugar; tho' the Greeks knew nothing of this art. yet certainly it cannot be absurd to suppose, that we have derived this expression à *Λοφος, collis, tumulus*; a *billock, or small rising ground*; and hence used to signify a *lump of sugar cast in a rising, or conical figure*: Skinner has applied this *Λοφος* to a *loaf of bread*, quasi *tumulus, collis*; præsertim in *panibus conicis*; quâ fortasse formâ antiqui concinnabant:—but whatever was the shape of the antient *loaves of bread*, they are certainly far from being of a *conical form* now; whereas a *lump, or loaf of sugar*, is directly of that shape.

LOAM, or lome; *Λωω, lavo, lotum, lautum et lavatum; lutum*; *clay*; or any composition used in cleansing.

LOB, "*Λωβητη* Græcis est *homo contumeliâ et dedecore dignus*; et *Λωβη, contumelia, opprobrium*: Jun. and Skinn."—Shakespear, in his *Midsommer Night's Dream*, act ii. sc. 1, makes the Fairy say to Puck,

Farewel, thou *lob* of spirits:

meaning to *abuse* him for his constant *blundering character*.

LOB-LOLLY, *Λωβητη-λαπιω, vel λαλω*; *lubber's-lap, lubber's-soup*; "*lolly, à lallare*," says Skinner, "q. d. *grandium, et ignavorum jus*:"—and Vossius says, *lallare à sono factum videtur Græcum λαλω, dico, balbutio*; but this is a different idea from the Dr's. *grandium, et ignavorum jus*.

LOBE, *Λοβος, lobus*; *ima pars auris*; *the lap, or tip of the ear*.

LOBSTER, *Αρακος, locusta*; *cancer marinus; squilla*; *the lobster, crab, or shrimp*: Skinner derives it from *Λοπος, cortex, sc. crustaceus*:—but that would be more applicable to *the oyster, than the lobster*.

LOCAL, *Λοχος, locus* infidiis accommodatus; *loco, localis*; *belonging to any particular place*.

LOCK of a door; "*Μοχλος, pessulus*; per metath.: or from *Λυκος, lukettus*, which we meet with in Hesych.: Upt."

LOCK of hair, or wool } "*Πλοκος, Πλοκαμος, per*

LOCKET } *syncop. Πλοχος, cirrus,*

coma plexilis: Upt." Casaubon derives it à *Λοχηνη, densa sylvæ*; et metaphoricè *crines densi*:—but all metaphorical deriv. ought to be discarded, if we can gain the simple plain etym.: when indeed we use it metaphorically, as, *I care not a lock of wool*, then it may be derived à *floccus*, which Vossius deduces à *Φλογμος, i. e. Φλομος, ellychnium, buda, res vilissima*; *the snuff of a candle, a piece of matt, or rush, a lock of wool, a thing of nought*.

LOCKER, or rather locker; *Λοχος, locus rebus depositis accommodus*; a *box, cupboard, chest, or*
O O *coffer,*

offer, in which any thing may be deposited; as the seat of a window, &c. so that the name of locker seems to be derived more from the convenience than the action; for it is not derived from locking up things there, but from Λοχος, the place where they are deposited, whether locked up, or not.

LOCK-RAM-cloth: "Sax. *locca*; Teut. *lock*; *villus*, *tomentum*, *flocus*: Skinn."—but surely, Dr. *flocus* is derived à Πλοκαι, vel à Πλοκαμος, *crines plexi*: the latter half of this compound, viz. *ram*, seems to be purely Sax. à *raum*; *amplus*, *crassus*; i. e. *linteamentum crassius*; quod sc. *byss*, *lini subtilissimi*, qualem Hollandi conficiunt, *villum*, seu ut nos loquimur *filum amplius*, *latus*, et *crassius* habet.

LOCO-MOTIVE, Λοχος-μοδος, *locum-movens*; *abanging-station*; sometimes used for *an automaton*, or *piece of clock-work*, or *any engine that goes with a spring*, and seems to be a *self mover*.

LOCUM-TENENS, Λοχος-τενων, *locum-tenens*; *holding the place, power, or authority of another in his absence*: see **LIEU-TENANT**: Gr.

LOCUST, Απτελακος, Αγακος, *locusta*; a very *destructive insect*.

LOCUTION, Λαλειω, *loquor*, *locutio*; *speech*, *discourse*, *eloquence*.

LODGE } Λεχος, *lectus*, *locus cubandi*; a

LODGING } *bed, or room with a bed to sleep in.*

LOERT, "quasi *lord*, *gaffer*; *lady*, *gammer*; used in the Peak of Derbyshire: Ray:"—but **LORD** is Gr.

LOF-SANG } "lof is in our ancient language,

LOF-SONG } *praise*; and *lof-song* as much to say, as *a song of praise-giving*: Verst."—then it seems to be either a dialect of *laus*; or, perhaps he might mean *a love-song, a song of love, praise, and commendation*: but both **LOVE**, and **SONG**, are Gr.

LOFTY, "Λοφος, inter alia *tumulus*, *locus editus*; *any high place, or eminence*: Casaub."

LOG-book, Λεγω, Λογος, *sermo*, *ratio*; *an account of a ship's reckoning, or the progress she makes on her voyage*.

LOG of wood: Skinner supposes it to be Sax.; but acknowledges, that the Sax. *lizan*, or *laczan*, signifies *jacere*; and that our word *lie*, or *ly*, as he writes it, signifies *liczan*, and felicissime aludit Gr. Λεγομαι, *cubo*, *jacere*:—such attention has the Dr. shewn to this art. in short, *a log* means no more than *a dull, heavy, inert body, that always ligs, or lies in one place*.

LOGARION, Λογαριον, *logarion*; *a book of accounts*; *a pocket book*.

LOG-ARITHM, Λογ-αριθμος, *logarithmus*; *numbers that are the indexes, or exponents of ratios, much used in mathematics*.

LOGIC, Λεγω, *dico*; Λογος, *sermo*; *logica*, *logicus*; *the art of reasoning in an argumentative method*.

LOHOCH, Λεχω, *lingo*; *to tick*; *a conserve to be taken in small quantities, or to be tickt only*.

LOINS; "Λαγων, Λαγωνες, *ilia*, *lumbi*; *the lower part of the back, or flank*: Casaub."

LOITER, Αλιησιος, *erro*; *a wanderer, a truant*; or *one who idles, and trifles away his time in lagging to school*.

LOKKERIS of his neck; "sic transtulit G. Douglassius *comantes toros*; Virgilii, *Æn.* XII. 6. est purum putum Icel. *lockk*, *capillus contortus*: Lye:"—because this word, both in English and Icelandic, happens to put on such an uncouth appearance, therefore it must be *purum putum* Icel. undoubtedly; but let us reduce those barbarous words to their original purity, and we shall find that they are *purum putum* Gr. and signify only *curled locks of hair*; and consequently derived à Πλοκαι, *flocus*; vel à Πλοκαμος, *crines plexi*; *comantes toros*: the lion shakes *his shaggy mane*.

L-ON-DON: Verst. 134, enters into a long debate against Geoffrey of Monmouth, touching the name of our most ancient, chief, and famous citie; which, he says, could never take the name of *London* from *Lud*; and therefore would derive it from *Lunden* in Sconeland, and imposed by the Saxons: but Tacitus calls it *Londinium*, near 300 years before the Saxons ever came here:—and therefore Shering. p. 21, brings us back to king *Lud*; for he says, "Britannice urbs hæc *Llundain* appellatur, quod nihilo magis à *Lludd*, quam cætera urbium et locorum nomina à suis primitivis in linguâ Britannicâ recedunt; sed eodem prorsus modo formatur:"—and in p. 22, he adds, "*Luddo* ante Cæsaris adventum nuperrimè mortuo, diffidia hæc obsistere potuerint nè *Londini* nomen tam cito increbesceret: forte enim renuit Cæsar *Luddo*, qui Cassivellani hostis ejus capitalis frater erat, honorem illum exhibere: cæterum statim post Cæsaris tempora *Londini* nomen clarum esse cœperit; ejus enim meminerit Tacitus centenis aliquot annis antequam Saxones ad Britanniam appulerint: et in concilio secundo Arelateni, ejus quoque mentio facta est, ubi restitutus *Episcopus Londinensis* dicitur decretis concilii subscripsisse: unde vocabulum *London* Saxonicum non esse, contra quam vocem asseruit Versteganus; nec à Saxonibus nomen inditum, clarissimè apparet:"—and yet, as clear as this point might appear to this gentleman, Clcl. Voc. 76, n, gives us quite a different deriv.; for he says, "I have reason to think, that *London* came at length to be called exclusively, and by way of excellence, *the Water-side-town*; *L'aron-tain*, or *L'on-tain*; by contraction, *London*:"—but, in p. 168, he tells

tells us, that *avon* signifies the evening: this might lead us to suspect, that instead of *L'avontuin*, or *L'ex-tuin*, it ought to have been printed *L'un-tuin*; because, in p. 126, he tells us, that *tan* signifies water: in which case, it would be evidently derived and abbreviated from *T-dwp*, *T-doi*, *un-dus*, *un-da*; water, unde *L'un-tuin*.

LONELY; *Μονος*, quasi *Λονος*, *solus*; alone; one only, unaccompanied: vel ab *Ἐν*, *unum*; one all alone.

LONG, *Ουυχος*, *Λαυυχος*, *Λουυχος*, *longus*; of large extent, tedious length.

LONG-ÆVITY, *Λουυχος-αιων*, *longum-ævum*, *longævitas*; a person long-lived, of great age, and far advanced in years.

LONG-ANIMITY, *Λουυχος-ανειμος*, *longus-animus*; *longanimitas*; long-suffering, forbearance, forgiveness.

LONGING, *desire*; Skinner supposes it derived à “Sax. *longung*; *tædium*; vel à Teut. *gelangan*; *petere*, *postulare*; *verlangan haben*; *valde desiderare*; ut nos dicimus, *to think the time long till a man has a thing*.”—but this very last expression ought to have led the Dr. to the true etym. as in the foregoing art. **LONG**: and it is observable, that Virgil, in the Fourth Ecl. 61, speaking to the infant son of Asinius Pollio, says,

Matri longa decem tulerunt fastidia menses;

Ten months your mother bore her tedious qualms.

LONGITUDE, from the foregoing root; in Latin applied only to length of time, or place, simply; but in philosophy, it expresses the distance of place alone, either East or West from a fixed meridian: so that a person may be above a thousand miles distant from London, and not above three or four degrees East or West longitude from the meridian of that place.

LOOK: Casaubon derives “*look* à *Λεωσω*, *video*, *aspicio*.”—but it seems to come nearer still from *Λαω*, *Λω*, *video*; et apud Hesych. *Λασι* exponitur *σκοπεῖν*, *βλεπεῖν*, *see*, *behold*, *observe*.

LOON, “Scoticum est vocabulum, et exponitur *insulsus*, *bardus*, *stupidus*; minus recte ni fallor; nam venit ab Hib. *liun*; *desidiosus*; *ignavus*, *piger*, *iners*; quam significationem retinuisse mihi videtur Belg. *loen*: *Lyc*.”—or else *loan* may be derived à “*Λαινος*, *lapideus*, vir cerebro, seu cranio, instar *lapidis*: Skinn.”—*a mere lubber, a blackboad.*

LOOP-hole: “Belg. *loopen*, *currere*; eodem, aut cognato sensu dicimus *a running knot*, or *noose*: unde *loop-hole*, foramen per quod *currere*, *aufugere*, vel *exilire* possit: Skinn.”—from this very interpretation we might suppose, that as a *sea* in some places is called a *lopp*, so the Belg. *loopen*, and our word *loop-hole*, seem to be but various dialects of **LEAP**, or *skip away*; mean-

ing any hole, or subterfuge to leap through, and escape from danger.

LOOSE, “*Λωω*, *Λυωω*, *solvo*; to unloose: Casaub. and Upt.”—this is the first instance in which we find the negative joined to the verb, without altering the powers of it: thus *to loose*, and *unloose*, mean the same thing; but, *to bind*, and *unbind*, are two different ideas.

LOP, or *cut off*; “*Ολοπιω*, *vello*, *decortico*: Calim. in Dian. 77, *Ολοψας*, *εουψιστι*: Upt.”—*to pull*, *tear*, *strip*, or *chop off*.

LOPE } sometimes pronounced *lope along*, as
LOPP } *elopement*; *Λαυφθαζα*, quod Hesychi exponit *σπενδα*, *to hasten*, *jump about*, *leap away*; and from hence a *sea* is, in some parts of England, called a *lopp*: see **LEAP**: Gr.

LOQUACITY, *Λακειω*, *Ληκειω*, *loquor*, *loquacitas*; *talkativeness*: or, perhaps, from *Λαλω*, *λεγω*; *Λογος*, *sermo*, *dictio*; *speech*, *elocation*.

LORD, *Λαυρα*, *vicus*; unde *lar*, *laris*; *laræ*; arbitratu vulgus *vicorum* atque *itineram deos esse*; ex eo quòd Græci *vicos* cognominant, *laras*; (or, perhaps, *laras*)

Forte fuit *Naïs*, *Lara* nomine——

Fitque gravis, geminosque parit, qui compita servant,

Et vigilant nostrâ semper in urbe, lares:

Fasti. II. 599, 615.

these *lares* are generally translated *household gods*, or *domestic guardians*; sed Etruscè denotant *principes*; *chiefs*, or *heads of counties*; and from hence the signification of our title *lord* was undoubtedly at first derived: though Verstegan, p. 316, would fain endeavour to persuade us, that our word “*lord*, is but a contraction of *laford*, or *blasford*, which is asmuch to say, as *an asfoorder of las*; that is, a *loaf-giver*, or *bread-giver*: and yf wee duely obserue it, wee shal fynd that our nobillitie of England, which generally do beare the name of *lord*, haue alwayes maintained, and sed more people, to wit, of their seruants, retayners, dependants, tenants, as also the poor, then the nobillitie of any countrie in the continent.”—thus has this good old Saxon been more solicitous to establish the explanation, than to trace out the etymology even of his own word: for should all that he has asserted be true, he does not seem in the least to have apprehended, that even his Saxon words *laf*, and *blas*, were of Greek origin; for, however his countrymen may have disguised those words, they are undoubtedly, as we have already shewn, under the art. **LOAF** of *bread*, Gr.

my **LORD**; whatever may have been the origin of the former title, this appellation is derived from a different source; for this is derived à *Λοιδος*, *curvus*; *crooked*; and is ludicrously given.

given to a crooked man, as a term of reflexion on his deformed shape; undeservedly derided.

LORIMERS } " sic dicti à loris conficiendis;

LORINERS } qui minora ferramenta, ut clavos, lupata, calcaria cudunt; as we now call them *spurriers*, and *sadlers*, &c.: Skinn."—Littleton derives *lorum* à *Λωω*, *solvo*; quia de corpore *destrahitur*; vel à *luendo*, quòd *loris* vapularent, i. e. *luerent* servi: because servants and slaves were antiently beaten with *thongs*.

LOST, " *ὄλεω*, *ὀλλυμι*, *ὀλισσι*, *perdere*: Casaub. and Upt." *to be deprived of any thing by chance, or by misfortune*.

LOT; *Λαχος*, *Λαγχανω*, *sors*, *sortior*; *to cast lots*: " or, perhaps *lot* may be derived à *Κλωθω*, *Clotbo*; *one of the destinies, who spins the thread of life, or long, or short*: R. *Κλωθω*, *neo*; *to spin*; *to weave the fate of things*; si malis peregrinari, et à Græcia usque arcessere; says Skinn."—who seems always desirous of deducing our language from either the Sax. or the Lat.; not considering that the Romans themselves borrowed a very great part of their language from the Greeks; and that the Northern nations, particularly our own, borrowed from the Romans, who had connexions with this island for five hundred years together before the Saxons ever set foot on it.

LOTHAIRE, " or *lauther*, for both are one," says Verstegan; " and almost to say, as *pure*, or *clean*:"—but it is to be imagined, this good old Saxon would have admitted, that *lauther* might have come from *lautus*;—then it is absolutely Gr.: for *lautus*, *lavatus*, and *lotus*, come from *lavo*, *lavi*; and *lavo* comes à *Λαω*, *to wash, clean, or make pure*.

LOTHING, " quid si omnia, (says Skinner, after mentioning a dozen harsh Northern words) àb Ital. *lutta*; Lat. *lutus* deflesterem:"—but Junius says, " vide tamen annon possint rectius deduci à *Δηλευν*, *ledere*, *nocere*; transpositis nempe tribus initialibus literis:"—the former however seems to be the better deriv. because more simple.

LOTION: from the same root as LOTHAIRE, above: Gr.

LOTO-PHAGI, *Λωλος*, *lotus*; *Λωλοφαγος*, *populus loto visitans*; *trifolium*; *an Egyptian tree, whose fruit was very pleasant, but caused a forgetfulness in the eater*; the strange effects of which are mentioned both by Homer, and Xenophon.

LOUD; " olim derivaveram à *Αυστην*, *rabie percitum furere*; ut primâ significatione, *lut denotaverit*: postea tamen, commodius visum à Sax. *hlud* derivare, à *Κλυλος*, *vocalis, argutus*; cujus vox latè potest exaudiri: Jun."—who always unites the scholar and the gentleman; and is never so low and vulgar in his expressions, as Skinner, Wile, and some others of our lexicographers.

LOVE, by transposition from *Φιλος*, *amicus, charus*; *friendly, dear*; vel ab *Ελευθερος*, *unde libet, lubet*; unde Sax. *leoþ*, *leoþa*; Belg. *lieven*; Teut. *lieben*; *amare*; *to affect, desire*.

LOUNGE; " Skinner supposes it to be derived à Fr. Gall. *longis*; Ital. *longone*; *procerus, bardus*; *nimis enim longi*, seu *proceri*, à physiognomis pro *hardis* habentur:"—perhaps *lounge* may be derived à *Λαϊνος*, *lapideus*; *a thick-headed fellow*.

LOUR, " *Λα* intensiva particula; et *Ορην*, *videre, intueri*; quoniam actiones aliorum cum quadam contractæ frontis tristitiâ sollicite speculantes, perspicacius quoque singula rimantur: Jun." *to look sternly, examine strictly, with a contracted brow*:—or else we may rather derive *loury*, with Vossius, à *Λαυρος*, *luridus*; as when we say, *loury weather*; meaning *dark, hazy, gloomy weather*, when the sun or sky is *supra modum pallidus*.

LOURDAN: " Belg. *loerd*; Ital. *lorde*; Icel. *lort*; *stercus*; ad quod Suffexianum *lourdy*: Lye:"—but in the preceding art. we have seen in what manner Voss. has deduced that word from the Gr.

LOUSE, " *foecundissimum hunc sepedum populum nomen traxisse suspicor è medio Græci Αλυσια*, *illuvies*: Jun." vermin contracted and engendered among *dirt, filth, and nastiness*.

LOU-VRE; " Anglis, plerisque gentibus Europæis," says Junius, " dicitur Regia, quæ est Lutetiæ Parisiorum: vox est Franco Gallica; siquidem in perverusto gl. Latino-Theotisco *castellum* exponitur *leovar*, *leadward*, vel *hindward*; q. d. *populi tutela*:"—thus has this great and learned etymol. pointed out to us the true deriv. of this word, which he has traced, and hunted thro' all the barbarous, and more than semi-barbarous words of the North; not considering that those very Northern tongues were but so many horrid distortions, contractions, and disfigurations of the Gr. and Rom. lang.: thus, *louvre*, and *leovar*, and *leadward*, and *hindward*, if they signify *populi tutela*, are no more than savage barbarisms of *Λαος*, *λαω*, unde *lou*: and *Ουρ-ος*, *custos*; contracted to *var*, and *ward*; and then compounded thus, *Λα-ουρ*, and transposed to *Λου-αρ*, unde *louvre*, to signify *the guard, the ward of the people, or subjects*; because it is *a strong castle in Paris*; perhaps in the nature of the Tower in London.

LOW, *mean*; *Λιγω*, *cubo, jacere*; unde " Belg. *leegben*, et *liggan*, unde *leegh*, *lob*, *is*; *humilis*: Skinn."—*mean, low, groveling*.

* LOW, *like an ox*; contracted from *bellow*: Gr.: or else it is Sax.

LOWK, or " *to weed corn, to look out the weeds*: Ray:"—but LOOK at least is Gr.

LOWT, a general term for *cringing*, or *bowing down the body*; and here signifies a *mean, low, servile*

servile fellow; and consequently derived as in the art. **LOW**: Gr.

LOWTINGS; "*bowings down*; they were very *low* in their *lowtings*; i. e. in their *bowings*: Ray:"—consequently derived as in the art. **LOW**, or *mean*.

LOYAL: Λεγω, dico; Λεξ-ις, unde *lex, legalis*; *lawful*; unde *loyal*.

LOZENGE; "Fr. Gall. *lozenge*; orbiculus, trochiscus: Scaliger deflectit à voce *laurence*, ob similitudinem cum *lauri folio*, quod habet rhombi figuram: Skinn."—then no doubt but Scaliger either has, or could have told us, what Vossius tells us, that, whether we consider the Gr. or Lat. name of this tree, we shall find it to be Gr. as we have already seen under the art. **LAUREL**: Gr.

LUBRICATE } Λεος, *levis*; *smooth, polished*:
LUBRICITY } or else we may derive *lubricate*
à Λεβριος, quod Nunnesius, exponit *humidus*; but Vossius says, à verbo *labor, lapsus, est lubricus, quasi labricus*; and **LAPSE**, we have seen, is Gr.: *any slippery place*.

LUCI-FER, Λυχη, *lux*; *lucidus, lucifer*; *light, brightness*; *the morning star that leads the day*.

LUCK: Cl. Way. 46, derives *luck* from the *look*, or *aspect of the stars, good, or bad*; and says, "the origin of this word remounts to the highest antiquity: it is scarcely conceivable how antient, and how extensive this idle notion prevailed over mankind: the word *look* itself is indifferently *the stroke of the eye*:"—and consequently derived from the same root with *ickt*, quasi *luickt*: see **HIT**: Gr.: and yet it seems probable, that our word *luck* may be derived from Λευκος, *albus, faustus, felix: albis lapidibus, pro bonis ominibus*, is an expression too common to need confirmation; and we seem to have adopted it in the same sense; *a white stone! a white stone! for good luck! good luck!* the only objection is, what would become of this deriv. if it should happen to be *ill luck*?—it could not then be derived à Λευκος, unless by the rule of contraries.

LUCRE, Κερος, *lucrum, lucrativus*; *gain, profit, advantage*; generally in a disadvantageous sense.

LUCUBRATION, Λυχη, *lux, lucis*; *lucubratio; studied, and written by candle-light, or early and late hours*.

LUCULENT; from the foregoing root: Gr.

LUD-gate: si vero *Ludgate* non à *Luddo*, unde igitur nomen habet? says Shering, p. 23, respondet Versteganus, *Lud-gate* quasi *Leod-gate*; i. e. portam *populi*, à Saxonibus dictam; *leod* enim Germanicè *populum* significat: (but is not Λαος, *populus*?)—veteres enim scriptores omnes, atque ipsa etiam *Luddi* muta statua ab antiquo ævo portis superimposita easdem à *Luddo* conditas esse

testantur: but still we are not informed from whence the name of *Lud* himself is derived;—then Cl. will afford us ample satisfaction; for, he says, p. 147, "not to mention what might perhaps be called begging the question, that the name of *Lud-gate*, tho' signifying nothing more than a *college-gate*, has been traced to an imaginary king *Lud*:"—but in p. 131, n, he tells us, that *Lud-gate* is only a pleonasm; the modern *gate* being explanatory of the preceding syllable *lud*, or *lid*, which, in the antient language, signifies a *gate*: the other city-gates lost their generical name of *lid* in some accessary; as *Dow-gate*, from *the water*; *Bishop's-gate*; &c.: *Lud-gate* retained it, on the account of its accessary; *bol, bil, bollid*, was contracted to *blid*, the gate of the *kil*, or *bil*, or *col-lege-gate*:"—all this is clear, and evident; but now he unfortunately adds a little lower, that "the *Fleet* took its name from the aspirate *h* converting into *f*, and making of *blid, flid*, and at length *fleet*:"—but, in p. 178, he tells us, that "our *blid* (*Fleet*) is *Ludgate*:"—now if *lid* signifies *gate*, it would be very remarkable if it should signify a *flood*, or a *fleet* likewise: however, let it be turned, and twisted into as many shapes as you please, still it appears to come from the Gr.: for, take *lud* in the sense of *lid*; and *lid* in the sense of *gate*; it then seems to originate ab Ελευνω, *duco*; *to lead*: (strait is the *gate* that *leadeth* unto life) or, take *lud* and *blid*, in the sense of *flid, flood*, or *fleet*; it then evidently derives à Βλυω, *fluo, fluidus*; *fluid, flid, blid, lid, lud*: or *lud* may come from Λυδ-ωρ, *aqua*; *water*; *the fleet*:—Verstegan, 136, would derive "*Lud-gate* from *leod*, or *lud*, which is all one; and in our antient language, the same as *folk*, or *people*; and so is *Lud-gate* as much to say as *porta populi*; *the people's gate*:"—but even then it would be Gr. as we have seen under the art. **LEWD**: Gr.

LUDICROUS, Λυδος, *Lydus, Asiae populus*; *ludorum inventores*; *ludibriosus, ludicrum*; *ridiculous, absurd*: If Vossius derives *ludo*, à Λιζω, Λιστω, παιζω: Hesychius.

LUES, sc. *venerea*; Λυω, *solvo*; *quia corpora eâ solvuntur*; *plague, pestilence, or ruin*.

LUFÉ, "love: Verst."—but **LOVE** is Gr.

LUG-along; Ελκυω, Ελω, *trabo*; *to drag, pluck*; or *pull along*.

LUGS; either from the foregoing root, in the sense of

————— *Cymbius autem*

Vellit, et admonuit————— Ecl. VI. 3. or else we must have recourse to Skinner's interpretation: not to his deriv.: he says, "*lugs* vox præsertim Scotis familiaris, quibus *ures* designat: nescio an à Sax. *ligan*; *jacere*; quia *ures humane* inter

inter animalia omnia immobiles jacent; licet nec inter homines defuerint aliqui qui mobiles haberint; inter quos, si Procopio fides sit, Justinianus Imperator: — we are very much obliged to the Dr. for this curious remark; but, as an etymologist, he would have given me greater satisfaction, if he had traced his Sax. ligan up to Λιγω, *jaceo, cubo, cubo*: they both cannot be originals: either then the Greeks borrowed from the Saxons, or the Saxons from the Greeks.

LUGUBRIOUS, Λυγρος, *lugubris, tristis, miserabilis; sad and sorrowful*; vel à Λοιγος, quod apud Hesych. est ολθρος, θανατος, *exitium; mors; death, and destruction*: — but H. Vossius derives *lugere*, ab Αλγω, *doleo; to grieve, vex, lament for any thing*: nota vocabula ejus originis Ελεγος, Ελεγενος, Ελενος, Αλεγενος, Αλεγανος: *an elegy; or any mournful, solemn ditty*.

* **LUKE-warm**, appears to be only a perversion of *lac-warm, milk-warm*; R. Γαλα, *lac; milk*: — but, notwithstanding the speciousness of such a conjecture, there are some reasons, which may induce us to derive this expression much nearer home; but these will be more properly given under this art. in the Sax. Alph.

LULL-*asleep* } “ Λαλα, παιδικον επιφθεγμα: unde
LULLABY } Latini suum *lallare pro dormire,*
vel *spire* finxerunt: Casaub. ” *the fondling tone of a nurse, singing her baby to sleep.*

LUMBER, Λυμα, *purgamentum, sordes*; unde “ Sax. *loma; supellex vilior; zeloma; supellex simpliciter*: Skinn. ” *any refuse, or decayed furniture.*

LUMINARY; Λυκη, *lux, luminosus, light, shining bright; a splendid body, like the sun, or sixt stars.*

LUMP } “ Casaub. deflectit *lump* à Τολυπη,

LUMP-fish } *glomus lane proprie; sed de aliis quoque rebus dicitur: ejusmodi integrarum, etiam initio, syllabarum aphæreses plurimæ passim occurrunt: Jun.* — we must either admit this figure, or else derive *lump* à Λοφος, *tumulus, collis; a little hillock, or lump of earth*; and we have really adopted this word Λοφος, in the sense of a *loaf, or lump of sugar*; as we have already seen under that art. — though Hesychius says Λεμπος est ο Μυκωδης, και Μαλαιος, *mucosus, et solidus*: and Junius acknowledges, that affinity Græci Λεμπος; inductum, plura quam necesse fuerat, hoc in loco congestisse.

LUNACY; Σεληνη, *luna, taking away the first syllable, lunaris, lunatio, the moon; and every thing belonging to that planet, and persons affected by its influence.*

LUNCHION of bread; “ Minshew deflectit ab Hisp. *lonja, à longitudine*; ” *a slice cut the whole length of the loaf*: — and consequently derived from the Gr. (see-LONG: Gr.) “ *maltem*,” con-

tinues Skinner, “ *declinare à Teut. et Belg. kleynten; parum, paucillum, santillum; hoc diminutivum nominis kleyu, klein; parvus*.” — here the Dr. seems to have written by the rule of thwart; it was called, he says, *a lunchion*, because it was *little*; whereas, among all other people in the world, it is generally understood to have been called *a lunchion*, because it was *large; large, and fit for a plowman; not little, and fit a lady*; for no one ever called it *a lady's lunchion*.

LUNGS, Λυγγαυω, *singulto*; because *they heave and pant*.

LUNT: Skinner tells us, that “ *lunt* is derived à Belg. *lonte*; Teut. *londe, fomes, seu funis ignarius bombardicus*: omnia credo à Lat. *linseum*; q. d. *linseum sulphuratum*.” — but Lat. *linseum* is undoubtedly Gr.: — we have likewise another sense of this word *lunt*; viz. *fallen, or surly*, and then it may originate from the same root with *lump*, and *lumpish*; if so, it would be Gr. still.

LUPINES, Λυπη, *tristitia, lupinus, lupinum; a kind of puls, of most bitter, and harsh taste, like bops*; mentioned by Virgil;

Aut tenuis fetus vicia, tristisque lupini:

Geo. I. 75.

LURCH; “ *ingurgitare: aliquid affine habet cum Λαρυγι; guttur: Jon.*” — but Lye has given us a better deriv. à Lat. *lurcare, vel lurcari; cum aviditate cibum sumere*; which, as he observes, Vossius deflectit à Λαυρος, vel Λαβρος, *vorax; a greedy devourer, a voracious glutton.*

LURCH at play; “ *ludus quidam tesserarum Belgis astatissimus: hoc à Lat. arca, vel arca, supple lusoria*: Skinn.” — but both *orca*; and *arca*, are Gr.

LURE, Λακω, Ακτω, and Αακίζω, *lacio, allicio, alleho; to allure*: or perhaps from Λακκος, *fovea, puteus, laqueus; a ditch, pit, trap, snare*; hence *laqueo, lacio*; vel à Ακρος, *nibili res, ac frivola*: illecebra accipitrum, pinnarum scapus, quo accipitres veluti ad certam paratamque prædam revocantur; nam accipitres, volucrum avidissimæ, ad fallacem hanc constipatarum plumarum imaginem, tanquam ad veram prædam advolant, vanâ inamissionæ spei dulcedine lactatæ: unde quoque subdubitare cœpi, (continues Junius) numquid huc faciat, quod Αυρον. Hesychio exponatur ηδω, προσνηες, γλυκω, απολαυστικον, καλον: *suave, jucundum, dulce, gratum, pulchrum; foveet, enticing.*

LURK; our etymol. cannot settle the deriv. of this word: Casaub. and Jun. derive it ab Αλυκαζω, *fugio in bello*: Minshew à Αορδω, Αορδαινω, *incurvo*: Skinner à *lark*; instar *abanda, abscondere, nidulari*: vel potius à Belg. *loeren, insidiari*: vel à Fr. Gall. *lurte, terre*; verumque

que à Lat. *latro*, *farem agere*: Lye, ab Iceland. *lurkr*; *mendicys vagus*: a wandering beggar.

LURRY: “*ni fallor; aceruus rerum confusaneus; à Belg. leure, leurey; mēx vills, res frivolā, et fūtilis; i. e. rerum viltum cumulus; merces enim pretiosæ ordinē disponi solent: Skinn.*”—now it is evident, that either the Belgæ borrowed this word from the Greeks, or the Greeks from the Belgæ; since *Λυρῆς*, as in the art. **LURE**, signifies *nihil res, ac frivola; a thing of nought*.

LUSCIOUS: Lye and Skinner suppose it to be a contraction of *delicious*:—but then it would be Gr.; and therefore the Dr. makes another struggle to get away from that barbarous language, by sheltering himself under the Lat. *luxu*, q. d. *luxuosus*, i. e. *luxuriosus*;—but here again he is unhappily sconced; since *luxuriosus*, and *luxu*, are evidently derived à *luxo*, which is as evidently derived à *Λυω*, meaning a person loose, dissolute, and luxurious in his manner of living.

LUSITANIA: “in this word,” says Cl. Voc. 192, “*vis; lus, or wes, signifies decline, or setting, as the sun; hence Lusitania, for L’visitania; and vis is used for west; as in Visigoths, for Western Goths:*”—but **WEST** is Gr.

LUSORY, *Λυδίζω, lydos, lusus, latorius; playful, sportful*: R. *Λυδος, Lydus; a Lydian; for the Lydians were supposed to have been the first inventors of plays*.

LUSTRATION; *Λυστρον*, inserto *σ*, quasi *Λυστρον*: *Λυστρον* vero à *Λυω*, pro *expio*: *οι λυστροι θεοι, Dii, qui expiationibus præstant: lustrum; the purifying of Rome, by expiatory sacrifices, every fifth year*: hence it is used for the space of four years compleat, or rather fifty months, fully ended, and past; at which times, the number of citizens was registered; and many other things of a public nature transacted.

LUSTRE, *brightness; Λυκη, lux, luceo, lustro; to be clear, bright, luminous*.

LUSTRING; “corruptum putat doctus Th. Hensh. à Fr. Gall. *lustre, couleur lustre; a bright color*:”—he ought to have traced it up to *Λυκη, lux*, unde *illustris, vel illustratus*:—as for our common word *lustre*, it is purely barbarous indeed.

LUTE, or *harp, Λυρον, lyra; Χηλυσ, testudo, et instrumentum musicum; à similitudine illius animalis sic dictum: a tortoise; also the belly of a late; because it is like, or at first was made of a tortoise shell*.

LUTULENT; *Λυω, lavo, lutum, lutulentus; clay, or any such substance, used in cleansing*: and hence likewise is derived the chemical term *to lute up a vessel with clay, or cement*.

LUXATION; *Λυω, solvo, luo, luxo, luxatio;*

loosened, put out of joint: “lux’d his neck joint,” says Milton.

LUXURY; from the foregoing root; Gr.; meaning now a person loose, dissolute, and expensive in his manner of living.

LYC-ANTHROPY, *Λυκ-ανθρωπια, lyc-anthropia; morbus melancholicus, quo qui laborant, noctu heporum more egrediuntur, et imprimis circa mortuorum corpora, donec illucescat, versantur; a deep melancholy, which makes men fancy themselves to be wolves*: R. *Λυκος, lupus; a wolf; and Ανθρωπος, homo; a man; a man-wolf*: see **WERE-WOLF**: Gr.

LYE, *to wash with; Λυω, lavo; a lixivium for washing*.

LYMPHATIC, *Νυμφη, nymphe, lymphæ; mutato n, in l, quasi lymphatici; i. e. nymphe, vel spectri in fonte conspectu in furorem versi: mad, as those who had seen spirits, and fairies in fountains*.

LYNCH-boy; commonly written and pronounced *link-boy*; but derived à *Λυχνος, lychnus*; by transposition, *lyuch; candela; a candle, torch, or flambeau*.

LYNX, *Λυξ, lynx; fera acerrimo visu prædita; απο τῆς Λυκῆς, i. e. luce; perspicacissimum enim animal; a lynx; of the species of a wolf; very sharp-sighted*: this animal being of the wolf species, has induced some to derive *lynx* à *Λυκος, lupus*; but Vossius has clearly refuted that supposition, and given it the above deriv.

LYRIC; *Λυρα, Λυρον, lyra; a harp; also a species of poetry*.

M.

MACARONI: “*Μακαρα, Μακαρος, beatus; happy*; from whence the Italians have also formed *maccarone*; as much as to say, *the mess, or the food of the happy*: *Μακαρων ευωχιαν*, as Aristoph. calls *the great feasts*: the ancient Greeks used also *Μακαρια* in this sense, and the moderns say likewise *Μακαρωνια*: Nug.”

MACAW, *macao*, or rather *mokao*; à *Μωκαω, irrideo, deludo, imito; to mock, deride, or imitate; a parrot, or mock-bird*.

MACE; *Μαζα, massa; “baculus habens massam ferri in fine*: Jun.” an ensign of magistracy, having a large capacious receptacle atop, supposed to carry insense for the sacrifice:—Cl. Voc. 43, says, “what we now, from a Greek word, call a *sceptre*, was antiently called a *mace*, or *vass*: this Celtic *mace*, or *vass* is the true etymon of the Gr. *Βασ-ιλευς*:”—if he had said directly the contrary, perhaps it might have been more readily admitted.

MACE, or *spice; Μασε, maser, or macier; cortex*

cortex quidam, qui ex Indiâ advebitur; mace; an Indian spice.

MACERATE; either from Τάκερω, τακέρω, *macero; to pine, to waste*; according to Gerard Voss.: or else from Μασσω, *maceo, macero; to make soft by steeping, boiling, beating*; according to If. Voss.

MACHINE; “Μηχανή, *machina*; and perhaps from thence *mason*: Nug.”—that Μηχανή, and *machina* have given origin to *machine*, is a deriv. too evident to need a doubt: but that Μηχανή should have given origin likewise to our word *mason*, is not altogether so clear; as will be shewn under that art.

MACKEREL; “putant huic pisci nomen à *maculis* inditum: Jun.”—and consequently derived as in the following art. though not strictly in the sense there given; but à *maculis oblongis in lateribus ejus apparentibus*; for *the mackerel is marked with undulating streaks, rather than spots.*

MACULATE; Μυκταί, *lineæ nigrae in collo, et dorso asinorum*; hinc *macula, maculatus*; a *mark, stain, or spot*; either artificial, or natural:—this deriv. seems applicable to one particular mark in one particular species of animals: Nunnescius gives us a more general one; viz. *macula* à Dor. Καλῆς, pro Κηλῆς, per metath. quod Hesych. exponit Πυκτος, *squalor; any kind of stain, or spot.*

MAD: Casaubon derives it à Μανία, quasi Μανία, *madness*:—and there is great probability in this deriv. both from sound and sense:—but our word *mad*, according to Upt. seems to come rather “à Μαλαίος, Ital. *matto*; from the old Lat. word *mattus*; and from thence, or from the Persic word *mat*, comes *mated*:—Clef. Way. 86, does not admit of this deriv.; but shews plainly, that *mad*, and *fool* are not only synonymous terms, but, notwithstanding their great diversity of sound, are actually derived from the same identical root; thus, “*ul, fool; wul, wild; wood, mood, mad*.”—but then all are Gr. ab ὕλη, *fyl-va*; a *wood, or wildness, or wilderness.*

MADAM, a contraction of *my dame*; and consequently Gr.

MADGE-HOWLET; an appellation given to *the owl*; and may signify either *Madge the owl*, or *bowling Madge*: *Madge* is only a contraction of Μαργαρίτης, *Margarita*: “vulgo enim consuetum est animalia humanis nominibus appellare; ut latius observaturi fumus voce **PARROT**: Skinn.”

MADID; “Μυδαλεός, *humidus*; vel à Μανῶν, Μανῶν, ἐρεῖ: Hesych. nam quamquam ea vox fere significat *glabrum, ac depilem esse*; tamen videtur et poni pro *madere*; ut apud Theophrastum, Νοσεῖ δὲ συκῆ καὶ ὄταν ἐπομβρία γεννηταί: τὰ γὰρ πρὸς τὴν ῥίζαν, ὡς περ μαδῶ: quem locum Plin. sic ex-

tulit; si *imbres nimii fuere alio modo (perhaps morbo) ficus laborat, radicibus madidis*: Voss.” hinc *madeo, madidus*: *wet, moist, dropping*: also *tintured, and imbued.*

MADRIGAL; “*carmen pastoritium interpretatur*; et ab Hisp. Ital. Lat. et Gr. *mandra deflectitur*: Skinn.”—but the Gr. Μανδρα, literally is a *hog-sty*; “*locus in quo porci includuntur*: Voss.” “*sed hoc omnem mihi scrupulum eximit*,” continues Skinn: “quòd, ut optime observat doctus Menagius, apud authores Italos antiquos scribitur *mandriale*.”—however, that *madrigal* signifies a *pastoral poem, or a rural ditty*, is evident; for Shakespear, in his *Merry Wives of Windsor*, Act iii. sc. 1, makes poor Evans. amuse himself with this song.

By shallow rivers, to whose falls
Melodious birds sing madrigals.

MÆANDERS, Μαιανδρος, *Mæander*; *fluvius Asiae Minoris, admodum flexuosus; a river in Pbyrgia, remarkably winding, and serpentine.*

MAGAZINE: “Fr. Gall. *magazin*; Hisp. *magacen*; Ital. *magazzino*; Belg. *magaziin*: omnia ab Arab. *machsan*; *gaza, thesaurus*: Didacus de Urrea deflectit Hisp. *magacen* ab Arabico *matizenum*; hoc à verbo *boxene*; *recondere*; q. d. *conditorium, apotheca*: datur et Gr. Barb. Μαγαζῆ, ejusdem et significatûs, et originis: Skinn.”—but Γαζα, which seems to have given origin to all these words is more a Persian, than either a Gr. or an Arab. word for a *treasury*.

MAGDA-LEN: if what Cleland has advanced, Voc. 2, and 62, n, that “Μαρία ἡ καλεµενη Μαγδαληνη, be true, that the word Καλεµενη plainly indicates the appellation *magdalen* not to be a patronimic, but a kind of epithet: now, *maaght* signifying *great*, and *lena*, a *courtezan*, is it not extremely probable, that you have here the true origin of the word *magdalen*?”—granted, as to its signification; but not as to its deriv. for *maaght*, signifying *great*, does not seem to be an original word, but derived à Μεγας, *mag-nus*; *great*: and as for *lena*, we have already seen, under the art. **HELEN**, that that is Gr. likewise.

MAGGOT: “Μαδαρος, vel Μados, *glaber, depilis*: rationem etymologiae continet, quòd in quotidiano sermone dicunt Angli, *as naked as a worm*: Jun.”—but Skinner supposes it is derived à Teut. *made*; Belg. *maed*; Fr. Gall. *magaigne*; Ital. *magagna*; *putredo*: vel à Belg. *muyck*; *mollis*; et *kot, cavitas*: quia *galbae foraminibus molli putrilagine plenis stabulantur.*

MAGIC; “Μαγος, *magus, magicus*; *sages among the Persians, who were addicted to sorcery, and art magic*: Nug.”—“surely no word was ever more cruelly tortured than this,” says Clel.

Voc.

Vac. 80. "out of its sense by ignorance, prejudice, and barbarism: it constantly implied the idea of legal authority: the ridiculous notion of a *mag*, or *magis*, being a *magician*, or *soothsayer*, proceeded principally from that *wand*, or *boagb*, which was one of their insignia of office." —but in his former treatise, *Way*. 32, he seems to derive "*magus*, from *may-ich*, the person who *touches with the wand*, the Latins antiently wrote it *magicus*; *the man of the law*:" — but both LAW and ICH, or NICK, are Gr.: see HIT: Gr.

MAGISTRATE; "*Μαγιστρος*, quasi *Μαγιστρος*, *magister*, sonare nihil aliud, quam *Σαρον θεωρητικον*, *sapientem contemplatorem*, autumat Jul. Scal." —to which let me add from *Ainsw*. "quo quidem etymo paulo reconditori non tam moveor, ut doctoris notionem rectoris (forte *rektoris*) significationis præponam, quum exemplorum multitudine huc facientium, cui accedit etiam Servii auctoritas, *magistri* non solum *doctores artium*, sed et *pagorum*, *societatum*, *vicorum*, *collegiorum*, *equitum* dicantur:" —a *master*, or *chief*; also *the head ruler of a town, city, &c.* —this very station, therefore, might lead us to suppose, that this title was derived from *Μεγας*, *Μεγιστος*, *magis*, *magister*, i. e. *maximus*, et *summus præfectus*; *the biggest and chief governor of a place*: or perhaps *master* may be derived from *Μησωρ*, *consiliarius*; *a person who, by his sagacity and knowledge, is able to direct others*; and then it seems to derive à *Μηδομαι*, *curam gero*, *cogito*; à *Μηδος*, *cura*, *consilium*; *diligence*, *care*, and *counsel*: — but If. Vossius derives *magister* from *Μαίροπος*, *Μαροπος*, whatever those words may signify: —there is, however, one deriv. more, which I must hazard; and that is from *Μασηρ*, *ερευνητης*, or *Μασηρης*, *ζητητης*, *ερευνητης*: *Hesych.* *scrutatores*; *searchers*, *investigators*, and *proficients in the liberal arts and sciences*; as when we say, *a master of arts*.

MAGNA-CHARTA; *Μεγας*, *magnus*; et *Χαρτης*, *charta*; *the great charter of English liberty*, extorted by the barons from king John.

MAGN-ANIMOUS; *Μεγας*, *magnus*; *great*; et *Ανιμος*, *animus*; *spirit*; *greatness of mind*, *nobleness of soul*; *an open, generous disposition*.

MAGNET, *Μαγνης*, *magnes*, *lapis ferrum attrahens*; ab inventore ejus nominis: *Plin.* 36, 16: —potius, say *Litt.* and *Ainsw.* à *magnessa* *Lydiæ* regione, *magnetum* quia sit patriis in finibus ortus: *Lucr.* 6, 909, ibi enim, *circa Heracleam urbem, primum inventus est*; unde *Heraclius dictus*; *the load-stone*, or *magnet*, which has the power of attracting iron, and pointing the mariner's needle to the north, with a small variation to the east or west: —there are artificial magnets.

MAGNI-FY; *Μεγας*, *magnus*; et *Φυω*, *fit*; to

enlarge; become great, powerful; literally of great size, gigantic stature.

MAGNI-LOQUENCE, *Μεγας*, *magnus*; et *Λαλειν*, *loquor*; to talk in a high-flown, pompous manner; bombast, and fustian.

MAID; "*Casaub.* per metath. putat factum ex *Δμων*, quasi *Μωνδ*, *famula*; quoniam tamen constat *Angl.* *maid*, et *Belg.* *meid*, primo *virginem*, et postea *famulam* significasse; (prorsus ut *Angl.* *boy*; *Belg.* *knaep*, et *knecht*, prius *puerum*, deinde *famulum* denotarunt) rectius fortasse statuimus *maid*, et *meid*, desumpta ex *Sax.* *mæden*; *virgo*: ipsum vero *mæden* factum ex *Μηδορας*, *curam gero*, *solicitus sum*; (a young woman who is chary of her virtue) non modo quod *virgines* ipsæ nunquam non de sua *virginitate* sint *solicite*; juxta *Ovid.* (*Metam.* V. 27) *omnia terrent virgineas mentes*; verum etiam quod ex sententia *Plauti Epidici*, *Act* III. sc. 3,

non minus potest

Pudicitiam quisquam suæ servare filix: aliquando tamen subdubitavi annon *Theor.* *magad*, vel *magath*, ob vegetum virentis adhuc ætatis vigorem, referri posset ad illud *viget*, *maget*, *sufflet*: *Jun.* —thus has this learned, and judicious etymol. fairly stated his opinion: see likewise MAUTHER: Gr.

MAJESTY; either from the same root with *magistrate*; or else from *Μεγαλειος*, *majestas*, *magnificus*, *venerandus*; *magnificent*, *venerable*, and *sublime*: — *Cleland*, *Way*. 33, says, "*majestas* comes demonstrably from the Celtic *may-est*, or *the standing May of justice*; *the mast*, *the pole*, *the rood*:" —but *May* undoubtedly derives à *Λεγω*, *lego*, *ey*; *aw*, *law*; *ay*, *may*: and both *est* and *mast*, come from *Ισ-ημι*, unde *Ισος*, *malus*; *a mast*.

MAIL; *armour*: "*Junius* derives it à *Gall.* *maille*; *Ital.* *maglia*; *Hisp.* *malla*; *Dan.* *malle*; *Belg.* *malie*; all signifying *orbiculus*; *bamus*, *fibula*; *lorica ex bamis*, vel *annulis ferreis conferta*:" —perhaps this great critic had the following passage in view;

Levibus huic bamis confertam, auroque trilecem

Loricam. ————— *Æn.* V. 259.

Skinner, perhaps more properly, calls it "*tunica ferrea reticulata*; omnia à *Fr. Gall.* *maille*; *macula retis*; à manifestâ *macularum retis similitudine*:" —the only point now is to settle the word *macula*; "which juxta *Nunnesium*," says *Voss.* "per metath. fit à *Dor.* *Καλις*, pro *Κηλις*, quod *Hesych.* exponit *Ῥηκος*, *ειδος αισχροῦ ἐν ἰματίῳ*:" and *If. Voss.* gives us *Μυκλαι*, *lineæ nigræ in collo, dorso, pedibusque asinorum*; *spots*, *stains*, or *streaks*; —the Latins used their word *macula* in the sense likewise of *nets*, or *the meshes of nets*.

MAIL for letters; "*Μαλλος*, *vellus*; for frequently

quently nails were made of hanks skins with the hair on: Nug."

MAIMED, "Αγχιον, ancus, manus, vitium cubiti, &c.: Voss." lame in the arms, feet, &c.

MAIN-force, "Μακρον, pro magno, seu ingenti, ἤνθ Phrygiaca: Casaub." to do any thing with might and main, with all our power.

MAIN-sea; "Μεγαν ωκεανον, magnum oceanum; the mighty ocean: Upr."

MAIN-TAIN, derived from Μαναι, et Τειναι, "manu-tenere; i. e. afferere, tutari, conservare: Jun." to assert, defend, protect, preserve.

MAJORITY; Μεγας, Μεγιστος, major; greater, with reference to power, authority, magnitude, number: hence μαγιστρος, a magistrate.

MAKE; "Μεταχειρι, Μεταχειρισθαι, machinari; to contrive, to form: Casaub. Jun. and Skinn."—or, perhaps it would be better to derive make with Clcl. Way, 52, where he says, that "the Celtic ak is radical to make, of ago."—but they all seem to come ad Αγ-α, ag-o; εγι, actum; make, made, or done: MAKE, when it signifies match, comes "à Sax. maca, a pecc, an equus, a companion, consort, mate: Ray."—at last he has given us a word, which seems to be the original of all: only MATE happens to be Gr.

MAL-AD-MINISTRATION, "Μαλως, κακος, malus; bad; et Μινωσι, παρικος; hinc minor; et minister, à manus; ut à magis, magister; unde ministrus, quia minor est domino; ministrus, ministratio; an attendance, or service.

MALADY, Μαλακια, mollities ignava, morbus quidam; a disease, distemper, ailment.

MALA-PERT; "Μαλα-πειρασος, περιπλος, mala-proacitas, protervia; superbia, ex pulebritudine orta; juxta illud Ovidii: Fast. I. 419,

Fastus inest pulchris, sequiturque superbia formam. Casaub. and Jun." a pride, and haughtiness, arising from personal perfections.

MALE, masculine, Άνρ, Mars; unde mas, maris, masculus; masculine, contracted to male: R. Άρρην, fortis, virilis; manly, stout, courageous.

MALE spot, or stain; "Sax. mæl, et mal; macula; Goth. melgan est scribere: Ant. Brit. magl. est macula; quæ tamen vox forte à Romanis mutuata: Ray:"—it is more probably à Græcis mutuata; as we have seen, under the art. MACULATE: Gr.

MALE-CON-TENT, Μιλε-τενω, τενω, Ion. τενω, teneo, tendo; quoniam quæ arctè tenemus, quodammodo tendimus; contineo, consentus; ill-con-tent; displeas'd, dissatisfied.

MALE-DICTION, Μιλε-δουσις, δουξω, dico, dictio; a bad expression, an ill-saying.

MALE-FACTOR, Μιλε-φρασσω, φασω; Πρακτορ, factor; a doer, agent; a doer of evil deeds; a worker of wickedness.

MALE-FIC, Μιλε-φου, male-flo, factus; to do; to act ill; deadly.

MALE-VOLENT, Μιλε-ου, θελω, volo, volentia; will, inclination; evil-intent, ill-design.

MALICE; Μιλοει, μισος, malus, malignus; evil, wickedness, injury.

MALKIN; a facetious name, derived à Μαρια, "Maria, Mary; unde Μελ, et Μολ, cum terminatione diminutiva kin; q. d. mariotis, peniculus, penicillum, quo ancilla edes detergit: Skindp."—"qui sc. officium ancille præbat, dum furnum everrit: Lye;"—and now used to signify any dirty doer; and sometimes even a scare-crow, set up in the fields; and commonly called a malkin.

MALLARD; Skinner acknowledges this word to be derived "à Belg. malaerd; lascivus; mellen; lascivus; quia sc. ista avis valde lasciva est: mall-aerd autem manifeste à dicto mellen; et aerd, natura, ortum ducit; q. d. ingenio, seu indole lascivus; mellen autem à nom. mal; infusus, petulant, lascivus; hoc sorte à Lat. mollis:"—but mollis itself is derived à Μαλακος, mollis, effeminatus; of a soft, effeminate, lascivious, wanton disposition.

MALLET; Μαρρην, Μαρια, marcus, malleus; a hammer, beetle; vel à Μαλακος, mollis, à molliendo; to soften the hardest bodies by blows, and beat knocks.

MALLISON, contracted from Μιλε-τοριε, male-fonus; ill-found; ill-fame; bad-reputation; in contradistinction to beni-son; good-fame.

MALLOWS, or rather malows; Μαλαχρα, malache; malva; herba emolliendi vim habens; the herb so called, of a softening quality.

MALLUM-mote: Clcl. Way, 85, under the art. fallow, tells us, that "the mallum, or mallow, differed from the wittena-gemot, in that the first was the general assembly of the whole nation; the other only of the principals of the land."—the former, therefore, instead of general, might have been called the greater, or more numerous assembly of the people; and the latter the lesser assembly, not of the people, who are by far the more numerous; but, as he observes, of the principals of the land, who undoubtedly were the fewer in number: the mallum-mote then, being the greater assemblies, very naturally derive à Μεγας, magnus; unde major, contracted to mar, mal, mallum.

MALMS-BURY, as Clcl. Voc. 38, very justly observes, "is but a contraction of Mallums-bury, or place of justice, relative to the great mallum, or popular convention held in the fields of March, and of May; and convenient for that great conflux of the various nations, or shires of Britain, to those plains, where are still to be seen those stupendous remains of the remotest antiquity,

coeval

coeval probably to the pyramids of Egypt, and certainly contrived for a much nobler use:—the latter of these observations will be most readily acknowledged to be just, whatever the former may: the above deriv. however, is Gr.

MALMUTUS: Clcl. Voc. 38, and 148, plainly proves, that the famous “*Dunwallo Malmutus*, a British king, and legislator, according to our ancient historians, is nothing more than a contraction of *malum more*, or *popular assembly* :”—and consequently will take the same deriv. which is Gr.

MAL-PRÉ-PENSE, *mal-pré-pense à mal-pré-pendee*; which, though Lisleton and Ainsworth tell us, signifies only *to hang down before*, may in a metaphorical sense, signify *a weighing, or considering a subject beforehand*; or *acting from design, intent, deliberation*; and then *mal-pré-pense* will signify *an-ill-intention*.

MALT: Hadr. Jun. *putat esse omni vā Mal-tana, quod molliis, atque uti gravior sit ejus sapor*: Spelman and Skinner suppose it to be derived à Sax. *mealt*; *liquefactum*; i. e. *melted*; and consequently derived from *Maldu*, or *Meidw* from meat, that is, the Greek from the Saxon, or the Saxon from the Greek: “*pari quoque ratione Belg. mal- videri potest magam affinitatem habere cum Teut. maweren; lenire, mollire, mureare*: Jun.”—all which might induce us to derive *malt* à *Malakos*, *mollis*; *being mild, and easy to be estrated by becoming*.

MALTA, “*Malta, Mellis; an Island*; from *Meli*, *As, mel*; as much as to say, *Melion, melliflua*: Nang.”—*mellifluous*; *flowing with honey*.

MAL-VERSATION; *Mals-pretio, quasi vello, malis-verso, versatio; i. e. shameful deserting a cause, turning the back to it*.

MAMMIA; *Mamma, vel Mamma, voces, quibus pueri et infanuli matrem, vel aliam feminam seate proveciorem, appellat*; *avia*; *a mother, grand-mother, &c. mamma*; *the breast, or milky vessels*.

MAMMON, *Mammua, vel Mammua, vox Syr. mammon; divitiæ; mammon; opulentia; mammon of unrighteousness*.

MAMMOTS: “*icumenka ad quibus se commoventes; et funisarta instar, omnes humanos acies imitantes: unde et mamas*: Jun.”—then he should have given us that name; which, according to his own explanation, may be deduced à *Mimapa*, *imitor*; *imitator*; *mockers*; i. e. *puppets*.

MAMMULUCKS: from neither this, nor the Fr. Gall. *mammulus* (perhaps *mammelle*) nor the Ital. *mammolacch*, would it be possible to trace out the etym. of this word; let us then hear the explanation of it; *the mammulacks*, according to

Skinner, were *prætoriani milites regis Egypti qui, cum prius à gente Circassorum emti essent, et in exercitum, et satellitum principis adscripti, tandem Sultano per tumultum occiso, Egyptum, Arabiam, Syriam, et Palestinam, electo ex suorum numero rege, diu imperio tenuerunt*: *Menagius ab Arabi. almanuch; servus emittius, deflectit: nimis essem criticus, et Έλληνομαρς, si deducerem à Μορβόλυκειον, larva, seu spectrum; certè isti homines, utpote valde impigri, et bellicosi, instar spectrorum, hostibus suis terribiles fuerunt*:—to support the Dr. however, under his *Έλληνομαρς*, we may suppose, that though the Greeks themselves might know nothing of these *fiere-doing fellows*; yet it is possible, that after-generations might give them a Greek appellation, though they were originally of Circassian or Arabian extraction; and consequently the Dr’s. deriv. may be right:—though Clcl. Voc. 144; who writes them *mamulukes*, says, that *mam* is occasionally converted into *fam*, and is expressive of *sustenance, or nourishment* (à *Μαμμή*, vel *Μαμμυ*, above) it is radical to *family*; to *mam-malec*, i. e. *mamuluke*; such as were maintained at the king’s expence: *mam, maintenance*; and *malec, king*.

MAN, *Ανρ, quasi Μανρ, homo*; *mankind*; *a human creature*.

MAN, *the isle*; or “*Μονα*,” according to Clcl. Voc. 179, “*is but a corruption of μεν-εγ, the minister-island*; from the *μεν, meyn*, or *minster*, anciently built upon it:”—consequently Gr.: see **MINSTER**: Gr.

MAN-SERVANT: “*Mans, servus, famulus; sic servi vocantur*; *Mans, vel Mavos, servorum nomen apud Phryges*: *Casaub. and Upt.*” *a foot-man, a coach-man, a butt’s man*.

MANAGE: after producing several words from other languages, Skinner says, “*omnia à Lat. manus* :”—but *manus* itself is Gr.

MAN-CHESTER: “*Latinised into Man-cunium*; and consequently derived,” says Clcl. Voc. 67, “*from man, micn, mon; stone*; and *cune, cyn, tym, kon, koning*; *head* :”—and yet, in the preceding page, he seems to derive *Chester* from “*kiss, or chest*; and *ir*; *round*; *topis-circum-custodiens*; *the sanctuary-stone, or altar*: this *Min-kisser* would then not forcedly, according to the genius of the ancient language, give *Minster, Winchester, Manchester, Ancaster, &c.*—consequently all Gr.

MANCHET; *Mavou, Μαζο, Μασο, mendo, manducatus*; *any thing to be eaten, chewed, champed*: both Skinner and Lye have given us a different deriv.; viz. à Fr. Gall. *michette, miche*; hoc dim. à Lat. *mica*; q. d. *micula*; *panis candidior, et purior*:—it were only to be wished, they had

not given this interpretation to it; because *can-*
didior et purior relate to *quality and goodness*; but
mica, and *micula* relate to *quantity*: besides, even
mica, and *micula* are Greek, and originate à
Μίμος, Dor. pro Μίμος, *parvus*; *little, small*;
but not *nice*: a *manchet* indeed may be made
nice, but it must be *little and small*, to give a
justness to its etym.

MANCIPATE; Μανος, vel Μνυου, *mancipo*;
manceps; quasi *manu-ceps*, quod *manu capiat*;
mancipium, hoc est in dominum (perhaps *domi-*
cilium) alterius *trada, vendo, obligo, vel quovis*
modo alieno; unde *emancipo*; *to set at liberty*;
dismiss from servitude; *to give up all right and*
title to any thing.

MANDAMUS; Μαννω, *indico*; Μννω, *μαννω*,
mando, mandatum; *a royal order, command, or*
commission; beginning with this word, *Mandamus*;
We command you. &c.

MANDRAGORA } “ Μανδραγορας, a kind of so-
MANDRAKE } *poriferous plant*: Nug.”

———— not poppy, nor *mandragora*,

Nor all the drowsy syrups of the world,
Shall ever med'cine thee to that sweet sleep
Which thou owedst yesterday.

Othello, Act. III. sc. 8.

MANE of a horse; Junius, Pollux, and Casaub.
derive it “ à Μαννος, vel Μαννος, κοσμος, περιβαρη-
λιος : ” — “ alii putant ortum traxisse ex Μαννος,
laxus: quod *effusa quodammodo, et laxa de collo*
desluit: Jun.” *the comely ornament*; or *because it*
flows loose, and luxuriant.

MANGER; Μασσω, Μαζω, Μασσω, *mando*,
manduco; *to eat*; *a crib to eat out of*.

MANGEY; “ Fr. Gall. *manger*; *edere, cutem*
enim exedit, et erodit ichor ille salsus scabiei auctor;
Skinp.” — who, as a physician, may be commended
for his definition; but, as an etymologist, censured,
for not tracing this word up to the Gr. “ à Μασσω,
Μαζω, Μασσω, *mando*; unde *mangey*,
edere; *to eat, to gnaw into the flesh*.

MANGLE, Μιννος, *parvus*; unde Μιννω, *minuo*;
to mince; unde Belg. *mincken, mencken, mancken*,
mangelen: Skinner commends Minsh. for deriving
mangle à *mancus, manculus, manculare*: — they would
have merited greater commendation, if they had
either of them traced out that word to its true origin:
let me do it by the help of Vossius, as he has done
by the help of others: “ *mancus*, inquit Isidorus,
est *manu ancus*: etiam Glossæ Philox. *ancus* est
mancus, *κυλλος, λοβος*: hoc si placet, proprie
mancus dicetur à *vittio cubiti*, qui Græcis est
Αγκων: *ancus* απο τῆ Αγκωνος, *qui aduncum bra-*
chium habet, ut exporrigi non possit: ” — so that
strictly speaking, *mancus* is a person who has a
lame, or withered arm; and is not *mangled* all

over his body: — however it might pass well
enough, if we had not the former deriv.

MANIAC; Μανια, Μανωια, *insania, maniacus*;
frantic, mad.

MANICLES, Μανος, vel Μννω, unde Μανικαι,
manus, manica, arum; *handcuffs, fetters for the hands*.

MANI-FEST; Φαινω, Φανερος, *luceo*; Φαινομαι,
appareo, manifestus sum; *apparent, open, visible*: —
“ *sed forsitan*,” says H. Voss. “ à Μαννα, Μαννος
ex Μννωσον, unde *manifestum*: R. Μννω, *indico*,
certiorem facio, declaro: ” — and this seems by
much the more probable deriv.

MANI-PLE, Μανος, vel à Μαννω, *manipulus*,
per contract. *manipulus*; quod *manum pleat*, i. e.
impleat; *a handful, or small quantity*; also *a com-*
pany, or band of soldiers.

MANNA, Μαννα, “ Chaldaic, or Hebr. and
signifies a particular food, with which the chil-
dren of Israel were miraculously fed in the wild-
erness: there is also another sort of *manna* brought
from Arabia, which is used in physic, and is no-
thing else but the crums of incense: Nug.” —
other writers tell us it is the juice of the white
acacia, a species of thorn, whose bark is wound-
en in the months of July, August, and Septem-
ber, and the issuing sap, inspissated by the heat
of the sun, becomes *manna*: another species ex-
sudes from the trunk and leaves of the ash-tree
in Calabria: and Dr. Hill tells us, that the finest
sort of *manna* is that which oozes naturally out of
the leaves of the ash, in the month of August.

MANNERS: “ omnia à Lat. *manus*; q. d.
ars manus tractandi, seu potius *manus huc illuc*
inter loquendum movendi; *maxima enim urban-*
tatis, imò facundiae, pars est illa lepida Χρη-
νομα, quo vigorem, et quandam mutam emphasiq
verbis addimus; et ea animi sensa, quæ lingua
non attingit, *manu exprimitur, et in eorum, qui-*
buscunque versamur, mentibus quasi penicillo
depingimus: Skion.” — the propriety of all this
observation, every one will allow; but it would
have been far more satisfactory, if the Dr. had
been less profuse in his definitions, and more at-
tentive to his office as an etymol. by giving us the
proper deriv. of this word; for *manus* is certainly
not an original word: — what then, may it be said,
had the Latins no *hands*, till the Greeks came
among them? yes, undoubtedly, as well as our Bri-
tish ancestors, before the Saxons and Gauls came
among them; but as the ancient British word for
a *band* is lost, and the Saxon alone remains;
so the antient Latin word for a *band* is lost, and
manus alone remains; which Casaubon derives à
Κορυλος, *articulus*; *a knuckle, or joint*: “ *ego mal-*
lem,” says Skinner himself, under the art. *band*,
“ à Χαρδανω, Χαρδω, *capio, vel capere sum*; sed neutri

ut etymo, fido:—to be sure, because it was Greek, and not Saxon, or Belgic:—however, we have seen another deriv. of the word *band*; which might have pleased the Dr. better: but with regard to our present word *manners*, it might perhaps be better to deduce it à *Mavos*, *mollis*, *mitis*; to be rendered mild, and gentle; soft, and tractable.

MAN-ŒVRES; this is a true French distortion of *manus-opera*; i. e. *Mavos*, et *œvo*, unde *opus*; *handicrafts*, *exploits*.

MANSION, *Mevs*, *maneo*, *mansum*; a mansion, habitation, dwelling.

MAN-SLAUGHTER: Verft.—"who supposes it to be Sax.; and it is indeed derived to us through that channel; but we shall hereafter see that the words **SLAY**, and **SLAUGHTER**, are Gr.

MAN-SUETUDE, *Mavos*, vel *Mnyvov*, et *Evov*, *Evov*, *suetudo*; *ad manum assuetas*; trained to the hand, accustomed to be handled; i. e. rendered mild, gentle, tame.

MANTICHORA, commonly, but erroneously written, and called a *man-tiger*; tho' derived from *Mantichoras*, " *mantichora*; bestia quædam horrenda; a beast in India, having three rows of teeth, the face of a man, the body of a lion, and preying much on man's flesh;" according to Pliny: *mantichora* is properly an Indian word—"the Greeks and Romans (says Edwards, in his *Canons of Criticism*, p. 155) both adopted it; and whether we borrowed it from these, or the Indians, we are not answerable for the propriety of its deriv.:"—however, it is evident, that both the Greeks and Romans could not possibly understand it in the sense of the compound *man-tiger*; which is plain from their manner of writing this word, *Mantichoras*, et *mantichora*; for *man* here, both in Greek, and Latin, cannot signify *man* in English; neither can *tichora* signify *tiger*; therefore that deriv. must be wrong; as much as it would be to suppose, that *Mantichoras* or *mandragora*, could give origin to a *man-dragon*, were there any such animal living.

MANTLE, or *cloak*; "*Mavov*, vel *Mavvov*, *penula* genus: or else from *πυλῶν*, *pyllion*: R. *Evov*, *fullo*: the authors infimæ Latinitatis make use of the word *manica*: the Spaniards call it *mantilla*; quod *manus tegat tantum*, says Isidore: so that the word might very well be of a Latin origin, says Nug."—then it could have no claim, according to the Dr's. own concession, in a list of words derived from the Greek: but *manus* happens to be of Gr. extract.

MANTLE-tree: "*Ἰμαθῶν*, *lignum*, quod ad continendos parietes in medio structuræ ponitur; hoc

minime prætereundum duxi, quod paucis notant vocis originem crederem: Casaub."—now applied only ad transversum illud lignum; quod sustinet anteriorem partem camini: Idem:—*that piece of timber, which supports the front-piece of the chimney.*

MANTUA-maker, *Mavov*, et *Mavvov*, *penula* genus; a kind of coat, or cloak.

MANUAL; *Mavos* et *ἤνυός*, *oppohuntur*; *manus*, cum *passa*, *deductaque*; *pugnis autem*, cum *clausa*; ab illo autem *manum*, ab hoc *pugnum* dixerunt: *the hand when open*; *the fist when shut.*

MANU-DUCTION; *Mavos*-*deuxvov*, *manu-* *ductus*; led by the hand.

MANU-FACTURE, *Mavos*-*ργων*, *manu-* *factus*; made by hand, *handy-craft*, *handy-work*.

MANU-MISE, *Mavos*-*μίσσης*, *manu-* *missio*; a dismissing from the hand, or making a servant-free; to enfranchise, or set him at liberty; a custom among the Romans.

MANURE: "*omnia à manu operando*: Skinn."—cultivation of land; all improvement in agriculture brought in by the hand:—and consequently the Dr. ought to have given us the Gr. deriv.

MANU-SCRIPT; *Mavos*-*γράφης*, *manu-* *scriptus*; a hand-writing.

MANY: both Verft. and Skinn. suppose this word to be Sax.; but then the Dr. (after quoting nine different words from the *Sax. Belg. Teut. Franco-Theotif. and Dan. lang.*) spells all by adding, "*omnis credo à Sax. gemengas*; *miscera* ubi enim *multa sunt, est quedam hominum miscera* &c. but it is said that the Dr. could not discover that his *Sax. gemengas* might be derived à *Μηθῶν*, *miscer*, to mingle, or blend in; one; a when a many; or a multitude meet together:—however, if this deriv. should not be approved, Casaubon has given us another, viz. *many*, à *Μανῶν*; which, though it strictly signifies few, yet, as he very justly observes, non desunt exempla vocabulorum in omnibus fortasse linguis aliquorum; sed in Græca non paucorum, quæ contrarias res, aut actiones significant." A M

MAP of the world; "*à mappa*; quoniam *ἐξ* *εσπανίας*; *missar* *mappa* Jun. *add* Skinn."—but neither of them have gone any farther: If Vossius however will help us to the true etym. *S. omnino est mappa*; à *Μακρον* *παγῶν*, *μακρον* et *Μαγῶν* *Μαβῶν*, unde *mappa*."

MAPLE-tree, says Skinner, "*non incommode deduci potest à Lat. amabilis*; acer enim, præsertim acer *mapus* *latifolium*, *amoenissimum*, *calpatherumis* *foliis*, à natura *instructum* est."—but now *amabilis* is Gr.

MAR-AN-ATH-A: since *Ciel*, *Voc. ATZ*, allows this word to be of the same deriv. with *anabema*,

maioribus, p. 4, it will be necessary here only to observe, that *mar* is but an additional circumstance for *great*, or rather *greater*; signifying *the greater curse*, or *excommunication*; and always implied the deserving of death: only let me observe, that *mar* seems to be nothing more than a Gothic contraction of *major*; and consequently derives à *Meyas*, *magnus*, *ma-jo-r*, *mar*.

MARBLE, “*Μαρμαρος*, *marmar*: *Ελ. Μαρμαριου*, *rustila*; to glitter; to shine: Nug.”

MARCESSIBLE, *Μαρσσω*, *marero*, *maridam reddo*; decay, corrupt, or spoil: vel à *Μαρσσω*, *marreo*; to pine, or waste away.

MARCH-along, *Αγος*, *Mars*; *martialis*, “*martiani*; seu *martio more*, *levitit* et *gradibus passibus incidere*; q. d. *martiari*: Skinn.” to move in a martial manner; to walk with a gradual, warlike step.

MARCH, the month: *Αγος*, *Mars*; *Martius mensis*; the month so called:

Martius erat primus mensis, *Veneris quo fecundus*:

Facti. l. 39.

Clel. Voc. 8, does not admit of this deriv.; for, he says, “*March* did not take its name, as the identity of sound would persuade us, from *Mars*, the god of war; but from *mar*, or *mar*, both signifying judgment:”—but *mar*, and *mar*, undoubtedly originate à *malus*; vel *malus*, i. e. à *major*, from *Meyas*, *magnus*, *major*, contracted to *mar*.

MARCHES: this word gives origin to one of our greatest titles; thus we read in our history of Roger Mortimer, earl of *March*, the lords of the *Marches*; a *Marquis*; and a *Martioness*, all taking their titles from the Greek verb *Μαρι*, *dividit*; unde Sax. *meapian*; Teut. et Belg. *marcken*; et *marken*; *signare*, *notare*; *meapic*; *spanum*, *nota*; a sign, or mark; *meapic*; *vacillam*; *meapic*; *finis*, *termini*, *limites*; a limit, frontier, boundary, or division: the lords of the *Marches* therefore, are those lords, who have the guardianship and protection of the *confines*, *limits*, *frontiers*, *boundaries* of any country, not the *fens* and *marshes*.

MARCHONESS, the wife of a **MARQUIS**: Gr.

MARCH-PANE: this word is strangely degenerated, both in appearance and pronunciation; for no one would suppose, it was derived from *Μαρι*, and *Πασα*: *Μαρι* gives origin to *massa*, horridly changed into *marcb*; and *Πασα* gives origin to *panis*, à *πασω*; *Πασω*, to *panis*; and *panis* has degenerated into *pane*: so that *marcb-pane* signifies a lump, or piece of *pastry*: even the French have done better in calling it *masse-pain*, *sorte de macaron*.

MARCID, *Μαριου*, *macero*, *marcidus*; decayed, and spoiled.

MARGARET, “*Μαργαριτης*, *Margarita*; a pearl; also a proper name: Nug.”

MARGIN, *Μυρος*, *fluere*; unde *mare*; unde *marga*; si credimus *Isidoro*, says Voss. *the brink*, or *border of any thing*, which flows as it were round the edges.

MARRIAGE, *Αγος*, *Mars*; *mas*, *maritus*, *marita*; to wed, or join in wedlock: not but there may be some propriety in the etym. if it were to be derived à *Μαριου*, *de mar*; *depravare*, *corrumpere*, *vitiare*: the fact being the same; only the legality of it altered.

MARINER, *Μυρος*, *fluere*; unde *Ηλαμυρος*, *Μεγαλυρος*, *Ελευθριον*; *mare*, *παρασιμος*; the sea, or sea-coast:—it is remarkable, that *mariner* signifies both *mariner* and *the sea*; and it is in this latter sense that Orel. Voc. 167, would derive “*mariner* à *mar-maur*, to express *the great*, (or rather *greater*) *sea*.”—but even then it would be Gr.; for *mar*, in the sense of *greater*, is evidently a contraction only of *Meyas*, *magnus*, *ma-jo-r*, contracted to *mar*, *greater*: and *maur* seems to be only a Northern dialect for *mare*, *the sea*: consequently Gr. as above: it is very observable likewise, that the ancient Britons, and Gauls, should call those, who lived on the sea coasts, *Morini*, and *moriorum*: but surely this last word is no more than a barbarous contraction of *marinus-vir*; a *sea-faring-man*; whom now we call a *mariner*: consequently Gr.

MARJORAM; “*Αμαρακος*, *amaracus*: Nug.”—the herb so called.

MARK; and *letters of mark*; or, according to the French orthogr. *letters de marque*; “*sic appellatur littere repositorium*, ut loquuntur jurisconsulti; id est diploma regium, quo ei qui durante pace ab aliis gentis vicinæ prædatoribus, contra fœderis leges, damnum accepit, naves illius gentis obvias vi capiendi licentia conceditur; donec sc. damnum ex integro resarciatur: à Fr. Gall. *marqua*; *bonorum desentio*; hoc forte ab æt. *marque*; *nota*, *signum*; quia merces sic capte certis notis insigniuntur: Skinn.”—and consequently is derived from the same root with **MARCHES**: Gr.

MARKET, properly it ought to be *market*, like *mercant*: Gr.

MARE, *marga*; a kind of earth, between clay and sand; of a very rich, and fertilizing nature.

MAR-L-BOROUGH; “restore the old language;” says Clel. Voc. 74, “it will be *Mar-al-bury*; *mar*, *major*, *greater*: *al*, *college*, or *hall*: and *bury*, *borough*.”—all Gr.

MARMOSSET } *marmos*, vel potius *mar-*
MARMOTTO } *mauz*, *Armoricis finium* significat; ut recte notavit Skinnerus, says Ray:—

but it seems more likely that both these words (or, at least the latter of them, according to Nugent) should be derived à *Maqua*, which, however, the Dr. has politely translated *an ugly frightful woman*; without giving us any reason for such a translation:—but it seems that this *Maqua* signifies likewise *larva*, *terrificamentum*; a *vizor-mask*, or *scare-crow*.

MARQUIS: the title of this nobleman has been already traced under the art. MARCHES: Gr.

MARR, “*Μαρον, Μαρονος, hebetio, vitando, castiguo, pessumdo*: Casaub.” or else *marr* may be derived à *Maqawa, corrumpo, vitare, depravare*: *to corrupt, spoil, deprave*: so that, according to either of these deriv. it ought to be written with one *r*: but custom controlls.

MARRY *come up! ay marry!* “*ave, Maria!* N. *Maqian, Ma Maqian*: hæc ingeniosissime pro more amicissimus Joh. Davys: Lye’s Add.”

MARROW, “*Μυελος, modulla*: Casaub. and Nug.” *the pith, or substance of the bone*.

MAR-SHAL-SEA; “*barigello, bar, or marreischall; a marsh-balsa-tipstaff*”; Clel. Voc. 25; where he likewise says, that “*bar, bir, pair, par, and maire, all signify judge*”:—but peshaps only so from his station; and therefore probably derived à *Μεγας, magnus, major*; unde *maire, mayor, or chief magistrate, the supreme judge in all causes civil*:—there is another deriv. given in the Sax. Alph.

MARSHY, *feny ground*: this word appears in our language under a variety of forms, *marsh, marish, and moorish*; all originating, according to Skinner, from *mare*; but *mare* is Greek; as we have seen under the art. MARINER: Gr.

MART: “*credo contractum à nostro market*: Skinn.” consequently Gr.

MARTEN; “*animal viverræ simile, cujus pellis ad vestes hibernas suffulciendas valde expetita est, et magna emitur. Salmastius hos martes felis sylvestras Panonicas vocat*: Fr. Gall. *martin*; Hisp. *marta*; Ital. *martino*: sunt qui hoc animal martes dictum putant, à *ferocia et pugnacitate martia*: Skinn.”—consequently then would be Gr. as in the following art.

MARTIAL; *Agus, Mars, Martialis; the god of war; martine*.

MARTIAN } these laws are sometimes written
MERTIAN } *Mercian*; and are supposed to have been introduced by *Mertia*, the queen of *Guibeline*; who, in the minority of her son, is said to have brought forth these laws; but, as Milton, p. 32, has finely observed, “not herself, for laws are masculine births, but by the advice of her father’s counsellors; else nothing more away from the law of God and nature, than that

a woman should give laws to men:”—however, let their birth have been attributed to whatever source they might, since they were made under her auspices, and under her name, the deriv. of them may be found in the foregoing art.

MARTIN, “*et martelot, et martlet, est diminutivum nominis martin*: Skinn.”—which is derived ab *Agus, Mars*, unde *Martinus*: “*Minshew, ingeniosus credo*,” continues the Dr. “*quæcunq; verius, hanc avem sic dictam putat, quod circa finem Martii à calidis regionibus ad nos advolat, et ante festum Sancti Martini avolat*”:—this is like presenting *king James’s* book on *Saint James’s-day*: Welwood’s *Memoirs*, p. 30.

MART-IN-GAL; half Sax. half Gr. à “*Fr. Gall. martingall; Ital. martingala; funiculus ad regendum equum*: nescio an à nostro *mare*; Sax. *mæpe; equa, vel equus*; et verbo *in-kallen; advocare, seu revocare*; i. e. *funis, quo equum ab effuso cursu revocamus, et cobidemus*: Skinn.”—but surely even the Dr. might have seen that *in-kallen* was no more than a Sax. barbarism for *in-calling*; i. e. derived à *Kallu, voco; to call, to call-in, to recall*; i. e. *reclame, or govern*.

MARTLET; from the same root with MARTIN: Gr.: this bird, and the wonderful manner of building her nest, has been most poetically introduced by *Shakespeare*, in his *Macbeth*, act I. sc. 8; where *Banquo* observes,

— This guest of summer,
The temple-haunting *martlet*, does approve
By his lov’d masonry that heaven’s breath
Smells wooingly here: no jutting spire,
Buttrice, nor coign of vantage, but this bird
Hath made his pendent bed, and procreant cradle:
Where they most breed and haunt, I have observed
The air is delicate.

MARTYR, “*Magister, a witness*: Nug.”—*one who lays down his life in testimony of his faith; by bearing witness to the truth*: Clel. Voc. 86, says, “*there is manifestly in this etym. not only a quaintness, and an indirectness, unworthy of the gravity of the subject, but an utter needlessness; while its Gallia origina is so plain, and so apposite: martyr then is from mart-er, murt-er; a man falsely put to death, or even but under an unjust sentence of death*”:—consequently Gr.: see MURDER: Gr.

MARVEL, “*Μερα, oculi; nempe quia qui mirantur, rem attentè aspiciunt, fereque non sine voluptate, ac stupore; à Μερα, est miror, mirabilis*: Ital. *meravigliare*; Fr. Gall. *esmerveiller*; contracted to *marvel*: Voss.”

MASCULINE; *Agus, Mars, mas, masculinus; of the male kind*.

MAS-T,

MASH, or *bruise*; *Μασσω*, *pinso*; *subigo*; to pound, or *bray in a mortar*.

MASH-FAT; either from the foregoing root: or else from *Μιγνυμι*, *Misgyu*, *misceo*; to *mix*, or *mix together*: *fat* is here used, *pro vas*, ab *Acuos*, *ater*, *pellis*; unde *vas*, *vasis*; any vessel, or tub, to mix, or *fix up the malt in*, when brewing: Lye has made a great mistake in the deriv. of this latter word from the Sax. *præte*; and refers us to *mix*, and *fat*, where he quotes Casaub. for deriving it à *Palum*, *præsepe*; a manger;—but that is quite a different idea from what he here calls *cupa*, *dolium*, *cadus*.

MASH for a horse; “*Μαζα*, à *Μασσω*, *maza*, *ossa*, *polenta farina*, *aqua* et *oleo* conspersa, et *subacta*: Casaub. and Nug.”—a warm mixture of bran, polen, water, &c. for a sick horse.

MASHES of a net, (generally used in the plural number) will serve to convince us how differently the same word is often understood in the same lang.: *masbes* are undoubtedly derived à *macula*; *macula* is as undoubtedly derived either from *Καλις* *pro* *Καλις*, *per metath.*: or else à *Μυκλαι*, both which signify only spots, stains, streaks; and *macula* signifies the same; but it signifies likewise *the meshes of a net*; so wide are the senses of this word in the Latin lang.

MASLIN-bread; *Μιγνυμι*, *Μισγω*, *misceo*, *miscellaneus panis*; a mixture of wheat and rye meal.

MA'S-ON: Skinner quotes Isidore for deriving it “à *machio*, q. d. *machino*, à *machinis*, quibus insistit:”—then it would come à *Μηχανη*, as no doubt the Dr. himself very well knew; but he has given us another chance in Fr. Gall. *masson*; now *maçon*:—only now again he is unlucky, for still it is Gr. and derived à *Μαζα*, *massa*, meaning *the mortar*, and *lime* he makes use of: perhaps this word *maçon* may have given origin to, or been derived from *maison*: but still it is Gr.; and would then be derived à *Μεινω*, *maneo*, *mansi*; unde *mansio*; a mansion; unde *maison*, unde *maçon*; à *mason*, or *house builder*, a dwelling maker, a habitation framer:—*mason*, most probably is derived from the *Μοσσυνοικοι*, according to Shering. 212; who quotes Apollonius Rhodius in *Argonaut. lib. 2.* in these words:

Δυραλειοις πυργοισιν εν οικια τικληναυτες
Καλλινα, και πυργος ευπηγεας, ης καλειουσι
Μοσσυνας, και δ' αυλοι επωνυμοι ενθεν εασιν.

Varino, et Suidæ *Μοσσυ* scribitur per σ simplicem; et restat adhuc Gallis ex Gothicâ linguâ hæc dictio in eadem significatione ferè immutata: *maison* Gallicè *domus* est; et *masson* (or rather *maçon*) *faber murarius*, aut *comentarius*, qui *muros*, aut *domum* ædificat.—Clef. Way. 121, gives us quite a different idea of the word *mason*; i. e. if the term *free mason*

has any connection with the word *mason* now before us; however, whether it has, or no, he derives *the free mason* from the Celtic word *may's-on*, which answers to the appellation *paganus*; thus “*paganus*, *payen*, *paynim*; which, tho' it came,” says he, “at length to signify *beathens* in general, originally meant a worshipper of the *May*, i. e. a *payinbon*; or, as the initials *p* and *m* frequently convert, a *mayin-bon*, a *may's-bon*, or *may's-on*.”—but even now it is Gr.: for *may* is no more than *ay*, *ey*, *e*, *lay*, or *may*, from *Μεγας*, *magnus*, *ma-jor*, *majus*, or *Maius*: and *on*, or *bon*, is Gr. likewise; see **HUMAN**: Gr.

MASS, or church service; *Μεμισυ*, *mitto*, *dimissus*, *missa*; *the mess*; at first used for *the dismissal*, or *scolding away the people*; and that either before the communion, or after it; hence it came to signify afterwards *the whole church service*, or *common prayer*, more particularly *the communion service*, or *office of the sacrament*; after the improper part of the people were dismissed:—Clef. Voc. 15, says, “the divine service was called *miss*; whence the Romanists adopted their word *missa*, or *missal*; it is univocal to *mass*, and *messe*.”

MASS of confusion; *Μασσω*, unde *Μαζα*, a lump of heterogeneous articles, *mixt*, *pounded*, and *beaten together*.

MASSACRE; *Μαζα*, *massa*; unde *mace*, i. e. *baculus habens massam ferri in fine*; unde Ital. *mazzare*, *amazzare*; *occidere*; sed proprie *clava*, seu *sustis idem*; to beat a person to death with clubs: but now used to signify *putting to death indiscriminately*.

MASSERE, “a merchant, such an one as keepeth a shop of *mercerie*, or *small wares*: Verft.”—by this definition it seems that this good old gentleman thought a merchant, and mercerie, were derived from the same root; and that that root was Sax.: but we shall see presently, that those two words are derived from different sources, and that they are both of them Gr.: see **MERCHANT**, and **MERCER**: Gr.

MASSY, *Μαζα*, *massa*; *moles*; a lump, or heavy weight.

MAST, or acorns; “*videri potest originem traxisse ex* *Μασαζαν*, *mandere*, *manducare*, *masucare*: vel à Sax. *mærcan*; *saginare*, *impinguare*; pro quo Dani *maske*; Belgæ *meftæ*; fortasse à *Μασεν*, *implere*, *refercire*: Jun.”—in either of which cases, he might have applied three passages in the Georgics:

Chaoniam pingui glandem mutavit ariftâ:

Geo. I. 8.

Heu magnam alterius frustra spectabis acervum,
Cuncussaque farnem in sylvis solabere querem:

Geo. I. 159.

or more properly still,

— Glandemque fues fregêre sub ulmis.

Geo. II. 72.

MAST of a ship; Ἰσος, *malus navis*: the upright standing pole, that bears the yards, and sails: R. Ἰσῆς, *sto*; to stand upright.

MASTICATION, Μασίχαι, *mastico, manduco*; to eat, or chew.

MASTICH, Μασίχη, *mastiche, lentiscina refina*; a sweet and clammy gum.

MASTIF, “omnia cenfet Skinnerus,” says Lye, “petenda à Teut. *maffen*; *saginare*; quia sc. *grandior est, eoque saginatio videtur*.”—see **MAST**, or **acorns**: Gr.—but this gentleman should have added, that the Dr. in the next art. says, “*massy*, pro *massy*; alludit Gr. Ἀμαρῆς, apud Suidam, *robustus*.”—i. e. *grandior, et saginatio*: a large, stout, strong species of dogs:—Junius would derive “*massiff* à *mesizo*, quod Hispanis non modo significat hominem ex duobus generibus, Æthiopo sc. atque Europæo prognatum; atque etiam canem Hybridem; quales sunt quos *hycifcas* nuncupant:”—but this seems to express a mongrel, not a *massiff*: besides, should *mesizo* be a proper deriv. still it would be Gr.; for it originates à *misus, miscoo*; i. e. à Μίσιω, to mix; a mixt species.

MATCH, or equal; Μαχομαί, Μαχη, *pugna, pugna, antagonista*; a rival, an antagonist: Casaub.

MATCH-lock, Μυζω, Μυζω, unde Μυξα, *sugo, mungo, myxa, ellychnium lucernæ*; the wick, or snuff of a candle; also a splinter dipt in sulphur; a *linstock*.

MATCHLY; “Iceland. *maatlega, magtlega*; Sax. *mhtliæ*; valde, et valide; mightily: Ray:”—all which plainly shews, that every one of these words are but different dialects of Μυγα, *magnum*; mighty.

MATE, companion; “venit tamen in mentem *mate, socius*, ortum esse ex Μαχῆς: Casaub.”—tho’ he seems afterwards to have changed his mind; for in page 302, he says, “hinc, ex Μίσι pro Μίσι, aut ego fallor, *mate*; *socius, sodalis*.” and Junius has adopted this latter deriv.: Skinner says, à Sax. *metan*; *invenire*; *occurrere*;—but that seems to come from Μεθῆς, *una cum eo*; to meet together.

MATE at play; “*latrunculus, calculus, seu ant. Lat. mattus subactus*; à Μάττω, *maïto, subigo*: Skinn.” a *check mate* at chess; a man taken.

MATE, *subdue*; from the foregoing root: Gr.

MATED; either from the same root, to signify a counter, paid to the winner: or else à Μάταιος, *vanus, ineptus, foolish, mad*:—Upton, under the art. *mad*, has quoted the following passage from *Macbeth*;

My mind she has mated, and amazed my fight:

and then adds, “in chess the king is mated, when reduced to the last extremity;” and observes, that *schach mat* is a Persian expression.

MATERIAL, Μάτη, *mater, materies, materia, materialis*; formed of some material substance.

MATERNAL, Μάτη, *mater*; mother, and motherly affection.

MATHEMATICS, “Μαθηματικά: R. *Μαθητῶν*, to learn: Nug.”

MATINS, Μάτος, *raris, clarus*; mane, *matutinus*; morning, or early prayers; quasi *matutines*.

MATRICULATION, Μάτη, Dor. Μάτη, *mater, matricula*; a roll, or list of names, in which the young students at a university are registered.

MATRIMONY } Μάτη, *mater*; *foemina enim*
MATRON } nubit ut *mater fiat*; *matri-*
monium; *wedlock, marriage, nuptials*.

MATT, Μαζα, *massa, matta*; storea, *teges*; a texture of rushes, woven, and entangled together.

MATTER, Μάτη, *mater, materies*; materials.

MATTER, *pus*; à Lat. *maturus*: Skinn.”—consequently Gr.

MATTOCK, Αἶσα, Μαπῶν, quasi *Μάττω, marra*; a pick-ax.

MATURITY, Μάτος, *mane, matutus, maturus*; mellow, mature; in perfection: Æolice puto, says H. Voss. Μάττω:—tho’ I can find no such word:—Cled. Voc. 209, would derive “*maturus à meto*; whence *messis*; and *temetum*, for ripe grapes.”—but *meto* is derived ab Ἀμα, *molle*; to mow, or reap.

MAU-GRE; Μάτ-Χαριε, Χαρίης, *male-gratus*; thence handed down to us thro’ that muddy channel the Fr. Gall. *maugre*, quasi *mau-gratum*.

MAUKS, perhaps only a contraction of **MAG-GOTS**, and *wbims*: Gr.

MAULS, another contraction for **MALOWS**: Gr.

MAUND; “Sax. *mand*; Fr. Gall. *mande*; Ital. *madia*; *corbis ansatus*; utrumque à Lat. *manus*; quia propter ansas *manu* commode circumferri potest: Skinn. and Ray:”—but **HAND**, and **MANUAL**, as we have seen, are Gr.

* **MAUNDAY-Thursday**; “*dies Jovis diem Passionis immediatè præcedens*; quasi *dies-mandati*; quo sc. die Christus eucharistiam instituit, et magnum illud *mandatum* discipulis reliquit, sc. in sacramento illo commemorandi: Minsh.”—“Spelman longe melius deflectit à Fr. Gall. *mande*; *sportula*: quia illo die rex pauperibus quibus pedes lavat, uberiores eleemosinas distribuit: Skinn.”—but the Dr. has derived that Fr. Gall. *mande, corbis ansatus*, à Lat. *manus*;—and *manus*, as we have seen, is Gr.:—Cledland gives us a Celtic deriv. in the Sax. Alph.

MAUN-DER; another debasement of language,

guage, thro' the former muddy channel the Fr. Gall. *maudire*; i. e. *male-dicere*: both Gr.

MAUSOLÆUM, *Μαυσολαιον*, *mausoleum*; a famous tomb made by queen *Artemisia* for her husband *Mausolus*, and reckoned one of the wonders of the world: any sumptuous, and stately monument, or sepulchre, may be so called.

MAUTHER; "vox Norfolkienſi agro peculiaris: Spelman ipſe, eodem agro ortus, à Dan. *moer*; *virgo, puella*, defleſcit: poſſit autem et declinari à Belg. *maegd*; (perhaps *maeyd*) Teut. *magd*; (perhaps *mayd*) idem ſignante; additâ terminatione *er*, vel *der*; ut in proximo agro Lincolnienſi in vocibus *bee-der*, et *ſhee-der*, quæ marem, et ſceminam, notant: Skinn."—but even then it would be Gr.: ſee MAID: Gr.—to which let me add, that as *mother* viſibly originates à *mater*; i. e. à *Μῆτηρ*, ſo it is very probable, that *mautber* originates from the ſame root; meaning a girl, who is almoſt grown up to womanhood, and begins now to put on ſome motherly airs.

MAW; perhaps but a contraction of *Στομα*, *stomachus*; *the stomach, crop, or gizzard*.

MAXILLARY, *Μασσα*, *Μαζω*, *mando*, *maxilla*, *maxilla*; *the cheek-bone, jaw-bone, mandible*.

MAXIM, *Ἀξίωμα*, *axioma*; *ſententia*; *a propoſition, or general rule*.

MAY; if, as Clcl. Way. 73, obſerves, *May* ſignifies *juſtice*, by the common variation of *fas* into *mas*, *mace*, *may*; then it undoubtedly will bear the ſame deriv. with NE-FAR-IOUS: Gr.

MAY month; "*Μαῖος*, *Maïus menſis*; ſo called from *Maïa*, *the mother of Mercury*, to whoſe honor particular feſtivals were celebrated in this month: but *Μαῖα* ſignifies *a midwife, a matron, or nurse*: Nug."—and the Dr. might have ſupported his opinion of the month by the authorities of Feſtus and Macrobius; nay, Voſſius likewiſe ſeems to be of the ſame opinion:—but with regard to the etym. of the Roman months, as inſtituted by Romulus, there is nobody could have known them more perfectly than Ovid, who wrote ſix books of the *Faſti* of the Roman calendar; and in the very beginning of the firſt book, v. 39, he ſays;

Martis erat primus menſis; Veneriſque ſecundus;

Hæc generis princeps, ipſius ille pater;

Tertius à *Senibus*; Juvenum de nomine quartus: on which the *Variorum* commentators obſerve, *Tertius menſis*, ſc. anni Romulei, à *Senibus* dictus eſt, nam *Maïus* vocatus à *Majoribus*, hoc eſt, à *Senioribus*; i. e. à *Senibus*:—and conſequently it will ſtill be derived from the Gr.; for even now it will deſcend à *Μεγας*, *Μαζω*, *magnus*, *major*; *greater, elder, ſenior*.

MAYOR: Clcl. Voc. 43, ſays, "*a mayor* received his name from *the May*, in the ſenſe of *lawful power*:"—conſequently Gr.; as in the foregoing, and ſubſequent art.: or elſe from MAJOR: Gr.

MAY-POLE: the reader will be pleaſed with Skinner's definitions of this art. tho' the Dr. has not given him the true derivation of it: he has called it *arbor genialis*; *thyſus feſtucus* (tho' that was carried in the hand) *pabus*, ſeu *contus majalis*; ſic dictus à *Maïo menſe*, totius anni jucundiffimo, et amoeniffimo, quo ruſtici (he ſhould have ſaid *majores noſtri Celtici*) has compitales choreas maxime frequentant (frequenterant)—and conſequently will be derived vel à *Μαῖος*, vel à *Μεγας-παισσαλος*, *pabus*; *a pole, or ſtake*:—Clcl. in his Celtic Vocabulary, has ſaid ſo much on this word *May*, *may-pole*, and *to go a maying*, as would amount to a diſſertation, were I to tranſcribe it all; let me then only, with pleaſure, refer to his edifying work; and turn my thoughts at preſent on his derivation of this word, in page 83, 4, he ſays, "it is hardly a deniable poſtulate that *ey*, or *may*, is the origin of *ey*, and *may*, in the ſenſe of *a bough, wand, or pole*; whence our pleonasm of *a may-pole*: and that *maius* ſignified *a judge* is indiſputable: Manilius, ſpeaking of the human conſcience, as an internal judge, thus expreſſes it,

Scilicet eſt aliquid, quod nos cogatque regatque
MAIUS, et in proprias ducat mortalia leges:

the root of this word *maius* was *ey*, *the law*; which always implied *power*; and received the protheſis of various letters; of R, whence *Rey*, *Rex*, &c.:"—then it would be but reaſonable to ſuppoſe it might be derived either from *Λεγω*, *dicō*, *juſ dicere*, in the ſenſe of *law*; or elſe from *Ραβδος*, *ray*, *ay*, *may*, in the ſenſe of *a bough, wand, rod, or pole*: only let me obſerve here, that Manilius, by having thrown *maius* into the neuter gender, to agree with *aliquid*, and *quod*, plainly deſigned it for *majus*; i. e. to derive it à *major*; or, which is the ſame, à *Μεγας*, *magnus*, unde *major*, *majus*, or *maius*, as the meaſure of the verſe ſhews it muſt be read as only two, not three ſyllables; and conſequently is to be read *majus*.

MAZE, *corn*; commonly written *maïſe*; *Μαζα*, *maza*, *farina*, cum aqua et oleo cocta; *a ſort of flour, or pudding*.

MAZZARD, *Μαζζας*, *mattici* appellantur homines *magnarum malarum*; quia *mattias* veteres Græci τὰς Σιαγwas vocabant: Latini *mala*, et *maxilla*: vel à *Μασσασμαι*, *Μασσασμαι*, *mando*, *comedo*, *voro*; *to chew, eat, devour*; here uſed for *the chops, or cheeks*.

ME;

ME; $\epsilon\mu\epsilon$, $\mu\epsilon$, *me*; *me myself*; the oblique case of $\epsilon\gamma\omega$, *ego*; *I*.

MEAD, a liquor; $\mu\epsilon\theta\upsilon$, $\mu\epsilon\theta\upsilon\mu$, *temetum*; *meadegan*; a pleasant drink, made with honey, and spices.

MEADEN, "a maiden: Verft."—but *maid*, and *maiden*, are Gr.

MEADER, "sometymes written *mader*, *mother*: Verft."—but *mother* is Gr.

MEADOW, " $\mu\epsilon\tau\epsilon\omega$, *metere*; *to mow*: Upt."—this is a tolerable deriv.; but a *mead*, or *meadow*, might more properly be derived à $\mu\upsilon\delta\alpha\omega$, *modo*, *to moisten*; meadows being generally low, moist grounds; whereas, if it came from *to mow*, it would be as applicable to high, and hilly grounds; for they may be mown, as well as meadows: but high, and hilly grounds, scarce carry the idea of meadows, or moist places.

MEAGRE, $\tau\alpha\kappa\epsilon\rho\alpha\varsigma$, quasi $\mu\alpha\kappa\epsilon\rho\alpha\varsigma$, *maceratus*, *macer*; *lean*, *thin*, *lank*, *barren*.

MEAL, or *flour*; " $\mu\alpha\lambda\iota\sigma\tau\alpha$, $\alpha\lambda\upsilon\rho\omega\upsilon$, $\epsilon\pi\alpha\rho$, *Hesych. farina, pasta*: Casaubon."—but it may likewise be derived, and much more simply, à $\mu\upsilon\lambda\eta$, *mola*; a mill, where corn is ground into flour: or, perhaps *meal* may be only a contraction of $\Sigma\epsilon\mu\iota\delta\alpha\lambda\iota\varsigma$, *simila, similago*; *farina*, ex quâ crassiores furesures excreti sunt: Casaub. and $\lambda\upsilon\chi\epsilon$; under the art. *simnel*.

MEAL, or *repast*; $\omicron\mu\iota\lambda\iota\alpha$, *colloquium, convivium*; quod ad capiendum statis horis cibum plures simul convivebant: Casaub.—because, at stated hours, many met together to take their usual repast, and mix in conversation.

MEALY: *mouthead*; "Doctus Th. Hensh. dictum putat quasi *mild-mouthead*; vel forte q. d. *mellow-mouthead*: Skinn."—it seems rather to mean simply, what Butler says of his hero's horse,

The beast was sturdy, large, and tall,
With mouth of meal, and eyes of wall:

Part I. Cant. i. 424.

i. e. *white-mouthead*, as if *whitened*, or covered with meal, or flour: and consequently will take the same deriv.:—we understand it sometimes in the sense of a lubberly fellow, who is half a fool, and has no life, blood, nor spirit in him; unable to utter a word for himself, thro' foolish sheepishness, and whose very lips are pale, and languid.

MEAN, *base*; " $\mu\alpha\upsilon\omega\varsigma$, $\mu\alpha\upsilon\alpha\kappa\iota\varsigma$, $\omicron\lambda\gamma\alpha\kappa\iota\varsigma$, $\sigma\iota\alpha\kappa\iota\omega\varsigma$, $\epsilon\pi\iota\pi\upsilon\kappa\iota\alpha$: *Hesych. and Casaub.*"—but, with Upton, our word *mean* may be very naturally derived " $\alpha\mu\iota\omega\upsilon$, *minor*:" *debased*.

MEANS; either from $\mu\epsilon\lambda\epsilon\omega$, $\mu\epsilon\lambda\epsilon\omega$, *metior*, *mensura*; *the measure, mode, or manner*; *the golden mean*, or *boundary*: or else from $\tau\omicron\delta\ \mu\epsilon\sigma\omega$, *medium*, *medium*; *the middle station, between the two extremes within medium*. or *means*.

MEANING, $\mu\epsilon\upsilon\omega\iota\mu\alpha\tau\epsilon\upsilon$, $\mu\epsilon\upsilon\omega\iota\omega\alpha\omega$, *cogito*; *to think*, *a thought*.

MEAR, or *lake*; $\mu\upsilon\epsilon\alpha\upsilon$, *fluere*; *unde mare*; *the sea*; and, by a small transposition of the letters, converted into *meare*; a large body, or collection of waters; sometimes called *the broads*; because they resemble *the broad sea*: Verftegan supposes it to be Sax.

MEARA, "or *meare*; *more*: Verft."—but **MORE** is Gr.

MEAR-SETH: such an appearance might easily have induced such an etymol. as Verftegan to suppose, that this word was intirely Sax.: but, from his own interpretation, it seems to be intirely Gr.; for he has explained "*meareseth* by *more than ordinarily known, famoused, or magnified*:"—what is this, but *having more-said of him, than any other man*, and consequently his being *more than ordinarily known, or famoused*: and therefore it is Gr.: see **MORE**, and **SAY**: Gr.

MEASLES: "either from $\mu\upsilon\kappa\lambda\alpha\iota$, *macule*; *spots*: or from $\chi\alpha\lambda\alpha\zeta\alpha$, *tubercula quedam Grandini familia, per cutem, et carnem sparsa, precipue in subis*: quod eorum carnes quibusdam veluti granis hordei sint adpersæ: Jun. and Skinn."—*sprinkled with bail*: to which, let me add the authority of Butler; who makes *Talgol* wrathfully reply to Hudibras, and say,

— thou vermin wretched,
As e'er in *measled* pork was hatched!

Part I. Canto ii. 688.

Cleland, Way. 51, writes it *meazzles*; and says, that "this word is purely Celtic, and should be written *mees-ulls*, or *wees-ulls*, *small risings*, or *spots*:"—but *spots*, and *risings*, are different ideas; a thing may be *spotted* without any *risings*, and it may *rise* without being *spotted*; but, according to his own derivation, it must signify *risings*, or *pimples*; for *wee*, he says, signifies *little*; (and may be derived ab $\epsilon\lambda\alpha\sigma\sigma\omega\upsilon$, *minor*; *smaller*) and *al*, *el*, *il*, *ol*, *ul*, he says, signifies *coll*; *a bill*, or *eminence*; and consequently derived à $\kappa\omicron\lambda\omega\upsilon\upsilon$, *col-lis*; *a bill*.

MEASURE, " $\mu\epsilon\lambda\epsilon\omega$, *mensura*; *a stated quantity*: Nug."

MEAT, " $\mu\epsilon\lambda\iota\omega$, *lautitia, delicatior cibus, delicia ciborum*; *the choicest of food*: Casaub."—or, perhaps simply from **EAT**: Gr.

MEATH, $\mu\epsilon\theta\upsilon$, *delicate liquor*, formed by the juice, expressed from the choicest fruits: the verb *meathe* is finely introduced by Milton;

— for drink, the grape
She crushes, inoffensive must, and *meaths*
From many a berry; and from sweet kernels press
She tempers dulcet creams. —

Par. Lost, B. V. 345.

Qq 2 MEATUS

MEATUS, *Nev, nato, meo, meare; meatus; a passage, or channel.*

MEAWL, *like a cat; Μιαυλιζω, to make a disagreeable noise.*

MECHANIC, “*Μηχανικος, an artisan; R. Μηχανη, art, address, machine: Nug.*”—*the art of constructing machines.*

MEDAL, “*Μεταλλον, metallum; metal: Nug.*”—there can be no objection to this deriv.; tho’ neither Greeks nor Romans have any word, strictly derived from *Μεταλλον*, that signifies a medal, or medallion; for *Μεταλλον* signifies metal, not medal; *Κεγμα* being the proper Greek word, and *numisma* being the proper Latin word for a coin, or medal.

MEDDLE, *quasi meggle, Μιγνυμι, misceo, quasi miscelare, vel misculare; to mingle with, and interfere: vel à Μεσος, medius; medium se interponere; to thrust himself between; to interpose.*

MEDIATOR, *Μεσιτης, mediator, qui est Μεσος, medius inter duos; an intercessor, an advocate; who interposes his offices of friendship, love, and affection.*

MEDICINE, “*Μεδω, curo; to cure; Μηδικος, medicus; a physician; Μηδος, cura; a cure: Nug.*”

MEDIOCRITY, *Μεσος, medius; hinc τὸ Μεσον, medium; the mean, the golden mean, that ne’er exceeds due bounds.*

MEDITATE, “*Μελεσω, meditor: R. Μελα, cura est: Nug.*”—but meditate seems rather to be derived à *Μεδω, curo, curam gero; to shew a care, a thought.*

MEDI-TERRANEAN; *Μεσος-τρα, medius-terra, mediterraneus; a mid-land country; also a mid-land sea.*

MEDIUM; *Μεσον, medium; the golden mean.*

MEDLAR: *Sax. mæð; Fr. Gall. mesple; Lat. mespilum; Gr. Μεσπιλον:* it has often been a wonder to me, why Philips should call the medlar a fruit delicious in decay, whereas nothing can be more disagreeable than a decayed medlar: that delicious flavor then in the medlar is not the effect of decay, but of maturity:—but the poets, like the ladies, may say any thing.

MEDLY; *quasi megly; à Μιγνυμι: see MEDDLE: Gr.: now signifying a miscellany of things, all budded, and mingled together.*

MEDULLARY, *Μυελος, medulla, medullaris; marrow.*

MEED, or reward, *Μισθος, munus, merces; a recompense: Verstegan writes it mede; and supposes it to be Sax.:—he supposes likewise, that our word mid-wife comes from hence; for he writes it mede-wyf, a woman of mede, or merit, deserving recompense:—but even then it would be Gr.; as we shall see under the art. MID-WIFE: Gr.*

MEEK, “*fortasse desumptum ex Dor. Μικκος, pro Μικκος, parvus, exiguus: Jun.*”—*little, humble, lowly, gentle.*

MEET, *fit, and proper, Θεις; by transposition Μεθις, jus, fas; lawful, right, and just.*

MEET, *oppose {Μεταμι, intersum, accedo: or, MEET together} according to Skinn. à Μετουν,*

pro Μετουν, querere, indagare, investigare; to find, happen, or meet with by chance: “mirror Hellenistas nostros nunquam deflexisse nostrum meet with, à Μετα: o quantum fuisset Ευρημα! what a prodigious finding would that be! Skinn.”—as great perhaps as when the Dr. himself found that a horse-leach was a blood-sucking animal.

MEETERLY, “*a contraction of mediocriter; as in the proverb; meeterly, as maids are in fairness: moderately, indifferently: Ray:—but MEDIOCRITY is Gr.*

ME-GRIMS, a contraction of *Ἡμικρανια, quasi Μηκραν, dolor circa dimidium, sive medium capitis; a pain affecting the head; the head-ache.*

MEIN-stones, *asylums; or sanctuaries: Clel. Voc. 66, plainly shews, that “these meyns, meins, or fanes; nay, even that win, wun; min, mon; and other dialectical differences of found, were all asylums, (endued with the privilege of sanctuary)—and consequently may all be derived à Ναος, Ναφος, by transposition, FaNus, FaNum; a temple, or place of holiness, and sanctity: or else they may be derived from Με-ω, man-co, man-so; a head house, mansion, or dwelling: but, in p. 58, n, he observes, that “the antiquity of these meins has been already mentioned; but the form of them now deserves notice: it was sometimes an oblong square stone, unpolished; much in the nature, tho’ probably somewhat larger, than that relic of superstition, lodged under the old coronation chair in Westminster Abby, said to have been brought out of Scotland by Edward I.”—that bigotry and superstition should delight in attributing some hidden virtue, some internal power and supernatural efficacy, to stocks, and stones, is not at all to be wondered at: and therefore there is no doubt but that as every asylum, sanctuary, and place of refuge, had these meins belonging to them; so, in time, the whole structure, or enclosure, came afterwards to be called the mein, meyn, min-ster, or monastery: but now, if mein, meyn, and fan, or fane, are synonymous, and convertible terms, (as he himself admits in p. 144, n, myn, for fyn) there surely can be no hesitation in deriving them all à Ναφος, FaNus; as above.*

MEIR-BALKS; *Μερω, divido; to signify a division, or separation of lands; a limit, partition, or boundary; a sign, note, or mark; as we have already*

already observed in the art. **MARCHES**:—with regard to the latter part of this compound, we have already considered that likewise, under the art. **BALK**, or *ridge*: so that the whole signifies *a ridge of land, left unplowed, to mark out the boundary, or limit*; i. e. *to separate, and divide the lands of different owners.*

MELAN-CHOLY, “*Μελαγχολία, black bile, madness*; R. *Μελας, black*; and *χολη, bile*: Nug.”

MELAN-CHTHON: “the name of a German writer, an intimate friend, and assistant of the reformer *Luther*; from *Μελας, αινά, αν, black*; and *χθων, ονος, the earth*; which was the true name of this writer: Nug.”—and yet the Dr. seems to have known every thing relating to this gentleman, except his name; for he has not been able to write it properly, having called him *Μελανθιλον*.

MEL-DEW, commonly written, and pronounced *mildew*; but is derived from *Μελι-δροσος, melleus-ros*; more generally known among the classic writers by the name of *rubigo*: this *Μελι-δροσος, or melleus-ros*, is what our farmers very properly call a *honey-dew*, because it is a dew as sweet as *honey*; and the bees will readily collect it: see **MILDEW**.

MELI-LOT, *Μελιλωτον, melilotum*; quasi *meli-lotus*; i. e. *mellea lotus*; the *honey-lotus*: R. *Μελι, mel*; *honey*; et *λωτος, lotus*.

MELIORATE, *Αμεινων, Tarentinis Αμεινων, melior, quod postea melior*; *melioro*; *to make better*; *to improve*.

MELLI-FLUENT, *Μελι-βλυω, melle-fluo*; *flowing with honey*.

MELLOW, *Μαλακος, mollis, mitis*; *soft*; *mild*, *ripe*.

MELO-COTTON, “quasi *malum cottonium*; i. e. *lanuginosum, et villosum, et tomentosum*: est autem species mali Persici: Skinn.”—perhaps of the quince tribe:—the former part however is Gr.

MELODY, “*Μελωδια, melodia*; R. *Μελος, melos*; et *αωδω, cano*; from whence comes *ωδη, ode, canticle*: Nug.”

MELON, “*Μηλονες, or Μηλοπεπονες, à Μηλον, Dor. Μαλον, malum, pomum*; because *melons* border on the color and figure of *apples, or citrons*: R. *Μηλα, malus arbor*; *an apple tree*: Nug.”

MELPOMENE, *Μελπομενη, Melpomene, modulans*; *one of the nine Muses, presiding in sad and mournful arguments*.

MELT, “*Μελω, liquefacio*; *to liquify, fuse, or dissolve solid bodies to a liquid state*: Casaub. and Upt.”

MEMBER, *Μερος, membrum, pars, portio*; *a part, portion, joint, or division*.

MEMORY, *Μνημων, memor, memoria*; *remembrance*; *recollection, commemoration*.

MENACE, “*Μνηζεν, irasci*: R. *Μησις, rancor*; *hatred*: or else à *minax*: Nug”—but *minax* is no Greek word, unless the Dr. had traced the origin of it up to the Gr. as under the art. **IM-MINENT**: Gr.

MEN-ANDER, “*Μενανδρος, Menander; virum in se irruentem excipiens, et sustinens*; *one who supports, and withstands the efforts of men that attack him*: R. *Μενω, to stand firm*; and *Ανδρ, a man of courage*: Nug.”—there was a famous comic poet of this name at Athens, very sententious, and acute; whose works Terence has imitated so nearly, that Cicero says, he translated him: and Cæsar calls Terence, *dimidiatum Menandrum*; *the other half of Menander*.

MEND, *Μειω, minus*; nam proprie *menda, cum deest aliquid*: *d* insertum; ut à *τενω, tendo*: à *menda est emendare*; *to correct a mistake*; *to rectify a fault*; *to repair what may be amiss*.

MENDICANT, *Μειω, minus*; *menda*; *mendicans*; *quia minus habet*; *to beg, or ask alms*; *because he has less than other men*.

MENIAL, *Μειον, mensa, mensalis*; *a servant who waits at table*: or perhaps from *Μειος, Μανος, manus*; *the band, ready at all services*:—Skinner and Ray suppose the word *many* is derived “à Fr. Gall. *mesnie*; *a family*: *we be six, or seven a meny, in family*; hence *a menial servant, a family servant*:”—but had these gentlemen explained *meny* by *we be six, or seven at table*; and *a menial servant, by a servant who waits at table*; they would easily have found, that *mesnie* was but a Gallic barbarism of *mensa*; and consequently Gr. as above.

MENSE: “*Νικησθονο exponitur υπερημελια, good manners*: Sax. *menisc, humanus*; Iceland. *menska*; *humanitas*; *menskur, humanus*: Lye’s Add.”—thus, all our etymol. are continually hunting after the source of our language in the Northern tongues, without considering that those tongues themselves took their origin from either the Greek, or Roman languages; and if this Northern gentleman had but seen this word *mensē* properly written *manse*, he would presently have found, that it originated à *mansuetus*; i. e. à *Μανος-ευω, mollis, man-suco, man-suesco*; *to train to the hand, render gentle, mild*.

MENSTR-UUM: “this Celtic word Latinised; and adopted by physic,” says Cleland, Way. 50, “is in the original *minster-ewe*; *the solvent liquid*; or rather *the liquid*; *that acts by separation of the minima*:”—consequently Gr.: if *minster* here signifies *little*, it comes from *Μινος, parvus*; *small*: and *ewe*, like the French *eau*, is

no

no more than a barbarism of ὕδωρ, aqua; water; or any liquid.

MENTAL, Μνήσις, recordatio, recollection; à Μναομαι, memoro: or perhaps à Μενος, impetus animi, mens, mentis; the mind.

MENTION, Μναομαι, mentio, memoro; to tell, rehearse, repeat.

MEOX, dung; "heerof the name of *mixen* is yet used in some partes of England for a *dung-beap*: Verft."—but *mixen* is certainly derived à Μίγνυμι, misceo; to mix, or mingle; it being a composition of all mixtures.

MERCER, Μέλαξαριος; Μέλαξα, sericum; silk; contracted to mercer; a dealer in silk:—Upton, under the art. *silk*, supposes Μέλαξα signifies *filum*; and that Σηρικα Μέλαξα is *filum sericum*;—but there is no such signification of the word Μέλαξα; for all the lexicons interpret Μέλαξα, by sericum; and therefore Σηρικα Μέλαξα are one and the same thing:—Μέλαξαριος properly signifies a *silk-man*, or perhaps a *worker in silk*; as well as a *dealer in that article*.

MERCHANT; Μερω, unde merx, mercenarius; any thing that is to be bought or sold; a person who deals in various articles:—Vossius has given us two other deriv. "vel à Μερος, pars; quia res per partes venduntur: vel ab Ἐρμης, Mercurius, per metath:"—though, indeed, he rather derives Ἐρμης, à mercibus; nisi dictus ab Ἐρεω, dico.

MERCOD; "we now say *merfed*, or *amerfed*; it is rightly marked, or quoted; as *what one is to pay*: Verft."—perhaps he meant *quotad*; i. e. *the quota he is to pay*:—besides, we have already seen that **AMERSED** is Gr.

MERCURY, Ἐρμης, Mercurius; Mercury: also a mineral, and plant:—Mercury, the son of Jupiter by Maia, seems to have had the government of Gaul, Spain and Italy, under the name of *Faunus*; he was likewise called *Ermes*, from *Armes*, a Celtic word for *divination*: he had also the appellation *Teutat* (Lucan, Lactantius, and Livy) *teut*, people; *tat*, father: Cæsar. VI.:—the Germans call themselves *Teutones*, and their language *Teutonic*: and perhaps *Tuisco*, from whence our word *Tuesday*, takes the same deriv.; and from hence likewise the *Tuisch*, or *Dutch*:—Mercury is supposed to have died about the time the Israelites went down into Egypt, at the invitation of Joseph: Sammes, 62, &c.

MERCY, Μισοσπος, Μισος, miser, misericordia; pity, compassion, tenderness.

MERE, Μωρος, merus, purus, solus; merum antiqui dicebant solum; at nunc purum appellamus; pure, simple, plain; also incipid, tasteless: Vossius de Permut. lit. says, that merus originates ab Æol. Μωρος, pro Μωρος.

MERETRICIOUS, Μερω, Μερομαι, merco, meretrix, quæ corpore meretur; a harlot; a meretricious lady; sarcastically.

MERGIN, marga; a kind of earth, or marl; between clay and sand; of a fertilizing nature; sometimes written *murgeon*.

MERI-DIAN, Μεσος-δαος, meri-dies; quasi medi-dies, medius-dies; mid-day, or that highest point of the heavens, at which the sun arrives at noon.

MERISMUS, Μερισμος, partitio, divisio; figura rhetorica; a partition, division; and a figure in rhetoric.

MERIT, Μερω, Μερομαι, merco, mereor; nam qui dignus est, meretur; et qui meretur, dignus est consequi: to deserve rewards, or punishments; est enim vocabulum μεσος: demereo significat oblige, to endeavor; demereor, to deserve well; but demerit, to deserve ill.

MERSION, Μυρω, fluo; unde mergo; to dip, or plunge under water; hence an emergent occasion is an occasion arising from some unexpected, and unforeseen accident.

MES-ENTERY, "Μεσεντεριον, a membrane; which is in the middle of the intestines, and supports the branches of the vena porta: R. Μεσος, medius; and Εντος, intus; Εντερον, intestinum: Nug."

MESS, Μεθιμι, mitto, missus; quasi messus: ferculum, quicquid ad primam, secundaque mensæ apparatus mittitur, atque apponitur; a dish of any kind, that is sent to, or from table:—"and Joseph took, and sent messes unto them from before him:" Gen. xliii. 34: or, perhaps mess may be contracted from Συνοδη, comedo, commessus; to eat together, to partake of the same eatables.

MESSAGE, Μεθιμι, ex Μελα, et Ἰμι, mitto; missus; a person sent with some orders.

MESSIAH, Μεσσιας, Messias; properly a Hebrew word, expressed in Greek, by Χριστος, unctus; anointed; the Lord's anointed.

MESSUAGE, messuagium; a dwelling, in old law Latin: perhaps it may be derived à Μην, maneo; unde mansio; unde messuagium, quasi mansuagium; a place to abide, to dwell, to continue in; i. e. a mansion-house, or head dwelling; not an out-house.

MET of coals; Μέτρω, metior, metitus; a measure of two bushels: or, perhaps rather derived à Μωδιος, modius; a bushel.

MET; the past tense, and participle of MEET: Gr.

METAL; "Μεταλλον, metallum: Nug."—Lit. and Ainsw. tell us, that Μεταλλον, metallum, is derived from a Hebrew word, signifying *lamina ferrea*; interpr. Hier.—vel ita dictum quod Μέτ' αλλα, aliud post aliud inveniat; ubicunque una inventa vena est, non procul invenitur alia:—

this

this may be true with regard to *metals*; but it is as applicable to other *strata* likewise.

META-MORPHOSES, "Μεταμορφώσεις, *transfiguratio* : R. Μετα, *trans*; et Μορφη, *forma* : Nug."

META-PHOR; "Μεταφορα, *translatio* : R. Φερω, *fero* : Nug."—when a word is translated from its proper acceptation, to another more figurative.

META-PLASM, Μεταπλασμος, *metaplastmus*; *figura grammatica*; a grammatical figure; when some letter in a word is changed, on account of the verse, ornament, or necessity.

META-THESIS, Μεταθεσις, *metatthesis*, quum literæ transponuntur, per metath. a *transposition of letters*; as Ἀραξ, *parax*; Μορφη, *forma*.

MET-EM-PSYCHOSIS, Μετεμψυχωσις, *metempsychosis*, *traductio*, seu *migratio animæ*, ex uno corpore animato in aliud; a *passing of the soul, from one living body to another*: the opinion of Pythagoras.

METEOR; Μετεωρος, Μετεωρολογια, *sublimis, vagus, fluctuans de rebus caelestibus*; Μετεωρα, *quæ circa astra fiunt, aut apparent; an appearance of light, or any other body, that makes a transient duration, and suddenly vanishes*.

METHEGLIN, Μεθυ, *vinum, temetum*; unde Μεθιστις, *melites*; (it should have been printed *melittes* in Hederic) a *drink made of honey and wine*.

METHOD; "Μεθοδος, R. Οδος, *a way, a road* : Nug."—*ratio, et via, aliquid docendi, vel discendi; a ready, expeditious way to teach, or learn any thing; also a set of enthusiasts, who pretend to have a new way, a new road, a new path to heaven*.

MET-ONYMY, "Μετωνυμια, *metonymia, transnominatio*; when one name is taken for another, as Ceres, who is the goddess of corn; for corn itself: R. Μετα, et ονομα, *nomen* : Nug."

METOPE, Μετοπη, *metopa*; a *term in architecture*.

METRE, Μετρον, Μετρον, *metior, metrum, metricus*; *measure of any kind; but chiefly of verse, with or without rhyme*.

METRO-POLIS, "Μητροπολις, *metropolis* : R. Μητηρ, *mater; mother*; et πολις, *civitas; a city* : Nug."—*the mother-city, chief-town; residence of a sovereign; also the bishop of that chief city; an arch-bishop, or metropolitian*.

METTLE—*some*; Μεταλλον, *metallum*; quod nobis pro *animi presentia, et vigore usurpatur*; metaphora ducta à *metallis, quæ quo acutiora sunt, eò nobiliora, et magis pretiosa habentur; the perfection of metals*.

METTLED, *tipsy*, Μεθυ, *vinum*; unde Μεθυω, *ebrius fio; intoxicated*.

MEWL: this word is only another way of writing *meow*, or *mue*, like a cat; and consequently will take the same deriv.: Shakespear has intro-

duced it in his *As you like it*; Act ii. sc. 9, in that admirably just description, or rather picture of human life,

————— at first the infant,
Mewling and puking in the nurse's arms;
i. e. *crying, or whining in a feeble tone*.

MIASMA, Μιασμα, *inguinamentum, contagium*; a *contagious infection in the blood, and spirits; as the plague, &c.*: R. Μιανω, *contamino; to defile, to pollute the whole mass of blood*.

MICHER; vel à Lat. *miser*; nihil enim avaro *miserius*: vel à Gall. *miche; mica panis*; quia sc. *omnes micas à mensa decedentes, numerat*: Skinn. as quoted by Lye:—but it happens, that neither *miser*, nor *mica*, nor *miche*, are originals; but are all derived from the Greek; *miser* à Μικαρος: *mica*, à Μικρος, Dor. pro Μικρος, *parvus; a crumb, a mite; or any little thing*; and *miche* from the same root.

MICKLE, "Μεγκλος, quasi Μεγαλ, *magnus; great*; Μεγθος, *magnitudo, vis*; Μεγαλζω, *magnificè effero*; Hom. Il. K. 69: Casaub. and Upt."—*great, mighty, much*:—Versteegan supposes it to be Sax.

MICRO-COSM, Μικρο-κοσμος, *parvus mundus*; a *little world, or world in miniature*; man is sometimes so called; and any ingenious piece of mechanism, representing *the mundane system, an orrery*: R. Μικρος, *parvus; little*; and Κοσμος, *mundus; the world*.

MICRO-SCOPE, Μικρο-σκοπιω, *microscopium*; an *instrument to discern, or discover small objects, imperceptible to the naked eye*: R. Μικρος, *parvus; little*; and Σκοπιω, *video; to see*.

MID-DAY, Μεσος-θαος, *medius-dies, merides*, quasi *medi-dies*; the *noon-tide point*: Versteegan supposes mid-day to be Sax. because written in Saxon characters.

MIDDING; "forte à nom. *mud*: Skinn. and Ray:—but MUD is Gr.

MIDDLE; Μεσος, *medius; the midst*: Versteegan supposes it to be Sax.

MIDGE, Μυια, *musca; a gnat, fly, or insect*

MID-RIFF; Διαφραγμα, *diaphragma, interspimentum*; quod *intersepit; membrana, quæ cor, et pulmonem à jecore, et liene distinguit; præcordia*; a *membrane, which divides the heart and lungs from the liver and spleen; or the lesser intestines*: R. Δια, and Φραστω, *sepio; to hedge round, guard, or separate*.

MID-WIFE: "Casaubon gives us only the Gr. appellation of Μαια, which, as he properly observes, signifies *obstetrix*:"—but it scarce gave origin to *mid-wife*; and therefore, with Versteegan, it would be better to derive *mid-wife*, or, as he writes it, *mede-wyf, a woman of mede, deserving recompense*;

recompense; as we have observed in MEED : Gr. or else suppose, with Skinner, that she was so called, quòd *media sit inter mulieres*; vel quòd *medias partes trelet*, et *curet*:—but then it derives à *Μισον*, *media*, ή τὸ *Μισον*, *medium*: vel, ut recte monet doctus Th. Hensh. q. d. Sax. *mēb-pif*, *mulier mercede conducta*; but this is Verstegan's deriv. and may signify for bad purposes: the Dr's. therefore seems the best; had he but given us the Gr. that horrid language.

MIGHTY; *Μεγιστος*, *maximus*; *greatest*: Casaub."—Verstegan supposes it Sax.

MIGRATION, *Μεγαρον*, *domus*; *migrare* proprie est *domam*, vel *domilicium mutare*; *to remove*, *to shift*, or *change habitation*; *quitting our native homes*, and *transplanting to another climate*:—If Vossius derives the verb *migro* ab *Εγερω*, *Εγρω*,—but they both signify *excito*, *expergefacio*; which, with some other senses, are far enough distant from the idea we have of the verb *emigro*.

MILD; vel à *Μεθιμι*, particip. *Μεθας*, *remittens*, *mitis sum*; *gentle*, *easy*, *calm*:—"vel à *Μελιχος*, *Μελιχιος*, *mitis*, *placidus*, *lenis*; *meek*, *placid*, *lenient*: Casaub."—but Verstegan supposes it to be Sax.

MILD-HEORTNESS, "*myld-bartednefs*; *mercy*, or *compassion*: Verft."—but both *mild*, and *heart* are Gr.

MILDEW: if not compounded of *Μελ*, and *δρσος*, *melleus ros*; as we have already seen, under the art. MEL-DEW; this must be a simple word, and uncompounded, being derived immediately from *Μιλλος*, *rubigo segetum*; unless that sense has been attributed to the Greek, merely from a similarity of sound:—Shakespeare has used this word in one of the most natural similies that ever came from the pen of a poet; in that admirable scene between *Hamlet* and his mother; Act III. sc. 10, wherein he shews the queen two miniature pictures, the one of his murdered father, the other of his usurping uncle; then, after having passed the highest encomiums on that of his father, *Hamlet* says,

This was your husband:—look now what follows
Here is your husband; like a *mildew'd ear* [lows;
Blasting his wholesome brother. ———

MILE, *Μιλιον*, *milliare*; *spatium mille passuum*; *the distance of a thousand paces*;—the word *Μιλιον* is only a feigned word from *Χιλιοι*, *mille*; *a thousand*.

MILETUS, "*Μιλητος*, *Miletum*; *a maritime town of Asia Minor*; from *Μιλλος*, *minimum*; *vermilion*; this town has been so called as if it were *rubra*; *red*: Pafor. Nug."

MIL-FOIL, *Χιλι-φυλλον*, *mille-folium*, i. e. *multis foliis*; *the herb yarrow*, or *nose-bled*.

MILITIA; "*Ιληξ*, *miles*, *milen*, in veteri inscriptione; *turmarius*:" *Ομηδης*, illud autem ex *Ομα* *πλεισθαι*: Hefych. *to gather together*, *to march in ranks*; though some derive *miles* à *Χιλιοι*, *mille*; "quòd apud veteres scribitur *mile*; nam *trium millium* primò *legio fiebat*; ac *singulae tribus millia singula militum mittebant*: Varro:"—*miles*, *militaris*, *militia*; *a soldier*; and *whoever goes out to war*:—with regard to the word *militia*, there is a remarkable passage, which I shall desire leave to quote from Mat. Paris, as produced by Junius, under the article *muster*: "Rex (Hen. III. ad ann. 1253,) constituit ut, *secundum pristinam consuetudinem*, arma civibus competenter assignarentur, et monstrarentur, et censerentur:"—so early was there a *militia* established, as the natural defence of this kingdom, that even in the time of Henry the Third (five hundred and twenty-eight years ago) it was renewed, *secundum pristinam consuetudinem*, according to custom, long before his time.

MILK, "*Μελκα*, ab *Αμειλω*, *mulgeo*; *to milk*: Upt."—it is observable, that Hederic gives us this word under the appearance of *Μελλα*, ης, ι:—but that must have been a mistake of the press for *Μελκα*; particularly as he has explained it by "*cibus quidam ex lacte*: Paulus Ægin. Gall. Paxamus: *vox peregrina* respondens Germanico *melc*; *milk*:"—and Casaubon says, "*Μελκα*, οψον τι δια Γαλακτος, *edulium ex lacte constans*."

MILL, "*Μυλη*, *mola*: Casaub. and Upt."

MILLENER: Minshew supposes, that this word, like *haberdasher*, *mercet*, &c. is only an appellative given to those people, who deal in various articles: "thus," says he, "*a millener* is so called à Lat. *mille*; (he should have said à *Χιλιοι*, *mille*) i. e. *having a thousand small wares to sell*:"—and perhaps the number of their articles has not been diminished since his time.

MILL-ENNIUM; *Χιλιοι-ετιαυτος*, *mille-annus*; *millenarii*, *millennium*; *a sect of enthusiasts*, who hold that *Christ shall reign a thousand years on earth, before the end of the world*.

MILLE-PED, *Χιλιοι-ποδες*, *mille-pedes*, *mille-peda*, *centipeda*, et *multipeda*; quòd *mille*, i. e. *multos pedes habet*; *a worm, having a great number of feet*; sometimes called *the palmer-worm*.

MILLET, *Μελιν*, *Μελινη*, *millium*; *a grain so called*; which ought to be written with a single *l*.

MILLION, *Χιλιοι*, *mille*; *a thousand*; though our word signifies *ten hundred thousand*: vel à *Μυρια*, *mille*; for *any indeterminate number*.

MILT, *lien*, à *Λευος*, *Levis*, *mollis*, *planus*; *smooth*, *soft*, *plain*.

MILWYN; "*greenfish*; forte à *milwo*; q. d. *piscis mitvinus*: Ray:"—et mihi videtur, says

Littleton,

Littleton, ut à Μαλαχία, *malua*; ita ab Αμολιχοί, *immitis*, quòd sit *raracissimus*, *milvus* dici.

MIMIC, Μιμικός, *mimicus*; ad *mimos* pertinens: R. Μίμος, *imitator*; Μιμειομαι, *imitor*; to express by imitation, to mock.

MINCE; “Μισυλλω, in *minutas partes seco*, in *parva frustra concido*; Casaub.” — that Μισυλλω, signifies to *mince*, there can be no doubt; but that it has given origin to that word, may be very much doubted: *mince* seems rather to be derived à Μιννος, *parvus*; unde Μινυθω, *minuo*; to make small; to cut into little pieces.

MIND: Clcl. Way. 46; and Voc. 156, says, “*mind* is one of the variations of the word expressive of *the head*; *gen, ken, men; mens; mind*.” — but in Voc. 210, n, he tells us, that “*ven* is radical to *ven-do*,” alluding to the antient Celtic custom of carrying on trade chiefly by *beads of cattle*: — then surely both *ven-do, ven, and ven-eo*, come from Ωνεομαι, *ven-do; to buy, sell, or traffic*: though it seems more natural to derive our word *mind* from *animus*; and he himself acknowledges, (Way. 46,) that “*animus* originates ab Ανεμο-ος:” — then *mens* seems to have been formed from thence by an easy transposition *ven, mens; the mind*.

MINE, belonging to me; Μου, pro Εμου, *meum*; my property.

MINE underground; “à Latinâ voce posteriorum sæculorum, *minaro*, i. e. *ducere*, sc. *ductus subterraneos facere*: unde Lat. barb. *minerale*, pro *fossili*; *cuniculus metalla querentium*; a passage underground; hence to *counter-mine, to under-mine*: Skinn.”

MING, mention; “Sax. *mýnegung*; admonition, warning, reminding; I had a *minging* of my *ague*; not a perfect fit, but only so much as put me in mind of it: Skinn. and Ray:” — but all these words seem to be descended from the same root with *mind*, and *remind*: — consequently Gr.

MINGINATER; “one that makes fret-work: it is a rustic word, and corrupted perchance from **ENGINE**: Ray:” — one step more would have made it Gr.

MINGLE; “Μιγνυμαι, Μιγνυμαι, *miscéo*; to mix, blend, and tumble together.

MINIATURE, Μινυος, *parvus*; Μινυθω, *minuo*; to diminish, or make less: *mini-kin* is a pleonasm; for each part of the compound expresses diminutiveness.

MINISTER: as *magistrate* is derived à Μεγας, Μεγιστος, *magister*; so *minister* seems to be derived à Μινυος, *parvus*, *minor*; a servant, a minister; as in that passage of St. Matt. xx. 26; 27, But whosoever will be great among you, let him be your *minister*; and whosoever will be chief

among you, let him be your *servant*: — others derive it à Μενοθω, unde *manus, officium, ministerium*; to serve at the altar, to be subservient in any holy office.

MINIUM, Μιλλος, vel ab Αμμιον, pro quo apud Dioscor. et Αμμιον, et Μινον, ab Hisp. *mina*, i. e. *vena metallica, five mineralis*; *simple, red lead, or vermilion*.

MINOR; Μινυος, Μενον, *parvus*; *little*: the comparative *minor, less*: also a person under age.

MINSTER, Μονος, *solus*; Μοναχος, Μοναχηον, *monasterium*; from which it is contracted to *minster*; a temple, church, cathedral: though, with If. Vossius, it seems rather to be derived, vel à Μενοιν, Μενοινω, *munus*, quando pro officio capitur; vel ab Hebræo: — but none of these deriv. give the reader so much satisfaction, as Clcl. Voc. 54; where he observes, that “in Britain, before the Romans introduced their deities, or built here in London temples to Apollo, Diana, &c. perhaps in places usurped from the Druidical consecrated ground, there were certain altars, or stones, to which were assigned the privilege of sanctuary; this stone was called the *mein, mon, meynt, or minster*.” — and in p. 138, he says, “there can hardly be any solid reason assigned, why the altar-piece of *Westminster Abby*, should not at this very moment stand on the identical spot, which was the seat of a *minster, or cromlech*, perhaps thousands of years before the existence of the temple of Apollo:” — thus has this gentleman gone far enough into antiquity for the establishing a *minster, or meyn-stone*; and yet perhaps not far enough for establishing the etymology, or deriv. of it; for *mein, meyn, myn, and mon*, sensibly derive à *fane, fanus, fanum*; i. e. à Ναος, Æol. Ναος; by transposition *fanus*; a *fane, or mein*: or else *mein, min, mon, mun, woun, won, and wons*, may all signify *habitation, dwelling, man-sion*; and then would originate à *maneo*, i. e. à Μενω, *man-eo*; to remain, dwell, inhabit.

* **MINSTREL**; “*videri potest desumptum ex Μυση, procus*; ut vox primitus denotaverit amatores cantu musico surda dilecta limina demulcentem: nisi malis derivare à Sax. *mýnreep*; ut propriè olim *minstrels* dicti fuerint, qui in cathedralibus ecclesiis inserviebant choro, inter ministrandum: Jun.” a musical performer: or else we must refer to the Sax. Alph.

MINT, more properly *minth*, Μινθα, *mentha*, et *menta*; the herb so called.

MINT, money; Μονη, *moneta*: nisi forte malis simpl. à *monendo*; secundum Isidor. *ducere*: quòd illius nota tam de pretio, quam auctore *monent*: proprie enim nota numinis impressi *moneta*

est : Ainsw. *the mint, or place where money is coined* : — “ whether *the mint* in Southwark (says Clel. Voc. 54) derived its name from an ancient privilege of sanctuary, long since abolished, or from some coinage, once established there, of which, however, I am totally ignorant, I do not pretend to determine ; but I sincerely believe, that in *the West* of London, there existed, in the very spot where the abby now stands, such a *mein* (*fane*) *meint*, or *minster* ; and was called *West-minster* ; for ages before that Græco-barbarism *monastery* was so much as in existence.”

MINUTE, *small* ; “ *Μίνυθω, minuo* ; R. *Μίνυθος, minute* ; *small* : Nug.”

MINUTE of time ; *Μίνυθος, parvus* ; a *small portion*.

MINUTES, *memorandums* } from the same root:
MINUTIÆ, *trifles* } Gr.

MIRACLE ; *Μερα, oculi* ; nempe quia qui *mirantur, rem attente aspiciunt* ; fereque non sine voluptate, ac stupore, attonitis oculis, arrectis auribus *adstant* : any thing effected beyond the ordinary powers and operations of nature ; and which is so very uncommon, as to cause *astonishment* in the beholders.

MIRE, *dirt* ; “ *Μιαρος, inquinatus* : *Μαίρω, inquino* ; Upt.”—it should have been printed *Μαίρω*.

MIRK'D, or mark'd ; “ *to be troubled, or disturbed in mind, to be startled* : probably from the Sax. *merk*, signifying *dark* : Ray.”—but the Sax. *merk* is undoubtedly derived from the Gr. ; as we shall see presently, under the art. MURKY : Gr.

MIRROR ; *Μερα, oculi* ; unde *mirror, admiror* ; *attonitis oculis aspicerere* ; *to behold, admire, and gaze upon*.

MIRTH seems to originate from the expression “ *canere ad myrtum, in the sense of singing round, or one after another* : Clel. Way. 81 : ”—but surely *myrtus* derives from *Μυρτος, myrtus arbor*.

MIS-ANTHROPE ; *Μισ-ανθρωπος, misanthropos* ; a *man-bater, a bater of mankind, of an unsocial disposition* : R. *Μισω-ανθρωπος, osor-hominum* :—it is remarkable, that neither Jun. Skinn. Litt. nor Ainsw. should have given us this word.

MISCELLANY, *Μισγυα, misceo, miscellaneus* ; a *mixture of various articles, a magazine of incoherence*.

MIS-CON-STRUE : we have many other words in our language, beginning with the preposition MIS ; which will be more properly found under their respective articles ; unless when the primitives themselves are not in use ; as in the following examples, when compounded : as for the preposition itself (*mis*) it seems to be but a contraction of the negative *minus*, either the adjective, or adverb in Latin ; and consequently

derived à *Μίνυθω, i. e. μίνυθω, little, less* ; to express a deficiency.

MIS-CREANT ; *Κρησω, credo, mutuo do* ; *quod qui facit, etiam Latinis creditor vocatus* ; *to lend, trust, believe, confide* :—*mis* here is a negative compound ; and consequently a *mis-creant* is a *mis-believer, an infidel, incredulous, unbelieving*.

MISCREED, “ I suppose is only a rustic word for *descried* : Ray : ”—then Gr.

MISERY ; *Μυρος, detestandus* ; unde *Μισω, odi* ; quasi *Μισηρος, vel Μυραρος, i. e. Μισαρος, detestabilis, odiosus, exosus* ; *miserable, wretched, detestable* : vel à *Μογερος, erummosus* ; *forlorn, pityful, woful*.

MISH-MASH ; “ Teut. *miscb-masch* ; *chaos* ; *confusa rerum congeries* ; hoc à Teut. *miscben* ; *miscere* ; et *maessen, messen* ; *metiri* : Skinn.”—this latter half of the compound is scarce intelligible ; the Dr. therefore had much better, with Casaub. have derived *miscb-masch* à *Μισγυμι, misceo* : and then the whole compound would have been quasi *Μισγυμι-Μαζα, mista, vel mixta-massa* ; a *mixt-mass, a heap of confusion, where all things are buddled, and jumbled together*.

MIS-PRISION of treason : “ Fr. Gall. *mesprison, error* ; hoc à verbo *mesprendre, errare* : q. d. *male-accipere, male-intelligere, male-apprehendere* ; à Lat. *prehendere* : Skinn.” a *misapprehension, a mistake* :—not content, however, with this derivation the Dr. refers us to this word in his Alphabet of Law terms ; and there he says, “ *misprison juris* consultis nostris dicitur, ubi quis conscius est conjugationis in regem, homicidii, et latrocinii perpetrati, et celeriter reum non desert, vel accusat ad magistratum ; à Fr. Gall. *mespris* ; *neglectus, contemptus*.”—so that now we have got another deriv. the former deserves the preference ; and is evidently derived from the Gr.

MISS, a *young lady* ; *Αμια, Ιμερος, vel ab Αμια, simul ; amasia* ; *my love*.

MISS, *to pass by* ; *Μεθιπυα, mitto, omitto* ; *pass over, lose one's aim*.

MISSION, “ *Μιθιπυα, mitto, missus, missa, missile* : fed *missa, missa, vox omnino ignota est Græcis* ; ” says Voss.—true ; in the sense it is understood now by the Romanists ; but, notwithstanding that, its deriv. must be from-hence.

MIST, or fog ; *Μεσσω, quod Hesych. exp. Βραχιστος, nihil enim aliud est nebula, quam tenuissima quedam, ac subtilissima pluvia* ; *small drizzling rain*.

MISTERY, or trade ; *Μισθωα, unde munus, ministerium* ; *doing any service, learning any trade, business, occupation* :—Skinner derives it à *Μυστηριον, mysterium* ; quia sc. *quælibet ars, quamvis vilissima, sua arcana habet* ; *quæ non initiatis non temere artificibus communicantur* :—and there may be some propriety in this deriv.

MIS-TETCHET,

MIS-TETCHET, "that has got an ill habit, or custom; as, a mis-tetcht horse: I suppose quasi *mis-tearbt*, i. e. *mis-taught*: Ray:"—but **TEACH**, and consequently **TAUGHT**, is Gr.

MISTRESS, Μαγιστρα, quasi Μαγιστρα, *magister, magistra*; a *tutorefs*, vel à Μειγας.

MITE, "Μιδας, *midas*: Upt."—both Hederic, Litt. and Ainsworth explain this *midas* by a *little worm that breedeth in beans*:—and perhaps from the smallness of its make, applied to the insect; which, however, may be derived as in the following art.

MITE, or *small piece*; Μικκος, Dor. pro Μικρος, *parvus, mica*; a *crumb, a very little bit*.

MITHRIDATE } "Μιθριδασιος, Μιθριδασιχη,
- **MITHRIDATES** } suppone ανιδος, *Mithri-*
daticum antidotum; an *antidote found out by Mithri-*
dates, king of Pontus, by means of which he so
accustomed himself to the use of poisons, that
afterwards they had no effect on him: Nug."

MITIGATION, Μεινμι, *remitto, missus*; *mitis, mitigatio*; *appeasing, remitting, excusing*.

MI-TRE, "Μίτρα, a *ligature tied round the head*: Nug."—*diadema*; a *bishop's diadem*:—the root of *Μίτρα* seems to be à Μιω, *ligo*; unde *Μίλος, filum*, quia eo aliquid *ligatur*; et *Μίτρα*, quo vel medium corpus, vel caput *cingitur*:—"what by the Greeks," says Clel. Voc. 44, "was called *Διαδημα*, was by the Celts called a *tiar*:"—and then he adds, in the notes, "if this word ever penetrated into Persia, or was known in their antient Pehlavi language, it undoubtedly pervaded so far by means of the Northern conquests:"—but those conquests were of recent, modern date, compared to the establishment of the Greek language: with regard, however, to the former part of this compound, Clel. Voc. 45, says, that "the *tiar* was of two kinds, the *mor-tier*, or *greater*, (from *major*, i. e. *Μειγας*) and the *wee-tier*, or *wee-tier*, contracted to *mi-tre*, the *lesser*:"—from Ε-λασσων, *minor*.

MITTIMUS, Μεινμι, *mitto*; to *send*: a war-rant beginning thus; *Mittimus*.

MIX, Μιξις, à Μιγνυμι, Μισγω, *misceo, mixtio*; a *composition of several ingredients, blended and mingled together*: Junius writes it both "*mixen*, and *μυξεν*;" but has derived it from *muck*; *simus, fœtium*; which is quite a different origin; viz. à Μυξα: but the former ought rather to be preferred.

MO, antiently written for *more*; à Sax. *ma*, "contracted from *Μειγας, magnus, magnior, eliso n, magior, tandem g quoque extritum major*; à *magior videtur remanuisse adverbium magis*: Voff."

MOAT, "a *small body*; Ατομος, *atomus*; an *atom*;

by transposition a *moat*; a *little particle of matter*: R. Τρινω, *seco*; to *cut small*: Casaub."

MOB, Μοθος, *motio*; *mobilis*; *seditio, tumultus*; *riot, disorder, misrule, disturbance*.

MOCK, "Μωκωω, vel Μωκιζω, *irrideo, alludo*; to *jeer, to scoff*: Casaub. and Upt."

MODEL, Μελρω, Μελρον, *metior, mensura, modus*; *the measure, form, and manner of a thing*.

MODERATE, "Μεδομαι, *curo*; nempe Μειρο-δα, Μοδος, *modus, moderator*; a *ruler, guide, or governor*: Voff."

MODERN, Δαος, *dies, bodie, bodiernus, modernus*; *of the present times*.

MODEST, Αισχυμονω, *verecundus sum, pudens*; *bashful, chaste*.

MOIETY, Μοιρα, *pars, portio*; generally understood as *the half*: or rather, according to this interpretation, à Μειρος, *medius*; unde *medietas*; contracted to *moiety*; any thing or sum, divided in the midst, into two equal parts, or halves.

MOIL, "a *dish made of marrow, and grated bread, &c.* magnam habet affinitatem cum Μυελος, *medulla*; *marrow*: Jun."

MOIL, or *spot*; "Μολυνω, *contamino*; to *stain*: Upt."

MOIL, or *turmoil*; "Μυλος, *rugna, tumultus*: Casaub."—"vel απο τῆ Αδμωλεν, vid. Hefych. et etymol: Upt."—there is a brevity and conciseness in this gentleman's writing, which is sometimes far from being satisfactory: this latter deriv. has cost me some trouble; for Hefychius gives us no such verb; he has indeed given us a substantive Αδμωλη, and explained it by *απορια, res dubia, et perplexa*; *ολιγωρια, negligentia contemptus*; *αγνοια, ignorantia, inscitia*; *νευχια, quies, otium*; not one of all which interpretations, particularly the last, can bear any connexion with our word *moil*; which signifies *fatigue, from excess of hurry, bustle, tumult, business*: it might therefore be derived rather à Μολος, or, as Casaubon writes it, *Μυλος, tumultus, labor*; for that is the principal cause of *fatigue*.

MOIST, Μωδω, *mado, madidus*; *made wet*: vel à Μωρον: see **MIST**: Gr.

* **MOLE**, or *animal*; "doctissimus amicus Rogers, nostrum *mole defleat* à Μολωθας, *en-nuculos agere*; quæ sane felicissima videtur allusio, vix etymon: Skinn."—because it is Gr.: however, to please the Dr. it is referred to the Sax. Alph.

MOLE, or *haven*; "κοιτων; Μωλος, *portus, manu factus*; hoc à Μολος, *labor*; q. d. *portus*; seu *agger, magno labore, contra aquarum impetum extructus*: Skinn."—any *barber made at a great expense and labor*.

MOLE, or *spot*; Μολυνω, *contamino, inquino*; a stain; vel à Μυλαι, *macule; spots*; either *natural*, or *artificial*.

MOLEST; Μωλος, vel Μολος, *labor*; unde *moles*, et *molestia*, et *molestus*; *to trouble, disquiet, aggrieve*.

MOLLI-FY; “Μιλλος, *mollis*; or from Μωλυω, *to soften*; R. Μωλυς, *soft, cowardly, lazy*: Nug.”—this latter seems to be the more proper; though it may likewise be derived ab Αμαλος, vel Μαλακος, *mollis*; *soft*.

MOLOSSES: “vox valde corrupta,” says Skinn. “à Fr. Gall. *mallece*; (and is the French more pure? if what the Dr. adds be right) utrumque ab Ital. *melazzo, sacchari spuma, seu fœx*; et hoc à *melle*:—(but why would not the Dr. say, à Μελι, *mel*; *honey*?) cui et *dulcedine, et consistentia valde affine est*.”

MOLTEN; the particip. of MELT: Gr.

MOLTER: “*the toll of a mill*; à Lat. *mola*: Ray:”—à Gr. Μυλη.

MOMENT of time

MOMENT, weight

MOMENTUM of bodies } *Μοδος, motio, moveo, momentum; time, and weight; also weights and velocity united together.*

MON-A, “or the *Isle of Man*, received its name from the *mens, mans, &c.* signifying *mein-ey*; *the isle of the mein, or fane*,” says Cl. Voc. 55:—consequently Gr.: see MEIN, and MINSTER: Gr.

MONADE } *Μονας, monas; an unite: Μοναρχος, monarchus; a person who rules solely or alone.*

MON-ARCH } *Μοναρχος, monarchus; a person who rules solely or alone.*

MON-ASTERY: common derivation would deduce it from the foregoing root; because *monks* in *monasteries* lead *single, solitary, and recluse lives*: but *Μονος, solus*, would rather suit a *hermit* than a *monk*; for Cl. Voc. 52, 53, very justly observes, that “as fast as Christianity gave us new invented Greek words for Celtic things, we adopted them, and forgot our own; but no idea of celibacy, which is but accessory, will ever make it other than nonsense, to derive *monk* from *Μονος*, while *monks* are *assembled in numbers*, and by *fraternities* in *convents*.”—he would therefore derive “*monk*, and *monastery* from the Celtic *mun, mon, won, moy*; all which signify *man-son, per-man-ency*; or rather from *mein, meyn, minster*; signifying *altar, or sanctuary*: p. 57:”—but, in either case it would be Gr.; as may be seen under the art.

WONT, and **MIEN**: Gr.: however, all this seems to account for only the former half of this compound; for *mon-astery* seems to be compounded of *mon* and *astery*, or *astic*, i. e. ab *Ασκειω, exerceo, meditor*; signifying the *man-son, fane, or*

minster, where the monks are exercised in the strictest rules of discipline, and the most rigid precepts of severity:—Sammes, 82, would derive *monastic* from the isle of *Μονα, or Man*, as being the chief residence of the *Druids*:—but even then it would be Gr. as in the foregoing art.

MONEY, Νυμμος, *nummus*; by transposition *money*; *numisma, moneta*; *the current coin of a kingdom*: R. Νεμω, *money*; *distribuo*; *to distribute, spread abroad, disperse*:—Cl. Voc. 156, says, the word “*money* is but a corruption of *min-ey*; *min*; *metallic matter* } *money*; or *legal currency*
ey; *lawful* } of a *metalline matter*;
thence the Latin word *moneta*; and our’s *mint*:”—but still it may be Gr. as under those art.

MONGER; “*Μαγγανεινς, mango*: Upt.”—qui varias *miscet ut alios decipiat*: R. *Μαγγανω, veneficium*; *an adulteration, a lowering the goodness of any article*; *poisoning fair trade*:—Versteegan supposes, that this word *monger*, was antiently the “*Saxon name for a marchant*; now only an addition to diuers marchantable trades, as a *cheese-monger, fish-monger, iron-monger*; the word *marchant* wee have from the French:”—from the worst hand; but even the French is not the original from whence the word *mercchant* comes; as we have already seen under that art.

MONGREL; Μιγγριμ, unde Teut. *mingen*; *mingle*, “*quasi mingrel; bi-gener, mixtus, seu mixti generis*: Skinn.”—“see *mingle*,” says the Dr.;—which even he himself allows to be Gr.

MONITOR; Μνωω, *monco*; *to advise, direct*.

MONK, “*Μονος, solus*; *Μοναχος, monachus*: Nug.”—*a recluse, all alone*:—but, as Cl. observes, Voc. 53, it is really little better than “*nonsense* to derive *monk* à *Μονος, solus*; *alone*, when *monks* are assembled in numbers together,” in every monastery throughout Christendom; such a derivation would suit better with a *hermit*, than a *monk*: he then proceeds to give us a Celtic deriv. which has been already considered under the art. **MON-ASTERY**: Gr.

MONKEY; “*Μιμητικον, simius*; *an ape*; αὐτὸ μιμησθαι, animal μιμητικον: sed potius per contract. ex *ho-muncu-lus*: Upt.”—Junius supposes the word *monkey* might take its origin “*propterea quod monachorum sanctimonialiumque antistitibus facetissima bestia olim fuerit in deliciis*; à *Μονος, solus*; unde *Μοναχος, monachus*, contracted to *monkey*; prorsus ut *psittacum* Belgæ pari de causâ vocant *papegay, q. d. sacerdotum delicia*,” as will be farther observed under the art. **POPIN-JAY**: Gr.

MONO-CEROS, Μονοκερας, *alos, monoceros, unicum tantum cornu habens; an uni-corn*; if there
be

be any such creature, as we see commonly represented: R. Μῠος, *unicus*; et Κερας, *cornu*; a *horn*; like *the rhino-ceros*; only on different parts: *the unicorn's* growing out of the middle of his forehead, but *the rhino-ceros'* on his snout or nose:—with regard now to the English pronunciation of these two words, the *monoceros* and *rhinoceros*, by altering only one letter, viz. *κ* into *c*, we have strangely deviated from the names of these creatures; the Greeks pronouncing them hard, we soft.

MON-OCULAR, Μῠος-εχας, Μονοφθαλμος, *unicus oculus*; a person having but *one eye*: R. Μῠος, *unicus*: only *one*; and Οφθαλμος, *oculus*; an *eye*.

MON-ODY, Μον-ωδια, *monodia*, *cantio solitaria*; *carmen flebile*; a *mournful dirge*, sung by only *one person*, without a *chorus*:—there is another very remarkable sense of this word *monody*, or rather *monodist*, which originates from another source; viz. Μονodus, *monodus*, qui *unicum habet dentem*; *unicum os*, *dentium loco*; he who has but *one continued tooth* in his head; without any distinction of parts; as king *Pyrrhus*, and the son of *Prusias* are said to have had;—and perhaps it is meant, that their teeth were all double, both before and behind, both above and below.

MONO-GAMY, Μονογαμία, *monogamia*; *status*, quum quis *unicam tantum habet uxorem*; a *marrying to one wife*, and *no more all his life long*: alluding to a sect, which held a *second marriage unlawful*.

MONO-GRAM, Μονογραμματος, *monogrammus*; a *slight sketch*; the *first draught*, or *outlines of a picture*: R. Μῠος, *solus*; et Γραμμα, *linea*; a *single line only*.

MONO-MACHY, Μονομαχία, *singulare certamen*; a *single-combat*; it would appear odd to translate it a *duel*, and yet it is too true in fact: R. Μῠος, *solus*; *alone*; and Μαχη, vel Μαχομαι, *ragno*; to *fight*.

MONO-POLY, Μονοπωλια, *monopolium*; *privilegium*, quo quis *salus quidpiam vendere potest*; an *engrossing any article*, in order to have the *sole vending*, and thereby make it dear; for which reason it has been forbidden in all nations: R. Μῠος, *solus*; and Πωλας, *venditor*; the *only seller*.

MONO-PTOTE, Μονο-πτωτος, *monoptoton*; *unicum tantum habens casum*; a noun in grammar, having *only one case*: R. Μῠος, *solus*, vel *unicus*; and Πτωτος, *casus*; à Πτω, *cado*; to *decline*.

MONO-SYLLABLE, Μονο-συλλαβος, *monosyllabus*; having but *one syllable*: R. Μῠος, *unicus*; et Συλλαβη, *syllaba*; a *sound*.

MONO-TONY, Μονο-τροπος, *unus, eademque tenore procedens*; *reading, or speaking in one continued cadence, or tone of voice*: R. Μῠος, *solus*, vel

unicus: et Τροπος, *sonus*; *sound*; à Τενω, *tendo*; to *stretch a string*.

MON-SIEUR: this title, so fondly affected by the French, is totally Gr. being only an ungrammatical French distortion of *meus senior*; *my elder*; and consequently derived ab Εμος Επι-αυλος, *meus annosus*; *my good old man*; *my daddy*.

MONSTER, Μναι, Μνυσ, *monco*, *monstrum*, quod *monstret futurum*, et *moneat voluntatem decurum*; *any strange effect, that foretells things to come*, a *phenomenon*, a *prodigy*.

MONTH, Μην, Μηνη, *mensis*; *the time from one new moon to another*.

MONUMENT, Μναι, Μνυσ, *moneo*; Μνημιον, *monumentum*; a *sepulchral stone*, to remind us of the *deceased*.

MONY “as a termination to several words (as *ali-mony, patri-mony, parci-mony, patri-mony*) includes the idea of *permanency and habit*,” says *Clel. Voc. 52*:—consequently Gr: see **MAN-SION**: Gr.

MOOD, Μοδος, *modus*; *the different formation of a verb*: also *rank, state, or condition*, as when we are in a *gloomy, or a merry mood*.

MOON, “Μην, *luna, quæ cursu suo mensem describit*; apud *Virgilium, mensbrua luna*; Μην, *mensis*: Νημνια, *nova luna, novi-lunium*; *new-moon*: *Casaub. and Upt.*”

MOOR, Μυρος, Αμυρος, *obscurus*; *the people so called from the darkness, and blackness of their complexion*.

MOOR, or *fen* } Μυρον, *fluere*; unde *mare*; the **MOOR-ben** } *sea*; and by a small transposition a *mear*, or *large collection of fresh water*: hence a *moory-fen*, or *marshy-ground*.

to * **MOOR** a *ship*: *Skinner* derives it à *Lat. morari, detinere*;—but “*Μορας* voce usi sunt *Xenophon, Diod. Siculus, pluresque alii*; *Pausanias* vocat *Μοραν*, sed *origo eadem, nempe à Μειρω, divido*; quia *morantes* tempus intervallis *trahunt, ac dividunt*: *Voss.*”—this deriv. seems to be rather forced; and therefore it is to be hoped we shall please the Dr. better by referring to the *Sax. Alph.*

to **MOOT** a *case* } Μω, Μωω, Μωος, *motus*, unde a **MOOT** *point* } *moveo, motare*; *litem, seu difficultatem movere*; (*non removere*) to *move a question, to propose a difficulty (not to solve one)* a *moot point* is a *point in dispute, a question undecided*. *Clel. Voc. 113, n.*, says, “the barons, who sat upon all controversies and causes, within their respective jurisdictions, whether under their sacred oaks, or on those eminences, called *mote-hills*, could not, &c.”—he then observes in his note, that there was in *Rome* itself a *mons mutialis*, which had antiently served for that purpose: *mooting*

mooting a point derives from those *motes*; to which the *bench* is now substituted:—as therefore a *bench of justices* means what we sometimes call a *justice meeting*, or a *justice setting*, we may suppose, that *mooting a point* should mean the proposing a subject, or question, of some difficult nature, to be considered by the barons assembled at those meetings, or *mote-bills*: consequently Gr.: see WITTENA-GEMOT: Gr.

MOOTED up by the roots; “Belg. *moetsen*; *mutfen*; hoc à Lat. *mutilare*: Skinn.”—hoc à Gr. *Μιῦλος*, *mutilus*; *mutilated*, *maimed*.

MOP, *Μοῦλη*, à *Μοῦλω*, *Μοσσα*, *mappa*; properly a *napkin*; or any thing to dry up moisture.

MOP, and **MOW**; “q. d. *mump*, and *mew*: Belg. *mompelen*; *mutitare*: *Μυλλειν*, *Μοιμυλλειν*, *Μυωω*, *Μοιμυωω*; *contrabere labia*; to contract the lips, to draw up the mouth, to make mouths at one; *qui ore, vultuque distorto, et valgis labiis aliquem derident*: Skinn.”

MOPE; perhaps from *Μωυψ*, *Μωυπιασις*, *vitium eorum, qui non nisi intus videre possunt*; those who are lost as to all external objects, and seem to be wholly wrapt up in the contemplation of what passes within: Milton writes it

———— moaping melancholy,
And moonstruck madness.

Par. Lost, B. XI. 485.

MORAL, *Μορην*, *modus agendi*; *mos*, *moralis*; belonging to manners; a rule of action.

MORBID, *Μορος*, *Μορρα*, *mors*, *morbis*; interposito *b*: Hesych. a disease, sickness, distemper, death.

MORDACITY, *Μορ-εδω*, *Μορρον-εδω*, *mordeo*, *mordacitas*; biting, stinging: R. *Μορω*, *divido*; et *Εδω*, *edo*; to eat, devour greedily.

MORE; “Sax. *mæpe*, *mæpe* (*mara*, Casaub.) *mere*; quid si omnia à Lat. *major*? Skinn.”—quid si omnia à Gr. *Μαγας*, *magnus*?—for we must gain *magnus*, before we can arrive at *major*.

MORE, a mountain; “Sax. *mop*; *mons*; (Penman-*maur*, *mor*, *more*, *muir*, *mure*) hinc *mopland*; *regio montana*; a *hill-country*: Jun.”—and Clel. Voc. 176, tells us, that “*maër*, or *maur*, signifies *head-ruler*.”—all which might persuade us, that every one of these words were but so many distorted dialects of the word *major*; and consequently Gr. signifying a *great*, *huge*, *high* mountain.

MOREL, of the *musbroom* tribe; “forte dictus,” says Skinn. “à colore rubro saturo succi *morum*.” and Littleton derives the *morus*, or *mulberry-tree*, à *Μαυρος*, *niger*, quòd *caler* in pomo est ubi permaturuit *ater*; and the *morel* has the same black appearance.

MORESC dance } “Fr. Gall. *moreſque*; Ital. et **MORESC picture** } Hisp. *moreſco*; *Mauritanus*, *Mauritanicus*: Skinn.”—(why would not the Dr. add à *Μαυρος*, *obscurus*, *fuscus*?) q. d. genus *tripudii*, et *pitura*; *tripudium Mauritanicum*; et *ſculptura*, quâ aves, quadrupedes, arbores, et alia inartificioſe, et rudi quaſi Minervâ, oculo exhibentur: *Mauri* enim primi in Hispaniam, eòque in Europam reliquam invexerunt: a *Moariſh* dance, and a *madley picture*: the dance is often called a *morrice-dance*; and we are told, that the *Moors* intermingled their sports with dances, and grimaces, and dangerous jumpings: and we sometimes meet with a *nine-men's maurice*, meaning a *Mauriſh*, or *Mooriſh* game, with nine little pieces of wood; it is mentioned by Shakespear in his *Midſummer Night's Dream*, act II. ſc. 2, where we find it, in Johnſon's edition, printed thus;

The *nine-men's morris* is fill'd up with mud; which that learned editor ſays, “was ſome kind of rural game in a marked ground; but what it was more I have not found:”—it was nothing more than a ſquare, filled up in the following manner, ☒ and cut by the ſhepherd's boys on the green-ſward, at which they ſate, and played, while they watched their flocks: but what *morris* means would puzzle more than twenty doctors: it ſhould have been printed *nine men's moreſc*, or *nine men's maurice*; as above.

MORI-GEROUS; *Μορην*, *modus*, et *Χαρ. Χερρος*, unde *gero*; *modus agendi*, *morem gerit*; *obediens*, *mannerly*, *complaisant*.

MORNING, *Αυριον*, *cras*, *to-morrow*: or elſe from *Αυρας*, *ſplendor*; unde *Aurora*; the *morning* *brightness*: perhaps it may be derived à *mane*; which Voſſius deduces à *manus*; i. e. *bonus*, *clarus*, *lucidus*: tho' If. would derive it à *Μανημεραι*: Hesych.

MOROSE, “*Οροι*, ab *Ορειω*, *φυλαſſω*, *ωρω*, M additur; *mos*, *moris*; unde *morofus*, *qui ſui moris eſt*; vel *qui difficilibus, et malis moribus eſt predictus*: Voſſ.”—one who follows his own peeviſh humour.

MORPHEW; “Gall. *morpheé*; ſæculo nempe ſemibarbaro *vitiſigo* dicebatur *morpheæ*; nomine mutato ab illo *morſea*; quod Ital. *malam ſcabiem* denotat; a *ſcab*, or *ſcurf*: Jun.”—but Skinner gives us another deriv.: “Fr. Gall. *morte*, et *veue*; q. d. *aſpectus mortuus*, et quaſi *cadaverofus*.”—he ſhould have told us, that *morte*, et *veue*, were derived à *Μορρα*, *mors*, *ſatum*; et *Ειδω*, *video*, *viſus*; whence that ſhocking French diſtortion *veue*.

MORROW, *Αυριον*, *aurora*, *cras*; *to-morrow*: “vel ex *Γαθυ ημεραν*, *good morrow*! Casaub.” *Ημερα*, *dies*, *a-day*; the day after *to-day*.

MORSEL,

MORSEL, *Μορσ, pars; in parta.*

MORTAL, "*Μορτα, Μορτα, mors, mortalitas; mortal, frail, subject to disease, disorder, death: Nug.*"

MORTAR, *a mixture* } "*Μορτα; laboro, abrado;*

MORTAR, *a vessel* } et *Μορτα* dicitur *παρα τὸ Μορτα, quod Hesych. exponit μίσιαι, διαινο; i. e. partiri, dividere; et è contra miscere, quia ea, è quibus fiebat moretum, prius tunderentur, ac tererentur in pilâ; unde et moretam ipsum Græcis τριμμα dicitur, intritum: Voss.*—*a strong mixture of lime and sand; also a vessel in which things are mixt up, and beaten together.*

MORTAR *to throw bombs:* from the same root; because of its shape.

MORTGAGE, *Μορτα, mors, death: mortgage, a pledge in case of death.*

MORTICE; "*Fr. Gall. mortaise; foramen quo coarticulantur, et coaptantur ligna; à mordeo, morsus: Skinn.*"—à *Μορτα, vel Μορτα-εδα, mordeo; to bite; where two beams join, unite, and lock fast together.*

MOR-TIER: "*this word,*" says *Clel. Voc. 45,* "*is still retained for a distinction of the presidents à mortier, or heads of the par-ley-mote of Paris; but the thing itself is lost even to them, with the form of it, their crown being reduced to a coif, or cap:*"—but *mor* is only a contraction of *major*; i. e. of *Μεγας, magnus, unde major:* and **TIAR** likewise is *Gr.*

MORT-MAIN; a pretty French distortion of *mortua-manus*; i. e. lands given by a *dead-band*, or left to churches, &c. by licence of the king: and hence likewise

MORTUARY, to signify lands left by will of the deceased: consequently both *Gr.*

MOSAIC, *Μωσικ, Μωσειος, vel Μωυσικ, vel Μωυσειος, Moses; the lawgiver of the Israelites:* Upton will inform us presently, that *Moses* derived his name from *Μωυ*, or *Μω*, which, in the Egyptian language, signified *water*; and we all know, that when an infant, he was found among some *bull-rushes*:—but when the term *mosaic* is applied to any piece of workmanship, it takes a different deriv.; it has then no connexion with that great lawgiver's name, but is derived à *Μωσικος, musivus, vel museacus; i. e. an ingenious and curious performance:* or else it is borrowed directly from the Doric word *Μωσαι, or, which is the same, Μωσαικος, pro Μωσικος, elegans, peritus: R. Μωσα, musa.*

MOSKER; "*to rot, or decay; perhaps from gathering moss; as a mosker'd tree: Ray:*"—but **MOSS** is *Gr.*; as in the following art.

MOSS, *Φασκος, Μοσχος* (Junius writes it *Μυσχος*; for which he quotes *Hesych.*; but *Hesychius*

gives both words) *muscus; a soft, lanuginous plant, growing on trees, walls, &c.*

MOST; "*feliciter alludit Gr. Μεγιστον, contractum Μορω, Sax. mærtan; plurimum; maximum: Skinn.*"—this the *Dr.* calls only a happy allusion; but *mært, mærtca, mært, meest, meist, meiste, meystan, and meistero*, must all be originals, undoubtedly! because they were Saxon.

MO-STICK; "*quasi mal-stick; à Teut. malen, mablen; pingere; hoc à Lat. maculare; et stick, baculus rotundus, 12 circiter uncias longus, cui pictores, dum pingunt, cubito ad firmandam manum innituntur: Skinn.*"—consequently derived from *Μυκλαι, macule, unde maculo; and Ισπι, sto; unde stick; a painter's staff, or wand.*

a **MOTE** of water round a house: *Sheringham* and *Sammes* seem to affirm, that *mote* derives from the Gothic *moat*, signifying a *marsh*, or *ditch of water*; and they think, that the *Palus Maeotis* originates from hence:—then very probably *Mawlic* is the origin of all.

MOTH, "*Μοχθνος, parvus: vel Μαστοι exponuntur Hesychio τήλωκος, ταπαστα, vulnerat, turbat: Jun.*"—and *Skinner* derives it "*à Μυδαυ, uligine putresco:*"—perhaps from its corroding nature.

MOTHER, "*Μητη, Dor. Μαιτη, mater: Upt.*" a female parent; a matron.

MOTHERY, *Μυστω, μυζω; futur. Att. Μυζω, mungo, interferendo n; à mungo, mucus: (Ainsworth says, scrib. et mucus, à mugeo; quod promungo; but has given us no such verb as mugeo) à mucus est mucidus; from whence perhaps motherly: tho' with Skinn. we may derive it à Belg. moeder; fax; hoc à modder, moder; limus, canum:*—but, as that evidently signifies *mud*, it is *Gr.* as the *Dr.* allows under that art.

MOTION } *Μωω, Μωω, Μωος, motus, motio; a*
MOTIVE } *firring, movement, instigation, or inducement.*

MOTLY, *mixture; "q. d. medly; Fr. Gall. mester; Ital. mescolare; miscolare, vel miscelare: Skinn.*"—and there the *Dr.* stops:—so that he either could not, or would not, tell us, that all these are but derivatives from *miscæ*; and that *miscæ* is derived à *Μιγνυμι, Μισγω, to mix, to mingle; a motly mixture being a mixture of various colors: see MEDLY: Gr.*

MOTFO; *Μυθος, sermo; a short quotation:*

MOULD, *earth* } *Μαλδα, liquefio, inter alia.*
MOULDER away } *exponitur τικων, φθιναν, to melt, dissolve, or crumble away; very light earth, that is easily friable, and rubs to pieces.*

MOULD, *form; Μετρον, metior, modus, modulus; the measure, manner, fashion of a thing.*

MOULT; "*forte à Lat. mutare, sc. plumas: Skinn.*"—

Skinn."—certe à *Mov, Movu, movere; motus; unde muto, mutare; quasi motare: Voss.*

MOUND, or *bead*; Clet. Voc. 48, &c. is very full on this art. and plainly shews, that *the mound, or bead*, which the king, or judge, held in one of their hands; was an emblem of *peace*; and that both *mund*, and *bydd, or bead*, express the idea of habitation; and are typified by a *mund, mound, or bead*:—and in p. 52, he tells us, that *won, wont, mun, or min*, for they are all at bottom the same, the *t* being only the Celtic paragogic; and all signify *mansion, residence*:—it is a wonder now, that this great etymologist, and antiquary, did not see the close, the very close connexion there is between all these words with the Gr. thus, *won, wont, mun, mund, mound, min, man-sion, man-co, Mew-ew, Mew-w, to re-main, reside, continue in, inhabit.*

MOUND, or *hillock*: Junius supposes this word is derived à Sax. *mundian*; *protegere, tueri*: and then refers us to *mundes*, which he explains by *prediorum munimina*;—and therefore may be derived as in the next art. but one.

MOUNT on *horseback*; from the following art. q. d. *equum montare, seu equum scandere; to climb the horse's sides.*

MOUNTAIN, *Movos, mons, solus; an eminence, single, separate, alone*; tho' sometimes there is a continued chain of *mountains*: or perhaps rather à *Mewu, manco; to remain*; because they are sometimes called *the everlasting hills*: we might rather, with N. Voss. derive *mons*, à *Buvos, collis, tumulus; a bank, hill, or eminence.*

MOUNT-AGUE, contracted from *mons acutus*; consequently Gr. to signify *a craggy mountain*; this perversion of names reminds me of a droll incident, mentioned by good old Verstegan, 30r, where he tells us, that "some gentlemen of our nation travailling into Italie, and passing thro' Florence, there in the great church beholding the monument of an English knight, who had been a famous warrior of his tyme; but beeing slain in some bataille, was there buried, and in his epitaph is named *Johannes Acutus*, armiger; our travellers wondered what *Sir John Sharpe* this might be, seeing in England they had never heard of any such; his name rightly written beeing in deed *Sir John Hawkwood*; but the Italians omitting the *H* as friuolous, and softening the *k* into *c*; and supposing the *w* to be unnecessary, pronounced, and wrote it *Ac-ood*, and then converted it into *Acute*; heerupon they translated it *Johannes Acutus; John Sharpe*, whereas his true name was *John Hawkwood*:"—or as we should now write it, *Hawkwood*: and probably this was the famous *Captain Hawkwood* mentioned

in our English history, who, in the time of Edward III. 1363, was chief of the companies of banditti in France; and was afterwards distinguished by many brave exploits in the Italian wars: whether he was a knight, or not, and whether his name was *John*, I have not yet learnt.

MOUNTE-BANK; *mount-a-bench, or stage*; and consequently will be easily derived à **MOUNT**, and **BANK**: Gr.

MOURN, " *Μυροποιαι, lamentor, mator; to grieve, weep, lament: Casaub.*"

MOUSE, *Mus, mus; the little animal so called.*

MOUSE-EAR, *Mus-ovus, muris-auris, mouse-ear; the plant so called; said to be good against the bite of a mad dog.*

MOUTH, *Mutos, verbum; speech: Casaub.* but Verstegan thinks it is Sax.

MOW *the grass*, *Αμω; mato; to reap, or cut down.*

MOWING, *Mvaw, labia contraho; to contract the lips, to draw up the mouth, or sneer up the nose: see MOP, and mow: Gr.*

MUCH, *Μωλος, moles, multus, olim moltus, à mola; great in quantity, number, &c. R. Μωλος, πολυμος, μαχη, fight, hurry; where much people are gathered together.*

MUCK, *Μυσσω, Μυξω, Μυξη, mungo, mucus; muck, dirt, filth: muckinger, Μυξα-χαριζω, muck-gero; a handkerchief: Ray (under the art. muck) supposes it to be derived à Belg. *muyck; wallis, lenis, mitis; mollities enim humiditatem sequitur; and elsewhere muck signifies dung, or straw, that lies rotting, which is usually very moist; hence those proverbial similies, as wet as muck; and muck-wet:—the origin however seems to be Gr. as above.**

MUD, " *Μυδαω, απο τῆ Μυδαῖ, præ nimio humore, seu madore putrescere; to decay, thro' too much moisture; a mouldiness on the top of liquors; Μωῦ, Μω, among the Egyptians signified water; from whence Moses derived his name; as we have already observed: Casaub. Skinn. Upt.*"

MUE, *like a cat*; commonly written *mew*, but derived à *Mū, vox flentis; the voice of lamentation, like the cry of a cat.*

MUE, *for hawks*; " *Muw, claudio; Μυεις, occlusio; a shutting up; because the hawks, at the time of their moulting, are always shut up; their feathers being then sore: from this place, or house, where they were kept shut up, the mues (commonly written the mewes) in London, where our kings formerly kept their hawks, took its name: Upt.*"—now grand stables for horses.

MUFF, *Muw, Æol. Μυεω, claudio, tego; to cover close, or wrap round:*

MULATTO; " *sic autem dicitur Hybrida femi-*

semi-ethiops, altero parente Hispano, vel Lusitano, altero Æthiopo, vel Indo, natus; à Lat. *mulus*: Skinn."—if the Dr. be right, it is Gr. as will be shown under the art. MULE: Gr.

MUL-BERRY, Μύρρος, *obscurus, niger; black, or dark-red berry.*

MULCI-BER; “Μυλίσσον-πυρ, *mulcere igne ferrum*: Scal. and Voss.”—an appellation given to Vulcan, and signifies *to mollify, or soften iron in the fire*: Μυλίσσιος, *mitis, mitesco, mulceo*; *to render pliant, and tractable*: Garth, in his *Dispensary*, has humourously called *Mulciber the mayor of Bromingham*; the elegance of which witty expression none but an Englishman can taste;

His arms were made (if we may credit fame)
By *Mulciber, the mayor of Bromingham.*

Canto V.

MULCT, Μυλος, *moles, moltus olim, nunc multus*; unde *multa, et multa*: “quare si *multa, et multare, quæ de pœnâ pecuniariâ dicuntur, à multitudine ortum trahunt; quod magistratus ob peccatum non pusillum exigeret, sed multum*: Voss.”—or, as we say, *a heavy, or a weighty fine.*

MULE, Μύλος, *mola*; Μύλων, locus in quo est *mola*; quod sit animal viribus in labore eximium, à Μολος, *labor: a mule*; gignitur ex equâ, et asino; and therefore the proper term in Greek for a *mule* is ἡμιονος: and this may perhaps point to a truer deriv.; viz. *mule* à Μύλλον, *de commixtione turpi.*

MULIEBRITY, Μαλακος, *mollis*; *mulier, muliebriter*; *the softer sex; womanhood, womanish*: but H. Vossius would have us derive *mulieres* ab ἄρεις, *axores*; ab ὄαρ, *oaros, uxor*: *m, enim initio, et l in medio sæpe adduntur.*

MULLED wine, Μαλακος, *mollis, molliatus*; *gently warmed*: or else we may derive *mulled wine* ab Ἀμαλγω, *mulceo*, ut sit ejusdem ac *mulgeo*; “à *mulcendo, mulsum*, quod venas lenitate suâ mulceat: *a drink chiefly made of water, wine, and honey, mixed and sodden together*: Litt. and Ainsw.”

MULLER for grinding colors; Μύλη, *mola*; lapis molaris; *a stone to prepare colors on, by grinding them, as in a mill.*

MULLET, Μύλλος, vel à Μύσσω, *mungo, mugilis*; piscis *muco* victitans; a sea fish, feeding, or hiding itself in the mud; and therefore may take even that deriv.

MULLY, μύττερ, Μύλλω, Μοιμύλλω, *contrahere labia*; *to contract the lips in speaking, and do nothing but mumble, and grumble.*

MULTI-FARIOUS, Μυλος-φω, ἴσημι, *multi-far, multi-farius*; quod multis modis est *fari*; of many different sorts of expression.

MULTI-FIDOUS, Μυλος-σχιζω, *multi-scindo, ludo, multi-fidus*; *divided, or cleft into many parts*:

—We have many other words in our language beginning with this compound adjective, which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

MULTI-PAROUS, Μυλος-φω, *multi-fero*; i. e. *pario*; *plures uno partu edens*; *bringing forth many at a birth.*

MULTI-PED, Μυλος-πας, ποδος, *multi-pes, pedis*; *having many feet.*

MULTITUDE, Μυλος, *moles, moltus olim, nunc multus*; *multitudo*; *the many, a throng, a mob.*

MUM; “*Brunswick mum*; nescio an à Belg. *mommelen, mompelen*; Teut. *mummeln*; *mutir, mufitare*; ut nos dicimus *drink that will make a cat speak*: Skinn.”—but, if the Dr’s. deriv. amounts to any thing, this wonderful *drink* ought to have made *puss dumb*; as he himself seems to think, by adding, “vel contra à voce *mum, silentii indice*; i. e. *cerevisia adeo generosa ut brevis lingue usum adimat*.”—but, without all this preamble, *mum* seems to be only a contraction of *mustum*: consequently Gr.: see MUST, or *new wine.*

MUMBLE; both Skinner and Lye derive this word from *murmurare*; but neither of them would mention Μορμυρω: supposing that *mommelen, mompelen, mumle, and mumla*, were the originals from which Μορμυρω was derived.

MUMMER, Μιμομαι, Μιμος, *mimus, imitor*; *to mimic, or mock.*

MUMMY, “Ἀμωμον, vox est ab orientabilibus; sane Arabibus vocatur *amama*, uva ex Indicâ-labruscâ, vel frutex: Voss.”—“pretiosissimis quibusque unguentis, ut plurimum addebatur *amomum*, quibus unguebant cadavera: Jun.”—the art of preserving a dead body, by embalming it with spices, and then wrapping it in cere-cloths, more particularly practised by the Egyptians.

MUMPS; this is the first instance we have met with, in which the literal and figurative sense of the same word takes a different deriv.: if we speak of the *mumps*, literally, as a disorder, it seems to originate à Μορμυρω, *murmillare*; Belg. *mompelen*: but when we speak of the *mumps*, figuratively, “pro indignari, tacitâ præsertim iracundiâ, alludit Μιμομαι, *reprehendo*; et Μυμωιν, quod Suida queri exponitur: Skinn.”

MUN, for *must*; “orationis structura non ab similibus illi, quam habet Græcorum Μελλω, *I mun go*; *abundum est mihi*: Jun. and Lye.”

MUNCH, Μασω, Μαζω, Μασω, *mando, manduco*; *to chew, to eat*: Shakespear in his *Macbeth*,

S I act

act. 1. sc. 3, has given us this word under a different appearance; for one of the witches says,

A sailor's wife had chestnuts in her lap;
And mouncht, and mouncht, and mouncht;
which should have been written, or printed,

And munch'd, and munch'd, and munch'd:
i. e. kept eating greedily herself; and would give me none; tho' I asked her.

MUNDANE; *mundus, mundanus*; belonging to the world: it is very observable, that the Greeks, and after them the Romans, have made use of the words *Κοσμος*, and *mundus*, to signify both the *mundane system*, and likewise *all neatness, elegance, and beauty*: *mundum* tum pro *rerum universitate*, tum pro *ornata muliebri*, accipi; Festo hoc verisimile visum, says Voss. quia non aliud est quam *Κοσμος*, απο της Κοσμησις: but then he justly distinguishes between *mundus*, and *ornatus*; nam proprie *mundus muliebris* sunt speculum, unguenta, et similia, pertinentia ad curam capillorum, cutis, &c. *ornatus* vero sunt catenæ, annuli, atque hujusmodi: with regard however to the deriv. of the words *mundus*, and *mundanus*, there is no doubt but that they take their origin from *Mu-u, Mian-co*; as we have already shewn under the art. MOUND, or bead: Gr.

MUNDI-FY, from the foregoing root, Gr. or rather perhaps *mundify*, in the sense of *purifying*, may be derived, as Cleland observes, Voc. 126, n, from the Celtic *un*, in the sense of *water*; and is radical to *un-da*, and to *m-un-dus*, which originally signifies *cleansed by water*; as *purus*, *purifying by fire*:—but *un*, and *un-da*, are Gr.: see UN-DULATION: Gr.

MUNERATION, *munus, munero*; to reward: Clel. Voc. 48, n, and 85, derives *munus*, a present, from BOON: Gr.

MUNICIPAL, *Μοιρα, Αμυνω*, “*munio*; à *mania*; et *mania*, à *mutio*.”—thus Ainsworth has rather played with these words; and all the others are silent: let me only observe, that *municipal* signifies the rites, laws, privileges, and customs, which the inhabitants of any free town enjoy:—Clel. Voc. 156, ingenuously corrects a former error; and now derives *munia*, and *municipal*, from *myn*, in the sense of *bead*; *myn*, *wind*, *pen*, and *bead*, are synonymous, and only a dialectical variation of the British word *pen*:—and in other parts of his work he acknowledges, that *pen*, and *ven*, are analogous; for in p. 210, particularly, he says, “the reader may please to observe the analogy of words in the examples of *to cope* from *coff*; of *vendo* from *ven*; and of *πωλειν* (he meant *πολειν*, *vertere*) from *poll*; all including the idea of *bead*; not impossibly from the very antient Celtic custom of carrying on

trade chiefly by *beads of cattle*:”—but, if *pen* and *ven* are analogous; and if *ven* gives origin to *ven-do*; then, let me observe, they all seem to be Gr. for *pen*, *ven*, *ven-do*, and *ven-co*, all seem to originate ab *Ων*, *Ωνο-μας*, *ven-co*, *vendo*; to *sell*.

MURAL, “*Μοιρα, pars, portio*; quod quisque pro parte sua *murus* extrueret; reficeret, servaret: Voss. and Cæs. Scal.”—a wall; because the portion of every man is divided, separated, and parted off by a wall: If Vossius derives *murus* ab *Ουρος*: nam *Ουρος*, Hesych. exponit *παραχωρηματα, και περιορισματα των πλων*.

MURDER, *Μοιρα, fatum, letibum*; vel *Μερος, mors, mortis*; death.

MUREX; *Μυρ, mus, muris*, quem acumine refert; quâ de causâ, et aliâs *musculis* dicitur: *murex*; a shell fish, from whose liquor the purple color of the Tyrians was extracted: Vossius says, *murex* is derived à *Κηρυξ*, Aristotelis, et Plinii.

MURKY, ab Æol. *Μυρκος*, pro *Μαλκος, marcus*; unde *murcidus*: vel à Syracusio *Μυρκος*, quod notat *mutum*; et translâtè *impatem, ignavum, tenebrosum*; gloomy, dark, and dismal.

MURL, “to crumble to pieces: Ray:”—perhaps only a contraction, and transposition of MOULDER, quasi *moulderel*: Gr.

MURMUR, “*Μορμυρω, murmuro*: Nug.”—to repine, and grumble.

MUR-NI-VAL at cards; “Fr. Gall. *la mor-nisse, quaternum par*; *chartularum tetras*; hoc forte à *morner, obtundere*; quia tam felix casus adversario animos adimit: Skinn.”—and Cleland likewise, Voc. 155, n, says, “there is in French a vulgarism for a blow with all the might of hand, *mornisse*; from *mor-neaf-fell*; *great-hand-blew*: *murnival* also signified a great band at Gleeck, an old game at cards:”—in this deriv. *mor* is evidently derived à *Μεγας, magnus, major*, contracted to *mor*; and *neaf*, or *neif*, is Sax.

MURRAIN, *Μαραωω, Μαρασμος, tabefacio*; *marcor*; *infection, pestilence, or plague*.

MURTH, “abundance of corn, &c. forte à MORE: Ray:”—tum certe à Gr.

MUSARD; “*Μυσα, musa*; Gall. *musard*; veluti per contumeliam dictus est homo literarum studiis addictior: Jun.”—perhaps the same whom we call a *muzzy fellow*.

MUSCADINE: there are two etym. given by Skinn. of this word, which, tho' he would not admit it, are both Gr. for he calls it *vinum ex uvæ muscatis confectum*; tales autem uvæ sic dicuntur, vel ob odore aromatico moschi *analo*:—then consequently Gr. as we shall see in MUSK: Gr.: vel à *muscis*, quæ avide hanc uvam præ aliis devorant; (—consequently Gr. now à *Μυα, musca*; a fly) eadem ratione, quâ Plinio teste

ura opione sic dicta suat, quod apes præcipue earum avidæ sunt.

MUSCHETO, or rather **MUSKETO**; Μύσχος, à Μύια; musca; a species of large gnat, or fly; very troublesome in hot countries.

MUSCLE, or fish, Μύσκη, ἄσος, mytilus, mytilus, concha species; a species of shell fish: R. Μύω, claudo; to shut itself up; as all the bivalvular tribes do.

MUSCLE, or tendon, Μύς, μύος, Μύω, musculus; pars præcipue musculos habens; a nervous, muscular part.

MUSE } Μύσα, musa; a muse, a song, a lay;

MUSEUM } Μυσίον, musæum; locus musæi, et studii destinatus; a repository for rarities.

MUSHROOM, Μοσχός, muscus; fungus muscarius; a mossy kind of substance, of the fungus tribe.

MUSIC, Μουσική, musica; a pleasing sound, or harmony of notes, the concord of sweet sounds: R. Μύσα, musa; a muse.

MUSK, "Μύσχος, or Μόσχος, which is sometimes taken for a calf: musk is a fine scented liquor, which flows from the navel of a certain animal in the Indies: Nug."—however right the Dr. may be in his interpret. of this word, his etym. is but a paltry one; for, in the first place, our lexicons give us no such words as Μύσχος, or Μόσχος: and, in the next place, what has the signification of a calf to do here?—had it been a cat, or any of the cat tribe, it would have been more applicable:—Junius has derived musk à Μόσχος, ob suavitatem odoris, et fragrantiam; dici videtur quasi Οσχος, ab Οσώ, Dor. Οσώ, oleo, odorem spiro; to scent, to breathe perfume.

MUSKET: whatever the Gallic mousket; or the Ital. moschetto; or the Belg. muskett, may signify in their proper languages, "si Græcus effem," says Skinn. deflecterem à Μόσχος (Μόσχος in Lye) vitulus; respectu sc. tormenti grandioris, qui instar tauri mugit.

MUS-KIN; "parus, avis, Ridero: nescio an," says Skinn. "à Lat. mus: (—à Gr. Μύς, mus) et term. dim. kin; q. d. parvus mus; musculus:"—perhaps this is the same bird with our **TIT-MOUSE**: Gr.

MUSSITATION; Μύ, von flentis; Μύζω, clausis labris sonitum quemdam naribus emittere; musso, muscito; to make a low buzzing noise; to mutter.

MUST, new wine; Μόσχος, Μόσχος, tener, novellus; according to the sense which Vossius has attributed to this word; but we might rather suppose, that new wine was called must, mustum, and Μόσχος, from the highly fragrant smell and taste, which all new wines have.

MUSTACHES, "Μυσάχιον, in Mosephulus,

formed from Μόσχος, or Μύσχος, which is also taken for the upper lip: R. Μόσχος, to eat: Nug."—we might rather suppose, with Skinn. that Μύσχος originated à Μύω, claudo; quia ea aliquo modo obfidet, et claudit: tho' Hederic is of the former opinion: Casaubon gives us Μύσχος.

MUST-ARD, "mustum ardens; quoniam Germani sinapi non, ut nos aceto, sed musco condunt, et præparant: Skinn."—by musta let us hope the Dr. did not suppose, that the Germans pickled with mustard; unless they were more stupid than the Boetians themselves: no—the Germans understood chemistry, and even cookery, too well to suppose, that mustard could preserve either flesh, or fruits:—by musko then he very probably meant the musk, or new-wine, above mentioned, which, by some preparation, might be used instead of acetum, or vinegar: and in this sense, must-ard may signify the sharp, stinging, biting, new-wine; and originate according to the deriv. of **MUST**, and **ARDent**: Gr.

MUSTER, "monstrare præcis olim Romanis simpliciter significabat," says Junius, "ostendere: at posteriores usurpabant strictius pro monstrare milites in armilustro: Mat. Paris, ad annum 1259 (Hen. III.) constituit ut secundum præstinam consuetudinem arma civibus competenter assignarentur, et monstrarentur, et censerentur:"—so early was there a militia (as we have observed under that art.) established as the natural defence of this kingdom; who were then mustered, and enrolled:—Junius however ought to have traced this verb *monstro* a little farther; viz. à Μύω, moneo, *monstro*; and then have applied it to the *mustering, enrolling, and drawing up of soldiers.*

MUSTY, "Μύσος, Μύσος, vitium, quod ex nimio humore, et madore contrahitur: Calaub."—rancidness, contracted by overmuch moisture.

MUTABILITY, Μόδος, motus, muso, mutatio; changeableness, fickleness.

MUTE, dumb; Μύσος, Μύσος, vel Μύσος, i. e. ἄφωνος, vel à sono, quem muti edunt; says Ainsw. from Voss. or perhaps rather à Μύω, Μύζω, clausis, vel apertis, labris sonitum quemdam naribus emittit; to make a noise thro' the nose.

MUTE, dung; Μύζω, Μύζω, mucosus, mucus; muck, dung, dirt, or any kind of nastiness, such as that, with which the naughty birds had painted poor *Sidrophel's* obelisc;

And nigh, an ancient obelisc
Was rais'd by him, found out by Fisk;
On which was written, not in words,
But hieroglyphic mute of birds,
Many rare pithy saws, concerning
The worth of astrologic learning.

Part II. Canto III. 403.

Si 2 MUTILATION,

MUTILATION, "Μήλας, mutilus: Nug."—to this let me add, from Hederic, *cornibus carens; having his horns shorn*; hence used to signify a *defect of any part*: it is a wonder that neither of these etymol. should have observed the transposition of vowels in the original, and its derivatives: Μήλος say the Greeks, *mutilus*, and *mutilate*, say the Latins, and English.

MUTINY, Μωτος, vel Μωτες, *seditio, commotio; motus, quasi motinus; mutinous, seditious, any disturbance in the navy, or army.*

MUTTER, "Μυζω, musso, mussito; to make a grumbling noise: Upt."—"quod muti non amplius quam Mv sonant: Voss."

MUTTON, "Μυλον, ovis; vel potius Μυλαλα, oves; hinc vet. Gall. transferebatur ad denotandum numisma quoddam *agni Dei signo impressum*, tam in Galliâ, quam Angliâ dictum *multo*: Lye:" a *sheep, or lamb.*

MUTUAL, Μοίλον: Siculâ voce: Varro: *mutuus; reciprocal*: Vossius has quoted Hesychius for explaining Μοίλον by χάρις, *gratia*; quia *gratia est animi mutuo benefacere*: and then he adds, Μοίλον fortasse quasi Μοι-τιον, vel Μοι-τον, *mibi-tuum*; unde *mutuum*, juxta juris-consultos *ex me, et tuum*; an amicable participation of *mine and yours.*

MUTULES, Μήυλος, *mutilus; à defectu; a term in architecture.*

MUXY, Μυξυδης, et Μυξα, *mucosus, et mucus; dirty, gloomy.*

MUZZLE, "Μυεις, *obstruatio; à Mvω, claudo; to shut up the mouth; to obstruct the opening of the jaws*: Casaub."

MUZZY, "Μυσα, *misa*; Gall. *mufard*; veluti per contumeliam dictus est homo literarum studiis addictior: Jun."—one whom we call a *muzzy fellow; a mere book-worm.*

MY, mine; Έπος, meus; *belonging to me.*

MYN } Clel. Voc. 144, tells us, that
MYN-WENT } "*myn-went* signifies *the stona, or minister of went, went, or residence*; signifying *the residence about the minister*:"—but, in p. 156, he tells us, "that *myn* is only a dialectical variation of the British word *pen* for *head*:"—and, in that sense, *myn-went* may signify *the head, or chief place of residence*: for *went*, see **WONT**: Gr.

MYN-HEER: even the Dutch are obliged to the Greeks for this title, which may be traced in this manner; *myn-beer, meus-berus; my-master*; or his eldest son, his *hair, his bares*; which derives, according to Litt. ab *Anon, beres, capio*; *Λιησιων, capturus*; *νασι bares*, as both Litt. and Ainsw. acknowledge, is so called, quod qui *beres* est, *beres*, i. e. proximus est ei, *cujus bares* est: consequently Gr. as above.

MY-OPS, Μωψ, *claudens oculos, patus; a near-sighted person*: R. Mvs, mas; et ωψ, *oculus; meus-eyed*:—this is the common deriv.; but Vossius tells us, it is derived ex *Μωον, minus; et οπισθα, videre*; and consequently *myops* is false orthography; and therefore it would be better to write it *met-ops; short-sighted; able to discern even minute objects; having a microscopic vision.*

MYRA, "Μυρω, *fluo*; Μυρομαι, *lacrymor; the capital city of Eycia; whereof St. Nicholas was bishop*: Nug."

MYRIAD, Μυριας, *ados, myrias; numerus decem millium; ten thousand; or any indefinite number.*

MYRMAIDS; Μυρμαι, *piscis (grandiores) qui vocantur Μορμυροι, etiam vocari Μυρμας scribit Athenæus*: these words *Μυρμαι*, and *Μυρμας*, have been rather unfortunate for the painters:—in Greek they signify no more than a *species of large fish*; but when the word *Μυρμαι* comes into the idea of a painter, he immediately gives us that strange compound figure of a *myrmaid*, i. e. of a beautiful woman, or young **MAID**, naked to the waist, and there joined to the tail of a **FISH**, to signify a *sea-maid, or sea-woman*; copying, perhaps, the description, which *Virgil* has given us of *Scylla*,

*Prima hominis facies, et pulchro pectore Virgo
Pube tenus; postrema immani corpore pristis,
Delphinum caudas utero commissa luporum.*

Æn. III. 426.

such preposterous compositions of fancy, Horace has very justly censured, in the beginning of his *Art of Poetry*;

*Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas:
Undique collatis membris, et turpiter atrium
Definit in piscem mulier formosa superne.
Spectatum admitti, risum teneatis amici?*

but the original word *Μυρμαι*, gives us no idea of a **MAID**, and a **FISH**, or any such strange composition.

MYRO-BALANE, Μυροβαλανος, *myrobalanum*; a fruit called by the apothecaries *myrobalan ben*, or an Egyptian fruit, about the size of a filbert; from the kernel of which is expressed an oil, much used in precious ointments: R. Μυρον, *unguentum; an ointment*; and Βαλανος, *glans; an acorn, or nut.*

MYRRH, "Μυρρα, or Σμυρρα: R. Μυρον, *unguentum*: Nug."—vel Σμυρρα, *myrrha, lacryma arborum; a sweet gum; and fragrant plant.*

MYRTLE, Μυρτος, *myrtus, arbor; the myrtle*; thought to be the favorite plant of *Venus*; *gratissima myrtus Veneri*: Ecl. VII. 62: ex huic consecrata est, says Servius on Geo. II. 64, vel quod

quod hæc arbor gaudet litariibus, et Venus dicitur de mari procreari; vel quodd, ut medicorum indicant libri, hæc arbor apta est mulierum necessitatibus plurimis.

MYSIA, "Musia, a province of Asia Minor; so called from Mures, an execrable crime; as much as to say, a detestable province: Pafor. Nug."

MYSTERY; Μυστήριον, *mythagogus, myste-riarum magister, seu doctor; vel qui hospites ad sacra visenda introducit; a sacrific, or verger: "Mυστήριον, mysterium: R. Μυστήριον, sacris initio: Nug." a mystery, or secret in religion, and the holy rites, to which the vulgar were not admitted:—Clef. Voc. 123, 4, says, "the Celtic wist, from wise, signifying knowledge, is the radical of history, and mystery:—but WISE is Gr.*

MYTHO-LOGY, Μυθολογία, *narratio fabularum; the fabulous doctrines of Paganism: R. Μυθός, fabula; et Λογός, sermo; tradition.*

N.

NAB, or knob: "Iceland. gnypa, *summitas rupis, vel mantis: Ray:—*if this gentleman had not travelled into the North for the origin of this word, he might have found, that nab was nothing more than a various dialect, and contraction of knap, or knob: consequently Gr.: see **KNOB**: Gr.

NACKER, or collar-maker; Νάκκω, *premo, denso, farcio; unde natta, natta, natta; qui fordidas artes exercent, ut fullones, et βυρανοδύτης; a collar-maker, who stuffs the collars of horses, to hinder them from galling.*

NACKER, or **NAKER**, the fish; Νάκκω, *navis, navicula, pinna piscis, cui aliquo modo similis est: Skinn.—*perhaps the little nautilus.

NAG, or horse; is no more than a coalition of an ag, "from whence the Latin equus, and agaso," says Clef. Way. 25:—but it seems more natural to derive equus from ἵππος, quasi ἴκκος, equus; unde agnus; unde ag; an ag; or a n-ag.

NAIADES, Ναιάδες, *naïades; nymphæ fluviales; nymphs of the springs, and fountains.*

NAIL on the finger; "Οὐνί, Οὐνίς; *unguis; Gall. ongles; and by transposition nails: Upt.*

NAIL of iron; Clef. Way. 84, tells us, that "a nail of iron comes from the French aiguille; a needle: it was formerly written an agle; unde aagle; unde nail:—but, this gentleman ought to have considered, that aiguille was nothing more than an ignorant, barbarous, French distortion of aculeus, quasi acuilleus; ab acus, ab Αἰξ, vel Αἰξίς; esis; a point, or any thing pointed, like a needle, a thorn, or a nail.

NAKED, Γυμνός, *nudus; stripped, bare, unclotted.*
NAME, "Ὄνομα, *nomen:—*Nug. "an appellation; also a noun in grammar:—few etymol. would object to this deriv.; and yet Skinn. after mentioning a dozen Northern words, says, "omnia à Lat. nomen, et hoc à noscendo, quasi novimen, vel noscimen:—he then should have said, this is the etym. that Vossius has given; for, after taking notice of Ὄνομα, he says, "interea verius est à noscendo dici, quod et Isidoro placuit: nam ut à noveo, navi, est novimen, à quo momentum; ita à nosco, novi, est noscimen, vel novimen; unde per syncop. nomen:—and yet even this great etymol. has not gone far enough; for nosca is not an original word; as he himself afterwards acknowledges, it being derived à Γινώσκω, vel Γνωσκω, cognosco, nosco; to know; the name of every thing being the appellation, or denomination, by which it is **KNOWN**: Gr.

NAP of cloth; Γνάψις, *politio, quæ fit à ful- lonibus, carpendo, et vellendo; the polishing, and raising of cloth from the fuller: Skinner says, al- ludit Naxos, τὸ, vellus, cum suo villo; the fleece with its wool.*

NAP, or sleep, Κνωσκω, *profundè dormio; to sleep sound; we use it to sleep lightly: Skinn. hnappian; dormire:—*Clef. Way. 27, says, "nap, or sleep, is only a contraction of no-up, expressive of not-up, i. e. lain down; the Greek ὕπνος is probably only the same idea invertedly expressed, as to the order of the syllables, quasi N-ὑπνος:—but many people take their nap without lying down: besides, even according to his own interpretation, it must be Gr.; for ne certainly comes from Νη, ne, nec, non; and up, as plainly comes from ὑπ-ερ, super, on, or upon his legs, &c.

NAPE of the neck; "Νάκος, τὸ, vellus, cum suo villo; quia in occipitio, seu ut barbari loquuntur, *nuchá, lanugo quædam, seu pilus brevior, ac mollior, succrescit: Skinn.—*this is but a strange quia; and seems to have very little connexion with vellus, cum suo villo.

NAPHTHA, Νάφθα; *naphtha; a kind of mar- ty, chalky clay, or slime; generally called a bitu- men, which being once set on fire, is not easily extinguished; a substance like melted brimstone, or petrol.*

NAPKIN; Μασσα, μαγι, μαγην, et Μαγν, *Æol. Μαφν, mappa, quasi manupa, vel manupa- rata; any cloth ready to wipe the hands on at dinner.*

NAPLES, "Νεάπολις, *the new city: R. Νεος, novus; and πόλις; urbs: Nug.—*a famous city in Italy, formerly called *Parthenope*; from a syn- ren of that name, buried there.

NARCISSUS, "Ναρκισσός, *R. Ναρξιν, torpedo; by reason that the smell of this flower makes the head*

head heavy : Nug."—also the name of a youth who was changed into that flower.

NARCOTIC; *Ναρκωτικός*, *torpefaciendi vim habens*; having the power of stupifying : R. *Ναρκη*, *torpor*; *numbness*.

NARD; *Ναρδος*, *nardus*, *nardum*, *frutex*; the *nard*; a shrub in India, bearing *spike-nard*.

NARRATIVE, *Γνωρίζω*, *gnarus*, *narro*, *narratio*; a plain declaration, or interpretation of a subject, or event.

NASTY, *Νεως-αίλος*, *navis-sentina*; the *snk*, or *well of a ship*: or perhaps *nasty* may be derived from "*Νόσις*, à *Ναω*, *nato*; *fluor*; *unde nates*; any kind of muddy moisture : Skinn." or esse "à *Νασος*, *confertus*, *densè plenus*; ut proprie dicatur de re plurimis sordibus obstita, et fœdâ, accumulatarum fordium constipatione horrente : Jun."—but so it may be with perfumes likewise.

NATH; "*not hâib* : Verft."—but **NOT**, and **HAVE**, are Gr.

NA-THE-LESS: "*Sax. naðeler*, *nihilominus*; hoc à *na*, *non*; art. *ðe*; et *ler*, *minor*, *minus*; Skinn."—how scrupulously exact is the Dr. in this art.; and yet could not, or would not see that it was Gr.; for his *Sax. na*, is evidently derived à *ne*, or *nec*; which comes as evidently à *Μη*, *ne*, *nec*, *non*: and **LESS** is Gr. likewise.

NATION } *Γεννω*; *nascor*, *natus*, *natalis*, &c.

NATURE } belonging to birth: — Clcl. Voc. 141, n, has wonderfully analysed this word, in the following manner: "take the Latin words *nascor*, *natus*, *natura*; and the French *né*, for *born*; analyse them, and you will find, that *ascor*, being but a frequentative; *atus*, a common idiomatic termination; *atura*, the same; *é*, the same;

reduces all these words to this single initial letter *N*, which offers no sense; restore the elliptic syllable *ge*, cut off by the usual tendency of languages (particularly the Northern) to contraction, or to euphony, you have *geN-ascor*, *geN-atus*, *geN-atura*, *geN-é*; in which *gen*, the radical of *gen-erative*, of *kind*; of *beginning*, and of hundreds more; gives a clear sense:"—and consequently are all evidently derived à *Γεν-νωω*, *nascor*; as above: see **KIN**: Gr.

NAVE of a church } "*Teut. naf*; *Sax. naf*; *Alman. nabe*; *Belg. nave*; *NAVEL* } *rote medium*, cui *infixi sunt radii*: Skinn. and Lye:"—but if this be the only reason, it amounts to nothing; because the spokes are *fixt* as much in the *felly*, as they are in the *nave*; the reason seems rather to be, that all the spokes *converge* or *sancenter* in the *nave*, and are there conjoined, as in one common point;

and if so, then *nave* may be derived à *Συναψη*, i. e. *Συναψηω*, *conjungo*; to *conjoin*, *unite in one*: or else it may be derived ab *Ομφαλος*, *umbilicus*; the *middle*; also the *boss of a shield*: Clcl. Voc. 141, says, "*Ναος*, a temple, I take to have an origin, though purely Celtic, different from our word *nave*, or *nes*, to express the *body of the church*: our word *nave* derives from the connexion of the circle, or main spot, to the *boss*, or *bab*, the *bead*; and being compounded; forms *con-boss*, or *con-bab*, contracted to *cnab*, *cnaff*; or *nave*, meaning the *bead sanctuary*, or *altar-piece*:"—but *boss*, *koff*, *koph*, or rather *keph*, are all undoubtedly derived à *Κεφ-αλη*, *caput*; the *bead*.

NAVEW; *Ραπισ*, *γογγυλις*: Hefych. *napus*, à *rapum*; *rape-seed*, or *turnip-seed*.

NAUGHT, or *bad*; "*Ναι*, *και* *εχι*, *nauci*; ut proprie *hominem levem* signat: Voff." it is *naught*, it is *naught*, faith the buyer.

NAUGHT, *nothing*: "*Ουδεν*, *nullum*, *nihil*: Casaub." vel ab *Αλλος*, *alius*, *alis*, *aliquis*, *aliqua*, *aliquid*; *non aliquid*; *not any thing*, *noibing*; *man is like a thing of naught*; *nothing*: there was *naught to prevent him*: hence the *Sax. nauht*, i. e. *apht*; *aliquid*, *apht*, *auht*; and then the negative *nauht*; whence our *naught*.

NAU-MACHIA, *Ναυμαχια*, *naumachia*; the representation of a sea-fight; a mock sea-engagement: R. *Navis*, *navis*; a ship; and *Μαχη*, *pugna*; a battle.

NAUSEA } *Ναυλια*, from the same root;
NAUTICAL } *Navis*, *navis*; a ship; signify-
NAUTILUS } ing now *sea-sicknefs*: and the famous little *sea-shell-fish*.

NAVY, *Navis*, *navis*; a ship.

NAY, *Nai*, *nae*; *etiam*; *yes*:—here we find another instance where the original and derivative are at variance: *Nai* in Greek is *yes*; *nay* in English is *no*.

NAZZLE, or rather *nassel*, is only a miserable, vulgar contraction of *an'asset*, ab *assetus*; ab *asinus*; a young *ass*:—consequently Gr.

NEADDERE; "*an adder*: Verft."—but **ADDER** is Gr.

NEAL; "*Sax. on-ælan*, *accendere*; *nobis*," says Skinn. "*parùm deflexo sensu*, *vitrum igni admovere*, vel *senfim ab igne amovere*:"—this shews how much easier a task it is to explain, than to derive: if the Dr. imagined that the *Sax. ælan* was an original word, he very probably was mistaken; for it seems to originate ab *Εαν*, i. e. *Ηλιος*, *sol*, vel *solis calor*; unde *Ελιον*, *in sol calefactum*; and here used to signify the method of bringing glass gradually to the fire, and removing it gradually from the fire; which is called *nealing* it: and from hence, perhaps, the expression might have been used to signify *purifying*

fyng by fire, or purifying in general; as in that passage of Shakespear's *Hamlet* may be understood, where his father's ghost relates the manner in which he had been murdered, with all his imperfections unrepented of,

Unhousel'd, unanointed, unannealed;
unpurified by that which purifies all sins, repentance.

NEAP-tides; "Sax. næfte, næftig; inopia, inops; q. d. *æstus paupertini, defectuosi, deficientes, æstus aquarum inopes; æstus maris, seu veniliae decrescente lunâ etiam ipsæ decrescentes*: Skinn."—how well the Dr. can explain! if he could but as well derive! næfte, næftig, and neap-tides, are but contractions of Ουπις, vel Ωπις, ops, unde inopia, and inops; i. e. in-opia, in-ops; non-copiosus; when the tides flow to their lowest mark, they are called neap-tides, because the water flows then not-copious: or else, with Cl. Way. 27; and Voc. 126, n, we may derive neap-tides far more simply from "ne-up-tides, or tides not rising up high:"—only now again it is totally Gr.; for ne originates à Μη, ne, nec, non: and up from Ὑπερ, super; up-on.

NEARRE; a contraction from NETHER: Gr.

NEAT, nice; Νιζω, Νιπω, larvo, niteo, nitidus; new, bright, clear.

NEATH, low, } "Νησθεν, vel Νησθι, imo
NEATHER, lower } fundo, aut loco; the lowest, or deepest place: Jun." or else, "à Νησθι, vel Ενεσθι, infra; below: Skinn."

NEBULOUS, Νεφελη, nebula; a cloud, cloudy.

NECESSITY, Ανάγκη, necessitas, necessarius; what cannot be dispensed with, needful, needy, want.

NECK, Νειω, νικωχα, necko, vergo, inclino, prorsum, retrorsum obvertere, atque in omnes facili motu circumagere; the neck, so called from the easy flexibility of its motion.

NECTAR } Νεκταρ, nectar; a pleasant li-
NECTARINE } quor, supposed to be the drink of the gods; also a delicious fruit.

NEED, compulsion; "Νυσσω, vel Νυσσω, pungo, impello; quod necessitas nos ad aliquid agendum, aut patiendum, veluti quibusdam stimulis adigat: Jun." I needs must, I am constrained to it.

NEED, or want; Ενδηα, indigentia, inopia, necessitas; want of food, money, or other necessaries.

NEEDLE: this word is so strangely disfigured, first by those common perverters of all language, the French; and then secondly by ourselves, that it would scarce be thought to be Gr.; but is undoubtedly derived ab Ακη, any thing sharp-pointed; unde acus, and aculeus, a thorn; unde the frightful French aiguille; from which our barbarous ancestors have formed their egle; and then egle, or eedle; to which they were forced to prefix the particle an, which made

it an eedle; which after times have meliorated thus, by separating the n from the particle, and joining it to the substantive in this manner an-eedle, or a needle.

NE-FARIOUS, Φαω, φω, Φημι, for, faris; fas, nefas, nefarius; à fando; sc. proprie quod Dii, vel sacerdotes fati sunt; vel quod fari dignum sit; proper to be mentioned; lawful; unlawful: ne is neg. Vossius de Permut. lit. derives fas, and "ne-fas, à Φη, Φηρον, far, farris; unde nefarium, quodcunque sacra polluit; farre pio solita celebrari; ergo nefarii sunt sacrilegi:"—the former ought rather to be preferred.

NE-GATIVE, Αγω, ago; nego, non-ago, negatio, negativus; a denying, refusing, rejecting: or else à Νειω, contendo; according to If. Voss. — because, whoever puts a negative on any question, must consequently object against it: should this be the case, then nego, à Νειω, would be a simple, not a compound verb.

NEG-LIGENCE; Λειω, lego; negligo; neglectus, negligentia; carelessness, heedlessness.

NEGOTIATION; "Νηιον, quod ὑποκοπισηιον est ab Ους, ωος, auris; ut proprie otium ei esse videtur, quando aliis possumus præbere operam aurium: Scal."—sed si à Græcis est, says Vossius, potius fuerit ab Οιοθι, solitarie, quod est solum, seorsum; similiterque Οιοθεν, usurpat Homerus, quod Hesych. μονοχουθεν exponit. Eustathius similiter Οιοθεν οιος interpretatur μωος εκ μωος, as we say, all alone: If. Vossius, however, gives us a third etym. ab Αωος, Αωιζησθαι, opto, are, optimum, otium; unde περιωυζησθαι:—perhaps the word otium may have a connexion with all three: negotium itself is compounded of nec and otium; and consequently is only the negative of otium; as business is opposite to leisure: let me, however, observe, that Vossius de Permut. lit. has given us another deriv. of ocium (which is only the old way of writing otium) viz. ab Οκωος, pigritia; sloth, or idleness; and then the same observation will be as applicable to this, as to the former deriv.

NEGRO; Νεκρος, mortuus, niger; mortui enim nigrescunt; unde Lucret. mortis nigrorem vocat; blackness, darkness, death:—If. Vossius derives niger à Λιβεος, which indeed signifies niger; but can scarce be supposed to have given origin to it.

NEICE; "Νηωδες Eustathius understands for the descendants of a family; and Theocritus, Apollonius, and Festus, have used it in the same signification: to these authorities let me subjoin," says Dr. Nugent, "those of Scaliger, and Vossius, who have derived Νηωδες, i. e. αρωγονος, from the negative Ne, and πης, ποδος: as much as to say, that nieces and nephews are not the foot, or the root of the race, but the branches:"—this may indeed

indeed be the original deriv. of the words; but *nieces* and *nephews* seem to be derived more immediately from *Ανεψιος, consobrinus, adfinis*: not taking it in a strict, and literal sense, but as bearing a close connexion with the original idea.

NEIGH-BOUR; *Ναῖον-παρα, habitans-juxta; living near together*:—Versteegan writes it *neabu-reas*; and supposes it to be Sax.; Skinner and Lye derive it likewise from the Sax. *neah-gebūne, nechebuna, nehgebun, and nehbut*; à *neah; prope*; et *gebune; colonus, villicus*; or from the Belg. *nae; prope*; et *byer, habitator*; and our word *neighbour* may have descended to us from *Ναῖον-παρα*, through all these Northern dialects.

NEIR, or *kidney*; *Νεῖρ, fluo; to flow; unde ren; vel rien* (sic enim veteres dixere) *Nunnesius venire existimat à Νεπος, quod idem notat: "à ren, seu potius rien, est Belgicum nier* (or rather *neir, being only the same letters transposed) the kidney, per metath. Voss."*

NEITHER; *Μη-εἰς, nec-alter; neither one, sive s'other.*

NEKRO-MANCY, "*Νεκρομαντεία, necromantia; vaticinatio ex evocatis mortuis; a divination by calling up the dead*: R. *Νεκρος, mortuus; the dead*; and *Μαντις, ius, vates, hariolus; a footb-sayer*: *Nug.*"—to which let me add, from Vossius, that *ex Νεκρομαντείας ortum est nigromantia, pro necromantia*: Germani et Belgæ barbaro *nigromantia* vocabulo decepti, itidem vocant *swarte konsten, q. d. nigras artes*:—and we have absurdly given it the same interpret. by having called it *the black art*; but it certainly has no relation to *color*; though the gentlemen practitioners of that diabolical science were generally habited according to its false etym. all in *black*.

NEM-CON, a contraction of *nemine-contradigente*; which again is but another contraction of *nullo-homine-contradigente*; *no man contradicting it*; i. e. it was done *with universal consent*: Gr.

my NEME; "*my gossip*: Ray:"—this seems to be only a different way of writing *mine EAM*; if so, it is Gr.

NEMORAL; *Νεμος, nemus, nemoralis; woody, full of trees.*

NENIA, *Νηνια, τὸ δὲ Νηνια εἰσι μὲν Θουριον Ἰπ-κωναξ δὲ αὐλα μνημονευει; nenia; a funeral song, dirge, or mournful verse.*

NEO-TERIC; *Νεοτερικος, neoteriticus; new, modern, juvenile.*

NEPHRITIC, *Νεφριτικός, nephriticus; qui renum dolore laborat; a pain in the kidneys*: R. *Νεφρος, ren; the kidney.*

NE-PLUS-ULTRA, *Μη-πλεον-μυθολος, ne-plus-*

ultra; nothing beyond; nothing farther; the utmost extent, beyond which you cannot pass.

NEPOTATION; "*malim à Doricâ præpositione Πά, pro Προς, i. e. juxta, prope; quia si quid prope nos, ad id labore consequendum opus non est, sed plurimum jam in nostrâ est potestate: à potis sunt compos, impos, nepos, nepotatus*: Voss." *a powerless, mountless, riotous, luxurious spendthrift; not having it in his power to do any good.*

NEPOTISM; *Νεποτις, nepotes; nephews; the custom of adoption.*

NE-P-T-UNE: "*the analysis of this appellation,*" says *Clel. Voc. 125*, "*which was originally given to the appropriate ruling spirit of the waters, seems to be only the rule of contraction, or a coalescence of Ne-up-s'un*:"

Ne; negative; up; rising; s'un; water; } *Neptune; importing the power-not only of setting bounds to the sea, against its overflowing the land, but of quelling its surges, or rising*:—but all is Gr.; for, how came *ne* to be negative? but by deriving à *Μη, ne, non; not*: *up* visibly comes from *ἄνω-τε, super, upon*: and *s'un*, ab *ἄδωρ, ἄδωρ, quasi ἄδωρ, unda; water.*

NEREIDES; *Νηριδες, Nereides; nymphæ marinæ; sea nymphs.*

NERVE; "*Νευρον, nervus*: *Nug.*" *a finew, string of a bow.*

"**NESCOCK**: *Skinn.*" } here our etymol. differ widely: *Junius*

"**NESCOOK**: *Jun.*" } supposes **NESH** to be derived à Sax. *neyc, hneyc; mollis*; whereas *Skinner* supposes it to be derived à *nest*:—but it would then originate from the Greek; as we shall see in the next art. but one: as for **NESH**, *Junius* derives it as above; and *Skinner* refers us to **NICE**:—but that is Gr. likewise.

NESS, "*compositio, et terminatio nominum multorum locorum frequens; Tot-ness; Dun-ge-ness, &c. à Sax. nære; hoc à nere; nasus; the nose; q. d. nasus terræ; quia instar nasi prominet*: *Skinn.*"—but **NASUS** is Gr.:—*Lye*, by leaving out only one word, has totally altered the sense of this passage; the *Dr.* says, *terminatio nominum multorum locorum*; and *Lye* says, *terminatio nominum multorum*: but *nominum* now is rather ambiguous; for we have many words that end with *ness*; such as *righteous-ness; good-ness; happi-ness, &c.* in none of which can *ness* be derived from *nasus*:—it is most probable however, that our termination *ness*, when applied to maritime towns, is not derived from *nasus*, but from *Νησος, insula, seu potius pen-insula*; quia omne promontorium est *pen-insula*.

NEST;

NEST; "Νεστος, nidus: Upt."—*the cradle of young birds.*

NET; Νηθε, neo, flum duco; to spin, or weave, or knit.

NETTLE, "Κνιδν, urtica; by changing δ into τ: vel απο τδ Νυλλν, pungere; to sting: Upt."

NEVER: since *never* is but the negative of *ever*, it will undoubtedly take the same deriv. though Verstegan writes it *neafre*, or *nefre*; and supposes it to be Saxon.

NEUTRAL; Ουδεις, neuter; neither one, nor father: R. Ουδν, neque; et Ελεος, alter; another; vel uter; either.

NEW-moon } "Νεος, novus: Upt." Νυμνια,
NEWS } novilunium; Νεο-μαγγανεινς, novorum-mango; news-monger; new, fresh, late.

NEW-FANGLE; "novitatis studiosus: Chauc. Skinnero etymologia Th. Henshaw vehementer arridet; qui dictum putat quasi *new evangelis*; i. e. *nova evangelia*: editor G. Douglas compositum vult à *new*; *novus*; et Sax. *þengan*; *þapere*, apprehendere, corrumpere, is qui *nova captat*: Lye:"—but if, as we have seen, *fangles* may be derived à Φεγγω, *fingo*; then *new-fangled* may mean no more than *new-fashioned*, or something contrived in an odd, out of the way, uncommon method.

NIAS-bawk; Νεοσσια, nidus; a young hawk taken from the nest: see NYAS; Gr.

NICASIUS, "Νικη, victoria: R. Νικαν, to overcome; from hence also comes *Nicea*, a city; *Nicias*, a proper name; and *Nicanor*, also a proper name; but the last is also derived from Ανη, vir: Nug."

NICE, neat; Νιτηω, niteo, nitens; shining, bright, clear, clean.

NICH, "Νεοσσια, nidus; unde *nishes*, foramina quaedam in muris excavata, in quibus statuæ reponuntur, quasi in *nidulis*: Skinn."

* **NICK**; *Old Nick*; some have supposed this to be only a contraction of *Nicolas*; but then leave us intirely in the dark, why that appellation should be more applicable to the *devil*, than any other gentleman, when certainly there is no relationship between them, any farther than as *Nicolas* happens unfortunately to approach the nearest to *Old Nick* in sound:—Skinner has taken no notice of this word: but Lye quotes great authorities for deriving it from the Belg. Sued. and Iceland. tongues: but with Cl. Voc. 83, ye might rather suppose it was descended to us from the Druidical system of our ancestors: "the touch with the wand of a Druid, was called an *ick*, by contraction *nick*; and gave rise to the vulgarism of *Old Nick will have you*, or *will carry you*

away, should you dare to break through the sacred circle:" p. 81, "any person, in the name of justice, being put under the circumscription of a line drawn round him, was obliged to stand fixt to the spot, under the severest penalties, both spiritual and temporal:"—and there seems to have been great virtue in the touch of this wand: since then this touch was called an *ick*, we might naturally suppose it came from the same root with *ic-tus*; consequently Gr. either from θηξ, *ictus*, tactus; à Φεγγω, *tango*; to touch: or from Εικα, præterito verbi Ιημι, unde Ιακω, *jacio*, hinc *icere*; unde *ictus*; to cast, beat, or strike:—Permit me to offer only another conjecture, or rather one caught from Jun. who, under the art. *snake*, says, "anguis, jam olim præfixo s, deduxeram ex Νακολον, quod Hesych. exponit Ακαθαρτον, *impurum*: huc refer maledictionem, quâ Summus rerum arbiter *anguem* in ventrem detrusit, ac pulverem terræ manducare jussit: pari profus ratione *Cimbris* videtur *anguis* dictus à Κοινος, *impurus*:"—from this Νακολος, *impurus*, it seems probable, that our expression *Old Nick* has been abbreviated; meaning the *impure serpent*, or *the devil*:—should none of these derivations be admitted, we must then have recourse to the Sax. Alph.

NICK-NACKS; perhaps only a various orthography for *knick-knacks*; meaning some pretty, new-invented toy, that makes a knocking noise, to please the boy:—consequently Gr.: see **KNOCK**: Gr.

NICK-name; "Teut. nicht; non; vel nibili, nibil, nil; i. e. nomen nibili, vile, illaudatum: Skinn." a term of reproach.

* **NICK of time**; Νευω, Νευσαζων, nuo, niveo, nielo; to nod, or wink; "unde *nutus*, in ipso momento, nutu, inclinatione temporis: Skinn." in the twinkling of an eye, in the very instant of time:—or rather, *nick of time*, may be derived, as in the former art. from an *ick*, i. e. *ic-tus*; à θηξ, *ictus*, tactus; à Φεγγω, *tango*; to touch; meaning at the very instant the clock struck: vel ab Εικα, præterito verbi Ιημι, mitto; unde Ιακω, *jacio*; unde *ico*, *icor*, *ictus*; *stricken*, or *struck*: see **HIT**: Gr.:—Ray, in his preface, says, "*nick of time*, and *notch*, are synonymous; for to *nick* a thing seems to be no more than to hit just the *notch*, or *mark*; scopum petere:"—if so, it must be referred to the Sax. Alph. under the art. **NOTCH**.

NICO-DEMUS, "Νικωδημος, *Nicodemus*, victor populi: R. Νικαν, vinco; and Δημος, *populus*: Nug."—*vanquisher of the people*.

NICO-LAS, "Νικολαος, *Nicolas*; from the same root: Nug." only by changing δημος, into λαος, *populus*.

NICTATING-*nerve*; Νευρ, Νευραζευ, *nuo, niveo, nicto, nictatio*; a winking with the eyes, snapping the eye-lids.

NIDI-FICATION, Νιδος, Νειδος, Νεοσιαι, *nidus, Neosidopoiia, nidulatio*; the building a nest.

NIGGARD, Νεγω, "nego; quia avarus omnia necessaria et sibi, et familiae suae, negat; et peccantibus omnia denegat: Skinn."

NIGHT, Νυξ, νλος, *nox, noctis*; the time of rest: Nug.—Ciel. Way, 31, would derive *night* from "n'eye-icht; a mere negation of the action of light, in not-striking-the-eye:"—but all those words are Gr.

NIGHTIN-GALE; half Gr. half Sax. or Belg.: *night*, we have seen, is Gr.; and *gale* is derived either from the "Sax. *gale*; *luscinia*; quia noctu potissimum canit, quasi gallus nocturnus: or from the Belg. *galm*; *echo*, seu *sonus*; *galmen*; *resonare*: Skinn." the nightly singer.

* **NIGHT-MARE**: the latter part of this compound has perplexed all our etymol. they can all explain it, and tell us what it signifies; that it signifies "equa, quae nobis accubat, vel potius incubat: Skinn."—that it is, "quoddam monstrum, sive demon (ut inquit Ortus, quoted by Jun.) quod incumbit cum mulieribus, et animalibus:—this *equa nocturna* is a disease, "quo laborantes, maximo pondere sibi premi videntur; non aliter quam si quis sic cecidisset, ut equus, vel potius equa, toto corpore ipsi incumberet: Minshew:"—but what distinction this gentleman could find between the weight of a horse, vel potius, the weight of a mare, would not be so easy to imagine: besides, he has left us intirely ignorant, whether it was the famous flying mare, or rather dancing mare, since she is sometimes called *epibialtes*:—in short, we may look upon it to be *na mare* at all; and that the expression is totally a piece of nonsense; therefore, instead of having been called *equa nocturna*, it ought to have been called *nocturnus maror*, badly translated into *night mare*: *maror* originates à Μαραϊνω, *marceo*: vel quod verisimilius, originem arcessit ab Hebr. מרר. *amarum*: or perhaps this famous mare may have been lineally descended in a direct pedigree from the French *coche-mare*, or *cauche-mar*; *maladie causée per des vapeurs, qui oppressent la poitrine, pendant la nuit*; if *coche* did not signify a hog, or a sow; and not a horse, or a mare:—however, among all these languages, we may at last discover, that the *night-mare* signifies no more than a nightly pain, or pressure; it being only a spasm, or convulsion, that attacks a person overfull, in the night, during sleep; and seems to be a mighty weight, oppression, or rather

obstruction in the stomach, lungs, or intestines; meaning a general cramp; and therefore the person afflicted gives a sudden spring, bound, start, or leap (hence her name *epibialtes*) to free himself from that seemingly external pressure, but really an internal spasm; and consequently, is not an outward spirit, or daemon, oppressing, but an internal convulsion, obstructing the animal operations in sleep: so very different from Adam's sleep, which

Was airy, light, from pure digestion bred,
And temp'rate vapors bland.

Par. Lost, B. V. 5.

since my having writ this, I have met with a better solution of this expression, which must be referred to the Sax. Alph.

NIGILS, or, as it is sometimes called, *nitchils*; an evident contraction of *nibilum*:—*bilum* signifies the little black of a bean, commonly called the eye: *nibilum, nihil, nil, nigil*; a very small thing; a mere nothing: see **NIL**, in the next art.

NIL, *nothing*; Vossius gives us a Gr. etym. of *nihil*, which may be traced in the following manner; *nihil*, per apocop. extremæ syllabæ factum est ab eo, quod est *nibilum*; *nibilum* vero, juxta Priscian. Varron. et Isidbr. conflatum est è *nil*, et *bilum*; *bilum* veteribus significabat idem quod *ullum*: *ullum* ab *unulum*; *unulum* ab *unum*; *unum* ab Οινον: Οινον, Æoles dicebant pro Μοον, *solum*; *alone, single, one*: so that *nihil*, or *nil*, signifies *not one*, or *no-thing*.

NILL, *unwilling*; Sax. *nillan*; *nolle*; *non-velle*; à Λω, Θελω, *volo*; unde *nolo*; seu *non-volo*; to be *unwilling*: Verstegan supposes it to be Sax.

NIM, *to steal*; Νιμω, Νιμομαι, *possideo, habeo*; unde *neman*, et *anumen*; *sublatus*; *furator*; *to take*, or *possess any thing by stealth*, or *surreptitiously*.

NIMBLE; perhaps only a contraction of *non lentè ambulo*; *no slow walker, no crawler*; i. e. *active*, and *lively*: *ambulo* is Gr.

NIN-CUM-POOP, seems to be but an abbreviation, and a coalescence of *non-com-pos*; one who is *not in his right senses*; *half a fool*; a *driveller*: Gr.

NINE; Εννεα, *novem*; the number nine.

* **NINNY**, Νανος, *nanus*; a dwarf, or fool: see **NONNY**: Gr.:—Cieland gives us a Celtic deriv. which must be referred to the Sax. Alph.

NIP, or *pinch*; "Κυζω, *rado, vellico*: Skinn." *to pull, pluck, or twitch*.

NIP, or *whiten*; Νιπω, *lavō*; *to wash*, or *bleach linen*, and make it *as white as nip*, *hanc new-bleach*.

NIPPLE; "papilla videri potest nipple dicta, quod infantes assiduè ei adhæreant, instar pinctulorum

colorum fugendo, morsicandoque hamo semper imminentium; sed fortasse, ob rationem satis apertam, rectius *nipple* derives à *nip, vellicare, comprimere*; Jun. under the art. *nibble*:—"but we have already just now seen, that both *nibble*, and *nip*, or *pinch*, are Gr.:—or perhaps *nipple* may be derived à Νηπιος, *infans*; *the infant's chief support*.

NIFID; Νιψω, Νιζω, *niteo, nitidus*; *bright, neat, new*.

NITRE, Νιτρον, *nitrum*; *a very volatile salt*.

NITS, "Κοις, ιδος, *leus, lendis*; *proprie pulvis*: Jun." from their likeness to *small dust*:—"vel si Græcus esset, deflecterem à Νοσσω, *pungo, fo-dico, vellisco*: Skinner."—but then they must not be *nits*; for *nits* are very quiet things.

NITTLE: "Σαη, *nycthe*; *profitable; commodious*; also *bandy, neat, handsome*: Ray:"—we might rather suppose it was descended from the same root with **NEAT**: Gr.

NIVEOUS, Νιφαις, *nix, nivis; nivens*; *snowy*.

NO; Μη, *ne, nec, non*; *not*.

NOBILITY; Γινωσκω, *cognosco, nosco, notus, nobilis*; *of well-known descent*.

NOCENT, "Νεκτος, *nex, necis*; vel à Κηλω, *quasi Αοκηω*; unde *noceo*; *to hurt, injure, grieve*: Voss." see **NOIANCE**: Gr.

NOCTI-VAGRANT; or more properly *vagrant*; Νυκτος-αγω, *ago, duco; valde-ago, vago; ποδην-vagans*; *wandering about in the night; night-walkers*; sons and daughters of *Belial*, as *Milton* calls them;

and when *night*
Darkens the streets, then *wander forth the sons*
Of *Belial*, flown with insolence and wine.

Par. Lost, B. I. 500.

NOCTURNAL; Νυξ, *nos, nox, Eris*; *nocturnus; nightly*.

NOCUOUS, Νεκτος, *nex, necis, noceo, nocuus*; *hurtful, grievous*.

NOD, *as when asleep*; Κνωσσω, *profunde dormio; fast asleep; to snore*.

NOD, *consent*; Νευω, *nno, annuo*; *to assent, approve*.

NODDLE, Νευω, *nno, nuto, nutans*; *to nod*.

NODDY, *a fool*; Νωθης, *sardus, bebes, stupidus; a dolt, an oaf*.

NODOUS } *New, neo, neξo, unde nodus, nodo-*
NODULE } *sus; knotty; a difficult subject;*
knotted, entangled together.

NOIANCE; "Κηλω, *per metath. Αοκηω, unde noceo*; λ in n *abeunte*; *quasi Νοκηω*: Voss." à *noceo, noxa, detrimentum; loss, injury, damage*.

NOISE; Ποιζος, *stridor; a disturbance, uproar*.

NOISOME looks as if descended from *noise*; instead of **NOIANCE**: Gr.

NOLI-ME-TANGERE, Ου θελε με θιγειν, *noli me tangere*; *touch me not; the sensitive plant*.

NOMBRIL; even *Skinner* is forced to cry out, "Fr. Gall. *nombril* mirifice corruptum à Lat. *umbilicus*:"—the Dr. would not say à Gr. Ομφαλικος, for fear of relapsing into his *Ελληνομανια*.

NOMEN-CLATOR } *Ονομα-καλεω, nomencla-*
NOMINAL } *tor; a person who at-*

tended the Roman candidates, on popular occasions, that, by whispering to them *the names* of all they met with, they might be able to accost them more familiarly: R. Ονομα, *nomen*; *a name*.

NONCE: various are the interpretations, and derivations of this word: *Junius* explains it by *de industria*: that certainly is the sense; and yet he says, *suspicio contractum ex istoc noiance, quod fuit paulo ante; atque ita for the nonce, tantundem significabit Anglis ac si dicerent, quia mihi sic libet, vel ob hoc solum, ut ei incommodum*:—it would not be worth while to make a long quotation from *Skinner*, since he talks of *owns, or owns pro lucro; and on; and one; and once; and such like geer*: let me cast in my mite, by supposing that *nonce* may be only a contraction of *nolens volens*: *I'll do it for the nonce; I'll do it in spite of his teeth; I'll do it for the very same purpose; will be, nil be*.

NON-CON-FORMIST; *a person who does not chuse to comply with the established mode, or FORM of worship*: Gr.

NONE, *not one*; Ουδενος, *nemo, nullus; nobody, not any one*.

NONES of a month; Ένεα, *novem, nonus, nona*; quod ab eo die semper ad idus, *novem dies* putentur: *the nones* in the Roman calendar, were always *nine days* before the *ides*; and the *ides* were always in the middle of the month.

NON-JUROR; Ζηω, *jus, juris, juror*; *to vouch any thing on oath; a non-juror being a person who will not take the oaths of allegiance*.

NONNY, Νανος, *nanus; pumilio; a dwarf, a fool*.

NON-PARIEL, Παρη, *juxta, par, paris; equal; negatively not be equalled*.

NON-PLUS, vulgarly pronounced *nonplused*; Μη-πολυς, *non-plus; no-more, nothing-farther, at the utmost limit*.

a NOOK; perhaps formed by joining the particle to the substantive; thus, *a nook* means *no more than a N book*; and if so, it visibly derives ab ΑΓ-κυλος, *angulus*; *quasi a-nuc-lus; an angle, a corner, a nook*.

NOOSE, "laqueus nexilis; nescio an à Lat. *nodus*; nisi malis à Belg. *noose; noxa, damnum*; et

certe fatalis iste nodus multis serio nocuit : Skinn." —the former derivation of *nodus* ought rather to be preferred ; but then it ought to be traced up to *Nōs*, *nev*, *neō*, *nexus* ; *noose* ; because Virgil has done it already, in the twelfth Æneid. 603, where speaking of the death of *Amata*, he says, *ſhe knit the fatal knot* ;

Et nodum informis lethi trabe neſcit ab altâ.

NORMAL ; Γνωμων, Γνωρισμα, Γνωριμα, *norma* ; quasi *gnorma* ; a *law*, *prescript*, *form* : vel à Νομος, quasi Νομος, *lex* ; a *law*.

NOR-ROY-king at arms seems to be a pleonasm ; for *Nor* signifies *north* ; and *roy* signifies *king* ; so that *Norroy-king* is *north-king-king* : the derivation however, is intirely Gr. ; for **NORTH**, and **ROY**, and **KING**, and **ARMS**, are all Gr. : with regard to the title itself, we have in England three officers in the herald's court, who bear the title of *king at arms* ; habent insuper, says Polydore Virgil, lib. 19, apparitores ministros quos *beraldos* appellant ; quorum præfectus *armorum rex* vocitatur ; the first is *Garther king at arms* (instituted by Hen. V.) who always attends the installation of knights of the garter, and likewise marshals the funerals of the nobility : the next in dignity is *Clarenceaux king at arms*, instituted by Edward IV. ; for he, having attained the dukedom of *Clarence*, by the death of his brother *George*, made his herald *king at arms* ; whose office is to marshal the funerals of knights and esquires, *to the south of the Trent* : the third is *Norroy*, or *north-roy*, i. e. *the north-king at arms* ; whose office is the same, only *on the north side of the Trent*.

NORTH } Clel. Voc. 173, says, " *cor*, *NORTH-ward* } *bor*, or *north*, is the etymon of *corus* : " —when Virgil, in *Geo. III.* 356, said,

Semper biems, semper spirantes frigora cauri, he undoubtedly meant the same wind, which in *Æn. V.* 126, he calls

———— *Hiberni condunt ubi fidera cori ;*

and in both places he means *a cold easterly*, or *north-easterly wind* ; so that *caurus* very properly takes its name, according to *Vossius*, à *calore* ; et *Καυρος*, est à *Καιω*, *uro* ; *to burn*, or *parch up* ; in the sense of

———— *Boreæ penetrabile frigus adurat.*

Geo. I. 93.

———— *And cold performs th' effect of fire.*

Milton.

NORTH-HUMBER-land, quasi *North-kymbro-land* : —consequently takes the same origin with **KYM-BRO Britons** : Gr.

NOSE ; " *Nosis*, *nasus* ; *naris* ; *the passages of breath* : *Lye* mentions *Νασμος* : both from *Ναω*, *fluo* ; eâ ratione quâ *Nava*, *Helych.* exponit *ἦα*, *βλυζα* ;

fluit, manat ; ut *nasum* quoque Græcè *ἦα* derivarunt ἀπο τῆ *ἦα*, *fluere* : quoniam verò *nasus* est *prominentior faciei pars*, hinc nostratibus *nasus*, vel *neusberg* est *promontorium* ; *pars aliqua terræ longius in mare excurrens, prominensque* : " —it may be so, that our ancestors might give a *promontory* that name, from *that prominent part of the face* ; but, for the reasons already given under the art. **NESS**, we need not say any more on this deriv.

NOSE-GAY ; the former part, we have just now seen, is Gr. ; as for the latter, it is so transformed, both in sight and signification, that only such a judicious critic and etymologist as *Cleland*, could have traced it to its original : in his *Celtic Voc.* p. 11, n, he says, **GAY**, applied to *nose-gay*, comes from the *Erse* tongue, in which " *geach* signifies *a bougb* : " —so that a *nose-gay*, or *nose-geach*, is a small *bougb*, or *bunch of flowers*, to be held to the *nose* : —there is likewise so curious an account of *the judge's nose-gay*, given by the same gentleman in the same annotation, as will not fail of being agreeable to all true lovers of British antiquity : " every judge," says he, " every counsellor, every sheriff, had his *wand*, *bougb*, *staff*, or *rod of office* ; and varied in its form, according to the difference of functions : the *nose-gay*, now affected by the judges, is not, as is vulgarly imagined, a mere preservative against the closeness, and ill effects of a crowded court ; it is the relick of that primitive and ancient custom of the judge's holding *the bougb*, or *sceptre of justice* in his hand ; it was formerly called *a bougbet*, or *little bougb* ; whence the French took their word *bouquet*, for a *nose-gay*."

NOSTRUM ; *Nō*, adjectione τῆ *s*, *nos* ; unde *noſter* ; *ours* : *some secret remedy known only to ourselves* ; it is *our own invention* ; a *panacea*.

NOT ; *Mn*, *ne* ; *nec* ; *non* ; *no* ; a *negative*.

NOT-ABLE } Γνωσκω, *nosco* ; Γνωστος, *notus*, *not* ;

NOTE } *tabilis*, *notandus* ; unde *nota* ; a *mark*, *sign*, *observation*.

NO-THING ; *Ουδεν*, *nihil* ; *not any thing* : see **NIL** : Gr.

NOUN, *Ονομα*, *nomen* ; *the name of any thing* : vel à *Γινωσκω*, *nosco* ; *to know* ; *the appellation by which it is known*.

NOURISH ; *Νεωλεριζω*, *innova* ; *to renew*, *re-cruit*, *cherish*.

NOVEMBER ; *Ἐνεαμηνος*, *November* ; à *novem* ; *nine* : the **ELEVENTH month** : — here again the same absurdity occurs, which we took notice of under the art. **DECEMBER** ; and therefore, *mutatis mutandis*, the same observations will suit here.

NOV-ENNIAL ; *Ἐνατασιος*, *novennatus* ; *every ninth year*.

NOW ;

NOW; "Νῦν, nunc: Upt." *the time present.*

NUBLOUS, Νεφέλα, *nebula*; a cloud; cloudy.

NUCLEUS, Μυκηροσ-φερω, *nuciferus*; nut-bearing tree; also *the kernel, or bead of a comet.*

NUDGE, Νύσσα, quasi Νύσσα, *pingo, fodico*; *vellico*; to push, shove, or shake.

NUDITY, Γυμνότης, *nuditas*; *the carnation in painting*; or *nakedness.*

NUGATORY; "omnino origine est Hebræum, ac Syrum; quibus *nugæ, marorem*; ut *nænia, plumbum*, significant: Voss." *trifles, trifling.*

NUISANCE, "Καλώ, per metath. Λοκνω, unde *noceo*; λ in π abeunte, ut sæpe sit; quasi Νεκνω, *noceo*: Voss."—tho' his former derivation is far more simple; viz. *noceo*, à *nex, necis*; and then derive *nex*, à *Næius*, quod idem ac Νεκρος, *mortuus*; *deadly, noxious, hurtful*: see **NOCENT**, and **NOIANCE**: Gr.

NUMB; perhaps contracted, transposed, and transformed from Μολυβδος, *plumbum*; *lead*; metaphorically *heavy, stupid, torpid*; also *stiff with cold.*

NUMBER, Νερω, *distribuo, numero, numerus*; to reckon, or count up any quantity of units.

NUN; a contraction perhaps of non-nupta; Ονω, *nubō, nuptus sum*; or perhaps à Νυμφη, *nympha, virgo*; an unmarried religious.

NUNCIO, Νιος, *nuntius*; Νυγκιος Siculi declinarunt: a messenger: unless we may derive it à Νερχια, *prudencia*; Νερχης, *mentem habens*; a person of prudente, and great wisdom, entrusted with the determination of the pope, or any great personage.

NUNCUPATIVE, Ονομα-κατω, *nuncupo*; ex *nomen*, et *cipio, occupo, aucupor*; to declare expressly by word of mouth; a verbal declaration: see likewise **QUOTH**: Gr.

NUPTIALS, Ονω, *nubo, nuptus sum*: vel *nubo*, à Νυμφη, *nympha*; a new-married person, a bride.

NUT, Μυκηροσ, *nucis*; *nux, nucis*; all fruit that has a hard shell.

NUTATION, Νεω, *nuo, nuto, nutatio*; a nodding, or bowing.

NUT-MEG; "ab Angl. *nut*; et Gall. *mugette*; *nux moschata, myristica*: *mugette* autem proculdubio corruptum est (is it not French?) à Lat. *moschata*: Skinn. and Lye:"—but *nux* and *moschetta* are not Lat. but evidently Gr. à Μυκηροσ-Μοσχος, vel Οσχος, ab Ολω, Οσω, *oleo, odorem spiro*; signifying *the high-scented, high-flavoured nut.*

NUZZLE: Skinner supposes it only a different dialect for *nestle*: but Lye more justly supposes it is descended from *nasus*; *nasum* "aliquo odere; à Belg. *neuselen*; *nasu* sive nostro tacite

scrutari: à *neuse*; *nasus*:"—he then refers us to *nose*; but tho' he mentions a Gr. deriv. of that word, yet he prefers the Sax. and Belg.

NYAS-hawk; though, as we have already seen under the art. **NIAS**, there seems a great affinity between *Nioscia, nidus*, and *nias*; yet, with Skinner, propendet animus ut credam nostrum *nyas*, non Latinæ, sed Germanicæ esse originis (for the Germans are even now very great falconers) sc. à nostro *eyas*, vel *eyes-hawk, accipiter apotrophus*; hoc à Teut. *ey*; *ovum*—(et hoc ab Ωov, *ovum*) q. d. *accipiter, qui recens ab ovo emerfit*: a hawk just excluded from the egg.

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NYTE; "Iceland. *neita*; *negare*: Lye:"—perhaps à Νειω, *nego, contendo*; to deny, by contending against an opinion.

O.

O AFF; Οπω, Οφειν, *videre*; a natural; supposed to be gifted with an insight into futurity; as if he could see more than mortal man.

OAK; Κερχαλειος, *durus, asper*; unde *quercus*; *the strongest, hardest tree* in the forest: Casaubon derives oak "ab Ακ-υλος, *glans ilicis*; ut arbor ex fructu nominaretur:"—*the acorn-bearing tree*: Belg. et Germ. *eekkel*; *the oak*.

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certe fatalis iste nodus multis serio nocuit : Skinn. —the former derivation of *nodus* ought rather to be preferred ; but then it ought to be traced up to *Nū*, *neo*, *neō*, *nexus* ; *noose* ; because Virgil has done it already, in the twelfth *Æneid*. 603, where speaking of the death of *Amata*, he says, *She knit the fatal knot* ;

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OATH "descends," says Clel. Way. 43, "from *aitb; faith:*"—then all are Gr. either from Παν-ω, *fid-o; fid-es; faith, aitb, oaitb: vel*

ab

ab *Αἰω*, *aiō*, *dico*; unde *aith*, *faith*; whatever is affirmed upon our word.

OATS; "Sax. *aten*; hoc forte à verbo *etan*, *edere*; ubique enim *avena equis*, alicubi etiam *hominibus*, *esca* est: Skinn."—should this be right, let me only ask the Dr. if *esca* is not derived ab *edo*, *esus*? and then, if *edo* is not derived ab *Edw*?

OB:—We have many words in our language beginning with this preposition *ob*; which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

OB-EDIENCE, *Αυδη*, *vox*, *sonus*; *Ἐπαυω*, *audio*, *obaudio*, *obedio*, *obedientia*: to listen to; attend, observe, submit.

OBELISC; "Ὀβελισκος, *obeliscus*; a stone cut in the form of a pyramid: R. *Ὀβελος*, *veru*; a spit: Nug."—it is a pity the Dr. could not give us a better definition of an *obelisc*, than that it was a stone cut in the form of a pyramid; whereas it was no more like a pyramid, than a spit is like a triangle: but Hederic might have misled him, for he has defined *Ὀβελισκος* by *lapis pyramidis gracilescantis formam habens*; it would have been better if he had said *lapis obeli*, *virgule*, vel *sagittæ formam habens*: *sagitta enim Græce Ὀβελος dicitur*: the *obelisc* being a magnificent piece of marble, of one intire stone, cut in an oblong form, and ending with a very obtuse angle a-top: none of which articles can be ascribed to a pyramid:—in short, the *obelisc* is supposed to have been consecrated to the sun, and by its shape to have represented one of his rays: now no philosopher would ever have thought of representing a ray of the sun by a pyramid.

OB-ESITY; *Edw*, *edo*, *edi*, *esum*, *esus*; *obesitas*; fat, gross, glutinous.

OB-JECT, *subst.* } *ἵω*, *ἵμι*, *mitto*, *jacio*, *objicio*,

OB-JECT, *verb.* } *objectus*: a placing between, interposition, opposition, contradiction.

OB-IT, *ἔω*, *ἵμι*, *mitto*, *eo*; *obeo*, *obitus*; death, an end, exit.

OB-JURGATION, *Ζῆν*, *jus*, *juris*; *jurgo*, *objurgatio*; a chiding, rebuking, reproofing.

OB-LATE, *Πλάτυς*, *latus*, *spatiosus*; breadth, longitudinally.

OB-LATION, *Φερω*, *fero*, *tuli*, *latum*; *oblatio*; an offering.

OB-LIQUE, *Λιξ*, *liquus*, *liquis*; antiq. i. e. *transversus*, *obliquus*; awry, askant, atwart: Vossius, de Permut. lit. says, forte putes coaluisse verbum *obliquus* ex *Ὀπλάγιος*, *transversus*.

OB-LIVION, *Λαθάνω*, *Ληθισκω*, *Ληθω*, *lateo*, *latito*, *livisco*, antiq. *obliviscor*, *oblivio*; forgetfulness; pardon, remission, forgiveness.

OBOLE; "Ὀβολος, *obolus*; a small piece of money: Nug."—but not the current coin of this kingdom, Dr.

OB-SCENE; *Σκία*, *umbra*, *scena*; quasi *scena*; a screen, or covering to bide, or conceal any thing; quasi *ob-screen*; or, as Milton says, devise

What best may for the present serve to bide
The parts of each from other, that seem most
To shame obnoxious.

Par. Lost. B. IX. 1091.

there is another deriv. of the word *obscene*, which the Latins seem to have adopted, by their always writing it with an *Œ*, thus *obscœnus*, à *Κοινος*, *profanus*, *immundus*, *impurus*; *unchaste*, *indelicate*.

OB-SCURE, *Σκοτιζω*, *Σκωδια*, *tenebræ*; *obscuratio*, *obscuritas*: vel à *Σκιερων*, *umbrosus*, *opacus*: R. *Σκία*, *umbra*; a shadow, darkness, duskiness.

OB-SEQUIES } *Ἐπομαι*, quasi *equomai*, se-
OB-SEQUIOUS } *quor*, *obsequor*, *obsequium*, *obsequiosus*: to follow a corpse to burial; to perform the funeral rites: as also to follow a person's humor; to be ready, and subservient on all occasions.

OB-SERVANCE } we make a distinction in
OB-SERVATION } our language, between these two words; *observance* relates to duty in keeping the laws, and paying a due regard to the injunctions of our superiors; and *observation* relates only to matters of curiosity; in forming a judgment on whatever we hear, or see: nay, the mariners have affixed another idea to it; as when they say, we have made a fine *observation to day*; i. e. taken a just examination of the sun's meridian altitude, or well observed his place in the heavens:—these distinctions however are all ideal; for the derivation, the root, the etymology is the same: see *SERVE*: Gr.

OB-SESSION, *Ἐζομαι*, *sedeo*; *obsessio*; to block up, besiege.

OB-SOLETE } "*soleo simplex esse puto ab*
OBS-OLETE } *Ὀλος*, quia in quo toti sumus, id facere dicimur *solere*: Voss." to grow out of use:—vel ab *Ὀλλυμι*, *Ὀλω*, *perdo*, *interimo*; to lose, destroy, die: *ob* is neg.: *obs* aug.

OB-STACLE, *Ἰσχυμι*, *Ἰλω*, *Ἰλω*, *Ἰλο*, *obsto*, *obstaculum*; an impediment, hindrance, obstruction.

OB-STETRICATION: *Ἰσχυμι*, *Ἰλω*, *Ἰλω*, *obsto*, *obstetrix*, quod *obstet*, i. e. *adstet* *puerpera*; a mid-wife; because she assists the good woman in labor.

OB-STINACY } either from *Ἰσχυμι*, *Ἰλω*, *Ἰλω*,
OBS-TINACY } *obsto*, *obstino*, *obstinatio*; "*Ἰποκαταστατος*, *perstivive stubbornness*: or else à *Τεινω*, *τεινω*, *τεινω*, *teneo*; *tenacious*, *pertinacious* in opinion: the former seems the more preferable, because the Latins wrote *obstinatus*, not *obstinatus*.

OB-STREPEROUS,

OB-STREPEROUS, Σηροφος, quasi Σηροφειρος, *freritus; any loud noise, or vociferation.*

OB-TUSE, Τυπλω, *tudo, tundo, obtusus; blunted, bruised, beaten.*

OB-UIOUS, Οια, *via; a way, road, or path: ob is aug.*

OC-CASION, Καλω, *deorsum, cado, occasio; opportunity, season, time.*

OC-CIDENTAL, from the same root; meaning *the setting of the sun, in the western parts of the world.*

OC-CIPUT, Κεφαλη, *caput, occiput; the hinder part of the head.*

OC-CULAR, Οκκος, *oculus; the eye:—it is observable, that the Greeks said Οκκος, with two κκ: and the Latins oculus, with only one c.*

OC-CULT, Καλυπλω, *occulto; to hide, cover: Litt. and Ainsw. derive occulto ab occulo; and occulo ex ob, et colo; i. e. colendo, sive arando, obtegere.*

OC-CUPY, Καπιω, *capio, occupo, occupatio; to seize, take possession; also business, and employment.*

OCEAN, Ωκεανος, *oceanus: Nug.*—the main sea; the vast capacious reservoir of waters, called the ocean; which seems to have taken its denomination à Κυανειος, *ceruleus, glaucus; sky-color: Clel. Way. 9, derives "ocean from ean-kean; the head, or chief collection of waters:"—but surely ean is but a barbarous French perversion of 'T-δωρ, υδατος, undus, unda; water: and kean, ken, ben, beff, hoff, coff, coph, cepb, or rather kep b, are all undoubtedly derived à Κεφ-αλη, caput; the head, or chief.*

OCHRE; Casaubon writes it *oker*, and yet derives it ab Οχρα, which should have been printed Ωχρα: *coloris quoddam genus, à pallore denominatum; a red earth, of a dark gloomy color.*

OCTA-GON, Οκταγωνος, *octagonus, οκτο angulis habens: a mathematical figure, having eight angles: R. Οκλω, οκτο, eight; et Γωνια, angulus, an angle.*

OCTA-HEDRON, Οκτα-εδρα, *octo-hedra; a solid figure in geometry, consisting of eight-sides; and is one of those five, called the Platonic, or regular bodies: R. Οκλω, οκτο; et Εδρα, planities.*

OCTAVE, Ογδοος, *octavus; the eighth; in music it signifies the eighth from any particular note, counting that note as one, either ascending, or descending.*

OCTOBER, Οκτωμηνος, the **TENTH** month:—here again the same absurdity occurs, which we took notice of, under the art. **DECEMBER**; and therefore, *mutatis mutandis*, the same observations will suit here.

ODE, Ωδη, *ode; a song.*

ODIOUS, Οδω, *inult. Οδυσσω, irascor, odi; to be angry with, to hate; to gain the ill will, or disf-*

esteem of any one: we may be the more certain of this derivation, since it is the very same which is given by Homer in the Nineteenth Odyssey, T. 407, where he makes Autolycus, the grandfather of Ulysses (who happened to be present at his birth) name the child, and give this reason for calling him Ulysses,

Πολλοισιν γαρ εγωγε Οδυσσαμενος τοδ' ἱνατω
Ανδρασιν, ηδε γυναιξιν, ανα χθονα πελυβοισραν
Τωδ' Οδυσειος ονομ' εσω επανυμον:—

Since I came here *disgusted* at the race
Of many nations on the fruitful earth,
Ulysses be the name I give:—
the affinity is totally lost, and must be lost, in our language.

ODOR, Οδμη, *odor; Οζω, odor, odoriferus; perfume;*

— now gentle gales,
Fanning their *odoriferous* wings, disperse
Native perfumes, and whisper whence they stole
Those balmy spoils:—

Par. Loft, B. IV. 156.

OECO-NOMY, Οικονομια, *oeconomia; the government and management of a house; or the disposal of any thing (frugally): R. Οικος; a house; and Νομος, lex, modus, norma: Nug.*

OECUMENICAL: Clel. Way. 113, n; and Voc. 37, very judiciously observes, that "the Greeks of Constantinople, to whom the Christian religion descended from the Christians, Britons, and Gauls, who composed the flower and strength of Constantine's army, pressed this word, as they did many purely Celtic ones, into the service of the church, and tortured it into that barbarism of Οικουμενικος, because, N. B. because they respected *the whole habitable globe!*"—well might this gentleman scout such a derivation: but even now he has not been able to shake off the Gr.; for he supposes, that "*oecumenical* is only a bad translation of *ex-commons*, or *law-meetings:*"—it is true, the *common councils* were *gemots, meetings, or assemblies*; but then they were meetings of the *commons*; and consequently derived à Κοινος, Κοινωνος, *communis; common, general assemblies of the people.*

OESO-PHAGUS, Οισοφαγος, *oesophagus, stomachus, gula; the gullet, descending from the throat to the left orifice of the stomach.*

OESTRON, Οιστρος, *oestrus, tabanus, asilus; musca quaedam æstate boves infestans, atque exagitans: a gad-fly; already mentioned, under the art. BRIEZE: Gr.*

— cui nomen asilo
Romanum est, *oestron* Graii vertere vocantes.
Geo. III. 147.

OF, Απο, *ab; Belg. af; Sax. of; abs; ex, extra; part of; moreover.*

OFER-

OFER-gewrit; "an overwriting, a superscription: Verft."—but both Gr.

OFER-mode; "pryd, or insolencie: Verft."—but both OVER, and MOOD, are Gr.

OFER-scaedewud, "over-shadowed: Verft."—but both Gr.

OFFALS, Οππα, Æol. pro Ομπη, Hesych. or rather, perhaps, Ομπη, *fructus cereales*, quibus vitam sustentamus; *any eatables; pieces of meat; fragments of victuals; broken scraps.*

OFFENCE, Φενω, *occido; fendo; offensio; offensing, displeasing.*

OF-FER, Φερω, *fero, offero; to present an oblation.*

OF-FICE, Φυω, *fit, facio, officium; business, duty, function:* or else ab Επω, *operor, opus, opificina, officina:* Cleland, Voc. 156, derives *office* from *boff*, or *coff*:—but *coff* undoubtedly derives à Κεφ-αλη, *caput; the head.*

OF-FRUNG; "an offering, oblation: Verft."—see OF-FER: Gr.

OF-SLEAD; "slaine, killed: Verft."—but SLAY is Gr.

OGLE; Οκκος, *oculus; the eye.*

OGRESSES: this word appeared so truly Gothic, that no wonder Dr. Skinner was charmed with its ruggedness; and could derive it from the "Fr. Gall. *ogresses; pilæ bellicæ; bullets;* from the Sax. *oza, terror;*" and then add, "*semper colore nigro pinguntur; qui color tristitiam, et horrorem notat:*"—but could not see that his *ogresses*, and *oza* (quasi *οζα*) were derived ab *Οζα, coloris quoddam genus à pallore denominatum:* see OCHRE: Gr.

OH! Ω! Ο! adverbium *voeantis, et exclamantis; an exclamation!*

OIL, "Ελαιον, *oleum: Upt.*"—*ex oliva; oil of olives.*

OILET, Ιαλος, *oculus; the eye; or any hole to look through.*

OINTMENT; Εγχεω, *illino, infundo; ungo, vel unguo, unguentum; any sweet unguent, to pour into a wound, &c.*

OISTERS, "Οστρεον, Οστρεα, *ostrea; the shell fish so called: Upt.*"

OLD, "Εωλος, Εωλοιστος, Εωλοιστος, *vetus; aged, antient: Casaub. and Upt.*"

OLEAGINOUS, Ελαια, *olea, oliva; belonging to the olive.*

OL-FACTORY; Οζω, Οστω, Οδω, *oleo, ol-facio, olfactorium; sweet scented perfumes: belonging to smell:* Butler has humorously preserved this word, in his *Hudibras*, where he makes that hero tell his squire, that,

There is a Machiavelian plot,

Tho' vulgar nare *olfa* it not.

Part I. Canto I. 742.

OLIG-ARCHY, Ολιγαρχια, *oligarchia; paucorum dominatus; the government of a few: R. Ολιγο, paucus; a few; et Αρχη, principatus; sway.*

OLIO: "vox, cum re ipsa, nuper civitate donata; ab Hisp. *olla podrida;* quo nomine Hispani appellant *miscelam ex pluribus edulii;* puta ex carne ovinâ, bubulâ, gallinâ, porci pedibus, allio, et cæpis, ad quandam putrilaginem coctis, confectam: *podrida* enim Hisp. *putridum* notat: hanc autem vocem *olla*, à Lat. *olla*, seu ut antiqui scripserunt *aula*, ortam credo: Skinn."—we might rather suppose with Litt. and Ainsw. that *olla* was derived ab *oleo*; unde *olus*, pl. *olera*, quod in *olla* coquitur:—consequently Gr. ab *Αλω*, extrito δ, *alo*; antiq. *alo*, vel *oleo*; *creasco; to grow:* here signifying all sorts of *pot-berbs*, and *eatables*, reduced to a *butch-pot.*

OLITORY; Αλω, extrito δ, *alo, augeo, cresco;* ab *alo, oleo, olus, olitorius; any garden herbs, growing in a kitchen-ground.*

OLIVE; Ελαια, *olea; Ελαια, oliva, inserto digamma: the olive tree, and fruit.*

OLLET, "fewel; q. d. *ellet;* à Sax. *ælan, onælan; accendere: Dan. eld; ignis: Ray:*"—the only point now is to determine, whether *ælan* is not derived ab *Ηλιος, sol; the sun*, that great origin, and fountain of fire.

OLYMPIAD, Ολυμπιας, Ολυμπια, *Olympus; a hill between Thessaly and Macedon; also a city, near which the Olympic games were celebrated:*—Clel. Voc. 161, n; and 211, says, that "*ol-imp* is manifestly *the hill of the spirits;* for *ol, el, il, ol*, and *ul* (the vowel being indifferent) is the root of *cell, coll, collis, culmen, celsus, excelsus, excellens*, in the sense of *mountain, eminence, hill, or height:*"—but even then it would be Gr. as we have seen in HILL; and IMP likewise may be Gr.

OMELET, "Ωο-μελι, *oemelina; taken from Ωον, ovum; and μελι, mel: Nug.*"—*a mixture of eggs, and honey:* as for the Dr's. *honey*, it is of his own introducing; perhaps according to his own palate: at least Skinner has given us no such mixture; but says, "*crederem sic dictum omelet, quasi ovuletum, vel ovulatum; friffura ab ovis:*"—*a froize of eggs, without any honey:*—but yet it is Gr. as above.

OMEN, Οιωτος, *avis, augurium, omen, ominifus; a token of good or bad luck, gathered from birds: see SINISTER: Gr.*

OMITT, Μειναι, *mitto; omiffio: to pass by, neglect, or contemp.*

OMNI-FARIOUS, Μορος, quasi Ομοσ-μεν, *omnifer; bearing all things.*

ON; ON; "Ανα, pro Ανασθη, *surge: est enim Ανα istud hortatorium, vel exhortatorium Homero perfamiliar:*

perfamiliare: Casaub. and Jun."—alludit quidem; sed certe *on, on, on*, ellepticus loquendi modus est, quales sexcenti in omnibus linguis reperiri possunt:—he should have said, before the time of Homer, or even before that of the Greeks.

ON-AGER, *ὄναγρος, onager*; *asinus ferus*; a wild-*ass*; perhaps *the zebra*: R. *ὄνος, asinus*; *an ass*; and *ἄγρος, ager*; *wild*.

ONCE } *ὄνιος, ὄιον, solus*; vel ab *εἷς, μῆα, ἕν, ONE* } *unus, a, um*; *one, unity*; *at one time*; *formerly*.

ONERARY, *ὄνος, asinus*; quod *animal oneribus ferendis natum sit*; hinc *onerofus*; *loaded*, *oppressed with any heavy weight*.

ONESIMUS, "*ὄνησιμος, Onesimus*; one of the disciples of St. Paul: R. *ὄνημι, juvo*; et *ὄνησις, utility, advantage*: Nug."

ON-GAN; *began*: Verft. Sax.—but *began* is Gr.

ONION, *ἕν, ὄιον, unus, unio*; a *bulbous root*, or *scallion*: unde "*unio*; quod *in conchis nulli duo reperiantur indiscreti*; i. e. *similes*; a *pearl*, called *an union*; because, *tho' many are found in one shell, yet not any one of them is like another*:"—whatever foundation Litt. and Ainsworth might have had for such a definition; yet when we speak of the garden *onion*, it may be better to take the derivation of Hesych. who explains *ὄνια*, by *τὰ Πρασινά, porrones*.

ONKNEW, "*discovered, discerned*: Verft."—but *KNOW*, is Gr.

ON-SET, or *attack*; both Skinner, and Lye, suppose this word is derived à Sax. *onsettung*; and that it is compounded of *on*, and *set*;—but *set* is undoubtedly Gr.

ON-TYNED, "*unclosed, unloosed*: Verft."—it seems to be only a various dialect for *untwined*; i. e. *untwisted, untied, unloosed*: and if so, it would be Gr.

ON-WARD, *ἀνα-τρέπω, aduerto*; *to-ward*.

ONYX, *ὄνυξ, onyx*; *gemma quædam*; a *jewel*, *so called*.

OONS, a contraction of WOUNDS: consequently Gr.

OOZE: from the Gothic appearance of this word, it is no wonder that the etymol. have been perplexed about it: Skinner supposes it to be derived à Sax. *ost, squamma, cortex quercus*, quo ad densanda coria utuntur coriarii; *tanner's owse, owse*: doct. Th. Hensh. videtur corruptum à Fr. Gall. *eaux*; *aque, sc. coriariorum*:"—but perhaps no Frenchman would admit of such a deriv.; for *eaux*, which is but the plural of *eau*, never yet signified either *mud, slime*, or even *tanner's owse*. Lye says, "à Sax. *pær, humor*; ab Iceland.

vos, idem signante; huc referendum *oozy ground, solum uliginosum*:"—now, had this gentleman but recollected this passage, when he arrived at the art. *want*, he probably would have corrected it, according to what he there asserts; viz. "*ab ἄσις est wafe, limus*:"—this *wafe* is undoubtedly the same with the Sax. *pær*, and gave origin to *ooze*, as both of them are derived ab *ἄσις*, signifying any *marshy, muddy, fenny place*.

OPAKE, *ὀπίσις, vel ὀπίσις, ops, terra*; nam *umbra et frigoris captandi causa in subterraneos se specus abdabant*: If. Vossius derives *opacus* à *Παχυς*, vel potius ab *ἄπιος, crassus, altus*:—but *darkness* perhaps is a sense that *Παχυς*, and *ἄπιος*, never yet bore: besides, *opacity, or darkness*, is totally a different idea from *crassitude, and density*; as different as *the substance itself from the shadow*.

OPAL; *ὀψ, ὀπος, quasi ὀπαλος, oculus*; quod *oculorum aciem, et nitorem conservet*: a *precious stone, shining like fire*; and said *to preserve the sight*.

OPE-land; "*ground plowed up every year, that is always light, and open*: Ray:"—consequently Gr. as in the following art.

OPEN; "*ὀίγω, ἀνοίγω, aperio*: Upt."—or, by transposition, it may be derived à *Φαίνω, quasi ὀφαίνω, pando*; *to display abroad, open wide*.

OPÉRATION, *ἔπω, operor, opus, operosus*; *work, labor, employment*; *toilsome, and laborious*.

OPHIR, *ὀφίρα, Opbir*; a *country so called*.

OPHIUCHUS, *ὀφιοχός, Ophiuchus*; *angui-tenens, fideris nomen*; *the serpent bearer*; a *constellation so called*.

OPHTHALMIC, *ὀφθαλμός, ophthalmicus*; *oculus*; *belonging to the eye*.

OPIATE, *ὀπίον, opium*; *the juice of poppy*.

OPI-FICER; *ἔπω, operor, opifex*; a *workman, an artist*.

OPINION, *ὀίομαι, ὀφίμαι, et ὀφίω, opinor, opinio*; *to think, to judge, suppose, or fancy*: vel à *Πίνω, moneo*.

OPI-PAROUS, *ὀπίσις, vel ὀπίσις, ops, opis, terra*; unde *opes, opum*; et *Περω, paro*; *to acquire riches*; also *delicate, costly, luxurious*.

OPIUM, "*ὀπίον, opium*; *the juice of poppy*: R. *ὀπος, succus*: Nug."

OPLE, *opulus*; *witch-hazel*; a *shrub so called*.

OPO-BALSAMUM, *ὀποβάλσαμον, opobalsamum*; *succus, seu liquor, qui ex balsamo manat*: *the juice of the balm of Gilead*.

OP-PIGNERATE, *Πηγνυμι, pangō*; vel *Πυξ, Πυγμα, pugno*; unde *oppignero*; *to pawn, to gage, to pledge*.

OP-PILATE, *Πίλω, pilo*; *to drive close*; *oppilatus*; *an entrance stopp'd up*.

OP-PONENT, *ὀπω, pono*; ut à *Δω, dono*; *opono*; *to withstand an antagonist*.

OP-PORTUNITY, *ᾠρσλω, porto, portus, unde opportunus; quasi ob portum, portui propinquus; quod navigantibus maxime utiles optatique sunt portus: a commodious, convenient, and seasonable harbour.*

OPTICS, “*Ὀπτικός, visorius; R. Ὀπτομαι, video: Νυξ.*”—*whatever relates to sight, or the doctrine of vision.*

OPTION, “*Ὀπῶ, Ὀπτομαι, opto; to see; to consider; because choice requires consideration: Nug.*”

OPULENT, *Ουπις, vel Ωπις, ops: “vel dictæ opes ab ope, quæ est terra; unde effodiuntur opes: Voss.”—wealth, riches, power.*

OR, *either; Ουδῆ, Ουδ’; hinc aud; vel conversa media d in tenuem t, aut; N-either this, NOR that.*

ORA-CLE, *Χρᾶω, oraculum edo; to declare an oracle; and Κλαω, claudio; which before was shut up, kept secret.*

ORAL; *Ὀσσα, vox; os, oris; the mouth, voice, utterance.*

ORATION } *Ῥῆω, hoc est Ερῶ, dico; unde*

ORATOR } *Ῥητωρ, orator, oratio; an oration, or public speech: hinc oro; to pray, beg, plead; and from hence comes the expression in our old law books, of your daily orator, for your daily, or constant petitioner; or, as we now say, your petitioner shall ever pray:—Vossius quotes Nunnesius for deriving oro, ab Αρω, vel Αρωμαι, precor; quod ab Αρα, preces; Αρηνηεις, oratores; unde Αροος, vel Αροιζεν, sermocinari; to talk, converse, discourse, barangue.*

ORB, *Κυρῶς, curvus; Βοος-υρα, bura; a plow-tail, or rather bull’s-tail; à bura by transposition is urbs, urvus, curvus, orbis; nam urbare, et orbare est circulo urbem circumscribere; to draw a circle with a plow, where a city, or house should be built.*

ORCHARD, “*Ὀρχαῖος, Ὀρχος, hortus; a garden, or fruit ground: Casaub. and Upt.*”—or, perhaps *orchard* may be derived à *Χορῶς, cohorts; ut significet Συγχορῶς, conscripta, hortum, eodem septo comprehensa; trees growing in the same enclosure; hedged, or walled in.*

ORCHESTRA, *Ὀρχηστρα, orchestra; pars theatri, in quâ chorus saltabat; that part of the theatre, where antiently the chorus danced: R. Ὀρχεω, moveo, saltare facio; to move, to dance.*

ORCUS, *Ὀρκος, jusjurandum; an oath: Orcus, quatenus est locus, ab Ὀρκος juramentum commode duci potest, utpote per cujus paludem dii jurent: vel juramenti deus, quatenus est persona; the infernal seat, or lake, which the gods solemnly invoked:—Vossius is of opinion it ought rather to be derived “ab Ὀρχος, fossa, in quâ conduntur mortui; the grave: ipsum vero Ὀρχος dicitur, quasi Ὀρϋχος,*

*ab Ὀρϋσω, fodio; to dig a hole:”—there is only one objection to this deriv. which is, that the common orthogr. contradicts it: for the Latins always write it *orcus*, not *orbis*.*

ORD: Junius and Lye suppose, that when *ord* signifies *initium*, it is derived à Sax. à Cimbr.—but if *initium* signifies *exordium*, and *ord* signifies *initium*, then we have already seen, under the art. **EXORDIUM**, that the root of this word is Gr. as likewise in the following art.

ORDAIN } *Ὀρθος, rebus, in rectum tendens, di-*

ORDER } *rigo, bene rem gerere: vel ab Ὀρμαι, orior, excitor: “vel ab inusit. Ὀρδω, unde Ὀρδῆμα, lana carpta, et operi parata: sane ordiri proprie vox est textorum, cum texere incipiunt; unde ordiri, sive exordiri, et detexere, sive pertexere, opponuntur: Voss.” ordino; to create, or commission: ordinalis; laid, or placed in order; Ὀρῶ δα, ordo.*

OR-DEAL: when Verstegan, 63, informed us, that “the Saxons, or Germans, had among them fower sortes of *ordeal*, which some in Latin have termed *ordalium*;” he little imagined he was writing Gr.; but so far from this, that he looks upon it to be pure Sax.; for, he says, “*or* is heer vnderstood for *due*, or *right*; and *deal*, for *part*; as yet wee vse it; so as *ordeal* is asmuch to say as *due-part*, or *dome*, or *iudgement*.”—now we might properly ask, how *or* came in Sax. to signify *due*, or *right*, if it had not originated ab *Ὀρ-δως, rebus*; whatever is *right*, *just*, and *true*; as all *iudgement* ought to be?—and *deal*, or *part*, we have already seen is Gr. under the art. **DEAL**, or *distribute*.

ORDURE; “*Gall. ordure; Ital. lordexza, fortasse sunt ab Ἀρδα, quod Hesych. exponit μολυσμος, inquinamentum: Jun.*”—“*ord; sordidas, à sordes: Skinn.*” (à *Σαιρω, vel Σαρῶ, verro*) “*Ital. lordexza, indubie fuit ab Iceland. lorr; stercus: Lye:*” *muck, dirt, dung, filth; sweepings.*

ORE; either from *Ὀρος, mons*; because dug out of the hills: or else from *Ὀρυγμα, fodina; ab Ὀρῖσω, fodio; to dig; the lump of coarse, unparified substance, which is first dug out of the mine:—after Junius has mentioned this derivation, which is undoubtedly the true one, it is remarkable that he adds, “nam Angl. oar (as he writes it, instead of ore) et Belg. oor, videri possunt ortum traxisse ex Ὀρεν, cum curâ custodire; quod ejusmodi fodinas, propensiore semper curâ, sepiant mortales:”—true; but this is only a secondary cause; for they must first of all be *fodinae, mines*, before they can be *kept*, or *guarded*.*

ORE-wood; “*quædam algæ species, quæ Cornubiæ agros mirificè sæcundat; sic dista,*” says Ray; “*quod ut aurum incolas locuplet, et auro emi meretur:”—this is but a very poor*

conceit, tho' even then it would be Gr.—but since this *ore-wood* is a species of *alga*, or *sea-weed*, it seems more naturally to be derived from the same root with *SHORE*; i. e. *shore-wood*, *shore-weed*, or *sea-weed*, cast on the *shore*: consequently Gr.

OREADES, Ορειάδες, *Oreades*; the nymphs of the mountains, in *Diana's* train: R. Ορος, *mons*; a mountain.

ORGAN, “Οργανον, an instrument: Nug.”

ORGIA, Οργια, *orgia*; propriè *sacra Bacchi*: *Bacchanalian revels*, held on the tops of mountains; στο τῶν Οργῶν.

ORICHALCUM, Ορειχάλκος, ab Ορος, *mons*; et Χαλκος, *æs*; a kind of mountain brass; or copper ore; a metal of great value; commonly written *aurichalcum*, as if it related to gold; but etymology shews the error:—there is a passage in *Deut.* viii. 9, which seems to express this word by a circumlocution: “a land, whose stones are iron; and out of whose hills thou mayest dig brass.”

ORIENT, Οριμαί, Ορειμαί, *orior*; partes mundi orientales, ubi sol oritur; the Eastern quarter of the globe, where the sun rises.

ORIFICE, Ορσθα, quasi Ορσθα, *vox*, unde *os*, *oris*; *orificium*; ab *ore*, et *facio*, tanquam *os-factum*; to make an opening, like a mouth.

ORIGANY, Ορειγανον, *origanum*; monte gaudens; an herb.

ORIGINAL, Οριμαί, *orior*; origo, originatio; the source, beginning of any thing.

ORISONS, Ὀρίσεις, *orator*; oro, orationes; prayers, petitions.

ORK, Ορυξ, ορυγος, *orca*; a fish so called.

ORKNEY-islands, says *Clel. Voc.* 7; and 173; “are a contraction of *bor-reich-innys*; or rather *y-bor-reichin-ey*s; islands of the Northern jurisdiction:”—but here seems to be an evident barbarism of three Greek words: *bor* from Καυρος; *reich* from Αρχω, quasi Παχω, *rego*; unde *regio*; unde *regnum*: and *innys* from Αλς, Σαλος, *salum*; unde *insula*; quasi *innys-ula*; an island.

ORNAMENT, Ὀρα, *venustus*; Ὀραιον, *ornamentum*; to deck, to dress out with decorations.

ORNITHO-LOGY, Ορνιθολογος, *ornithologia*: a treatise on birds.

ORPHAN, “Ορφανος, *orphanus*: Nug.”—neither *Littleton*, *Ainsworth*, nor *Morell*, give us *orphanus*; which seems to originate ab Ορφος, *orbis*, *orbatio*, *orbitas*; privation, or being rendered destitute of parents.

ORTHO-DOX, “Ορθοδοξος, *orthodoxus*; one who has a true and just knowledge of the faith: R. Ορθος, *rectus*, *sincerus*; et Δοκω, *videor*, *censeo*; Δοξα, *sententia*, *opinio*: Nug.”

ORTHO-GONAL, Ορθογωνος, *rectangularis*; a rectangle.

ORTHO-GRAPHY, “Ορθογραφια, *orthographia*; a proper manner of writing: R. Ορθος, *rectus*; et Γραφω, *scribo*; to write; true spelling: Nug.”

OS-CILLATION, Σαω, *cico*, *oscillo*, *oscillatio*; to shake, move, or vibrate: R. Οσσα, *vox*, *os*; et Σαω, *cillo*, antiq. i. e. *cico*, *oscillum-moveo*; an image of *Bacchus* hung up in trees, in order to render their vines fruitful; that part being accounted the most prosperous, to which the image turned most frequently, when moved by the wind, or otherwise: to this rural opinion, *Virgil* alludes,

Et te, *Bacche*, vocant per carmina læta, tibi que
Oscilla ex altâ suspendunt mollia pinu:

Hinc omnis largo pubescit vinea sætu;
Complentur vallesque cavæ, saltusque profundi;
Et quocunque deus circum caput egit honestum.

Geo. II. 388.

OSCITATION; from the same root; signifying a yawning, or gaping.

OSCULATION; Οσσα, *vox*; *os*, *oris*; vel ab Ωψ, vel Οψις, *osculum*; a kiss.

OSIER, “Οισθα: Ὀπτ.”—*salix*, *vimen*; a sallow, willow;

Φραξε δε μιν ῥιπτεσαι διαμπερες Οισυινησι:

Communivit quoque ipsam cratibus undique salignis;
Then bound the sides with osier burdles round.

Odyss. E. V. 256.

OS-PRAY, Οσειον-ῥησσω, ῥαγω, quasi ῥαγω, *frango*; *offisraga*, quasi *offispraga*; ab *offibus* frangendis; a species of eagle, that breaks the bones of his prey, by dropping it from some great height.

OSSE, “to aim at, intend; *osging* comes to *bossing*; I did not osse to meddle with it; did not dare; forte ab *audeo*, *ausus*: Ray:”—consequently Gr. as in **AUDACIOUS**: Gr.

OSSI-FY, Οσειον-φωω, *ossifio*; to become bone; as the veins will ossify with age.

OST-END; “so called,” says *Verstegan*, p. 60, “from its Easterly situation:”—but, if οστ signifies *East*; then, as we have seen, it is Gr.

OS-TENSIBLE } Οφθαλμους-τενω, τενω, Ion.

OS-TENTATION } τενω, *teneo*, *ostendo*; ex ob, et *tendo*; vett. *obs-tendo*, et eliso *b*, ab *os*, et *teneo*; i. e. *teneo ob oculos*; nam veteres dicebant *ostinet*, pro *ostendit*; to shew; to hold up to publick view, to expose to the sight of all men.

OSTEO-LOGY, Οσειολογια, *osteologia*; tractus de ossibus; a treatise on the bones.

OSTIARY; “sunt qui ostium Græcam habere originem arbitrentur; sed omnino Latinum est vocabulum; sive ab *ore* dicatur, quia sit *os domûs*; sive quasi *obstium* dicatur ab *obstando*: *Voss.*”—

and yet he might here be combated with his own words; for under the art. *os, oris*, he derives that word ab *Οσσα, vox*; imo, says Isaac likewise, ab *Οψ, facies, vultus*: and, as for *obstando*, that word is so evidently Gr. that nobody can doubt it: this assertion, therefore, that *ostium* omnino Latinum est vocabulum is the more remarkable from so great an etymol.: *ostuary* then signifies *the wide opening of channels*, which form *the mouths* of great rivers; thus Virgil says,

Quaque pharetratæ vicinia Perfidis urget,
Et diversa ruens septem discurret in ora.

Geo. IV. 290.

Carthago Italiam contra, Tiberinaque longe
Ostia _____ Æn. I. 13.

OSTRACISM, *Οστρακισμος, ostracismus, relegatio per testulas*; a ten year's banishment among the Athenians, which was done by delivering a shell (*Οστρακον*) with the condemned person's name written, or enclosed in it; this custom was invented to abate the immoderate power of the nobles; and is said to have been introduced by *Clisthenes*, who, for his reward, was the first person condemned.

OSTRICH, “*Στραδοκαμηλος, struthio*; per apocopen: Upt.”—a bird so called; R. *Στραδος, passer*; vel quævis alia avis; et *Καμηλος: avicamelus*; quod colli et crurum longitudine similis sit *camelo*: a bird, which from the length of its neck, and legs, resembles a camel.

OTHER; “*Ἄλλος, alter, alius*; another: Casaub. and Upt.”

OTTER, “Sax. *otter*; Belg. and Teut. *otter*; Fr. Gall. *loutre*; Lat. *lutra*; Gr. *Ελυδης, Æol. pro Ευυδης, παρα τὸ ἐν Ἰθαλί διαχεῖν*: because it lives chiefly in the water, or near the water, or river's banks.

OVAL } “*Ὀν, Æol. Ὀνον, ovium: Nug.*”

OVARIUM } —interposito digamma; an egg; a cluster of eggs: also whatever resembles an egg.

OVATION; *Ὀῖς, ovis*, interposito digamma, quasi *οἶς, ovis*; a sheep; which in the ovation, or lesser triumph, was led before the general, and afterwards offered in sacrifice.

OVEN; “*Ἀυον, Ἀυῒον, accendere*: or from *Ἰπνος, furnus*: Upt.” a furnace.

OVER, “*Ἵπερ, super*: Casaub.”—“*nisi ex Ἀπο: Multa super Priamogitans, super Hectore multa.*”
Æn. I. 750. Upt.”

OVERT-act: “Fr. Gall. *ouvert*; Longobard. *overtio*; Lat. *aperio*: Skinn.”—consequently derived à *Φερω, pario, unde aperio*; open, manifest.

OVERTURE in music } from the foregoing
OVERTURE, or offer } root: in music signifying the piece which opens the whole performance:

in public life it signifies *conditions, proposals, an opening for accommodation.*

St. Mary OVERY: Clcl. Voc. 179, is of opinion, that “*St. Mary Over* has been disfigured from the words *St. Ferry Over*; the *ferry* being established there, before London-bridge was built:”—granting to this gentleman the supposition, that a *ferry* was established there from the remotest antiquity, still it would be Gr. as under the art. **FERRY**: but it seems more probable, that the name of this famous church was given to it, on account of its situation, it being built on the other side of the river *Thames* with respect to London; and consequently *Overy* is not a proper name, but a contraction of *over-ree*, that is, *over the river*; *St. Mary over the river*; and consequently still is Gr.: see **OVER**, and **RIVER**: Gr.

OUGHT, *must* } *Ὀφειλω, debeo, decet, incumbit*
OUGHT, *owed* } *mibi; it behooves me.*

OVI-PAROUS; *Ὀν-φερω, ovium-pario*; those creatures that bring forth eggs; in contradistinction to those that are *viviparous*.

OUMER; “*umbra*; unde forte originem habet: Ray:”—but *umbra* is Gr.

OUNCE, *the animal*; Skinner derives it “à Fr. Gall. *once, oinze*; Hisp. *onça*; Ital. *lonza*; Lat. *lynx*:”—Gr. *Λυγξ*.

OUNCE, *weight*; *Ουγγια, vel Ουγγια, uncia*; an inch in length; an ounce in weight; the twelfth part of a foot, or a pound troy:—Clcl. Voc. 167, is rather of opinion, that “*uncia* denoted only a notch, or an inch, in the steel-yard; dividing the pound into lesser weights:”—our present steel-yards are divided into so many equal pounds, all of which are distinguished by so many notches indeed, but all those notches are at equal distances, whether they be inches, more, or less: however, we are not to suppose, that by a notch, or an inch, this gentleman meant an inch; it is much more reasonable to suppose, he meant the same as an ick, in p. 83, i. e. a notch made by a blow, or a stroke:—consequently Gr. as in **HIT**: Gr.

OVRAGE; “Fr. Gall. *ouvrage*; à Lat. *operatio*: Skinn.”—à Gr. *Ἔρω, operor, opus, operatio*; a work, or performance.

OURANO-SCOPY, *Ουρανο-σκοπος, qui celum contemplatur*; a contemplator, or observer of the heavens: R. *Ουρανος, celum*; et *Σκοπος, speculator*: properly an astronomer.

OUST } “*Ὠθω, ωσω, trudo, pello*: Upt.”—to

OUT } drive away; to force any one out from his lawful possessions.

OUT-STRIP: Skinner struggles hard to derive this word from the Teut. *struetzen, spruetzen, spritzen*; *prasilire*, instar aquæ siphone projectæ; or, perhaps the simile might have been nearer,

if he had said, *to shoot-forth*, like *sprouts* in the *spring*; and consequently will take the same origin with *SPRING-forth*, and *STRIP-LING*: Gr.

OWE; ὀφείλω, *debeo*; *to be in debt*.

OWL, Ὀλολυγή, Ὀλολυξω, *ulula*; a bird, so called from its *howling*, or rather *hooting noise*: et *clamor mulierum sacrificantium*.

OWN, *acknowledge* } “ ὄνω, *sed frequentius*
OWN, *mine* } ὄνομαι, *emo, mercor*;
OWN, *possess* } *comparo mihi; meum facio*:
Cafaub.”—*to make any thing our own by confession, purchase, or possession*.

OX; Βῆς, *bos*: “Belg. *os*; Teut. *ochsz*: Skinn.”—*a castrated bull*.

OX-FORD: “the trivial circumstance of a stream *fordable* by *oxen* (and why not for *horses* too? says Clel. Voc. 72, n.) could scarce be authority sufficient to give name to so considerable a shire, city, and university;” yet he acknowledges, p. 71, that “*rhdychen* may signify a *ford* for *oxen*, or *kine*; whence *Oxenford* naturally; but surely *rbaadt-ey-ken*, the head place of studying learning, affords a much more natural and characteristic designation:”—true; but *rey*, and *reich*, seem to originate ab Ἀρχω, by transposition Παχω, *rego, rex, regnum, regio*: and *rbaadt, radi, radtings*, seem to come from Πα-βδος, *rad-ius: ken* from Γιν-ωσκω, *cognosco; to know, or ken-ow*: and *ey* may be Celtic for *school, or college*: this, however, does not account for the appellation of *Oxford*; the most probable deriv. of which has been suggested to me by a passage in Camden’s *Britannia*, p. 592, where Edward Llwyd shews, that “*wysk* is a derivative of *gwy, or wy*, signifying a *river, or water*; for there were formerly in Britain many rivers of this name (by way of eminence) which may now be distinguished in England by these shadows of it, *ex, ox, ux, oufe, esk, wysk*; but, because such as are unacquainted with etymological observations, may take this for a groundless conjecture, that it is not such will appear, because in Antonine’s *Itinerary*, we find *Ex-eter* is called *Isca* (quasi *Wyska, or Wek-eter*) from its situation *on the ex, on the river*:”—let us now apply this remark to our present art. *Oxford*, and we may perhaps be able to arrive at the true deriv. of that name, which certainly could have no connexion with the idea of its being a place where the river *Isis* was *fordable* for *oxen, horses*, or any such *cattle*; but that the first syllable *Ox* is only another dialect for *ex, ux, oufe, wys, wysk, wy, or gwy*; all which words in the ancient British tongue, signified a *river, or water*: and from hence we find many rivers bearing this syllable in their composition, as *Oxus, Ocbus, Axes, Oaxes, Araxes* of *Bactriana*; and from

hence likewise we find in *Virgil*,

Rapidum Cretæ venimus Oaxen. Ecl. I. 66. and *Ox-ford* signifies only that *the river* (*Isis*) was thereabouts first of all, antiently, *fordable*: so that *Oxford* at last is Gr. and a wonderfully strange deviation from ὕδωρ, *aqua; water, or river*; the first syllable of which Gr. word, ὕ, the antient Britons converted first into *fu, or wu*, then into *wy, gwy, wys, wysk, isca, oufca, ofca, ofcafard, Oxford*: as for *ford*, it is evidently Gr. à Φορ-ω, *porto, quasi forto, or fordo; to carry, or ford over*.

OX-GANG, or *oskin*; “à *bos*; et *gang*; *itio*: here used to signify, quantum terræ ab uno bove arari potest: Skinn.”—as much land as *an ox could plow*; i. e. *go over in a day*: but *ox*, and *go*, or *GANG*, are Gr.

OXTER; “perhaps ab *axilla; the arm-pit*: Ray:”—perhaps from the Gr.: see *AXILLARY*: Gr.

OXY-MEL, “Ὀξύμηλι: a drink made of *honey, water, and vinegar*: R. Μελί, *sos, honey*: Nug.”—the Dr. has dashed it with a little *water*; and perhaps his receipt may be a good one.

OYER } unfortunate, unlucky words! so full
OYES } of law terms as *Minshew* and *Skinner*
OYEZ } are, one would have expected full satisfaction in the etymology of these words; but instead of that, altum silentium in the one, and very little satisfaction from the other; the Dr. indeed explains the first of these words by “Fr. Gall. *commission d’ouir et terminer*; verbatim *mandatum audiendi et terminandi*: and the two last by Fr. Gall. *oyez; audite*; cui optimè respondet Attica illa præconum *Αυσε, Σιγα*:”—and that is all:—to hear an ignorant officer, in our public courts of justice, bawl out three times to his ignorant countrymen, *o yes! o yes! o yes!* what must he himself, and many of his auditors understand by that vociferation? two or three gentlemen of the coif might perhaps know what he meant by it; that it was a barbarism of the Fr. Gall. word *OYEZ*, which is but another barbarism of the Gr. word *αυ-οτε-ατε! αυ-οτε-ατε! audite! audite! bear ye! bear ye! cease all noise! make no farther disturbance in the court; but now attend to the judge, and the trial*: R. *Αυε, Ουε, auris; the ear*; unde *audio*:—Clel. Way. 28, does not admit of this deriv.: for, he says, “it does not come from the Norman-French *oyez, bear*; but signifies, this is the time appointed for *justice*; *oy, or ey now is*; i. e. *now is justice*:”—but even then it would be Gr.; for *oy, ey, and l’ey*, law, or justice, comes from *Δι-γω, dico, jus dicere*: and *is* is Gr. likewise: let me only observe, that the general interpretation of the law dictionaries is in favor of the former opinion.

P. PABULUM;

P.

PABULUM; βοσκη, *pasco, pavi; pabulum; food, pasturage; or any kind of nourishment, both of animate, and inanimate things.*

PACATION; Πηγυμι, unde Dor. Παγω, *pango, paco; pax, pacis, pacatus: hinc Παγεις. ορκος, jœcus, juramento sancitum, et pactum; to covenant, bargain, agree; come to terms of accommodation; also to make peace, reconciliation, and atonement: to be pacified, and appeased, by compact.*

PACE, Φαινω, φακω, quasi Φαντω, *pando, panti; passus; quia fit pedibus passis; a step made by expanding, or distending the feet.*

PACK

PACK of cards

PACK-close

PACK-cloth

PACK-horse

PACK of bounds

PACK-off

PACK-saddle

PACK-thread

PACK-up

PACKER

PACKET

PACKING

PACKING-needle

“Teut. packen; abire, discedere, facessere: Skinn.” to depart, to get every thing in readiness to be gone; and consequently they all seem to originate à Παχυς, crassus, spissus, densus; when every thing is packed close, and crowded thick: there are two other etym. in Jun. viz. à Πακλος, vel Πακλος, compactus, compressus; as when we say close-packed: or else à Φακελος, fascis, fasciculus; any thing tied up in a bundle; also any number of things collected together.

PAD, tread down: Πατω, *calco; Πατος, via trita; a trodden path.*

PADDLE, Παλασσω, *quatio, concutio; to beat, or strike with oars.*

PADDOCK, a different dialect of *parruck*, or small **PARK**: Gr.

PAD-LOCK; half Latin, half Greek; *sera-pendula; a banging-lock.*

PAD-NAG: whether we understand *pad* in the sense of *path*, meaning *a roaded horse*; or in the sense of *saddle*; it is Gr.: and **NAG**, we have seen, is Gr. likewise.

PÆAN, Παιαν, *hymnus, in laudem Apollinis et Dianæ; vel qui præclaro cuidam viro canebatur; a triumphal song:—Ainsworth gives us the three following deriv. απο τῆ Παιειν τῆς αιμας: vel forte simplicius απο τῆ Παιειν, sanare; for this he quotes Eustathius: vel απο τῆ Επαιειν, laudare; ex Επι, et Αιως, laus, collaudatio: and yet perhaps Hederic has given the more proper one, viz. à Παιων, Apollo; nempe à Πωω, ferio, percussio; eò quòd Apollo Pythonem, sagittis percussit.*

PÆD-AGOGUE; Παιδαγωγος, *pædagogus; puerorum institutor, a tutor, master, or director of boys: R. Παις, puer, et Αγωγος, dux.*

PÆDO-BAPTISM, Παιδο-Βαπτισμος, *puerorum baptisimus; the baptism of children adults.*

PAGAN, Παγος, *collis; quia primitus in colle, securitatis causâ, ædificia exstruebant: vel à Πηγη, Dor. Παγη, fons; ut sit illorum qui fonte ex eodem bibunt: hinc pagus; a village, or country town; et paganus; a country man, a peasant, or any one who was not a soldier; hinc et forte Christiani Gentes dixere Paganos, quòd sub Christi vexillis non militarent: the Christians stigmatized the Gentiles with the appellation of Pagans, because they would not fight under the banner of Christ:—Clef. Voc. 6, tells us, that “the bar, or par, was also called mage; whence the word magus; thence certain districts, more or less large, received the name of Pagus: the Christians having embraced the imperial government of Rome, gave the name of Pagans to such as adhered to the Druidical system, which remained longer in force in the Pagi, or country districts, than in the capitals, or towns:—being less refined in manners and religion:—consequently mage, magus, and Pagus, will all derive à Μεγας.*

PAGE of a book; Πηγυμι, παγω, *pango, à pagendo, i. e. pangendo; quòd παθη fit; vel quòd in paginâ numeri panguntur, i. e. figuntur; figures, numbers, or titles affixed to every leaf.*

PAGE, or *foot-boy*; Παις, *puer; a boy; Παιδης, pages: or from the diminutive Παιδιον: the word page in French formerly signified a little boy:—Clef. Voc. 180, n, derives “page à bas-age:—one of low degree: consequently Gr. still.*

PAGEANT, Πηγυμι, *pegma; a triumphal arch, or curious device.*

PAIL, “Πελλα, Ion. Πελλη, *muletra, seu vas in quod lac emulgebant: Hom. Il. Π. 642—πριγλαγεις καλα Πελλας, late plenas ad muletras: Cataub. and Upr.—a milk pail, or any such vessel.*

PAIN, “Ποινη, *pana: Upr.—punishment, the consequence of vice: though there appears great speciousness in this deriv. yet Junius seems to have given a better, viz. à Πονος, labor; in the sense of suffering, or enduring affliction; for all pain is not punishment.*

PAINT, Φιγω, *pingo, illumino; to stain, or beautify.*

PAIR, Παρα, *juxta, par, paris, quòd que juxta ponuntur, admittunt judicium comparationis; any thing brought in competition with, and placed near another.*

PALACE, Φαλασιον, *summa montium juga; Palatium; the mount Palatine; where Evander, an Arcadian prince, first settled in Italy; and where Romulus dwelt, and after him all the Roman emperors down to Augustus; from whence it signifies*

nifies a prince's court, or residence:—Ciel. Voc. 103, n, derives our word *palace*, and the Latin *palatium*, from “*pal-leet*, or *pal-lvs*, which was not at all the residence of a king, any farther than as kings grew at length to be the heads of civil justice: at this moment at Paris the *pal-ais* preserves its true original sense, of a ball of justice: *maitre du palais* was the lord chief justice of the nation:”—consequently Gr.; for *pal*, *al*, *bal*, all originate ab *Αυλ-η*, *aul-a*; a ball: and *lys* is the same as *l'ays*, à *Δι-γω*, *disco*, *jus dicere*; *law*, *justice*.

PALATE, “*Παω*, *Παομαι*, *gusto*, *vescor*, *edo* (interjecto λ, quasi *Παλομαι*) verè si hæc esset prima notio, quæ non videtur, sed cùm ad cœli templum antiquitùs referebatur, à *salantum*, Hetruscè *calum*, potius ducendum puto; says Ainsw.”—and indeed, if we refer *palatum* to the original idea of *salantum*, to signify the *cope of heaven*, no wonder the *palate* has been called the *vaulted roof of the mouth*.

PALATINE; *Φαλασιον*, *palatinus*; a courtier under the Roman emperors.

PALAUER; a distortion of the French *parle vous*, i. e. *parler*, another distortion of *Παραβαλλω*, *parbola*, quasi *parabolor*; unde Hisp. per metath. *palabra*; to talk one over with fine stories; to speak one fair; to fawn, to flatter.

PALE, or *stake*; *Πασσαλος*, *paxillus*, *pagulus*, *palus*; a wooden stake; also a fenced place; and, metaphorically, a place of protection, within the pale of the church: R. *Πηγυμι*, *πησσω*, *pango*; to fix, or drive into the ground: H. Vossius derives *palus*, à *Φαλος*, seu *Φαλλος*, *lignum oblongum*; a long pole.

PALE, or *wan*; *Παλινω*, *pallidus*; *albescio*; to whiten, or make white with fear:—Litt. and Ainsworth derive *pallor*, à *palleor*; and *palleo* “à *Παλλω*, *moveo*, *vibro*, *quatio*, *trepido*; est enim color *timentium*; unde *Παλλων φωβος*, dixit Sophocl. vel à *Πελος*, *niger pallidus*:”—i. e. as black as a ghost, and as white as ink:—it is observable, that the Latins, by writing *pallidus* with two *l*'s, seem to have derived it from a different source to what we have done; for we seem to have taken our word *pale* from *Πελιος*, *Πελιδ-ιος*, *lividus*, *luridus*; of a cadaverous look.

PALFRY; another wonderful barbarism of those distorters of all language, the French: for no Greek or Roman could ever suppose, that their words *ῥεδη*, and *ρβδα*, could ever degenerate into *palefroy*!—then let us trace the horrid metamorphosis thus: *ῥεδη*, or *ρβδα*, unde *veredus*; unde *paraveredus*; unde Ital. *palafreno*; unde Fr. Gall. *palefroy*; unde *pal-fry*; *equus cursor*; a racer, or hunter; or, as it originally signifies, a horse that draws the chariot.

PAL-GRAVE: *pal* is only a contraction of *palatium*; i. e. Gr.; and *grave*, in the sense of *ruler*, is Gr. likewise.

PALIN-ODY, “*Παλινοδια*, *recantatio*; *recantation*: R. *Παλιω*, *iterum*, *versus*; and *Αυδω*, *ρωω*, *canto*: *ωδη*, *cantus*: Nug.”—but though *recantatio* may perhaps signify *recantation*; yet *recantation* can never signify *responsive singing*, which, according to the Dr's. own deriv. seems to be the sense of *palinody*.

PALL for the dead: either from *Παλλω*, *vibro*; quod rugis vibrantibus sinuata crispetur *palla*; or else, as Vossius rather thinks, à *Πεπλος*, *peplum*; a large upper robe, hanging down to the ground; worn chiefly by women of honest fame:—from the fashion of this robe, we seem to have taken that velvet covering, which is thrown over the coffin of the dead:—H. Vossius derives *pallium* as a contraction of *Φαινολα*, *Φαινολης*, vel *Φαιλονη*, *penula*, *lacerna*; a cloak, or large covering.

PALL, *nauseate*; *Παλινω*, *pallesco*; to grow pale, or sicken.

PALLET-bed; Skinner gives three derivations of this word: “vel à Fr. Gall. *paille*; Ital. *paglia*; Lat. *paled*, q. d. *paleâ* seu *culmo* constipatum: (but *palea* is derived à *Παλλω*, *moveo*, *vibro*)—non minore etiam cum verisimilitudine deduci possit à *pelles*, q. d. *culcitrae* ex *pellibus*: (but *pellis* is derived à *Φελλος*, *pelis*)—non absurde etiam tertio formari possit à Fr. Gall. *pied*, vel *pie*; *pes*; et *λιετ*, *lectus*; q. d. *lectus humilior* ad pedes positus:” but unfortunately for the Dr. in this third attempt, both *pes* and *lectus* likewise are Gr.

PALLIATION, *Πεπλος*, *peplum*; unde *palla*, et *pallium*; a cloak, a covering; and hence used to signify an excuse, extenuation, alleviation.

PALLID, evidently from *pallidus*, à *Παλινω*, as we observed under the article **PALE**: Gr.

PALM of the hand } “*Παλαμη*, *palma manus*; *palma arbor*; the
PALM-sunday } *palma* of the hand; and
PALM-tree } the palm, or date tree:
PALMER, pilgrim } Upt.”
PALMER-worm }

PALP-ABLE; *ῥηλαφω*, *palpo*, *palpandus*; stroked, clapped, patted.

PALPITATION, *Παλλω*, *Παλλομαι*, *vibro*, *quatio*, *palpito*; to shake, pant, throb.

PALSY, “*Παραλυσις*: R. *Παρα*, et *Λυω*, *solvio*: Casaub. and Upt.”—and yet it is probable, that *palsy* may be derived à *Παλλω*, *vibro*, *quatio*; to vibrate, shake, or totter; as the head and hands do of those who are afflicted with this disorder; from the total relaxation of their nerves; so that the *palsy* may have a reference to both these deriv. the one, as the cause; the other, as the effect.

PALTRY,

PALTRY fellow; *balatro*; *prævaricator*.

PAMPER: Junius observes, that "Gall. *pamper* est *pampinus* unde iis *pamper* dicitur vinea supervacuo *pampinorum* germine exuberans, ac nimia crescendi luxuria quodammodo sylvescens:"—if this may be figuratively applied to our word, it originates ab *Αμπελος*, *pampinus*:—Skinner supposes it is derived "à *pompâ*; q. d. *pompere*, i. e. *ad pompam saginare*:"—if this be the origin, then it derives à *Πομπη*: vel proprius, continues the Dr. ab Ital. *pamberare*; *saginare*; *pamberato*; *saginat*: hoc à *pambère*; *cibus*, et *potus*, nec non *merenda*; q. d. *pan*, et *beer*; i. e. *panis*, et *potus*:—if this be true, it would then be a mongrel: but as the Italians can scarce be supposed to know any thing of *beer*, this last may be very much doubted.

PAM-PHILUS, "Παμφίλος, every body's friend: R. Πας, et Φίλος, *amicus*: Nug."

PAM-PHLET, Πάπυρος, *papyrus*; *paper*; a little book with only a *paper cover* to it: "Minshew deflectit à Παν, et Πληθω, quasi Πάμπληθα, quòd sc. stultorum plena sunt omnia, et talium librorum multitudine mundus aestuat:"—let me only observe, it is probable that Πάπυρος, and *papyrus* may be neither Greek nor Latin; but originally of Egyptian, or Coptic extraction; *the papyrus* being an Egyptian plant.

PAN, *dish*, or *platter*; Πάλλα, *patina*; Πέλλα, *pando*; *to distend*, *make broad*.

PAN-ACEA, Πανάχεια, *panacea*, *panaces*; *omnium morborum curatio*; *a medicine*, or *nostrum* to *cure all disorders*: R. Παν, *omne*; et Ακείμαι, *sano*; perhaps the herb, *all heal*.

PANADO, Πανος, *panis*; *food* made with *bread*, and other ingredients.

PAN-CAKE, Πλάκας, *placenta*; perhaps à Πάλλω, *latus*; *a broad, flat cake*; or, if it does not derive from its shape, but the vessel in which it is made, we must deduce it à Πάλλα, *patina*; *a cake made in a PAN*; and **CAKE** likewise is Gr.

PAN-CRATIC, Παγκράτιον, *pancratium*; *athletici certaminis genus*, ex quinque constans actibus; *nempe pugilatione, cursu, saltu, disco, et luctu*; *a champion at all the five athletic exercises*; *boxing, running, leaping, throwing the quoit, and wrestling*.

PANCH, commonly written, and pronounced *paunch*; but derived à Παν, έχω, *pantex*, *abdomen*; απο τῆ Πανία έχεν, *quoniam omnia capit, et continet*: "licet vero," says Jun. "Πανήξ, nusquam apud Græcos scriptores (quod sciam) extet: P. tamen Festus ostendit aliquid esse in hac voce quod ad *ventrem*, sive *abdomen*, sit referendum:

the belly; because it contains, and comprehends all things"—but brains.

PAN-DÆMONIUM, Πανδαιμονιον, *panæmonium*; *the hall*, or *grand council-room of Lucifer*, and *the infernal spirits*; mentioned by Milton;

thro' the host proclame
A solemn council forthwith to be held
At *Panæmonium*, the high capital
Of Satan, and his peers.

Par. Lost, B. I. 754.

PAN-DECTS; "Πανδέκται, *pandectæ*; *books treating of all subjects*: R. Παν, *omne*; et Δεχομαι, *accipio*; *to receive*:—this name was given by *Tiro*, a freedman of *Cicero*, to some books, which he wrote on *divers questions*; and was afterwards given to that collection of the law, made by *Justinian*; which is also called *the digest*: Nug."

PAN-DER, Πανίας-δέρεν, *pararius*, seu *proxeneta venerens*; *a male-bawd*; *a kind of gentleman usher to the temple of Venus*: "si Græcus essem," says Skinner, "deflecterem παρα τὸ τυς Πανία-δέρεν: sc. à Δερεν, *lascivo sensu accepto*."

PANDICULATION, Πανίω, πανῶ, *pando*, *pandiculans*; *an opening*.

PAN-DORA, "Παν, *omne*; et Δωρον, *donum*; *a proper name*: Nug."—signifying nothing:—it seems this lady took her name, because at her formation every god bestowed a gift; as *Juno*, *majesty*; *Venus*, *beauty*; *Apollo*, *music*; *Pallas*, *wisdom*; *Mercury*, *eloquence*; &c. &c.: so that she might have been truly called, *the happy composition*.

PAN-DORE, Πανδώρον, *pandorium*; seu potius *pandurium*, say Litt. and Ainsw.—but if they had attended to the etym. they would not have added potius: *a musical instrument*, the ancient *shepherd's pipe*, or *rebeck*; and supposed to have been *the gift of Pan*; as *Virgil* observes,

Pan primus calamos cerâ conjungere plures
Instituit _____ Ecl. II. 32.

PAN-EGYRIC, Πανηγυρικός, *panegyricus*, *celebris*, *theatralis*; *plausible*, *suasive*; *an oration of thanks*, and *praise*, delivered before a solemn and general assembly of the people: Παν, *omne*; et Αγυρίς, *cætus*; *assembly*.

PANG, Αγχων, *suffocatio*; *torture*; or from Αγων, *certamen*; *a struggle*: or rather from Πανος, *labor*; *suffering*, or *enduring affliction*.

PANIC, Πανικός, *panicus* *terror*, *repentinus*, *vehemens* (et per totum agmen currens) R. Παν, *Pan*, vel *pastorum deus*; vel Παν, ὁ Δαιμων, *incubus*; *an evil genius*:—this is the common interpr.; but it might not be unnatural to derive it à τυς, πασα, Παν, *universalis*; *a general dismay*, spread through a whole army.

PANIER,

PANIER, Πανος, *panis, panarium*; a bread-basket.

PANNEL, or parchment-list; sometimes written *impannel*, or *impanel*; à Φαλλος, *suber, pellis*; a skin, roll, or strip of parchment, on which the names of the jury were written, when summoned to a trial:—Lye supposes it is derived à præp. in, et *panella*, quod contractum videtur ex *paginula*, i. e. *chartula*, vel *membranula* in quâ juratorum nomina inscribebantur:—the use is the same, but the root should now be Πανγνυμι.

PANNEL of a saddle; “Fr. Gall. *panne*; *pellis, membrana*: Skinn.”—and consequently derived à Φελλος, *pellis*; the skin, or ticking of the saddle, stuf with hair, wool, &c.

PANNEL of wood; “*pannius, pannellus, quadra seu tabula*; metaph. à *segmento panni ad segmentum ligni tabulati* traducta: Skinn.”—if this be right, it descends “à Πανος, Dor. Πανος, *trame involucrum*: Voff.”

PANNICLE, Πανος, Dor. Πανος, *textum, tela, pannus*; a piece of cloth, a rag.

PAN-OPLY, Πανοπλια, *armatura totam militis corpus tegens*; *universa armatura*; a total armature, which protected the soldier intirely: R. Παν, *totum*; et Οπλον, vel Οπλα, *arma*; as mentioned by Milton;

He in celestial *panoply*, all arm'd,
Of radiant Urien, work divinely wrought,
Ascended.

Par. Lost. B. VI. 760.

PANT, “Πανθεω, *lugeo*; ut proprie dicatur de iis, qui *præ doloris vehementiâ* crebro gemitu, et suspiriis brevissime collecti spiritus pectora concutiunt: Jun.”—to *figh, sob, breathe quick*.

PAN-TER-net; “Græcis rete ad capiendas *omnis generis feræ* dicitur, Πανθηρον δικτυον, à Παν, *omnie*; et Θηρ, *fera*; unde Θηρα, *venatio*: Jun.”—“in hac notatione acquievissem,” says Lye, “nisi in Hib. *paintealim*; *inlaqueare, irretire*; et *painter, laqueus, tendicula*, incidissem; unde, ut arcessam, quid vetat?”—nothing certainly, if *paintealim*, and *painter* are not dialects of Πανθηρος, *omnium ferarum capax*; a net made use of to catch all sorts of creatures.

PANTHER; “Πανθηρ, *panthera*; a kind of spotted beast: R. Θηρ, a wild beast: Nug.”

PAN-THEON, Πανθειον, vel Πανθειον, *pantheon*, *omnium deorum templum*; the temple of all the gods.

PANTLER, à *penus*; *provision*; an officer who has the charge of the *pantry*, where the provisions are kept:—Falstaff tells Doll, in the second Part of Hen. IV. sc. 11, that the prince was a good shallow young fellow; he would have made a good *panter*, he would have *chipp'd bread well*.

PANTO-FEL, “Παντοφελλος, *omnino subereus*;

quod *totum fere crepidarum solum constat subere*: Jun.” because *made almost intirely of cork*.

PANTO-MIME, Παντομιμος, *phantomimus*; *omnium personarum imitator, effictorque, bistris*; an actor, or dancer, with many mimical gestures; a *barlequin*.

PANTRY; “*penes, penus, penarium, vel penora*, hoc est locum domus interiorum, in quem reconduuntur, quæ ad victum pertinent: Voff.” a *repository for provisions*.

PAP, Πολλος, *puls, pultis, pulpa*; *soft food for infants*:—Vossius derives our word *pap*, à *paraver*, quod inderetur *papæ*, ad conciliandum somnum: *papa* (pro quo vulgò minus recte *pappa* scribunt gemino pp) puerorum est cibus; non pueris *papam*, hoc est *papillam*, sive *mammam* poscentibus, sæpe, sive quod maternum lac non sufficiat puero alendo, sive quo paullatim solidioribus adsuetscat cibus, lac præbetur crustulâ infriatum.

PAPAVEROUS, Πολλος, *puls, pultis, pulpa, papa, paraver*; quia *papæ puerorum indebatur*; *poppy*; formerly mixt with the *pap* of children.

PAPELARDE: “quoniam obscura susurrationum murmura propria sunt hypocritarum, propius quoque nunc ad rem accessisse videbor,” says Jun. “si *papelard* referam ad Παιπαλημα, *versutus, et perditè malus*; qui ingenii subtilitate plurimâ quotidie comminiscens mala, quibus nocere queat aliis, et sibimet ipsi prodesse:”—a *shrewd hypocrite*.

PAPER, “Παπυρος, *papyrus*; a small shrub in Egypt, of the bark of which they used to make their *paper*: Nug.”—what the Dr. calls a *shrub*, Ainsworth calls a *flaggy shrub*; Hederic, *planta*; and Skinner, *arundo*; a *reed*:—perhaps something like our *bemp*, and *flax*; for Anacreon, in his Fourth Ode, has tied up the robe of Cupid with a ribband made of *papyrus*:

Ο δ' Ερωσ, χλιωνα δεσας
Υπερ αυχενος Παπυρω,
Μιθυ μοι δηκονειλω.

And *Love*, having tied up your robe
Round your *neck* with *papyrus*'s leaves,
Come *delightfully* wait on my cup.

PAPILIO; “Επιολος, per prosth. τῷ ρ, *papilio*,” says Ainsw.—bu: there is no such word as *Επιολος*; he should have said “*Ηπιολος, a butterfly*: Voff.”

PAPIST; Παπας, *papa*; the *pope*; a name given to all bishops, till the time of Gregory VII.; after which it was assumed by the bishops of Rome alone.

“**PAPA**: Nug.” } “*Παπας, pappa*; *pater*; vox **PAPPA** } puerorum blandientium ad *patrem*; a word used by children,” says Nugent:—but one would imagine it was a word the Dr. never had the pleasure of hearing himself called

by; otherwise, both from the pronunciation of the dear little ones, and from his own etym. he might have been convinced of the true orthography.

PAPULOUS, Παπα, papa, papilla, papula; full of pimples.

PARABLE, "Παραβολη, parabola; a comparison: R. Βαλλω, to throw, to overtake: Nug."—a similitude, a figure, a fable:—this seems to be but a trifling deriv.; and therefore, with Clel. Voc. 1, we might rather suppose, that "Παραβολη was a spurious Gr. word, formed out of the coalition of these two, par-babul: nothing is more clear, than that the f and b were convertible letters; and thus from babul comes fabul; hablar (fabulari) in Spanish signifies speaking; as confabulari; to talk together:—from all which it seems probable, that these words are derived from the Gr. through another source; viz. ἀφημι, i. e. Φαω, Φω, unde for, fabor, fabulor; parabolor; to converse, or discourse together.

PARA-BOLA, Παραβολη, parabola; figura mathematica, ex lateribus: a mathematical curve, described by projectiles.

PARA-CLETE, Παρακλητος, paracletus, advocatus, consolator; an advocate, a comforter: R. Παρα-καλεω, advoco:—Clel. Voc. 33, n, applies this word Παρακλητος, quite in a judiciary sense; and says, "he should be tempted to suspect something more than mere chance in the nearness of the word paraclet to bar-ey-called, or called to the bar of the law; a barrister in short:—but all are Gr.

PARADE, ostentation; } Παρῶν, Παρῶν, paro, PARADE to walk on } paratus; prepared; to make a boast, and a shew of what we have got ready, and prepared against every accident: also a grand walk, made, and prepared for the nobility, &c. to walk on.

PARA-DIGMA, Παραδειγμα, paradigma, demonstratio; an example, or instance.

PARADISE, "Παραδεισος, paradisus; which signifies properly a garden: Nug."—not in Greek, whatever it might do in Arabic, or Persian; there indeed it does signify a garden; vox hæc notat hortum; hodieque Arabibus usitator est, says Hutchinson, at the end of his elegant edition of Xenophon's Κυρη Παιδιας, where he quotes J. Pollux, οἱ δὲ Παραδεισοὶ, βαρβαρικὸν εἶναι δοκεῖν ἔνομον, ἢ καὶ κατὰ συνήθειαν εἰς χερσὶν Ἑλληνικὴν, ὡς καὶ ἀλλὰ πολλὰ τῶν Περσικῶν: quare nugantur ii, qui cum Suida, et Grammaticis quibusdam aliis, ex lingua Græca petendam ejus originem statuunt:—and Mr. Spelman, in the beginning of the First Book of the Expedition of Cyrus, says, in his note on the word Παραδεισος, "this word

is no doubt of Persian origin; and, like many other Persian words, as Julius Pollux says, commonly used by the Greeks: the parks, planted with stately forest, and fruit-trees of every kind, well watered, and stocked with plenty of wild beasts, were very deservedly in great request among the Persians: the ecclesiastical writers, after St. Jerome, have thought fit to translate the garden of Eden, in Moses, paradisus voluptatis; and the Septuagint ἐν τῷ Παραδεισῷ τρυφῆς: the English translation says, the garden of Eden; which agrees with the Hebrew."

PARA-DOX, "Παραδοξον, paradoxon, quod est præter opinionem; a surprising, and unexpected thing: R. Παρα, præter; and Δοκεω, video, censeo; Δοξα, opinio: Nug."—this, however, is not the only sense of the word; it signifies likewise admirabilis, incredibilis; something that passes belief, that is above our comprehension, enigmatical, fantastical, hypothetical.

PARA-GOGE, Παραγωγή, paragoge, productio, adductio; a figure in grammar, when a letter, or syllable is added at the end of a word; as dicier, pro dici; potirier, pro potiri.

PAR-AGON, "Παρα-αγων, quod juxta pugilum de palmâ certat: Skinn." one who draws near to contend for all prizes.

PARA-GRAPH, Παραγραφή, paragrafus, adscriptio, et annotatio in margine: R. Γραφω, scribo; a sentence, or passage, added, or extracted.

PARA-LEPSIS, Παραληψις, paralipsis; acipitio, assumptio; a figure in rhetoric, by which something is pretended to be omitted, and yet is spoken of; thus, not to mention the difficulties in labour under, &c.

PARALLAX, Παραλλαξις, differentia, discrepancia; the difference between the true, and the apparent place of a planet, comet, &c.

PARALLEL, "Παράλληλος, parallelus, equidistans, mutuus, ac inter se compositus, ut è regione collocatus; always at an equal distance, between each other: R. Παρα, et Ἀλληλων, inter se mutuo: Nug."

PARA-LOGISM, Παραλογισμος, falsa ratiocinatio; a false, fallacious, and deceitful argument: R. Παραλογιζομαι; supposito; ratiocinor.

PARA-LYSIS } Παραλυσις, Παραλυτικος, paraly-
PARA-LYTIC } sis, resolutio, laxatio, remissio nervorum; paralyticus; a total, or a partial relaxation of the nerves: R. Παρα-λυω, solvo; to loose, relax.

PARAMENTS, "parmentarius, pargamentarius, pargamenista; robes of state: also a master of those robes: Jun. neque prætereundum hoc in loco Angl. apparel, vestitus, amictus, apparatus vestiaris; quod manifestè huc pertinet:—aut hoc illuc:—no, says Lye, sunt ab Armor. paramenti; ornare:—and yet

yet they seem to be Gr.; or something very much like it: see APPAREL: Gr.

PAR-A-MOUNT; when we say *lord par-amount*, it seems to be a pleonasm; for *lord*, and *par* are synonymous terms; for *par*, *bar*, *mar*, seem all to descend à *Μεγας*, *magnus*, *major*, contracted to *mar*, *bar*, *par*, for *the head*, or *supreme judge of a district*: *amount* signifies no more than *mount*, à *βουνος*, *mons*; meaning *a chief lord*, or *baron*.

PAR-AMOUR, Παρᾶλω, Παρᾶλω - ἄμμα, vel ἴμιρος, *paro-amorem*; to acquire love, or affection; a gainer of hearts.

PARA-PET, Παρᾶπέλωμα, *cortina, umbraculum*; a word used in fortification: R. Πᾶλω, *pando*: Nug.—it is an elevation of earth, to secure the soldiers from the cannon, or small shot; drawn like a skreen, or a curtain before them: as this elevation therefore is generally raised *breast high*; and as the Italian word *para-petto* seems to be compounded of *parare*, and *pectus*, i. e. *murus struendus ad defendendum, et protegendum pectus*, it would be far more natural to derive it à Παρᾶλω, quasi Παρᾶλω, *preparo*, et Πεκω, Πεκω, unde *pecten*, *pectus*; *the breast*: built, or raised *breast-high*.

PARA-PHERNALIA, Παρᾶφερνα, *parapherna*; *preter-dotalia*; quæ sponfa affert παρα τῆν Φερην, *preter dotem*; whatever a lady of quality possesses, besides her dowry; whatever is her own property above her dowry: R. Παρᾶ-Φερην, *preter-dos*; *dower*, *dowry*.

PARA-SITE; Παρᾶσιτος, *parasitus*; one who flatters the great folks for the sake of a dinner: R. Σῖτος, *frumentum*: Nug.—literally a *cupboard bunter*, or *cupboard-lover*.

PARA-THESIS, Παρᾶθεσις, *parathesis*; a figure in rhetoric, when something is but lightly touched, of which we intend to speak more fully in another place.

PAR-BOIL, Παρᾶ-βλυω, *penes*, *propemodum*, *ferme*, i. e. *partim*, seu *imperfecte coquere*, *semi-elixare*, *semi-bullire*; to half-boil, almost boil enough.

PARCEL, Παρᾶσος, κλασμα, Hesych. *pars*, *portio*; sums laid out in several parcels; also any thing tied up, or bound in small divisions.

PARCH, Περκος, *niger*, *adustus*; *ustulata enim furvum et atrem colorem contrahunt*:—"alludit et Περθω, *incendo*; to burn, or scorch: Skinn."—though, with Junius, we might rather derive *parch* à Περκασιαν, *perurere*, *circumquaque urere*; to burn round on every side.

PARCHMENT; not from the foregoing article, as if it could be easily *parchi*; but derived à Περγαμνην, *membrana pergamena*; "quoniam ejus usus primo Pergami in Asia Minori inventus est à Eumene rege, cum à Ptolemæo, Ægypti rege, papyrus, quæ in solâ Ægypto crescit, in Asiam transportare interdictum esset: Skinn."—that

noble invention of writing on *sheep-skins*, found out by Eumenes, king of Pergamus, or Troy, in order to obviate a difficulty, occasioned by an edict of Ptolemy king of Egypt, who had forbidden the exportation of the *papyrus*, which was a plant no where found but in Egypt, and of which their paper was made.

PARCIMONY, Παυρος, *parvus*, *parcus*, *parcimonia*, commonly written *parcimonia*; but all the other derivatives are written with a *c*; thus, *parce*, *parcitur*, *parciloquens*, *parciter*, *parcitas*, &c. &c.:—but all signifying *thrift*, *sparingness*: If Vossius derives *parcus* à Σπαρος, *rarus*, *paucus*, *infrequens*.

PARD, or *hawd*, Περᾶω, *paro*, *pararia*, à *parando*, quæ *parat*, i. e. *conciliat utrinque animos*; a *procurefs*.

PARD, a wild beast; Παρδαλις, *pardus*; a panther; unde *leo-pard*.

PARDON, Παρᾶδωναι, *concedo*: R. Διδωμι, taken from Δωω, *to give*; unless we chuse to take it from *perdonare*, which occurs in this signification among the authors *infimæ latinitatis*: Nug.—sed unde derivatur *perdonare*?

PARE close Πηρω, *mutilo*, *partem aliquam corporis debilito*: vel à Παρᾶλω, *paratus*; unde *separatus*; a dividing, or separating the skin, bark, or peel of any thing.

PARENT; Πᾶτης, *pater*, *parturio*, *parens*, *parentalis*; belonging to parents, either father, or mother; but if we understand it in the latter sense only, then it seems to come from Παρᾶλω, quasi Παρᾶλω, *pario*, *ago*, *facio*; to do, to act, to cause.

PAR-ENTHESIS, Παρᾶενθεσις, *parenthesis*, *interpositio*; something inserted.

PARGET, Παρᾶλω, Παρᾶλω, *paro*; unde *paries*; "parietes cæmento incrustare; q. d. *parietare*; Skinn." to plaster walls with cement.

PAR-HELION, Παρᾶηλιος, *sol geminatus*, *gemi-ni soles*; a double sun; twin-suns:—besides this sense, astronomers have given another, and called this appearance a *mock-sun*.

PARIAL at cards, or two **PAIR** of any sort; i. e. all the four aces, kings, &c.:—consequently Gr.: see **PAIR**: Gr.

PARI-CIDE, Παρᾶη-κτενω, κοπῶ, Καينو, *pat-ter-cædo*, *patricida*, vel *parenticida*; a beater, killer, or slayer, of father or mother; a parent-murderer.

PARIS Clel. Voc. 26, observes, that

PARISIAN "in the ancient Armoric tongue, you will find that the town of Paris, was called *Baris*, because it was the residence of the twelve judges, or head seat of justice of a great district:" and then he proceeds to shew, p. 28; that "the word *bar* means a place for the administration of justice: even in Greek *Βαρις* is a kind of court of justice:"—see likewise **BARON** and **PEER**: Gr.

PARISH; “*Παροικία*, which occurs in this signification in some councils, and properly signifies *a near habitation*: R. *Οικος*, *domus*: or from *Παροχή*, *parochia*; *Παροχος*, *parochus*, *præbitor*; one who furnishes what is necessary; as a pastor ought to do to those under his care: Nug.”—Clel. Way. 122; and Voc. 6; derives very justly our word *parish* from the Celtic; for he says, “each shire was a state, divided into *bar-onies* *par-ishes*, or *par-reichs*; or, according to the more antient way of pronouncing the *p* like *b*, into *bar-ishes*, or *bar-reichs*, signifying, p. 29, *the region*, or *district* under a *bar*, or *justice of peace*.”—in short, a *district* under the command, or jurisdiction of a *bead*, or *ruling magistrate*:—consequently Gr.: see BARON; and REICH: Gr.

PARI-SYLLABIC; *Παρά*, *juxta*, *par*; et *Συλλαβη*, *syllaba*; a noun having an equal number of syllables in the genitive, as in the nominative; i. e. a noun which does not increase.

PARK, “*Ἐρκος*, *septum*; an inclosed place; ab *Εἰργω*, *includo*, *septis munio*; to inclose, or surround with a fence: Upt.”—this is a very good deriv.; and yet it may be derived à *Περιξ*, *circumquaque*, *circumcirca*; quòd *salus sit portio terræ circumcirca septio inclusa*; surrounded on all sides with pales: or else, with Ray, we may derive it à *Παρα τῷ οἴκῳ*, contracted to *park*, or *parruck*; a piece of land enclosed about the house.

PAR-LEY, *Παραβαλλω*, *confero*; *βαλλω*, *jacio*; Ital. *parola*, taken from *parabola*, which occurs in this signification among the authors *infimæ latinitalis*: (hence the French *parler*) or else it comes from *Παραλαλεω*, *obloquor*: R. *Λαλεω*, *loquor*: Nug.”—to speak, to barangue, to debate on any public affairs.

PAR-LIA-MENT: Clel. Voc. 31, seems to be almost angry with the modern French word *parlement*; “in which, “says he, “the modern French have run away from the antient Gallic: *parlement* is rank nonsense to express the meeting of the heads of the people; for what? to talk: they might as well have called it a christening, or convention of gossips:”—then he proceeds to shew, that “it is derived from *par-ley-mot*, or rather *bar-ley-mot*; to signify an assembly or meeting of the judges, or depositaries of the law; in the nature of the *thesmothetæ* of Athens:”—but then all those words are Gr.: see BARON, EY, and MEET: Gr.

PAR-LOUR; from the same root, *Παραβαλλω*, vel *Παραλαλεω*, *obloquor*, *colloquor*; “locus ad colloquia familiaria destinatus: Skinn.”—the apartment appointed for the family to converse in; the conversation room.

PARMA-CETI; sometimes strangely written

parmacity; for so it appears in some editions of Shakespear, where, in his First Part of Hen. IV. act I. sc. 4, he makes *Hatspur* describe the manner in which an impertinent court-fop came to him to demand his prisoners; saying,

———— he made me mad,

To see him shine so brisk, and smell so sweet,
And talk so like a waiting gentlewoman,
Of guns, and drums, and wounds (God save
the mark!)

And telling me, the sovereign’st thing on earth
Was *parmacity*, for an inward bruise ———
and therefore, no wonder that Minshew should think it came à *civitate Parma*: this opinion Skinner has branded with *ridiculè*; and has more properly derived it, as we shall see under the art. SPERMA-CETI.

PARMASAN-cheese; “*caseus Parmensis*, à *Parma*, seu potius *Placentia*, *Insubria urbe advectus*: Skinn.”—fine Italian cheese, made at *Parma*.

PAROLL, *Παραλαλεω*, *loquor*; *verbum*: “sic in bello, ubi captivus ab hoste dimittitur, *fide datâ* se rediturum intra conditum tempus, nisi parem sibi captivum pro se commutandum à rege suo, vel lytrum constitutum à suis, impetraverit, dicitur, released upon *paroll*: Skinn.”—i. e. on his word of honor.

PAR-OXYSM, *Παροξυσμος*, *accessio*; sc. particularis motus morbi; *the access*, or *fit* of an ague and fever: R. *Οξυω*, *acuo*.

PARROT; “Menagius ab ant. *perrot* derivat; quod *parvum Petrum* signat; quo nomine *psittacos*; ut, *arietes*, *Roberti*; *graculos*, *Richardi*, vulgus appellitabat: Skinn.”

PARRUCK, or *paddock*; a diminutive of PARK: Gr.

PARSE, *Πειρωω*, *πειρω*, *paro*; vel potius *Φαρσος*, *κλασμα*, Helych. *pars*, *portio*; *partes examinare*; to examine minutely, to search diligently *the parts*, or *paradigmata* both of nouns and verbs.

PARSLEY, “*Πιρσοελιων*, *petroselinum*, i. e. *apium petræum*; per contractionem ex *Πίρα*, (*Πίρος*) *lapis*; et *Σελιων*, *apium*: Upt.”—this etym. and translation are both of them just: there is, however, an expression in our language, which is certainly derived from this word, but which has never been properly explained: viz. *that kings are dug out of the parsley bed*: *Σελιων*, we here find, is *apium*; now the ambiguity of the expression consists in the similarity of sound between *apium* in Latin, and *Απιος* in Greek: *apium* is Latin for *parsley*; but *Απιος* in Greek signifies *pyrus*, vel *pirus*, which is Latin for a *pear*; et ex similitudine verbum oritur: *kings are born like other men*.

PARSON;

PARSON; "quasi *parocbianus*; potius *paræcus* (potius, Dr. Παροικος) *ecclesiastes paracianus*: Skinn." a *parish priest*:—and yet it might be more proper, with Cl. Way. 122; and Voc. 9, to derive our word "*parson* from *parcicbson*; i. e. *par-reich's-bomme*:"—all Gr.

PART } *ἄρτος, κλάσμα, Hefych. pars,*
PARTIAL } *fractio, fractura; a frag-*
PARTICIPLE } *ment, portion, division: Ains-*
PARTICLE } *worth has led us a round*
PARTICULAR } *about chafe in the etym. of*
PARTISAN } *this word; which at last he*
 has derived from different sources; viz. from *Παραω, paro*; and from *Μερος, pars*:—Vossius de Permut. lit. derives *pars* à *ἄρος*: but what he understood by that deriv. would be difficult to say; perhaps he meant *juxta-position*: or else it may be derived ab *Ἀραβῶν, dirimo*; to separate, divide; distinguish.

PAR-TERRE; *ἔρα, terra*; the earth; level ground to walk on: see **TERRACE**: Gr.

PARTLETS; "*women's ruffs*: Ray:"—perhaps derived from the verb to *part*, or *separate*; because they seem to **PART** the head from the shoulders: and if so, it is Gr.

PARTRIDGE, "*Περδιξ, perdix*: Nug."

PARVITY, *Παυρος, parvus, parvitas*; *little-ness, smallness*.

PAS, "*videtur esse συνωνυμὸν τῷ ἕγερνε; abi, discede*; quo frequenter utuntur præstigiatores: Lye:"—consequently Gr.: see **PASSAGE**: Gr.

PASCHAL-lamb: *Πασχω, patior, passus*; to suffer:—the Greeks seem to have adopted this word from the Heb. which derives à *Πάσχω*: see **PASSAGE**.

PASCUAGE, *Βοσχω, pasco*; *pasturage*; *feeding ground*.

PASH, *Παω, vel Παλασσω, percussio*; to beat, or dash in pieces.

PASQUIN, *Πασχω, patior*; unde *paschalis*; unde *paschalino*; unde Ital. *pasquino*; "*nota statua, seu potius truncus statuae, Romæ; quæ olim Herculis fuisse dicitur; et cui libelli famosi affigi solent; nobis, lenissime deflexo sensu, pro libello ipso famoso usurpatur*: Skinn."—so that the Dr. knew every thing, but the etym. of this word.

PASSAGE } *Πάσχω, pando, vel à Φαίνω, φανῶ,*
PAST } *quasi Φανῶ, pando, pandi, passum;*
passus; quod proprie dicitur de *pedibus passis*; to go with the feet wide distended; also a *passport*; which may signify either a permission to *pass* the *portus*, or *haven*; or *porta*; the gate:—though Howell, in his preface to Cotgrave, tells us, that a travelling warrant was anciently called "*o passe par tout*, a permission, or licence to *pass* through the whole dominions of any prince:"—but still it is Gr.: see **TOTAL**: Gr.

PASSION; *Παρχω, patior, passus, passio*; *whatever suffers, or endures*.

PASTE } "*Παση, inspersa*: R. *Πασω,*
PASTE-board } *inspergo; Παση, jusculum, fa-*
rinâ mixtum; Πασον, conspersum saisum: or it may come from *Πισσω, pinso, tundo*; *passum* the *supine*; to knead, pound, mix together: Upt."

PASTERNS of a horse; "*Fr. Gall. pasturon;* Ital. *pastoiare, pastoia*; à *passare*; *articulus ambulatorium, cujus potissimum adminiculo equus graditur*: Skinn."—again, all but the true etym.; for this undoubtedly originates from *Πάσχω, or Φαίνω, φανῶ*, quasi *Φανῶ, pando, pandi, passum, passus*; as above.

PASTILL, "*Παυος, panis, pastillus*; a little loaf: Ainsw."—though we might rather prefer the deriv. of Upton, à *Παση, inspersa*; a mixture of flour.

PASTINATION; *Πασσω, pango, pastinum*; a spade, to dig up the ground, and prepare the soil for the planting of vines, &c.

PASTNIP, "*pastinaca; cara radix*: dicta est à *pascendo*; nam radices ejus hominum plurimis præbent alimentum: Jun."—consequently Gr.; as in the following art.

PASTOR, *Βοσχω, pasco, pastor, pastoralis*; belonging to food, forage, grazing; metaphorically used to signify the clerical function.

PAT, or gentle blow; sometimes transposed to tap gently; "*Παλ-ασσω, percussio*: Upt."—to strike softly.

PAT, proper, fit; Casaubon deducit ab *Ἀπατῶν, respondere, congruere*;—but there seems to be a much nearer deriv. in *Ἀπῶ, apto, aptus*; and indeed *pat* seems to be but a transposition of *apt, fit*.

PATCH, *ΠΜακτιον, splenium, vel panniculus illitus*; *lacinia, quâ vestimenti ruptura instauratur*; Casaub.—a piece of cloth, &c. to repair a breach, or rent; to mend a hole; vel ab *Ἡπαω, sarcio*; to mend.

PATE; "*à Lat. patina: credo autem pate dictum primario et originario cranium; postea deflexo lenissime sensu caput notavit; et nos cranium; brain-pan, i. e. cerebri patinam, appellamus*: Skinn."—so far the Dr.; it is a wonder, however, he did not make choice of *patella*; and then it is as much to be wondered, he did not discover, that they both might have been traced up to *Πάσχω, à Πάσχω, pateo, patina*:—however, it is certainly much better to derive our word *pate* à *patina*, than from *caput*, with Ainsw. or to leave it out with Jun. and Lye.

PATEN; commonly written, and pronounced *patten*, or *pattin*; but derived à *Πάσχω, calco*; to tread, to walk with; a pair of wooden slippers, shod with

with iron, worn by women in rainy weather: a pair of treaders.

PATENT; Πάτω, pateo, patens; open, manifest, declared; royal letters-patent, published to all men.

PATH, "Πάτος, à Πάτω, calco, via trita; a beaten track: Casaub. and Upt."

PATHETIC, "Παθητικός, patheticus; which touches, or moves the passions: R. Πάσχω, patior; aor. 2. Ἐπαθόν: Nug."

PATHIC, Παθών, aor. 2. part. pathicus; a catamite, bardasb.

PATHO-LOGY, Παθολογική, pars medicinae, quæ causas morborum inquirat; that part of physic, which inquires into the causes of distempers: R. Παθός, morbus; et Λόγος, sermo, ratio.

PATIENT, Πάσχω, vel Παθεω, patior; to suffer, endure.

PATIN, Πάτιν, à Πάτω, pateo, patina: a small plate, made use of by the Romish priests with the chalice at mass.

PATRI-ARCH, Πατριάρχης, primus patrum; our forefathers: R. Πάτρις, et Αρχή, principium et principatus; primogenitors.

PATTEN, according to Nugent's orthogr. which is at variance with his own deriv. à Πάτω.

PATTER, and pray: "originem verbi patter cenfeo," says Jun. "promanasse ex frequentiore, ac sæpius iteratâ repetitione orationis dominicæ Pater noster:"—to which Lye adds, "Armoricis oratio dominica dicitur pateren:"—but surely this great etymol. would not have us suppose, that therefore the Armoric was the original language, from which our word patter was derived? when Πάτρις signifies pater; Our father.

PATTERN, Πλάττω, formo, fingo; to fashion, or make a copy.

PATY-PAN, seems to be a diminutive of Πάτιν, joined to its translation pan; as if it was patany-pan; a little plate, or pan.

PAUCI-LOQUY } Πάυρος, paucus, parvus; et
PAUCITY } Λαλέω, loquor; to speak; a man of few words.

PAU-PAU; Πάυω, finio, cessare facio; Πάυε, the imperat. contracted to Πάυ, is an expression used to children, to make them desist, and forbear meddling with any thing; as much as to say, do not, do not.

PAUSE, "Πάυσις, pausa: R. Πάυω, cesso: Upt."—a stop, suspension.

PAVE, Πάω, pavio, ferio, pulso: Æol. Πάφω, to beat, or ram down the pebbles in the street.

PAVIDITY, Φοβέω, paveo, pavidus; frightened, terrified.

PAVILION, "Ἐπιολός, papilio: Ainsw."—

it should have been Ἐπιολός, which signifies a moth, or butterfly; and also a general's tent.

PAW, Πάω, pateo; a broadened foot, expanded, dilated.

PAWN, Πηγνυμί, pango; vel à Πυξ, Πυγμα, pugnus, pugno, unde pignus; a pledge.

PAWN at chess; Πας, pes; pedito, pedina; Fr. Gall. pion; unde pawn; latrunculus, pedes, seu miles gregarius; a common man, common soldier.

PAY, beat, or strike, Πάω, percutio, serio; to strike, knock, or cuff.

PAY, a debt, Πηγνυμί, unde Dor. Παιῦ, paco, pacare, satisfacere, solvere; to satisfy, discharge a debt: and yet Πηγνυμί originally signifies fix; to fix; here it seems to bear a contrary sense.

PAY the ship's sides; Πάλλα, pix; pitch; strangely debased by the French into pain, and then pronounced as if it was written pay, that is, to pitch the vessel's sides; from hence is derived that common expression among the sailors, here's the devil to pay, and no pitch hot; meaning, here's the black gentleman come to pitch the vessel's sides; i. e. come to assist us, and you have not so much as made the pitch-kettle hot enough to employ him; or, in other words, here are more hands come to help us, but nothing got in readiness to begin with.

PEA, sometimes called pease; Πίσιον, pisum; all kinds of puls, or pulse.

PEACH; "Περσικόν Μήλον, Persicum malum; Ital. Persica; Gall. pêche: among the Persic fruit, Dioscorides mentions the Πραϊκοκία, præcocia poma; apricocks: Calphurnius, Ecl. II.

Infusa præcocibus subreperere Persica prunis: Suidas says, the Κοκκυμηλα, are what the moderns call Βερικοκία, i. e. abricots (as those fine orthographists the French spell it) Upt."—those geniuses in orthography.

PEA-COCK, Ταῦς, Ταῶν, pavō; interferendo digamma; the pea-cock.

PEAGLE, Πυγμαίος, pygmaeus; a dwarf; meaning the little yellow cowslip, so called from the smallness of its leaves; and with regard to its color, we often say, as yellow as a peagle; as yellow as a cowslip.

PEAK, or point } "Sax. peac; ut Hisp.

PEAK, or promontory } pico; altum montem in conum assurgentem denotat; ut pico de Teneriff, et nostrum peak in Derbyshire: credo sic dictum, quia instar hastæ, seu sagittæ acuminatur: Skinn."—then how easy would it have been for the Dr. to have traced its etym. as in the word PIKE, or spear: Gr.: or in POINT: Gr.: or in ACUTE: Gr.: or, lastly, in SPIKE: Gr.

PEAKING-fellow; "Hisp. pequenno; Ital. piccino, piccinino; parvus; utrumque ni fallor," says Skinn.

SKINN. "à Lat. *paucinus, paucus*:"—et omnia ni fallor, à Παυρος, *paucus*; a little, mean, sneaking, pitiful fellow.

PEAL for *bakers*; either from Πηγνυμι, *pagō*, unde *pala*; g in l mutato; nempe quia *pagitur in terrā, camino, &c.*: a sort of *shovel, or spade*: or else à Πασσαλος, *paxillus, palus*; a long pole:—for synonymous words, see PÉEL: Gr.

PEAR, Άπιον, *pyrum, vel pīrum*; a well known fruit.

PEARL; "secundūm Salmaf. à Lat. *pilula*; vel ut mihi (says Skinn.) *verisimilius sit, et Salmaf. ipse alicubi innuit, à Lat. sphaerula ob rotunditatem*:"—tum ut mihi (might I say) *verisimillimè sit à Σφαίρα, sphaera, sphaerula*; a sphere, quasi *sphearl*; or any such little round body.

PEASANT, "Παγος, *pagus, paganus*; a bill, a village: or from Πηγη, Dor. Παγη, *fons*; because the antients had their dwellings generally near some fountain: Nug."—permit me only to observe, that if the word *peasant* be not derived from his situation, but his condition, it may then be derived à Πιζος, *peasant*; i. e. *pedes, pedestris*; a *pedestrian*; in contradistinction to the *equestrian order*: the *pedestrian* or *peasant*, being a person, who by reason of his low condition, could not afford to be mounted.

PEBBLE; "Anglo-Saxonibus *pabolytauay sunt cæculi*: Lye:"—had the Anglo-Saxons wrote, or could this gentleman have found *παρολ*, instead of *pabol*, there could not have been the least hesitation in deriving it à Παω, *pavio, pavium, pavimentum*; a *pavement*, made with pebbles, which are *beaten, and rammed down*.

PECCANT, "Πεκος, τὸ εἶον τῆ προβαίν, *pecus*, geminatione consonæ, ut monet Jul. Scal.; ut *peccare proprie sit, αλογως agere instar pecudis*: Voss."—to do amiss, *act wrong*; also *gross tumors*.

PECK } Πηκω, ξαινω, *cædo, tundo*; to beat, or
PECKER } knock: or else à Πηγνυμι, *pungo*, *fedio*; to strike with the bill, or beak.

PECTORAL, Πεπτω, *pecto, pecten*; a comb; unde forte dictum *pectus*; quod *pectinem* quodammodo refert; the breast:—If. Vossius derives *pectus* à Ποικλος, i. e. Ποκος; Arcadio. Ποκος à Πηκω; *tondeo*; unde Πηκω, Πεπλω, *pecten, pectus*.

PECULATION, Πεκος, τὸ εἶον τῆ προβαίν, *pecu, lana*; a flock of sheep, *pecuaria*; public pastures, that were let out to farmers; being a part of the public revenue: from whence came *peculor, peculatus, peculatio*; unde *peculator, qui furtum facit pecunie publicæ*; the crime of *stealing, detaining, or embezzling public money, or goods*:—Clef. Voc. 157. derives *pecunia* from *peck, to strick*; (to strike) and *cune, head*; rather than from its substitution

to the mode of barter with *cattle, pecus*, in lieu of *money*:"—but even according to this deriv. it would be Gr.: see PECK, or *strike with the bill*: and *cune* is the same as KING: Gr.

PECULIAR; from the same root, Πεκος, unde *peculiaris, et peculium servorum, à pecore dictum est, ut pecunia patrum familiae*; κλησις τῆ εν αλλοτριῃ εἰςια, οσλος τῆ εν τῆ εν Δελας: Gloss. that which belongs to *private possession, or property*: and hence used to signify *something particular, or one's own*.

PECUNIARY, Πεκος, Ποκαδες, *pecudes*; à *pecus*; *pecu*; unde *pecunia*; *money*: Jun. under the art. *Gorge*.

PEDALS, Πης, ποδος, *pes, pedalis*; the length of a foot; also the lower keys of an organ, to be governed by the feet.

PEDANT, Παιδ-αγωγος, *puerorum institutor*; a director of boys; here used to signify a dabbler, or smatterer in learning.

PEDESTAL, Πης, ποδος, *pes, pedestris*; the foot, or basis of a pillar; a common soldier; a fetter.

PEDICULAR; "Πης, ποδος, *vermis genus pediculus vocatur; nempe à pes, quod ejusdem notationis*: Voss." a louse; also a terrible disease.

PEDI-GREE, Παιη-κραδαινω, *patrum-gradus*; a descent of ancestors.

PEDIMENT; a term in architecture: Gr.

PEDLAR } Πης, ποδος, *pes, pedester*; mercator

PEDLER } *peripateticus*; a walking merchant; who sells his goods on foot.

PEEL of bells; Αφαιρω, αφηλω, ὑβ αντιq. Απειλω, unde *pello*; to beat or strike, with a hammer, clapper, &c. in order to make a sound.

PEEL, to strip off; Φελλος, *pellis, cortex arboris*; or, by transposition, à Δερλω, *decorticare*: Nug."—to take off the outward rind, covering, or bark.

PEER of the realm; Παρα, *juxta, par, pares*; equal in dignity, authority, or power: or else from Παιη, *pater, patres*; fathers, senators:—Clef. Voc. 31, says, that "*bar, par, or pecc*, never had in the law, unless by an abuse of the similitude of sound, the sense of equal:"—and therefore, p. 25, he says, "*bar, bir; pair, peer*; and *mair, mar*, and *mor*, all signify *judge, or head*:"—and therefore all seem to be derived à Μεγας, *magnus*, major, contracted to *mar, bar, par*, &c.

PEEVISH: there seems to be some difficulty in tracing the etym. of this word: Skinner offers none of his own, but observes, that "*Mindh. defleat. à viebisch; pecuinus*; à *vieb; armentum*; q. d. *instar jumentii, vel bestie furiosus, immodèc irā ultra omnes rationis limites abreptus*:"—but this approaches nearer to the description of a mad man,

man, than of a *peevish* man: "vel, ut scitissime pro solito divinat doctus Th. Hensh. q. d. *bee-ish*; ut eodem sensu dicimus *wasp-ish*; omnes autem cutis nostræ damno sensimus quam facile *apes et vespræ* irritentur:"—but, asking the Dr's. and his learned friend's pardon, this is but a puerile deriv.: Junius says, "Anglorum quidam etiamnum retinent *perverse*, vocem non minus duræ pronuntiationis (but surely not harder in English than in Latin) quam significationis: alii vero caninam literam in utrâque syllabâ exterentes, putaverunt unâ pronuntiatione ipsam quoque acceptionem nonnihil posse molliri, si pro *perverse* primo *peves*, et mox *peevish* dicerent:"—this is something better; and should this be true, it is Gr. as we shall see under the art. PERVERSE: Gr.

PEG, or *pin*; "Πηγυῖν, *figere*: Upt."—to *fix*, to *fasten*, or to *hang any thing on*.

PEG, as a proper name: see PEGGY: Gr. below.

PEGASUS, Πηγασος, *Pegasus, alatus Persei equus*; *the famous flying horse of Perseus*, mounted by the poets.

PEGGY: it may seem strange to deduce *Peggy* à *Μαργαρίτη*, and yet the deduction is very natural; thus, *Μαργαρίτη*, *Margarita*; *Margaret*, quasi *Madgaret*; unde *Madge*, *Padge*, *Peg*, *Peggy*. Verstegan says, "*Peg* is misment for *Margaret*, from the Sax. *piȝa*, *a gerle*; *a little wench*:" but this is very indiscriminate, and would be as applicable to all other *gerles*, and *little wenches*, of what name soever, *Nancy*, *Betsy*, *Molly*, *Polly*.

PEIRCE, commonly written *pierce*, but derived à *Πειραω*, *Πειρῶ*, *transfodio, pertransseo*; to *penetrate quite through*.

PELF: none of our etymol. please me, neither can I please myself, in the deriv. of this word; Junius says, "Gall. Norman. veteres ac detritæ vestes *peuffe* appellantur: ab hoc *pelf* Anglis to *pilfer*, est minutias et veluti scruta quædam furripere:"—Skinner gives us "*peuffe*; *fripery*;" and adds, "vel potius à Sax. *fela*, *feo*; *multa pecunia, seu multum pecuniæ*:"—he might have added, *useless*, and *unprofitable wealth*; *of no more use than so much dirt*; and in this sense we might almost be tempted to derive our word *pelf* à *Πηλος*, *pulvis*; *dust, dirt, useless and unprofitable gold*: Skinner calls it *divitiæ*; he might rather have said, *inanes opes*: *magnas inter opes inops*: Hor.

PELICAN, or *pelecan*; "Πελεκαν, *ἄνος*: R. Πελικυς, *a hatchet*: Nug."—is all that the Dr. has said on this art.; neither have any of the other etymol. afforded us better satisfaction: permit me then to suppose, it would not be alto-

gether foreign to derive *pelican* à *Πελαγος*, *latus, broad*; from the very *great breadth*, and strength of its bill. Vossius derives *pelecanus* à *Σπελεκτος*: quomodo *picum* à Græcis vocari. Hesychius indicat, cum scribit *Σπελεκτος, πελεκαν*.

PELL-MELL: "Fr. Gall. *peste-meste*; *confusim*; à *pestes, flocci*; et *mestez, mixti*; q. d. *flocis invicem mixtis*: *pestes* autem à Lat. *villi* ortum credo: Skinn."—i. e. *vellus*; and consequently may be derived à *Μηλον, ovis*; unde *Μαλλος, vellus*: Voff.—as for *mestez*, and *mixti*, they are evidently derived à *Μιγνυμι*: so that *pell-mell* at last originates à *Μαλλος-μιγνυμι*, meaning *entangled hair*, or *hair in disorder*; and hence used to signify *a crowd*, or *throng, pressing in at the gates, all together, disorderly*.

PELLET, Παλλα, *pila, pilula, sphaera*; *a ball, pill, or round lump*.

PELLICLE, Φελλος, *pellis, pellicula*; *a skin, film, or filament*.

PEL-LICULATION, Λακκος, *fovea, puteus*; Λακίζω, *laqueus, lacio, pellicio, pelliculatio*; *a wheedling, coaxing, inticing*.

PELLITORY of the wall; Πυρεθρον, *pyretbrum, herba*; à *Πυρ*, is all that Hederic says on this word; but Skinner observes on "*pelletory* (as he writes it) pro herbâ, corrupt. à Lat. *parietaria*, pro radice; à Lat. et Gr. *pyretbrum*; unde discriminis gratiâ addimus priori, of the wall; quoniam juxta *parietes* crescit; posteriori, of Spain; quoniam ex Hispaniâ vehitur:"—so that now we must trace out *paries*: which descends either from "*Πραλλω*, quasi *Παραλλω, perficio*; vel à *Περω, Πορίζω, prædeo, paro, unde paries*; Nunnef. et Voff."—*the wall-flower*.

PELLS, Φελλος, *φλοιος δένδρου, pellis, suber, cortex*; *bark, skin, covering*:—it is very remarkable, that none of my lexicons, dictionaries, etymologies, nor glossaries, have given us so much as a definition, much less a derivation, of that office called *the clerk of the pells*.

PELT, or *throw at*; Αφαιρω, *αφαιλω*, ab antiq. *απελλω*, unde *pello*; *to drive away with any missile weapons*: tho' Casaubon derives it à *Παλλω, vibro, quatit, agito*: and quotes Hesych. for the use of *Πελλη, λιθος, lapis*.

PEMB-ROKE, "and *Queenborough*, are at bottom univocal, says Clel. Voc. 203;"—i. e. as *ken, kyn, quin*, are the same; so *pen, pyn, pem*, and *pemb*, may be the same likewise: and the termination *roke* may be only another dialect for *reich*; and if so, then both are Gr.; for *pen*, in the sense of *bead*, he himself acknowledges, Voc. 210, n, to be radical to *ven-do*; consequently both are descended ab *Ωνεομαι, veneo, vendo*: and *roke*, or *reich*,

reich, is visibly derived ab Αρχη, quasi *Ψαχη*, *rego*, unde *reich*, and *roke*; a *region*, or *district*.

PEN, or *sheep-fold*: Πηνυμι, *figo*; *fastened up*, *inclosed*.

PEN to *write with*; Πισμαι, Πισαμαι, item Πισαμαι, *volo*; *to fly*; and perhaps all these à Πισα, *pando*; vel à Φαινω, φανω, quasi φανω, *pando*; *to expand the wings in flying*: from Πισαω is derived Πισαωος, per synec. Πλωος, Æol. Πλωος, unde *pinna*, *penna*; a *quill*, or *feather*; also *the fin of a fish*.

PENALTY, Ποινη, *pœna*; *punishment*, *repentance*.

PENCE; if derived from *pecunia*, as some imagine, we have seen it may be Gr.; but *pence* seems rather to come from *pendo*; and then it would be Lat. to signify the *money*, delivered by weight: so that properly it ought to be written *pense*:—Camden, p. 171, informs us, that in the time of king *Alfred* (about the year 876 after Christ) five pence made a shilling; 48 shillings made a pound; and 400 pounds was a legacy for a king's daughter.

PENCIL; *penicillus*; a *painter's brush*: and perhaps *penicillus* is derived, not as Littleton and Ainsworth vulgarly tell us, "à *penis* (which by the way is printed *penus* in Ainsw. quart. edit. 1736) caudam antiqui *penem* vocabant; ex quo est propter similitudinem *penicillus*:"—but perhaps more properly, à *penna*, ex quâ est propter similitudinem softened into *penicillus*: for as the author writes with his *pen*, so does the painter write with his *pencil*: consequently Gr.: see **PEN**.

PEND, or *confine*; Πηνυμι, *figo*; *to fasten*, *confine*.

PENDENT, *pendeo*; *pondus*; a *weight to hang down*.

PENETRATE, *penus*, *penitus*, *penetro*, *penetrabilis*; *to pierce*, or *enter*.

PEN-INSULA; Πελασ-αλος, Σαλος, *salus*, *insula*, *pen-insula*; *penè in salo posita*; *almost an island*; *almost surrounded with sea*.

PENITENT, Ποινη, *pœna*; *punishment*, *repentance*; unde *panitet*; *I am self convicted*, *I repent me*.

PEN-MAN-MAUR; Clcl. Voc. 203, observes, that "the analogy of *kym* to *pen*, the more modern Welsh name for *hill*, will appear very striking on reflexion that *kaan*, and *pen*, both signify *head*, or *eminence*:"—and here used for *mountain*: in p. 66, 7, n, he tells us, that "*meyn*, *fanu*, *win*, *man*, and *mon*, are but dialectical differences, and that they all signify *stone*:" and in p. 167, he tells us, that "*mar-mor*, or rather *mar-maur*, signifies *the great-sea*:"—so that the whole compound of *Pen-man-maur* signifies *the great mountain near the sea*: and consequently Gr.

PEN-NY, "perhaps from the Celtic *pen-ich*,"

says Clcl. Voc. 158, "a *board struck upon the coin*, which was formerly of one piece, and of silver:"—if this is not too indeterminate an etym. it is Gr.; for both **PEN**, in the sense of *head*; and *ich*, or **HIT**, are Gr.

PENSILE, *pendeo*, *pensum*, *pensilis*; *hanging in the air*.

PENSION, *pendo*, *pendendi*; *to pay*; *by hanging*, or *weighing the money*, in a *scale or balance*, which was the antient method of *payment*.

PENSIVE, *pendeo*, *suspensus cogitatione*; *suspend in thought*.

Hoc equidem occasum Trojæ, tristisque ruinas
Solabar, fatis contraria fata rependens.

Æn. I. 238.

PENTA-GON; "Πεντα-γωνια, *quinque angulus*: *which has five-angles*: Nug."

PENTA-METER; Πεντα-μετρος, *pentameter*; a *verse consisting of five feet*, or *measures*; *qui est quinque metrorum*: R. Πεντε, *quinque*; *five*; et Μετρος, *metrum*, *mensura*; *measure*.

PENTA-TEUCH; "Πεντατευχος: a *volume*, *divided into five books*, like that of *Moses*: R. Πεντε, *quinque*; et Τευχω, *facio*, *fabricor*; Τευχος, *vas*, *arma*, *liber*: Nug."

PENTE-COST, "Πεντηκοστη, *pentecoste*, *quingagesima*; *the fiftieth day after Easter*: Nug."—Clcl. Voc. 10, gives us a Celtic deriv. of this word, and says, "it is here to be noted, that in making the judiciary graduates, or *ey-knights*, (*knights of the law*) the hand was laid on the head; thence the ceremony was called *pen-s'ich-gbaist*, *the spirit of authority*, conveyed by *touching the head*:

pen; *the head*
s'ich; or *s'ick*, *the touch*
gbaist; *the spirit* } *pentecost*: *consequently all Gr.*

PENTHE-MIMER; Πενθημιμερης, *penthemimeris*, *quam post secundum pedem syllaba superest*: a *penthemimer*; part of a *verse consisting of two feet and a half*; either long by nature, or allowed so by *caesura*.

PENT-house; either from *pendeo*, *to hang*; because it *hangs sloping from the top of the house*, and is as it were an *appendage to the roof-tree*: or else it may be derived from *p:n*, the Celtic word for *the head*, *chief*, or *top*, it being the *top part of the house*; i. e. the *covering*: consequently Gr.: see **VENAL**.

PEN-UMBRA, Πηλας-ομβρος, *imber*; unde *umbra*, et *pen-umbra*; a term in astronomy to express that *dimness*, or *obscurity*, which surrounds the *shadow* of the moon, or earth, and causes but a faint eclipse of either of those bodies.

PENURY, "vel à Πενος, *pauper*; et Πενια, *paupertas*:"

Y y

paupertas: vel à Πανα, *fames*, à Παναω, *esurio*; *poverty, hunger, want*.

PEPPER, “Πεπερι, *piper*: Nug.” *pepper*; a spice so called.

PER-ACTION

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} we have many other words in our language, beginning with the preposition PER, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

PERCH, or *fish*; “Περχη, vel Περχης, *perca*: Upt.”—i. e. à “Περχος, vel Περχνος, *niger*; *nigris maculis distinctus, striatus*: Lye.”

PERCH, *to roost on*: Θιγω, *tango, pertingo*; unde *pertica*; a pole for birds to sleep on; which they do by grasping it fast: also a long pole to measure land with.

PERDITION, Περθω, *perdo, vasto*; *to destroy; destruction*.

PERDU: how far the sense of words will alter, tho' their etym. and orthogr. remain the same, this word will afford us an ample proof: the original intention of it was to express in Fr. Gall. *sentinel perduë*; *an advanced guard*; consequently placed in the most dangerous situation: then it was used to signify *les enfans perdus d'une armée*; the *perdues*, or *forlorn hope of an army*; *the bravest, and most desperate*; and consequently *milites selecti primâ exercitûs fronte dispositi, ad excipiendum hostium impetum, maximo sui cum periculo, eoque tanquam in certum exitum ruerent*: satis eleganti vocabulo, *perditi, deplorati*, et quasi *jam occisi* appellantur:—from this idea it was used to signify any thing *lost, destroyed, and gone*: in none of which senses is *perdu* now understood; but it now signifies *hidden, private, secret, as if lost, and gone*: the only point therefore is to trace the deriv. of *perdu, perdo, perditus*; all which plainly originate à Περθω, *vasto*; *to destroy*.

PEREGRINATION, autem venit aut à *peregrè*, quod dicitur quasi *per agrum*; unde et *peragrarè*, quasi *multos agros pererrare*: Voss. aut à *Πελαργοι*, *peregrina hospita*, says Isaac: in either case it signifies a *foreigner, wanderer, traveller*; consequently Gr.: see ACRE, and ERROR: Gr.

PER-EMPTORY; Εμος, Εμου, εμο, *perimo*, *peremptorius*; *positive, express, determinate*.

PER-FECT, Φωω, *fito, facio, perficio, perfectio*; *fulness, completion*.

PERI-CARDIUM, Περικαρδιος, qui est *circa cor*; *around the heart*.

PERICLITATION, Πηρα, *experientia, perior, periculum, periclitatio*; *bazard, trial, peril*: R. Πηραω, *tento*; *to try*.

PERI-GEUM, Περιγεμος, *terre proximus*; an

astronomical term, to express a planet's being at its nearest distance from the earth.

PERI-HELION, Περιηλιος, *soli proximus*; *nearest the sun*.

PERIL, Πηρα, *experientia, periculum*; *trial, bazard, danger*; tho', according to Vossius, *periculum* originates ab Æol. Παραβολον, pro Παραβολον, nam Æoles, præter usitatissimam transpositionem literarum, τὸ β quoque in γ mutare solebant; ut γλεφαρον, pro βλεφαρον.

PERI-METER, Περιμετρος, *perimetros, orbiculari rotunditate dimensus*; *perimetros* imi theatri; the pit in a theatre; antiently round.

PERIOD, Περιοδος, *periodus, cujus certus est circuitus*; a *perfect, and compleat sentence*; an *annual revolution*.

PERI-OIKI, Περιοικος, *vicinus*: such inhabitants on the earth, who live under the same parallel, but at two opposite points of that parallel, or at the two extremities of any diameter in that parallel.

PERI-OSTIUM, Περιοστιος, *ossa circumdans*; a thin membrane, immediately *enwrapping* almost all the bones, except the teeth, and ear.

PERI-PATETIC, Περιπαθητικος, *peripateticus, ambulator*; a philosopher who teaches, or disputes *walking*; as Aristotle did; from which circumstance, both he, and his followers, were called *peripatetics*: R. Περι, *circum*; *about*; et Πησω, *calco, ambulo*; *to walk, or tramp about*.

PERI-PHERY, Περιφερεια, *rotunditas, circulus*; the circumference of a circle: R. Περι, et Φηρω, *fero*; *to be carried quite round*.

PERI-PHRASIS, “Περιφρασις, *periphrasis, circumlocutio*: R. Περι, *circum*; et Φραζω, *loquor*: Nug.”—this word, tho' it seems to be the same with *paraphrase*, is not altogether so; for a *paraphrase* is rather an *explanation*, than a *circumlocution*.

PERI-PNEUMONY, Περιπνευμονια, *peripneumonia*; *pulmonis inflammatio*; *an inflammation of the lungs*.

PERISH; if a compound is constituted of *penitus eo, per-so*; i. e. ab Εω, Ιημι, *vado*; *to go quite away*: and if no compound, may, according to Vossius, be derived à Φηρω, *pereo, corrumpo, vitio*; *to spoil, corrupt, decay*.

PERI-SKIANS, “Περισκιιοι, qui Arcticum circulum eundem habent cum tropico, aut majorem: Hederic:”—who did not acquire this interpretation from geography; at least the Periskians are generally understood to be those inhabitants on the globe, who have their shadows cast on all sides of them; i. e. *circulating quite round them*; as the inhabitants of the two frigid zones: or else have their shadows cast round them all at once; as the

the inhabitants of the torid zone, when the sun culminates over their heads; i. e. twice a year, within the tropics.

PERI-STALTIC, Περισταλτικός, *contractorius, adstrictorius*; the contractive motion of the intestines: R. Περι, and Στελλω, στελλω, mitto, contrabo.

PERI-TONÆUM, Περιτονάειος, *circumtentus*; a membrane covering the whole abdomen on the inside, and the entrails on the out.

PERI-WIG: this word could not possibly escape Butler, who has made Hudibras say to Sidrophel,

Or does the man i'th' moon look big,
And wear a huger *periwig*?

Part II. Cant. iii. 767.

on which his editor quotes Chambers for the epocha of long perrukes, which is fixed for the year 1629; "when they first began to appear at Paris, whence they spread by degrees throughout Europe:"—but at whatever epocha this wonderful phænomenon made its first appearance at Paris, if this gentleman would have us therefore imagine, that *periwigs* were of French invention, he is most probably wrong; since Skinner quotes Budæus, anno 1534 (which is 95 years earlier) for explaining a *periwig*, *caliendum*, by περιδιδιον, κομη επιανδρην:—a *periwig* therefore being rather a ludicrous name, and consequently vitiated, the most probable etym. will be found under PER-
RUKE: Gr.

PERI-WINCLE, *vinca, pervinca*; quòd obvia quæque sarmentis suis vinciat; the name both of an herb, and fish; consequently Gr.: see VIMINAL.

PERK-up; ὑπερχω, *emineo, supero*; to exalt, rear, bold up one's head.

PER-NICIOUS, Νεκυς, unde *nex, necis, mortuus*; *noceo, perniciosus*; *destructive*.

PER-PETRATION, Πραΐτω, *perpetro, perpetratio*; the commission of a crime, or the accomplishing any mischief.

PER-PETUAL, Πέπειθαι, *petere, à pes*; dicentur de iis, qui non inter quiescunt in viâ, *perpes, perpetuus*; *continual, uninterrupted, without intermission*.

PER-QUISITE; Ερωμαι, Ερωλω, Ερω, *quero, quaestus, perquisitus*; *gain, profit, advantage*.

PERRIER, Πέρος, Πέρα, *petra*; perverted by the Fr. Gall. into *pierre*; Ital. *pietra*; a rock; *tormentum ad lapides jaculandos*: Skinn.—a warlike engine to hurl vast stones, as large as rocks.

PER-RUKE: the degeneracy of words is unaccountable! and it is to be feared that etymologists have contributed not a little to render them still more degenerate; for they have given us different orthographies, according to their different deriv.; thus Junius writes it *perruwig*; and would

derive it à Germ. *perruque*; Ital. *perucca*; Holland. *perruca*; Belg. *pruych*: all which he thinks were derived à Πυργος, *turris*; prout nempe Πυργον πλακαμῶν. Skinner writes it *peruque*; and then refers us to *periwig*; which he would derive à Περιωχη, quòd caput circumdat:—but neither of these etymol. seem to have come so near the truth, as Minsh. who writes it "*perwicke, and perruque*; quasi *peregrina rica*; contracted to *per-ric, or per-ruke*; i. e. *velum capitis muliebris*:"—but does not inform us from whence those words are derived: as for *peregrina*, we have already seen that it is Gr.; and *rica* is evidently derived, according to Litt. and Ainsw. à Ρεκος, *cingulum muliebre capitis, a woman's hood*: so that the whole compound *per-ruke* signifies the *foreign covering for the head*; but though *foreign*, not *French*; but *Greek*; and yet the Greeks knew nothing of those curious machines.

PER-SECUTION; Επομαι, quasi *equomai, sequor, persecutio*; a *persecution, or following to the utmost, causing trouble, giving no respite*.

PER-SE-VE-RANCE; Πιζω, *facto, res ago*; unde *verus, ex ve, intensivâ particulâ, et res*; verborum non inanis sonitus, sed *solida res*; i. e. *verus, perseverus, perseverantia*; *constancy, steadiness, and resolution*.

PER-SIST, Ιστημι, *sto, persisto*; to *abide, continue, persevere*.

PER-SON, "Περι-Σωμα, *circum-corporis*; *bodily appearance*: or quasi Περι-ζωνη, ex Περι, et Ζωσθαι, *induere*; to *put on, to be clothed*: Voss."—vel aliter dictum, quasi *per-se-una*; sane *personam* definiunt philosophi, esse naturæ rationalis *individuum substantiam*; an *identity, or sameness of existence, in either man, or woman*:—this is the common acceptation of the word *person* in our language: it bears a different sense in Latin, and originates from a different root; *persona* signify *masks, worn to augment the voice*; and then comes from Τονος, *sonus*; *sound*; unde *dramatis per-sona, et per-sono*; the *masks of the play to speak through*.

PER-SPECTIVE } Σκοπιω, σκοπω, *specio, per-*
PER-SPICUITY } *specius, perspicuitas*; *perceive, look through; bright, transparent*.

PER-SPIRE, Σπαιρω, *spiro, perspiro*; to *breathe through; to transpire, or pass through the pores*.

PER-SUE } commonly written *pursue*,
PER-SUIVANT } and *pursuivant, or pursuivant*;
but taking the same deriv. with PER-SECUTION: Gr.

PERT, Περσῖλος, *adperitus, propriè qui ultra cæteros aliquid habet, in suo genere, aut præstare se putat*: Casaub.—a *vain, insignificant fellow, who thinks he excels every one*.

paupertas: vel à Πανα, *fames*, à Παναυ, *esurio*; *poverty, hunger, want.*

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PERICLITATION, Πιρα, *experientia, perior, periculum, periclitatio*; *bazard, trial, peril*: R. Πιραω, *tento*; to *try*.

PERI-GÆUM, Περιγῆνος, *terre proximus*; an

astronomical term, to express a planet's being at its *nearest distance from the earth*.

PERI-HELION, Περιηλιος, *soli proximus*; *nearest the sun*.

PERIL, Πιρα, *experientia, periculum*; *trial, bazard, danger*; tho', according to Vossius, *periculum* originates ab Æol. Παραβολον, pro Παραβολον, nam Æoles, præter usitatissimam transpositionem literarum, τὸ β quoque in γ mutare solebant; ut γλεφαρον, pro βλεφαρον.

PERI-METER, Περιμέτρος, *perimetros, orbiculari rotunditate dimensus*; *perimetros imi theatri*; the *pit in a theatre*; *antiently round*.

PERIOD, Περιοδος, *periodus, cujus certus est circuitus*; a *perfect, and compleat sentence*; an *annual revolution*.

PERI-OIKI, Περιοικος, *vicinus*: such inhabitants on the earth, who live under the same parallel, but at two opposite points of that parallel, or at the two extremities of any diameter in that parallel.

PERI-OSTIUM, Περιοστιος, *ossa circumdans*; a thin membrane, immediately *enwrapping* almost all the bones, except the teeth, and ear.

PERI-PATETIC, Περιπατητικος, *peripateticus, ambulator*; a philosopher who teaches, or disputes *walking*; as Aristotle did; from which circumstance, both he, and his followers, were called *peripatetics*: R. Περι, *circum*; *about*; et Πάτω, *calco, ambulo*; to *walk, or tramp about*.

PERI-PHERY, Περιφερεια, *rotunditas, circulus*; the *circumference of a circle*: R. Περι, et Φερω, *fero*; to *be carried quite round*.

PERI-PHRASIS, “ Περιφρασις, *periphrasis, circumlocutio*: R. Περι, *circum*: et Φραζω, *loquor*: Nug.”—this word, tho' it seems to be the same with *paraphrase*, is not altogether so; for a *paraphrase* is rather an *explanation*, than a *circumlocution*.

PERI-PNEUMONY, Περιπνευμονια, *peripneumonia*; *pulmonis inflammatio*; an *inflammation of the lungs*.

PERISH; if a compound is constituted of *penitus eo, per-eo*; i. e. ab Εω, Ιημι, *vado*; to *go quite away*: and if no compound, may, according to Vossius, be derived à Φθειρω, *perco, corrumpro, vitio*; to *spoil, corrupt, decay*.

PERI-SKIANS, “ Περισκιιοι, qui Arcticum circulum eundem habent cum tropico, aut majorem: Hederic:”—who did not acquire this interpretation from geography; at least the Periskians are generally understood to be those inhabitants on the globe, who have their *shadows cast on all sides of them*; i. e. *circulating quite round them*; as the inhabitants of the two frigid zones: or else have their *shadows cast round them all at once*; as the

the inhabitants of the torid zone, when the sun culminates over their heads; i. e. twice a year, within the tropics.

PERI-STALTIC, Περισταλτικός, *contractorius, adstrictorius*; the contractive motion of the intestines: R. Περι, and Στελλω, εσάλλα, *mitto, contrabo*.

PERI-TONÆUM, Περίτοναϊος, *circumtentus*; a membrane covering the whole abdomen on the inside, and the entrails on the out.

PERI-WIG: this word could not possibly escape Butler, who has made Hudibras say to Sidrophel,

Or does the man i'th' moon look big,
And wear a huger *periwig*?

Part II. Cant. iii. 767.

on which his editor quotes Chambers for the epocha of long perrukes, which is fixed for the year 1629; "when they first began to appear at Paris, whence they spread by degrees throughout Europe:"—but at whatever epocha this wonderful phænomenon made its first appearance at Paris, if this gentleman would have us therefore imagine, that *periwigs* were of French invention, he is most probably wrong; since Skinner quotes Budæus, anno 1534 (which is 95 years earlier) for explaining a *pericwig, calicndrum*, by *πικιδιον, κομη επιηδευση*:—a *periwig* therefore being rather a ludicrous name, and consequently vitiated, the most probable etym. will be found under PER-
RUKE: Gr.

PERI-WINCLE, *vinca, pervinca*; quòd obvia quæque sarmētis suis vinciat; the name both of an herb, and fish; consequently Gr.: see VIMINAL.

PERK-up; ὑπεριχω, *emineo, supero*; to exalt, rear, hold up one's head.

PER-NICIOUS, Νεκυς, unde *nex, necis, mortuus*; *noceo, perniciosus*; *destructive*.

PER-PETRATION, Περαιτω, *perpetro, perpetratio*; the commission of a crime, or the accomplishing any mischief.

PER-PETUAL, Πέλεισθαι, *petere, à pes*; dicentur de iis, qui non inter quiescunt in viâ, *perpes, perpetuus*; *continual, uninterrupted, without intermission*.

PER-QUISITE; Ερωμαι, Ερωιω, Ερω, *quæro, quæsitus, perquisitus*; *gain, profit, advantage*.

PERRIER, Πέτρος, Πέτρα, *petra*; perverted by the Fr. Gall. into *ierre*; Ital. *pietra*; a rock; *tormentum ad lapides jaculandos*: Skinn.—a warlike engine to hurl vast stones, as large as rocks.

PER-RUKE: the degeneracy of words is unaccountable! and it is to be feared that etymologists have contributed not a little to render them still more degenerate; for they have given us different orthographies, according to their different deriv.; thus Junius writes it *perrwig*; and would

derive it à Germ. *perruque*; Ital. *perucca*; Holland. *perruca*; Belg. *pruych*: all which he thinks were derived à Πυργος, *turris*; prout nempe Πυργος πλοκαμῶν. Skinner writes it *peruque*; and then refers us to *periwig*; which he would derive à Περιοχη, quòd caput circumdat:—but neither of these etymol. seem to have come so near the truth, as Minsh. who writes it "*perwicke, and perruque*; quasi *peregrina rica*; contracted to *per-ric, or per-ruke*; i. e. *velum capitis muliebris*:"—but does not inform us from whence those words are derived: as for *peregrina*, we have already seen that it is Gr.; and *rica* is evidently derived, according to Litt. and Ainsw. à Ρεκος, *cingulum muliebre capitis*; a woman's hood: so that the whole compound *per-ruke* signifies the foreign covering for the head; but though foreign, not French; but Greek; and yet the Greeks knew nothing of those curious machines.

PER-SECUTION; Επομαι, quasi *equomai, sequor, persecutio*; a *per suit, or following to the utmost, causing trouble, giving no respite*.

PER-SE-VE-RANCE; Πεζω, *facto, res ago*; unde *verus, ex ve, intensivâ particulâ, et res*; verborum non inanis sonitus, sed solida *res*; i. e. *verus, perseverus, perseverantia*; *constancy, steadiness, and resolution*.

PER-SIST, Ιστημι, *sto, persisto*; to abide, continue, persevere.

PER-SON, "Περι-σωμα, *circum-corporis*; bodily appearance: or quasi Περι-ζωνη, ex Περι, et Ζωσθαι, *induere*; to put on, to be clothed: Voff."—vel aliter dictum, quasi *per-se-una*; sane *personam* definiunt philosophi, esse naturæ rationalis individuum substantiam; an identity, or sameness of existence, in either man, or woman:—this is the common acceptation of the word *person* in our language: it bears a different sense in Latin, and originates from a different root; *personæ* signify masks, worn to augment the voice; and then comes from Τονος, *sonus*; *sound*; unde dramatis *per-sonæ, et per-sono*; the masks of the play to speak through.

PER-SPECTIVE } σκοπεω, σκοπω, *specio, per-*
PER-SPICUITY } *specius, perspicuitas*; *perceive, look through; bright, transparent*.

PER-SPIRE, Σπαιρω, *spiro*; *perspiro*; to breathe through; to transpire, or pass through the pores.

PER-SUE } commonly written *pursue*;
PER-SUIVANT } and *pursuivant, or pursuevant*;
but taking the same deriv. with PER-SECUTION: Gr.

PERT, Περιπλος, *adperitus*, propriè qui ultra cæteros aliquid habet, in suo genere, aut præstare se putat: Casaub.—a vain, insignificant fellow, who thinks he excels every one.

PER-USAL } Εἶδω, Ion. ἴδω, Æol. Εἶδω, *video*,
 PER-USE } *peruisus*; to look over, or read
 over carefully.

PER-VADE, Βαδιζω, *vado*, *pervado*; to pass
 through, or penetrate.

PER-VERSE, Τρεπω, quasi Περτω, *verta*, *perver-*
sus; awkwardness, forwardness, perverseness.

PER-VICACIOUS, Νικω, by transposition,
 Ἰνκω, *vinco*, *vico*, *pervicacius*; *inexorable*; *immov-*
able, *invincible*, *obstinate*.

PER-VIOUS, Οἶα, *via*, *perviam*; *passable*; a
 way through.

PERY, commonly written *perry*; but derived
 ab Ἀπιον, *pirum*; a pear; or a pleasant liquor made
 of that fruit.

PESSUN-DATION, Πες-διδυμι, *peffun-do*, ex
peffum; et *do*; i. e. *pedibus calcare*, *premere*; vel
 quasi *pedes versum dare*; to overbrow, cast down,
 trample under foot.

PESTILENCE, Littleton and Ainsworth sup-
 pose the word *pestis* is derived à *pasco*, *peffum*;
 quòd *depaſcatur artus*: vel à *peffum*, quòd *peffum*
ut: Skinner derives it "à Fr. Gall. *empesfer*;
turbare, *opprimere*: vel *peffrir*; *subigere panem*;
 hoc credo à Lat. *peffare*; i. e. *pinſere*, seu *conſun-*
dere: Casaubonus deflectit à Πιεζω, *prebendo*,
premo, *preſſo*: sed unde, inquires, Fr. Gall. *em-*
peffter? proculdubio ab Ital. *impesfare*; *peſte*
inficere, deflecto aliquantum sensu; q. d. *peffem*;
 i. e. *magnam malum inferre*:"—so that now we
 are no nearer, than when we late out; unless we
 follow Casaubon.

PESTILL, Πιεσω, *pinſo*, *peffillum*; to bruise,
stamp, or pound in a mortar: or else à Πασσαλος,
paſillus; a bolt, or stake.

PET; "Πεθος, *dolor*; Πενθειν, *doleo*; to grieve,
vex, or *fret*: malleum tamen à Lat. *impetus*, et
impetum capere: Skinn."—but *impetus* is derived
 à Ποθω, vel obſol. Πεθω, *peto*, *deſidero*: and per-
 haps *pet* is only an abbreviation of *pet-ulant*: Gr.

PETALS; Πηλαος, *foſium*; quod est in am-
 plitudinem expansum; a term in botany, signify-
 ing those fine colored leaves, that compose the
 flowers of all plants; the *petalum* was a thin
 plate of gold, which the Jewish high priest wore
 on his forehead: R. Πηλαω, *pateo*; to display,
 open wide.

PETALISM; from the same root; and now
 used to signify the custom among the Syracusans,
 of banishing a person for five years, by inscribing
 his name on an olive leaf: the ostracism among
 the Athenians was a banishment for ten years,
 and delivered in a shell.

PETARD, "machina ignivoma, quæ exploſa
 portas urbis obſeſſæ diffringit et diruit: credo,"
 continues Skinn. "à verbo *peter*; *pedere*; quia

dum exploditur horrendum *pedis*, vel *crepat*:"
 —consequently derived à Ποθω, extritâ literâ
 caninâ.

PET-ECH-IAL fever; "a fever," says Clel.
 Way. 51, "characterised by *small spots*: that is
 exactly the Celtic definition; *pet-ich*, *small spots*,
 or *eruptions*: the physicians have latinised it, and
 termed it *febris petechialis*:"—but *pet* seems to be
 only contracted from Πηλος, *petilus*, *parvus*; *little*,
small: and *ich*, or *ick*, is Gr. likewise: see
 HIT: Gr.

PETITION; Ποθω, vel obſol. Πεθω, *peto*, *deſi-*
dero; *petitorius*; a *ſuitor*, *clamant*, *plaintiff*: vel
 ab Επαίτω, *rogo*, *peto*; to request, to desire.

PETRE-falt } Πηλα, *petra*, Πήλος, *saxum*; a
 PETRI-FY } *rock*: *petroleum* is an exudation
 of the rock, like a bitumen, and is both white
 and black; being once set on fire, it cannot
 easily be extinguished.

PETREL for a horse; "thorax equi bellici;
 Fr. Gall. *poſtrale*; Ital. *pettorale*; q. d. *pefforale*:
 Skinn."—consequently derived à Πηλω, Πηλω, unde
peffen, *peffus*; a large sheet of iron, to defend the
 horse's breast.

PETTY, *little*; Πηλος, *petilus*; *parvus*; *small*,
diminutive: we have many other words in our
 language, beginning with this adjective, which
 will be more properly found under their respective
 articles; except the following.

PETTY-COAT, Πηλος-χιτων, *parva tunica*;
 sc. respectu *togæ*; a *small coat*, with respect to
 the gown itself.

PETTY-TOES: either this word is strangely
 altered, both in sound and sense, or Dr. Skinner's
 learned friend Th. Hensh. has given a very ex-
 traordinary interpretation to it; for, if I rightly
 understand him, *pettitoes* signify either *goose-guts*,
 or something of that kind: "Doctus Th. Hensh.
 deflectit *pettitoes* à Fr. Gall. *la petite oye*; ant.
pettitoſe, *intestina*, *preſertim anſeris*; *petit*, *parvus*;
 et *oye*, Ital. *oca*, *anser*; i. e. *parvus anser*; q. d.
anſeris epitome; viscera enim constituunt quasi
 alterum corpus externo corpore conclusum:"—
 what all this may mean, is past my finding out;
 for it would be most extravagantly wild, to apply
 any part of it to a favorite dish of mine, PIG's
petty-toes, or *pig's little feet*; for it happens to be
 a Greek dish.

PETULANT, Ποθω, vel obſol. Πεθω, *peto*, *pe-*
tulantia; a *malapert*, *saucy behaviour*; one who is
 always teasing.

PEW in a church; Πες, *pes*, *pedis*, unde *po-*
dium; a *gallery for people to stand in*: also that
 part of the theatre, next the orchestra, where
 the emperor, and nobles sat: Ainsw.

PEWET, Εποψ, κρηρα, *avis*; the *hawking*.

PEWTER,

• PEWTER, Βαίω, Ηαίω, βαίω; unde "Fr. Gall. *espautrer*; *contundere*, *conterere*; certe hoc metallum malleo facile credit: Skinn." a very soft metal, *easily beaten, or hammered*:—but lead is softer: it must therefore be referred to the Sax. Alph.

PEXITY, Πεξίω, πεξίω, πεξίτας; *the snag, or nap of cloth*.

PHÆDRUS, Φαιδρος, Phædrus; *handsome*; Φαιδρυνω, *to embellish*; Φαιδρῶσις, *beauty, gladness*: Nug."

PHÆNOMENON, Φαινόμενον, *phenomenon*; *an appearance*; R. Φαίνω, *appareo*; *to appear in some extraordinary manner, like a meteor*.

PHALANX, Φαλαγγίς, phalanx, *legio*; Macedones phalangem vocant peditum stabile agmen, ubi vir viro, armis arma conferta sunt: Curt. 3. 2. 13. a four square, consisting of eight thousand foot soldiers, drawn up close in rank and file.

PHALERATED, Φαλαρα, phalera, *ornamenta galeæ, et ornamenta equorum, aut equitum*; *trappings for horses, or horsemen*.

PHANATIC, commonly written *fanatic*, but then it originates from a different source; as may be seen under that article: but here it seems to derive à Φαίνω, or rather Φαίνομαι, *appareo*; *a person pretending to vain visions, or apparitions*.

PHANE; from the same root; to signify now *a weather cock, by which is shown, declared, or discovered*, the current of air in the higher regions of the atmosphere: when written *fanæ*, it signifies *the church, or temple*; and then originates from a different root; as we have seen under that art.

PHANTOM, Φάντασμα, Φαντάσμα, à Φαίνω, Φαίνομαι, *appareo*; *any uncommon appearance*; or, as we say, *an apparition*.

PHANTOM-corn; from the same root; because it is blighted, and "has no more bulk, and solidity in it, than a spirit, a ghost, or a spectre: Ray."

PHARISEE, Φαρισαίος, phariseus, *separatus*; quasi Εφαρισισμῶσι; *sublatus, secretus*; *set apart*; *separated from the common tribe of mankind*.

PHARMACY, Φαρμακία, Φαρμακευτικός, phar-maca, *medicamenta*; *drugs, spells, or charms*.

PHAROS, "Φαρος, Herodot: or from Φαρυγώ, *to shine, or glitter*; according to Tripaut. *a sea light-house*: Nug."—turris maxima prope Alexandriam navigantibus nocturno tempore lumen præbens: since this *light-house* received its name of pharos, from its having been built on the island of Pharos, which lies just before Alexandria, the point is only to determine, whether Pharos be an Egyptian, or Greek name; probably the latter, since Alexandria itself, tho' in Egypt, was built by Alexander the Great, a Macedonian, or Greek.

PHASELS, Φασόλος, phaselus, *leguminis oblongi genus, et navigium*; *an Egyptian bean*; also *a boat, resembling it in shape*.

PHEASANT, Φασιανός ορνίς, Phasianus avis; à Phasi Colchorum ποταμῷ, ubi frequens hæc avis; *a pheasant*, so called from the river Phasis, near Colchos, or Colchis, bordering on the Euxine sea, where those birds frequent in great numbers, or were first of all seen.

PHIAL, Φιάλη, à : Casaub. : *phiale, poculum*; *patens*; *a beaker, or vial*: "or else we may derive it ab 'Ταλος, *vitrum*; *a vessel made of glass*: Voss."

PHIL-ADELPHIA, "Φιλαδέλφεια, Philadel-phia; the name of a city in the Apocalypse; as much, as to say, *charitas fraterna*: R. Φίλος, *amicus*; et Αδελφός, *frater*: Nug." *brotherly love, and affection*.

PHIL-ANTHROPY, Φιλανθρωπία, philanthro-ros, *clementia, humanitas*; *a lover of mankind*; the very character which Homer has given of *Aylias*, in the beginning of the Sixth Iliad, 14.

Αφειστος βίβωιο, Φίλος ἔην Ανθρωπείας

Πάντας γὰρ φιλεῖσκεν, ὄθω ἐπὶ οἰκίᾳ ναίων.

Renown'd for wealth, a lover of mankind;

For he loved all; and by the way side dwells.

PHIL-ARGURY, Φιλαργυρία, *argenti amor, pecunie cupiditas*; *the love of money*: R. Φίλος, *amicus*; et Αργυρός, *argentum*; *money*.

PHIL-AUTY, Φιλαυμία, *amor sui ipsius*; *self-love*; *self-admiration*: R. Φίλος, *amicus*; et Αὐτός, *ipse*; *himself*.

PHILEMON, "Φιλημῶν, *amans, deosculans*: R. Φίλω, *to love*; Φιλημα, *a kiss*: Nug."

PHIL-IPP, "Φιλιππος, *a lover of horses*: R. Φίλω, *to love*; et Ἴππος, *a horse*: Nug."

PHILO-LOGY, Φιλολογία, *studium, seu amor loquendi*; *the love of discourse*: R. Φίλος, et Λόγος, *sermo*; *speech*.

PHILO-MATH, Φιλομαθία, *discendi cupiditas*; *an eager desire for science*: R. Φίλος, et Μαθησις, *disciplina*; à Μαθάνω, *disco*; *to learn*.

PHILO-MEL } Φιλομηλία, *philomela*; *acredu-*
PHILO-MELA } *la*; *the nightingale*: R. Φίλος,

et Μελος, *cantus*; *a lover of melody*.

PHILO-SOPHY, "Φιλοσοφία, *philosophia*; *the love of wisdom*: R. Φίλω, *amo*; et Σοφία, *sapientia*; *wisdom, prudence*: Nug."

PHILO-TIMY, Φιλοτιμία, *honoris studium*; *the love of honor, emulation*: R. Φίλος, et Τιμή, *honor*.

PHILTRE, Φιλτρίον, philtre; *amoris illicebra*; *a love-charm*.

PHLEBO-TOMY, "Φλεβότομία, *venæ sectio*; *the opening, or breathing a vein*: R. Φλέψ, *vena*; *a vein*; et Τέμνω, *feco*; *to cut*: Nug."

PHLEGM, Φλεγμα, phlegma; *pituita, suppu-ratio*;

ratio; pblegm, steam, arising from inflammation:

R. Φλεγμ, υρο; to burn.

PHLEGMON, Φλεγμονη, *pblegmon, inflammatio, tumor; a hot swelling inflammation:* R. Φλεγμ, vel Φλοξ, *flamma; a flame, burning.*

PHLEME, Φλεψ, *vena; a vein; an instrument to bleed with.*

PHŒBUS, Φοιβος, *Pbæbus; Apollo; purus, castus; Pbæbus, Apollo; pure, chaste:* "nam Φοιβος naturâ suâ adjectivum est, ac notat splendidum, lucidum, purum; teste Hesych. qui exponit λαμπρος, καθαρος; it also signifies *endued with prophecy.*

PHŒNIX, "Φοινίξ, *phœnix; avis quædam dicta à Phœniceo pennarum colore; a bird that is single in its species; so called because of its color, which resembles the palm:* Nug."

PHOS-PHORUS, Φωσφορος, *phosphorus, stella Veneris solem antegrediens; the planet Venus, when she precedes the sun:* R. Φως, *lux;* et Φερω, *fero;* hence sometimes called *Lucifer.*

PHRENSY, Φρενίτικος, *phreneticus; qui phrenesi laborat; a person who labours under a disordered mind:* Nugent has given us this etym. under his art. *frenzy;* but after he has informed us, that *frantic* is derived à Φρενίτες, as that is likewise derived à Φρεν, *mens;* we may wonder at his orthography, tho' he may plead custom on his side.

PHRAP, Φρασσα, Φραστια, *seprio, munio; to wrap, or tie any thing round one.*

PHRASE, "Φρασις, *phrasis, dictio; a manner of speaking:* R. Φραζω, *to speak:* Nug."—there is a very curious investigation of the root of this word in Voss. de Permut. lit. which will undoubtedly please every learned reader, because it is not obvious to every eye:—Φρασις à Φραζω, quod ipsum tamen est ab illo Φαζω, quo Siculi quidam usi sunt pro Φαω, vel Φημι.

PTHISIC, "Φθισις, *leanness, consumption:* R. Φθω, *to dry; a consumptive cough:* Nug."

PHY, Φευ! *vab! out upon it!*

PHYLACTERY, Φυλακτήριον, *phylacterium; munimentum, amuletum; hinc Φυλακτήρια, conservatoria legis, quæ membra erant, quibus inscriptæ quatuor Pentateuchi sectiones; a piece, or scroll of parchment, having some passages of Scripture, (as the Ten Commandments, or other select parts) which the Pharisees wore on their foreheads, arms; and sometimes in the borders of their garments: as mentioned in Matt. xxiii. 5; from the Greek etym. we might suppose they were worn as some amulet, or charm, to preserve them from evil spirits, viz. Φυλάττω, *custodio; to keep, to guard;* but they were ordered expressly to wear them, for another purpose; as in Deut. vi. 8, And thou shalt bind them (the Com-*

mandments) for a sign upon thine hand, and they shall be as frontlets between thine eyes.

PHYSICIAN } "Φυσις, Φυσικος, *physicus, nativestigator;* one who studies nature, especially human nature; or the human system: Nug."—Ciel. Way. 84, has given us so jocular a deriv. of this word, that it may plead for its admission; he says, "the common deriv. from Φυσις, is rather too quaint, too much out of nature, for the simplicity of the ancient times, in which the word *physician* was used: you have it in the very old French farce of *Patelin; wys-ake:* (for *phys-ache*) this *wys-ake*, signifies one *skilled in aches, pains, distempers:*"—but still it is Gr. ab Αχην, *dolor; pain, ache:* so that a physician literally was a *wys-aker*, or *wise-acer*, or rather *wise-acher:* and from hence may have arisen the expression of *wisecre*, one so knowing that he might make a *physician.*

PHYSIO-GNOMY (for *physiognomy* in Nugent must have been a mistake in the press) and

PHYSIO-LOGY, Φυσιολογία, et Φυσιολογία (not Φυσιολογία with the Dr.; for there is no such word) signify *natura ex oris habitu cognoscenda peritus:* ex Φυσις, *natura;* et Γνωσκω, *cognosco:* a science by which a person judges of the natural disposition of men by the consideration of the lineaments of their bodies, says the Dr.; but perhaps he meant the lineaments of their faces: R. Φυσις, *natura;* et Γνωμων, *cognitor, index.*

PHYZ, Φυσις, *natura oris, vultus; the fashion of the countenance.*

PIA-mater; Φυω, *pio; pia, et dura mater; two membranes, which enclose the brain; the inner of them soft, the outer hard.*

PIACULAR } from the foregoing root: Gr.

PIAZZA, Πλατεια, *platea; an open square; a broad street:* R. Πλαξ, à Πλατυς, *latus; a plain, broad place, to walk in;* and sometimes under cover.

PICK-wool; Πεικω, *peïto, tondeo, carmino;* to card, teaze, or toze wool; as Homer mentions in the Eighteenth Odyss. Σ. 315,

Ημεναι εν μεγαρω, η ειρια Πειχίτε χειρσιν.

In her apartment, and there card your wool.

PICKLE; "Φεκλη, *sax vini usta; muria, falsugo, sæcula;* muria vero est tanquam *sax* Jun."—but *sax* originates à Πηγνυμι, as we have already seen under FÆCES, and FÆCULENT: Gr.—Casaubon supposes our word *pickle* is derived à Καπηλος, (by transposition Πηκαλος, *caupo;* what might be called a *cauper-man*) cum ad *cauponos*, et id genus hominum proprie pertineat.

PICT-land } many authors have imagined, that
PICTS } the *Picti* were so called from their painting

painting themselves; and indeed the deriv. is so plausible, that it would almost persuade us to embrace it; but there are two principal objections against that deriv. which, as I never met with in any author, must be submitted to the candid reader: in the first place then, the most early mention made of the *Piſts* is not till the year 100 after Christ; for this reason, Cæsar, throughout his Commentaries, never once mentions the *Piſts*, though he expressly mentions the manner in which the antient Britons painted, or rather stained their bodies with the juice of woad; omnes vero se Britanni vitro inficiunt, quod cæruleum efficit colorem; atque hoc horribiliore sunt in pugna adpectu: Bell. Gall. lib. v. 14.: now, in the next place, it is very well known, that the *Piſts* were not native Britons; but a people of "Scythia Germanica, bordering on the Mare Balticum, where, at this present, are the dukedomes of Meckelburgh (Mecklenburgh) and Pomerania, who, getting foot in Britaine, did encroatche vnto themselves a kingdome between Loegria, and Albania, by fleeing from each of these two countries a parte, i. e. a parte from England, and a parte from Scotland; as Galloway from the one, and Westmoreland from the other: Verst. 114;”—and it is as well known, that the Germans never used any punctures, or any paintings on their bodies, but the Britons did; the Britons and the *Piſts* then must have been two distinct people: if then the *Piſts* did not receive their name à pingendo corpora; from whence is that appellation derived? Laurentino Noello dicti videntur *Piſti* à Πυλῆς, pugil; quòd olim pugnacissimi: and both Veritegan and Cleland admit of the same deriv.; the latter gentleman however, does not barely acquiesce in that etym.; but in Way. 67, n, says, "the British *Piſts* (i. e. those who acquired that name by being settled here) never took their name from the circumstance of painting the skin, but from their profession of arms, from their perpetual state of war, to distinguish them from those (antient native Britons) who pacifically acquiesced in the Roman usurpation: driven from their possessions (no matter how or when they acquired them) they fell back on the borders, to the North and West, and became a separate body of people, under the name of *Piſts*, or *Pyſtæ*: (he should have added à Πυλῆς, et Πυλιω, pugil, pugno, not pungo) a boxer, wrestler, champion; and therefore well applied to those combatants for the liberty of their country: it is also to be observed," adds he, "that the word *Piſts*, applied to the Britons, even in the sense of painted, does not derive à pingo, piſtus; but pingo itself (it were to be wished he

had said pungo) comes from pinking, or pink-work; because the Britons first of all made punctures in their skin, previous to the rubbing in the color:”—and therefore *Piſts*, in the sense of painting, or staining, should be derived à Φεγγω, pingo, to paint; or from Πηγω, pungo, to pink, or make a puncture; which derivation is undoubtedly applicable to the antient Britons, but not to the *Piſts* after Cæsar's time; who being, as we observed above, originally a people of Germany, or Scythia, were never known to make use of any artificial coloring on their skins; and consequently must have received their title from some other cause: so that upon the whole, there arise these two objections against the *Piſts* being painted; viz. first, that Cæsar could never mention the *Piſts*, because they were not known till about 100 years after Christ; though he mentions the Britons, who did paint themselves: and consequently, in the second place, that the *Piſts* and Britons were two different nations; i. e. the Britons painted, the *Piſts* not; but were so called from Πυλῆ, their being warriors: they were also called, with a dialectical difference, says Clel. Way. 67, n, *Wights*, *Vigs*, or *WHIGS*: Gr. Stowe, p. 26, affirms, "that in the yeare of the raigne of Cecilius, about 330 before Christ, a people called *Piſts*, arrayed here in Britayne, and possessed those parties whiche nowe be the marches of both realmes, England and Scotland."

PICTURE; Φεγγω, pingo, piſtura; painting.

PIDDLE, Πηλος, petilus, (quasi piddilus) parvus, ligurire; to take little, small, delicate pieces.

PIE, baked; a contraction of PASTY: Gr.

PIE } from the same root with PICTURE,
PIED } signifying piſta, pica; a magpie; or party-colored bird, painted with black and white.

PIECE, or part; Πιπτακιον, pittacium; a slip, jag, rag.

PIEMENTO-pepper; "Alamannis pimenton sunt aromata; nemo non videt vocem hanc ex Lat. pigmentum corruptum: Lye:”—(then nemo non videt that it comes from the Gr.: see PIGMENT) "quæ vox," continues Lye, "rectus linguæ Romanæ usus adhuc obtineret de coloribus potissimum usurpari solebat; at linguæ istius puritate deflorescente, cæpit vox accipi pro exoticis quibuscunque aromaticis, medicinalibusque speciebus.

* PIER, "Πυρα, lignorum strues; sive accensa, sive non accensa; veteres Angli videntur vocasse struem lignorum et lapidum mari oppositam, a pier; unde Dover pier: Casaub."—and sometimes we see it written a funeral pyre, a large structure, or pile of wood, &c. otherwise we may look on pier as a contraction of Πηρα, petra, rupe, moils;

moles; a rock, or mound of wood, stone, &c. : or else it may be Saxon.

PIETY, Πῶς, *pio*, *pietas*; *sanctity*, *holiness*:—If Voss. derives *pius* ab *Hus*, *nos*, et *lus*, præposito digamma *Fius*: vel à *Ψις*, *μακαριος*, *ευδαιμων*: Hesych.

PIG: It is remarkable, that in our language *pig* should signify *little*, and *big* should signify *large*: but the reason is evident; *pig* is derived and contracted à *Πυγμας*, *pygmy*; *pusillus*; a dwarf, a diminutive: hence a *pig* signifies a *little*, or *young hog*: it still subsists among the Irish, as we observed under the art. BEAGLE; for still, in that language, it conveys the idea of *little*; as *ferr pig*, a *little man*; *ban pig*, a *little woman*: Skinner tells us, that in Sax. "*piga* signifies *puellula*; and therefore he says *pig* is quasi *filia*, vel *filius porci*:"—*the sow's son*, or *daughter*:—it might pass in poetry.

PIGEON; "Fr. Gall. *pigeon*; Ital. *pigione*, *piccione*, *pipione*; à *Πιππος*, *avium pullus*; et *Πιπιζω*, *pipio*: Skinn."—*the noise of young birds*.

PIGL-OOSE; a contraction of *piggie-house*, a *house for the pigs to lie and sleep in*: and consequently would be Gr.

PIGMENT, Φιγγω, *pingo*, *pigmentum*; *women's paint*, or *coloring*.

PIGNORATION; Πιγνυμι, *pango*; vel à *Πυξ*, *Πυγμα*, *pugnus*, *pugno*; unde *pignus*, *pignoratus*; *pawned*, or *pledged*.

PIGRITUDE; Πιγρος, *piger*, *pigritia*; *stob*, and *suggishness*.

PIGSNEY; "vox quâ vulgo blandius compellat puellas; à Sax. *piga*; *puella*, *virguncula*; quomodo Dan. etiamnum hodie *pige* dicitur *puella*: Jun."—all this may be true; and yet it seems to be, as he himself acknowledges, a *title of blandishment*: and consequently may be derived à *Πυγμας*, *pygmy*; *my little pretty dear*.

PIKE, or *spear*: "à Lat. *spica*; quia instar *spicae acuta* est; unde *spiculum*: Jun. and Skinn."—but *spica*, and *spiculum*, are both evidently derived à *Σπαχυς*, pro *Σπαχυς*, *spica*; a *beard of corn*: vel à *Σπιζω*, *extendo*, because it is *long*, and *extended*.

PIKE, a *fish* } from the foregoing root: Gr.

PIKEREL }

PILCH; "Sax. *pylce*: Jun."—"pylche;" Skinn. "*toga pellicea*:"—of which it seems to be only a various dialect: consequently Gr.: see PELT, Gr.; and here used to signify a *furred gown*.

PILCH-ARD; "*balecula*, *mana*; nescio an à Sax. *pylce* (or *pylche*) *toga pellicea*; et Belg. *aerd*, *natura*; à *cutis* sc. *levitate*: Skinn."—this is no very extraordinary deriv. and yet it is the best I have found: only now the Dr. ought to

have found likewise that it was Gr. as in the foregoing art.

PILE of *buildings*; "Πυρα, *pyra*; *lignerum*, *strues*, *five accensa*, *five non accensa*: Casaub." *any structure of wood and stone*.

PILE and *cross*; a *play*: "*pile*," says Nugent, "was an old French word, which signified a *ship*; from whence comes the word *pilot*; (it were rather to be wished that the Dr. had told us, from what language the old French word *pile*, signifying a *ship*, was taken) because formerly they used to stamp a *ship* on the coin, according to the following verse of Ovid;

Tum bona posteritas puppim signavit in ære: thus we see in Macrobius, that children playing at *cross* or *pile*, used to cry out, *capita*, *aut navim*; because their money had on one side a *two-headed Janus*; and, on the other, a *ship*:"—and so far we are obliged to the Dr.; but this is giving us no information from whence the old French word *pile* is derived, nor aiming at a reason why a *ship* was stamped on the coin, any more than a *horse*, or an *elephant*: however, since the Dr. has informed us, that *pile* has given origin to *pilot*, we shall see presently that it is Gr.: as to *the ship*, Addison on Antient Medals, p. 69, says, that it was an emblem of *happiness*; and likewise of the *political vessel*, or *state*; i. e. *the Commonwealth*:—however, it seems much more probable to suppose, with Clel. Voc. 157, that "*pile* is no more than a different dialect of *poll*, *the bead*:"—only now *poll* is Gr.: see POLE of *the bead*: Gr.

PILE, or *funeral structure*: from the same root with PILE of *buildings*: Gr.

PILE, or *nap of cloth*; Φελλος, *pellis*, *suber*, *cortex*; *bark*, or *cork*; from Φελλος, *pellis*, comes *pileus*; a *hat*; because made of the *fur*, or *covering of beasts*; and not, as our dictionaries, and Nugent suppose, from Πῖλος, *pileus*; which he imagines gave origin to Πλω, *cogo*, *coarctio* (it should have been printed Πίλω) which belongs to the next art.

PILE, or *pilaster*, or *small pillar*: Nugent gives us a long and unsatisfactory derivation of this word; instead of which, if he had only traced the origin of the words *pillar*, and *pilaster* (neither of which he has done) he might have found a much shorter, and a much more natural deriv.

PILE, or *stake of timber*; Πῖσσω, *pisso*, antiq. *pisso*; to *beat*, *bruise*, or *stamp*; hence *pila*; a *pestil*; also a large *beam* rammed into the ground, in order to form a *mole*, or *dam*; or serve as the foundation for large buildings, erected in swampy or fenny places.

PILE

PILE up on *bigb*; from the same root with **PLIE** of buildings: Gr.

PILES, a disorder; Πυλωρος, *meatus ventriculi inferior*; the lower passage of the belly, which is often the seat of a very troublesome disorder.

PILFER, to filch; "Φιλήτης, *fur, latro*: Hesiod. Op. et Di. v. 375: Upt."—Sometimes it is written Φηλήτης, and from thence our word *felony*.

PILGRIM, Αγρος, *ager, pereger, peregrinatio*; a wandering; or travelling about, generally on some religious pretences.

PILL; or *bolus*; Πίλος, *pila*; any round thing: Eustathius.

PILLAGE, "*pilare*, which occurs in this signification in Ammia. Marcellinus; from whence also comes *compilare, expilare*; but *pilare*, according to Festus, comes from Πιλήτης, Æol. pro Φιλήτης, which is taken for a robber, in Homer's Hymns; and for a plunderer in Hesiod: or rather, according to Monf. Menage, from Πιρῆν, to take, in Hesych.; from whence they might have formed *pirare*; i. e. *pilare*: or, according to Vossius, from Πίλω, or Πίλω, *densè constipato*; to pack, or heap up things, as robbers and plunderers do, to carry them off: R. Πίλος, *pileus*; a cap, or hat: Nug."

PILLAR, "Πυρα, *pyra, facili transitu τῆς εἰς in l*; Πυρα; *pila*; a pillar, or tall column: Skinn." under the art. *pile*:—but Πυρα, as we have seen, is more nearly connected with a funeral pile, than either a pillar, or pilaster; neither would it be easy to trace the deriv. of these last words; which undoubtedly were borrowed from *pillar*, or *column*; but that is scarce an original word; probably Gr.; as at the beginning of this art.

PILLION, *pillow*; "pulvinar, *pulvinus*: Skinn." and consequently Gr.: a pillion being properly a *bum-PILLOW*: Gr.

PILL-ORY; "Πύλη, *janua*; et Οραω, *video*; a door, or hole to look out at; quia hic reus tanquam per ostium prospicit. Spelman à *pilleur*; *predator, depesulator*, quia tales solebant, *collustratio* includi; mallemp simplicius deducere," continues Skinner, "à Lat. *pila, columnæ species*; quia locus ubi cum reis lege actum est, olim *columnis*, ut etiamnum Venetiis, circumdabatur:"—this latter deriv. likewise seems probable; but then the Dr. ought to have recollected, that, under the art. *pile*, he had allowed that *pila* was derived à Πυρα, *pyrus*: Junius had given the same derivation.

PILLOW: Clcl. Way. 72, gives us always the most simple, and most natural interpretations of words; if he would but at the same time give us the original of them: thus, "*pillow*," he says, "by an interv. rsiō, or transposition of the vowels,

comes from *poll-lyb*, or *pollig*; i. e. *poll-lay*; any thing to lay the bead on:"—but now, according to his own interpretation, in Voc. 210, n, *poll* is radical to πωλεω; (which ought to have been printed πωλεω) and *lyb*, or *lig*, is either radical to, or derived from λεγω, *cumbo, cubo*; to lie down.

PILOSITY, Πίλος, *pileus, seu pileum*; a hat, or cap; because made of felt, or fur.

PILOT: Nugent, under the art. *pile*, is of opinion, that the old French *pile*, signifying a ship, gave origin to our word *pilot*:—but "pro-pinquus meus If. Voff." says Jun. "putat *pilot* esse à Πλωλαρ, vel Πλωλήη, quomodo hodierni Græci vocant *nautam*:"—all seem to originate à Πλω, *navigo*; unde Πλοιον, *navigium*; Πλοιοφορος, *the steersman of a ship*.

PIMP, Πεμπω, Προπομπος, *deductor*; a provider.

PIMPLE, Πομφολυξ, vel Πομφος, *bullæ, seu eminentia tumida cutis*; any little rising, or swelling on the skin.

PIN; a diminutive of *peggin*, or *small peg*; à Πηγγυμι, *pungo, et pango, figo*; to fasten.

PIN, or *whim*; "he is in a merry pin; à more bibendi in poculo acicula confixo; quod qui usque ad aciculam, nec superius, nec inferius, biberet, vincebat; alioqui pignus amissurus: Skinn."—consequently derived from the same root with the foregoing art.

PINCERS, Πιζω, *premo, stringo*; to press, squeeze, nip.

PINDARIC, Πινδαρος, *Pindarus*; a Greek poet of sublime genius.

PIN-DOOR } both Skinner and Lye suppose
PIN-FOLD } this word to be pure "Sax. à pýndan; *includere*:"—but how *includere*?—if pýndan has no connexion with *pin*, or *peg*, then it must be pure Sax: but if he only pins, or pegs up the door of the fold, then it certainly originates à Πηγγυμι, *figo*; to fasten with a pin, or peg.

PINE-tree; "Πίνος, *pinus*; the fir; in Theophrastus: Nug."

PINE, or *waste away*; "Πενωω, *penwō, esurio, fame premor*; careo, *desidero, indigeo*: Calaub." to long for, to linger after: or else it may originate à Φθίω, *consumo, tabesco*; to dissolve, consume, decay.

PINGUITUDE, Πίος, vel Πάχυν, *pinguis, pinguedo*; fatness, corpulency.

PINK-boles; Πηγγυμι, *pungo*; to punch full of holes.

PINKY-WINKY, Φεγγος, *lux, niētare, contrahere oculos*; to wink, snap, or half shut the eyes.

PINNACE, Φασηλος, *phaselus; liguminis Ægyptii oblongi genus*; *navigium quodque oblongum*: a long species of boat; as mentioned by Virgil,

moles; a rock, or mound of wood, stone, &c. : or else it may be Saxon.

PIETY, Πῆτα, *pio*, *pietas*; sanctity, holiness:—If Voss. derives *pious* ab Ηῦς, ηος, et Ιῦς, præposito digamma Φιῦς: vel à Ψῆς, μακαριος, ευδαιμων: Hesych.

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PIGEON; Fr. Gall. *pigeon*; Ital. *pigione*, *piccione*, *pippione*; à Πικρος, *avium pullus*; et Πικριζω, *pipio*: Skinn."—*the noise of young birds*.

PIGL-OOSE; a contraction of *piggie-house*, a house for the pigs to lie and sleep in: and consequently would be Gr.

PIGMENT, Φιγγω, *pingo*, *pigmentum*; women's paint, or coloring.

PIGNORATION; Πιγνυμι, *pango*; vel à Πυξ, Πυγμα, *pugnus*, *pugno*; unde *pignus*, *pignoratus*; pawned, or pledged.

PIGRITUDE; Πικρος, *piger*, *pigritia*; sloth, and sluggishness.

PIGSNEY; "vox quâ vulgo blandius compellant puellas; à Sax. *piga*; *puella*, *virguncula*; quomodo Dan. etiamnum hodie *pige* dicitur *puella*: Jun."—all this may be true; and yet it seems to be, as he himself acknowledges, a title of blandishment: and consequently may be derived à Πυγμας, *pygmy*; *my little pretty dear*.

PIKE, or spear: "à Lat. *spica*; quia instar *spicae acuta* est; unde *spiculum*: Jun. and Skinn."—but *spica*, and *spiculum*, are both evidently derived à Σπικχυς, pro Σπικχυς, *spica*; a beard of corn: vel à Σπικζω, *extendo*, because it is long, and extended.

PIKE, a fish } from the foregoing root: Gr.
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PILCH; Sax. *pýlce*: Jun."—"*pýlche*;" Skinn. "*toga pellicea*:"—of which it seems to be only a various dialect: consequently Gr.: see PELT, Gr.; and here used to signify a furred gown.

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have found likewise that it was Gr. as in the foregoing art.

PILE of buildings; "Πυρα, *pyra*; *lignorum*, *strues*, *sive accensa*, *sive non accensa*: Casaub." any structure of wood and stone.

PILE and cross; a play: "*pile*," says Nugent, "was an old French word, which signified a ship; from whence comes the word *pilot*; (it were rather to be wished that the Dr. had told us, from what language the old French word *pile*, signifying a ship, was taken) because formerly they used to stamp a ship on the coin, according to the following verse of Ovid;

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PILE, or funeral structure: from the same root with PILE of buildings: Gr.

PILE, or nap of cloth; Φειλλος, *pellis*, *suber*, *cortex*; bark, or cork; from Φειλλος, *pellis*, comes *pileus*; a hat; because made of the fur, or covering of beasts; and not, as our dictionaries, and Nugent suppose, from Πίλος, *pileus*; which he imagines gave origin to Πλω, *cogo*, *coarcto* (it should have been printed Πίλω) which belongs to the next art.

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PILE, or stake of timber; Πίσω, *piso*, antiq. *pinso*; to beat, bruise, or stamp; hence *pila*; a pestil; also a large beam rammed into the ground, in order to form a mole, or dam; or serve as the foundation for large buildings, erected in swampy or fenny places.

PILE

PILE *up on high*; from the same root with **PLIE** of buildings: Gr.

PILES, a disorder; Πυλωρος, *meatus ventriculi inferior; the lower passage of the belly, which is often the seat of a very troublesome disorder.*

PILFER, to filch; "Φιλήτης, fur, latro: Hesiod. Op. et Di. v. 375: Upt."—sometimes it is written Φιλήτης, and from thence our word *felony*.

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PILLION, *pillow*; "*pulvinar, pulvinus*: Skinn." and consequently Gr.: a *pillion* being properly a *bum-pillow*: Gr.

PILL-ORY; "Πυλη, *janua; et Οραω, video; a door, or hole to look out at; quia hic reus tanquam per ostium prospicit. Spelman à pilleur; prædator, depeculator, quia tales solebant, collibrigio includi; mallemp simplicius deducere,*" continues Skinner, "à Lat. *pila, columnæ species; quia locus ubi cum reis lege æclum est, olim columnis, ut etiamnum Venetiis, circumdabatur*:"—this latter deriv. likewise seems probable; but then the Dr. ought to have recollected, that, under the art. *pile*, he had allowed that *pila* was derived à Πυρα, *pyrus*: Junius had given the same derivation.

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comes from *poll-lyb, or pollig; i. e. poll-lay; any thing to lay the bead on*:"—but now, according to his own interpretation, in Voc. 210, n, *poll* is radical to πωλεω; (which ought to have been printed πωλεω) and *lyb, or lig, is either radical to, or derived from λεγ-ω, cumbo, cubo; to lie down.*

PILOSITY, Πίλος, *pileus, seu pileum; a hat, or cap; because made of felt, or fur.*

PILOT: Nugent, under the art. *pile*, is of opinion, that the old French *pile*, signifying a *ship*, gave origin to our word *pilot*:—but "pro-pinquus meus If. Voff." says Jun. "putat *pilot* esse à Πωλάω, vel Πωλίη, quomodo hodierni Græci vocant *naviam*:"—all seem to originate à Πίλω, *navigo*; unde Πλοιοι, *navigium*; Πλοιοφορος, *the steersman of a ship.*

PIMP, Πεμπω, Προπομπος, *deductor; a provider.*

PIMPLE, Πομφολυξ, vel Πομφος, *bullæ, seu eminentia tumida cutis; any little rising, or swelling on the skin.*

PIN; a diminutive of *peggin, or small peg*; à Πηγνυμι, *pungo, et pango, figo; to fasten.*

PIN, or *whim*; "*he is in a merry pin; à more bibendi in poculo acicula confixo; quòd qui usque ad aciculam, nec superius, nec inferius, biberet, vincebat; alioqui pignus amissurus*: Skinn."—consequently derived from the same root with the foregoing art.

PINCERS, Πιζω, *premo, stringo; to press, squeeze, nip.*

PINDARIC, Πινδαρος, *Pindarus*; a Greek poet of sublime genius.

PIN-DOOR } both Skinner and Lye suppose

PIN-FOLD } this word to be pure "Sax. à pýndan; *includere*:"—but how *includere*?—if pýndan has no connexion with *pin, or peg*, then it must be pure Sax: but if he only *pins, or pegs up the door of the fold*, then it certainly originates à Πηγνυμι, *figo; to fasten with a pin, or peg.*

PINE-tree; "Πίνος, *pinus; the fir*; in Theophrastus: Nug."

PINE, or *waste away*; "Πεινω, *πεινώ, esurio, fame premo; careo, desidero, indigeo*: Casaub." *to long for, to linger after*: or else it may originate à Φθίω, *consumo, tabesco; to dissolve, consume, decay.*

PINGUITUDE, Πιος, vel Παχος, *pinguis, pinguedo; fatness, corpulency.*

PINK-boles; Πηγνυμι, *pungo; to punch full of holes.*

PINKY-WINKY, Φεγγος, *lux, niellare, contractere oculos; to wink, snap, or half shut the eyes.*

PINNACE, Φασηλος, *phaselus; leguminis Ægyptii oblongi genus; navigium quodque oblongum: a long species of boat*; as mentioned by Virgil,

Nam quæ Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum *pistis* vehitur sua rura *phæselis*.

Geo. IV. 287.

PINNACLE } "*Πιννα, pinna, genus conchæ; a*
PINNIONS } *species of shell fish: Litt. and*
Ainsw."—and so far as it relates to *pinnacle*, it may be right; but we may doubt the deriv. when applied to *pinniferous*, and *pinnions*, because then it seems to come from *penna*, which is derived à *Πίσσμαι, Πίσσμαι, vel Πίσσομαι, volo; to fly*; and perhaps all those descend à *Πέλω, pateo, explisco; to unfold*; as a bird does its wings in the action of *flying*: from *Πίσσομαι* is derived *Πίσσος, per synec. Πλευός, Æol. Πλευός, unde pinna, penna; a quill, or feather; also the fins of a fish.*

PINNERS, a diminutive of *pondus, ponderis, à pendeo; a pendent, pennant, pinner; a bead-dress for the ladies, consisting of two, or four lappets, or streamers banging down from the top of the head.*

PIN-PANIERLY-fellow; "*a covetous miser, one who pins up his paniers, or bread basket: Ray:*"—who has strangely written it *pin-panniebly*-fellow:—but both **PIN**, and **PANIER**S, are Gr.

PINT; "*Σπιθα, pinta; according to Budæus, and Perionius: Nug.*"

PIONEERS; *Πιγυρι, pungo; to pierce, or bore holes in the earth, to dig mines, trenches, &c.*

PIONY, *Παιωνία, pæonia; herba, et antidoti nomen; the herb, and flower piony: R. Παιων, medicus; healer.*

PIP, *like a young bird; Πιππιζω, avium pullos voce imitor; to imitate the cry of young birds.*

PIP-KIN, "*Πιπτω, coquo: Jun.*" vel diminut. τῆ *pipe*: quod rectius: *Lye*:—but it certainly is a forced construction, to derive a *pip-kin* from a *pipe of wine, or cask of beer*: the derivation of Junius therefore ought to be preferred.

PIPE } "*Sax. pipe; Dan. piibe; Teut. pfeife;*
PIPER } *Ital. pifaro, fifaro; Lat. fistula:*
Skinn. Jun. and *Lye*:—but all seem to originate à *Φυσθλα, i. e. à Φυσσω, statu distendo; a tube, blown into, in order to form a sound.*

PIPING-bat; derived from the same root with **PIPE**, and **PIPER**; it being only an expression taken from the custom of a baker's *blowing his pipe, or horn, in villages, to let the people know his bread was just drawn, and consequently hot, and light.*

PIQUE } *Πιγυρι, pungo, punctus; touched to*

PIQUEER } *the quick, next: see BICKER: Gr.*

PIRACY; "*Πειραται, Πειραταις Πειρατικός, pirata, piraticus, prælo; from Πειρω, which in Hesychius is interp. ed λαμβανω, capio: R. Πειρα, conatus, tentatio: Nug.*"—it is plain the Dr. did not con-

sult Hesychius; for tho' he says *Πειραται, πανηγυροι, λησται, θηρευται εν υδασι*: yet he immediately after makes this distinction; *Πειραται, πειραν λαμβανει; πειραζει: επι δε ληστων, Πειρατικυται*: now tho' *Πειρω*, and *Πειραζω*, bear the same signification; yet there certainly ought to be a different deriv. when the word bears a different sense: it might therefore be better to derive our word *pirate*, according to the opinion of Voss. à *Πειρω, trano, transeo; to rove, and sail about with a design to plunder.*

PISCES, *Πιω, πισσω, et πιπισω, bibo, quia perpetuò bibunt; unde piscis; a fish; also a sign in the Zodiac, in which the sun enters about the middle of February.*

PIS-MIRE: this is the common orthography; for our Sax. and Belg. ancestors, who were certainly none of the most delicate mortals, always wrote it *pismieren, pisemme, and pisimme*; and the reason Junius tells us (under the art. *chessip*) was, quod maxime gaudeat sterquiliniis, atque angulis ubi *meiunt* homines; plane ut *formicæ* iidem locis urinam olentibus innutritas, iidem Belgæ *pif-mieren* vocant: this seemingly accounts for the appearance of the former part of the compound; and the latter is as speciously accounted for by Skinner; viz. that it comes from *mira, and dirt*; and that the whole name is q. d. *quæ in luto mingit*:—it were to be wished that some future etymol. would at once discard this deriv.; which, tho' it may be just, according to vulgar orthography, and vulgar derivation, it is more than probable that the vulgar opinion is wrong; and therefore, with Upton, it would be much better to suppose, that *pismire* is but a bad translation and transposition of the Greek word "*Μυρ-μηξ, formica; an ant, or emmet, per metath. mismyre; the m and p are frequently used promiscuously, as υανος, somnus, quasi sopnus:*"—and thus instead of writing it *Μυρ-μηξ*, to transpose the syllables, and write it *Μηξ-μυρ*, then convert it to *Πηξ-μυρ*, and then our ignorant orthogr. *pif-mire*; by this means, we might get rid of all the disagreeable interpretation at once.

PISS, *Φυσα, vesica; the bladder, that wonderful reservoir of the urine.*

PISTACHES, *Πιστακία, Φιστακία, pistacia; a nut so called.*

PISTOL, *Φυσθλα, fistula; a pistol, pipe, or tube.*

PIT, or *hole*; "*Βυθός, profundus; Πυθός, puteus; any deep hole, or well: Skinn. and Helvigius:*"—this is better than with Jun. Litt. and Ainsw. to suppose, that it comes from *Πάτε, and Πάτεζα, quod potum significat*;—because, tho' some wells, or pits, may hold water, yet many do not, and never were sunk for that purpose.

PIT in the theatre: the bottom part of the playhouse: consequently derived from the foregoing root: Gr.

PIT-A-PAT, Παλλυ, Παλλομαι, *palpito; to strob, or pant*:—or perhaps à Παλασσω, *quatio; to shake, or heave quick*.

PITCH, “ Πισσα, *pix: Nug.*”—this derivation may be right; but it does not seem to go far enough; for Πισσα itself may be deduced à Πισυ, *picca, pinus; the pine, or fir-tree*; from which it was more particularly made.

PITCH a bar; “ Πισσω, *projicio; to hurl, or cast forth*: Casaub.”

PITCH down headlong; Πισσω, *cado; to fall*.

PITCH-furthing; from the same root with **PITCH a bar**: Gr. as above.

PITCH-fork: Junius first of all refers us to *pick*, and then sends us to *beak*, and *becke*; which, he says, sunt à Πηγυρι, *pungo; acutum quid alicui rei infigo*: but under the art. *pick*, he seems to think it is derived “ à Cymræis *pig*, quod non modo *rostrum*, verum etiam *stimulum*, vel *cuspidem* significat; unde *pig-sforch* iis dicebatur *merga*, quæ Anglis nunc corrupte *pitch-fork* dicitur:”—but now the only point to be determined is, whether the Cymræan *pig*, or the Greek Πηγυρι, be the original word.

PITCH a tent; from the same verb Πηγυρι, Πηγυρι, Πισσω, *figo; to fix, or fasten stakes in the ground, to which the cords of tents are tied, to keep every thing steady*: antiently indeed we wrote this word much nearer to the Greek verb Πηγυρι, than we do at present; for good old Stowe, p. 374, gives us the word thus: “ King Henry the Sixth *pitch* his banner at a place called Gofelowe, in St. Peter’s streate:”—this orthogr. *pitch*, is certainly much nearer to Πηγυρι, than *pitch*, which looks as if it came from *pitch* and *tar*; but nothing can be more distant.

PITCHER of water; “ Βικος, *hydria, urna usata; a vessel with handles, to carry water in*: Nug.”

PITH; “ Βυθος, *fundum arboris, quia est pars intima*: Skinn.”—it would have been much more applicable, if *pitch* had signified *the roots of a tree*; for then the Dr. might have said, felicissime alludit Gr. Βυθος, *fundum arboris, quia est pars ima*:—perhaps rather derived as in the next Alph.

a PITHY discourse; “ Πιδανος, *disertus, gratus, acundus, aptus ad persuadendum, à Πειθω, nempe persuadeo*: Casaub.”—*an exhorting, prevailing, persuasive oration*.

PITTANCE; “ Πισσακος, or Πισσακιον, which properly signifies a small table; because each person had his *pittance*, according to the table or

ticket that fell to his share, or the place marked in the card: R. Πισσα, or Πισσα, (it should have been printed Πισσα) *pix*; because these tables were covered with *pitch*: Nug.”—this is a most extraordinary derivation, and as extraordinary an interpretation; for can we suppose, that these tables were covered with *pitch*, or that the antients were so indelicate as to eat their *pittance*, or portion off such tables, according as each table or ticket fell to his share, or the place marked in the card?—if there was any *pitch* used, we might rather suppose, instead of the whole table’s being covered with *pitch*, there was only a small bit of *pitch*, or wax, made use of, to fix or fasten the ticket, or card, on which was written the name of the person invited to the entertainment, to his proper table, according to his rank and dignity:—it is however very probable, that all this is but a mere empty display of learning; and that our word *pittance* is not derived from *pitch*, but from Πισσος, *petilus, petit, pittance, parvus*; a small portion of allowance given to the Monks in monasteries.

PITUITOUS, Πισυα, *pituita; pblegm.*

PITY, Οω, *pio, pietas; clemency, gentleness, compassion.*

PIZZLE; “ Belg. *peze; nervus: peseriak; nervus vervecis*; et contract. Ital. *pevis, il nerbo* dicitur: vel à Lat. *peffus, pessulus, à Πισσαλος, paxillus*: hinc Teut. *peitsche; flagrum, flagellum*; quia sc. *nervi, seu priapi taurini pro flagris usurpantur*: Skinn.”

PLAC-ABILITY, Πηγυρι, *paco, pax, pacis*; *placo, placabilitas; a gentleness, and easiness of temper.*

PLACART, commonly written *plachart*, but derived “ à Πλαξ, *πλακος, accusat. πλακα, tabula*; R. Πλαυς, *latus*: a table of orders fixt up in public places: Nug.”—Vossius derives it à *placeo, placitum, verbum legale, quo uti soleant in publicis editis*; nempe ex eo quòd hæc εν Πλακι, in tabulâ præponerentur omnibus legenda:—but *placeo*, and *placitum*, in a law sense, seem rather to be derived à Πηγυρι, *pango, paco, paciscor*; unde *pax, pacis*; unde *placeo, placitus*; it is our will and pleasure, that such a law be enacted.

PLACE, or *square*; “ Πλατω, *platea*: R. Πλαυς, *latus*: Nug.”—*a broad, square, open piazza, large and broad street*; like *Portman-place* in London.

PLACE-man } *λεγω, λεγομαι, cubo, jacco*;
PLACE, or *station* } unde *λεχος, locus*; a situation: or else it may descend à *θη, pono, positus*, quasi *positus; disposed, lodged, laid*.

PLACENTÆ, Πλακωνες, Πλακωνος, *placentæ*; Z z 2 a cake,

a cake, which grows on the outside of the chorion, in proportion as the foetus grows.

PLACKET, or *plaque*; *sinus muliebris*: Skinner gives us the following strange deriv. à Fr. Gall. *plaque*, vel *placque*; *lamina*, *bractea*; a plate of metal, an ingot of gold, and a spangle;—of which, no doubt, he had seen many *petticoats* made: vel à Belg. *plagge*; *panniculus*, *stragulum*, *segestre*;—this indeed is something nearer the mark: but it would have been much better, to have derived it à Gall. *placard*; the forepart of a woman's *petticoat*: or perhaps better still à Πλάσις, *latus*, *amplius*, *spatiosus*; unde Belg. *placke*, *plecke*; broad, wide, large.

PLAGIARY, Πλαγιος, *obliquus*, *transversus*; *plagiarius*; one who acts *indirectly*, by stealing, or filching out of other men's writings, and then pretending himself to be the author.

PLAGUE, Πληγη, Dor. Πλαγα, *plaga*; a blow, loss, overbrow, defeat: R. Πλησσω, *percutio*; to strike, smite, destroy.

PLAICE, or fish; Πλάσις, *latus*; broad and flat.

PLAIN open field; Πλαξ, πλακος, *planicies*, *aequor*; a spacious place.

PLAIN, smooth; Πλάσις, *latus*; broad, flat, smooth, even.

PLAINTIF, Πλησσω, fut. Att. Πλαγῶ, *plango*; to bewail, lament, bemoan.

PLAIT, or fold; Πλεκω, *plico*, *plicatus*; wrinkled, doubled.

PLANCHER; à Πλαξ, per epenth. τῷ ν, quasi Πλανξ, *tabula*, *asser*; any broad board; or floor; a plank.

PLANE, or shave; Πλαξ, πλακος, *panicies*; a smooth, even surface.

PLANET, “ Πλανήτης, *planeta*; a wandering star: R. Πλανη, *error*; Πλαναομαι, *vagor*, et *erro*: Nug.”

PLANI-LOQUY, Πλάσιως-λαλεω, *plani-loquus*, *qui planè loquitur*; one who speaks his mind boldly, freely, is the sense that Litt. and Ainsw. have given; but it may rather signify a broad-talker, who pronounces his words in an aukward dialect; thus, *prAy pAy me eIght pOUNd*; Πλάσιασμος, *vitium oris*, quum nimium diductis faucibus, et ore plus satis patulo, sermo promitur: Hederic.

PLANI-SPHERE, Πλάσις-σφαιρα, *plani-sphaerium*; a *plani-sphere*; an *astrolabe*; mathematicis condonandum.

PLANK; “ Πλαξ, πλακος, πλακα, *planca*, which we meet with in Pliny and Tertullian; from whence it seems that they first made *placa*; and afterwards adding *n*, *planca*: R. Πλάσις, *latus*; a broad-board: Nug.”

PLANT, Πηγνυμι, *pago*, *pango*, *planto*, *plantatio*; to set in the earth, in order to grow.

PLANTA-GENET; Πηγνυμι-γινησθαι, *plantagenista*; the plant, or shrub, called broom, “quod Græci Σπαρίον vocant; sane ut à Σπειρισθαι Σπαρίον, quia sponte-seminatur; sic *genista*, quia sponte genatur, hoc est gignatur: Voss.”—it is very observable, that fourteen princes of the family of *Plantagenet* have sat on the throne of England for upwards of three hundred years, and yet very few of our countrymen have known either the reason of that appellation, or the etymology of it: but history tells us, that *Geofry*, earl of Anjou, acquired the surname of *Plantagenet* from the incident of his wearing a *sprig of broom* in his helmet; on a day of battle: this *Geofry* was second husband to *Matilda* or *Maud*, empress of Germany, and daughter of our *Henry I.*; and from this *Plantagenet* family were descended all our *Edwards* and *Henrys*:—let me only add here, the very homely manner in which *Camden*, 92, has expressed himself on this occasion; for, he tells us, that “*Goffrey* received the surname of *Plantagenet*, for that he wore commonly a *broom-stalk* in his bonnet.”

PLASH, or sprinkle; Σπαρασσω, *discerpo*, *spargo*; to dash water about.

PLASHY, muddy; either from Πηλος, *palus*, *paludis*; a dirty puddle; or rather, with *Casaub.* from Ηλαδος, *humor superfluus*; *nimia humiditas*; Πλαδωδης, Πλαδαρος, *uliginosus*, *udus*; moist, wet, fenny.

PLASTER } Πλάσσω, Πλάσσω, Πλαστος, Εμπλαστρον,
PLASTIC } *tingo*, *formo*: *Skinn.*—to mould, fashion, frame; to daub, or spread over.

PLAT, or grass-ground; Πλάσις, *latus*; a broad, and outspread piece of grass-ground.

PLAT, or place; Λεχος, *locus*; this spot, or situation.

PLAT, or pleat: “ Πλάσσω, *formare*, *fingeri*: Upt.”—if this gentleman meant what we read in Scripture, that the soldiers platted a crown of thorns, we might rather derive it à Πλεκω, than Πλάσσω, since Πλεξανεις is the word made use of by all the Evangelists.

PLATAN-tree, “ Πλάτανος, *platanus*; a tree so called, because it stretches out its branches very wide: R. Πλάσις, *latus*: Nug.”—this tree is mentioned by *Milton* on a very remarkable occasion:

What could I do,
But follow strait, invisibly thus led?
Till I espy'd thee, fair indeed and tall,
Under a *platan*:—

Par. Lost. IV. 475.

on which *Hume* observes, the *plane-tree*, so named from the breadth of its leaves; Πλάσις, *broad*; a tree useful and delightful for its extraordinary shade;

Jamque

Jamque ministrantem *platanum* potantibus umbram. Geo. IV. 146.

PLATE, or *disc*; "Πλάτυς, *latus*: Upt."—a broad *disc*.

PLATE of *metal*; from the same root: Gr.: though perhaps, according to Junius, both our word *plate to eat off*, and a *plate of metal*, may be derived à Πλάτων, *lamina*; or from Πλάθανος, *discus*, seu *orbis*; a *disc*, or *platter*.

PLAT-FORM, or *model*; Πλάττω, *formo*, *figo*; *præconceptæ rei imago in planum conjecta*; a draught, *plan*, or *figure*.

PLATONIC, Πλάτων, *Plato*; also a *disciple of that philosopher*.

PLAUS-IBLE, Πλαδω, idem quod Πλαζω, *plango*, *plaudo*; to *clap hands*, to *encourage*: vel à Πλάταγεν, *sonitum edo*; to *make any loud noise*, or *shouting*.

PLAY, "Παιζω, *ludo*; the *sport of boys*: R. Παις, *puer*; a *boy*: Casaub."—fortasse à Πληγη, *plaga*, *ictus*; says Jun. ut primâ olim significatione intellectum sit verbum de consuetudine puerolorum simplicioribus adhuc annis, atque animis, *innoxio verbere mutuo sibi alludentibus*; atque ita plæzan egregie respondit Gr. Παιζεν, quod exponunt *pueriliter vel puerorum instar, ludere*.

PLEACH, or *fold*; Πλεκω, *plico*; to *weave*, or *entwine*; thus to *pleach a hedge* is to *bend down the branches in such a manner as to fold them together*; and consequently *thicken the fence*; to *walk with pleached arms*; i. e. *folded*: in a thoughtful, *penfivè* manner: Shakespear.

PLEASE, Λακω, Ληκω, *perlacio*, *placeo*; to *delight*, *allure*, *entice*: vel fortasse à Πληθω, *impleo*; quod ea quæ vobis grata sunt abunde *expleant animum*.

PLEBEIAN; Πληθος, *plebs*, *multitudo*; the *crowd*, the *common people*.

a PLECK; "a *street*, a *place*; à Sax. *plæce*, a *street*: Ray:"—but we have already seen that PLACE, or *square*, is Gr.

PLEDGE, or *pawn*; Λιζω, εω, *sino*; *licet*, *liceor*, *polliceor*, *pollicitus*; unde Belg. *plechten*; *plighted*, or *pledged their troth either to other*; *promised their faith mutually*.

PLEDGET, Πληγη, *plaga*, *plagula*; *panniculus*; the *tent of a wound*.

PLEIADES, Πλειαδες, *Pleiades*; a set of stars, placed in the neck of Taurus; sometimes called the *Vergilæ*; quod *Vere exoriuntur*.

PLENI-POTENTIARY } Πλεος, *plenus*, *ple-*

PLENTY

PLETHORY

power: Πληθωρα, *plethora*, omnium humorum æqualis *redundantia*; a *fulness of body and hu-*

mors; which, for want of evacuation, often bring on an *apoplex*.

PLEURISY; "Πλευριτις, *lateralis morbus*: R. Πλευρα; *latus*, *costa*: Nug."—a *stitch in the side*; or rather an inflammation settled there.

PLIANT, Πλεκω, *plico*, *plicabilis*; to *fold*, or *bend together*.

PLINTH, Πλινθος, *later*, *plintbus*; a *brick*; the *square foot of a pillar*: Hederic calls it *pars quædam capitis columnæ*; but *capitis columnæ* is rather the *chapiter of the pillar*.

PLOD, Πλάττω, *formo*, *figo*; *sedulo*, et *incessanter rei operam dare*; to *work incessantly*, *invitâ Minervâ*, *without genius*: or perhaps rather à Πλεκω, *plico*; *applicare animum ad aliquid*; to *apply close to any thing*.

PLOT, or *conspiracy*; Πλάττω, *figo*, *formo*; to *contrive*, *scheme*, *frame*.

PLOVER; "Τω, Πλουω, *pluo*, *pluvialis*; *plover*; quia *pluviâ gaudet*; because she *delights in rain*; or perhaps in moist and watery places.

PLOW, "Πολω, *aro*, *vertere terram*; to *turn the soil*: Casaub."

PLUCK, or *pull*; Πιλω, à Πιλος, *pilus*; "quia *pili vulsioni opportuni sunt*: Skinn."—to *pull by the hair*, by the *beard*: or perhaps it may come from Ελω, *vello*, *vellico*; to *pull*; and, by transposition, *plul*, *pluck*.

PLUCK of a *sheep*: "si Græcus essem," says Skinn. "deslecterem απο τῆς ζωικης Φλογος, i. e. Φλοξ, *flamma*, sc. *vitalis*, quæ ibi, tanquam in proprio foco residet:"—the *lights*, or *lungs of a sheep*; because in them is lodged, as in a proper *fire-place*, the *vital flame*.

PLUM-tree; Προυν, "prunum: Skinn. *plum* autem à *prunum* facili mutatione τῆ r in l; et τῆ n in m, proculdubio deslectitur:"—then proculdubio it must be Gr. perimute it into what shape you please.

PLUMAGE, Πηλον, Πηλωμα, *pluma*; a *feather*.

PLUMB down } Μολυβδον, more Æolum
PLUMBER } Βλομβον, *plumbum*; *lead*,
PLUMB-LINE } or a *worker in lead*; also
a *heavy beaded fellow*.

PLUMP: "Fr. Gall. *pommelè*; i. e. *instar pomi maturi rotundus*; hoc manifeste à Lat. *potum*; per epenth. τῆ l: Skinn."—but if this was the farthest of the Dr's. etym. it is nothing; for *potum* is no original word, but derived, according to Theophrastus, and Cæsar Scal. à Πομα, seu potius Πωμα, (nam et posterius hoc, says Vossius, invenitur) quia *fitim* tollerent eorum plurima; simulque essent et cibo, et potui:—but it is probable that our word *plump* is not derived from *potum*, but from *plenum*; i. e. à Πλων, *plenum*; *full*, *fat*; and *thristy*.

PLUNDER:

PLUNDER: *Ἀπαλῶνω, diripere, spoliare, abigere, abducere; to drive away, carry off*: "Germ. *plundern*; *plare*: Longob. *blatere*; *spoliare*; per epenth. τῆ π: Wachterus."—but still it may be Gr. as above.

PLUNGE, "Πλυνω, *lavare, eluere; to wash, bathe, or dip under water*: Casaub."

PLURAL } Πῶλος, Πλάτων, Πλάτος, *multus, plus,*

PLUS } plurimus; unde *pluralis, much, more, most, many, numerous.*

PLUSH; Πίλον, *pluma, "pilus, pilosus, quasi pilosus, plusus, plusb; quia omni alio serico confecto longe hispidius, et villosius, est: Skinn."*—a species of velvet, cut long, rough, and shaggy.

PLUVIOUS, Τῆ, Πλυνω, Βλυνω, *pluvio, pluvius; rainy, moist, and wet.*

PLY, or *boil*; "spoken of a kettle, when it boils, or bubbles, quasi *playing hot*; in Norfolk they pronounce it broad *plaw*: Ray:"—pronounce it how they please, it is Gr. if it signifies *playing, or bubbling.*

PLY close: Skinner supposes it is derived à Belg. *plien, plegen*; Teut. *pflegen; agere, studere, confuescere*; and his learned friend Th. Hensh. dict. putat, quasi Fr. Gall. *faire plier*; præfertim ubi dicimus, *to ply one with glasses*: Casaub. derives it à Πῶλος, *propriè, quidvis expedite facere*: but then adds, *suspicitur aliquis fortasse ex Latino applicare*: sed longè alia Syntaxis:—perhaps he meant, *to apply close to our studies*:—the sense is the same; and therefore it is the more to be wondered at, that he did not adopt this last deriv. and deduce it à Πῶλος, *plico, applico; to apply*; and then contracted to *ply*.

PNEUMATICS, Πνευματικη, *pneumatice*; disciplina philosophica *de spiritibus agens*; that part of natural philosophy which treats of the properties of air: R. Πνευμα, à Πνο, *sto, spiritus; air, breath, wind.*

POACH'D } "Fr. Gall. *pochez; ova forbitta*:

POCHED } Skinn." Doctus Th. Henshaw

POTCH'D } scribit *potch'd eggs*; et dict. put.

q. "*potch'd eggs*; quia sc. corticibus defractis, et exutis in aquam conjiciuntur: (i. e. *eggs boiled out of the shell*) longe tamen simplicius videtur etymon à Fr. Gall. *pocher; effodere*; q. d. *ova corticibus effossa*; pertuso enim, et quasi *perforato cortice effunduntur*; *pocher* autem à Lat. *fodicare* ortum videtur:"—this is rather a better idea than what Jun. has given us; he says, "Gall. *œufs pochez* sunt ova in butyro ustulata, usque dum *colorum nonnihil mutant*; (this is a new method) prout nempe *œil poche* iis est *oculus lividus*:"—to which Lye adds, "*derivari possunt ab Armor. poaz; coquere*: sed quod magis arridet, Gall. *poche* re-tulerim ad Alm. *pot, livida*:"—such indelicacy

have these gentlemen used, that, according to the culinary expression, we may literally say, *the more cooks, the worse broth*: for fear therefore of spoiling a very good dish, we may leave them to enjoy their own cookery, and their own etym. with their good friends the French, those adepts in fricassees and frippery; and only add a small spice of Greek to their last deriv.; which, if a true one, originates à Παικιλος.

POCILLATION, Πος, *potatio, pocillator; a cup bearer, drinking, carousing*: R. Πινω, *bibo; to drink.*

POCKET of wool: "alludit Gr. Πουκος, *vellus*; à Πικω, *pecco, carmino*; a fleece of wool; to comb, or card wool: Skinn."

POCKS, commonly written "*pox*; thus the small *pox*; απο τῆ Ποικιλαν, *varie distinguere*; Ποικιλος, *varius, variegatus*; morbus *variolarum* aptd medicos: Upt."—the spotted disease; because it *spots the skin.*

POD, or *husk*, Δομος, *domus*; the abode of the seed; "*domuncula*; q. d. *seminum domus*: Skinn."—the house, shell, or covering of the seed: the word *pod* seems to have been formed from Δομος by transposition, thus Μοδος, and then converting the M into Π, Ποδος, contracted to *pod*.

PODAGRICAL, Ποδαγρα, *podagra, cum pedum articulos noxius humor infestat*: the gout in the foot; R. Πῆρ, *pes; the foot*; et Αρρα, *captura*; a seizure; and happy would it be for mankind, if the foot alone were the seat of this disorder!—but tho' Milton, Par. Lost, XI. 488, mentions *joint-racking rheums*; meaning, perhaps, *the goat*; yet that dreadful disorder is not confined to the joints, for it attacks even the head, and stomach, equally with the hands, knees, and almost every joint.

POEM, "Ποιημα, Ποιησις: R. Ποιω, *to make, to compose*: Nug."—a poet, and a poem; a composition in metre, whether it be in rhyme, or not.

POIGNANT } Πηγνυμι, *pungo, pungens; sharp-*

POINT } pointed, acute, severe.

POIGNARD, commonly pronounced *pomnard*, but derived either from the foregoing root, Πηγνυμι, *pungo*; or à Πυξ, Πυγμα, Πυγος, *the fist*; "quia *pugno teneri potest*; ut dictum *pugio*: Skinn." but no Gr.:—a small pointed weapon, a dagger.

POISE; πεναιο, *pondus*; unde *poise; to balance, or weigh.*

POISON, Ποις, Πος, *potio*; a draught, deadly in its effects.

POKE, or *bag*; "Πουκος, *vellus; sheep's skin*, whereof *pokes*, and *pockets*, are commonly made: R. Πανω, *tondeo; to clip, or shear*: Nug."

POKE with a stick } either from Πηγνυμι, *pungo*;
POKER for the fire } to thrust, or stab; or else à Βοδω, *fo dico, quasi podico*; to drive, or stir up the coals: R. Βοδω.

POLAR-

POLAR-star
POLE of the head
POLES of the heavens } Πολος, *polus, vertex*;
 two points in the
 heavens, to which the
 axis of the earth is directed, and round which she
 revolves: also the top of the head; as pointing to
 the polar-star: R. Πολω, *verto; to turn round*:—
 Clcl. Voc. 210, n, says, “the reader may please
 to observe the analogy of words in the examples
 of *to cope*, of *vendo*, and of *πωλεω*, all including
 the idea of *head*, from *coff*, *ven*, and *poll*; which
 are the radicals, all signifying *head*, and occa-
 sionally *sale*, or rather *barter*; not impossibly this
 from the very antient Celtic custom, of carrying
 on trade chiefly by *heads of cattle*:—here this
 gentleman has committed a small error, arising
 from the close connexion of the two Gr. words
πωλεω, *vendere*; with an *o*: and *πολεω*, *vertere*;
 with an *o*: *πωλεω*, *vendere*, can have no con-
 nexion in Gr. with the *pole of the head*; for the
pole of the head comes from *πωλεω*, *vertere*; with
 an *o*; unde *polus cæli*; the *poles of the heavens*,
 round the axis of which the earth turns, or re-
 volves:—which has no affinity, nor the least ana-
 logy, as to derivation, with *πωλεω*, *vendere*; to
sell, or *barter*.

POLE-an; Πολος-αξων, *caput-securis*; a battle-
 ax; antiently made use of in war, to cut through
 the *helmet*, *head*, *pole*, or *poll*; and therefore some-
 times called a *poll-an*: Lye gives us, in his Ad-
 denda, quite another deriv. viz. “à Succ. *poelyna*;
securis major, et latior; ita dicta à secandis *palis*:”
 —but **PALES**, or *stakes*, are Gr.

POLE-cat, *catus Polonicus*; quia *Polonia* maxime
 iis abundat; *putarius, viverræ species*; an animal
 of the *ferret* tribe, and a great destroyer of
 rabbits.

POLE, or *long staff*; Πασσαλος, *palus*; a *pole*,
 or *staff*: R. Πησσω, *pango*; to *fix*, or *fasten in the*
ground: or else *pole*, a *staff*, or *long, slender post*,
 like the *May-pole*, may originate, according to
 Clcl. Voc. 13, n, “from *al*, or *ul*, in the sense of
wood; the *wooden* symbol of *Druidical justice*:”
 —but then it visibly descends ab *ul-a, syl-va*;
wood; not strictly in the sense of *nemus*; but of
ignum.

POLEMIC, Πολεμικος, *bellicus, bellicosus; war-
 like, litigious, disputative*: R. Πολεμος, *bellum; war*.

POLEN, Πωλην, Παλυνη, *polenta; pollen; fine
 flour, or the dust that flies about in a mill*: R.
 Παλυω, *conspargo, albesco; to be whitened with
 dust, like a miller*:—it is observable, that the
 Romans have written this word both with a single
 and a double *ll*; whereas the Greeks used but
 one, both in the substantive, and verb.

POLICY, “Πολιτεα, *administratio urbis*: R.
 Πολις, *urbs; a city*: Nug.” the *internal go-*

vernment of a state, or kingdom:—Clcl. Voc. 114,
 n, tells us, that “Πολις, *a city*, is from *poll, the
 head*; not as a *head-place*, but as the citizens
 were numbered by *the head*:—then still it is Gr.;
 for in p. 210, n, he admits an analogy between
poll, and *πωλεω* (which ought to have been
 printed *πωλεω*; if *poll*, as he says, signifies *the
 head*; for *πωλεω*, signifies *vendere*; unde *vertex*;
the top of the head).

POLISH } Πολιτω, Πολιτισ, *canere facio, polio,*
POLITE } *politis; to make white, smooth, bright,*
and even: or, according to Voss. à Παιω-λιω,
polio, reddo lævo, i. e. politum; sed hoc acutius,
 quam verius; verius Cæf. Scal. (continues Voss.)
poliri ait esse απο τῆ Πολεω, vertere; nempe quia
rotâ figuli redduntur res elegantes; nam à rotan-
do; poliuntur.

POLL; a diminutive of **POLE of the head** }
POLL, or *voting in a county election*; i. e. } Gr.
by heads.

POLL, the *parrot*; Παλλακα, Παλλακος, *amafus;*
beloved, dear bird.

POLLICY of insurance: neither Junius, nor
 Skinner, have taken any notice of this word;
 because, perhaps, it was not adopted into our
 language before their times: but Lye, in his
 Addenda, has given it us in this form *policy*;
 and derives it ab Ital. *polizza, vel polizetta*.
 Hisp. *poliza*; for an explanation of which he re-
 fers us to *schedule*; but there is nothing to be
 found, under that article, relative to the word in
 question; for all that Junius says there is,
 “*schedule talis, alio nomine polizetta nuncupa-*
tur Italis, ut ipsâ denominatione moncamur resu-
menda, poliendaque esse, quæ repetito in chartam
conjecimus:”—from all which it is evident, that
 these words were designed to be derived à Πολιτω,
polio; to *polish, amend, or correct, what has been
 written*:—this, however, is not the sense of our
 word, which ought to be written with two *ll*'s;
 thus, *pollicy*; because it seems to originate either
 from “*Διω, jus, licet; it is lawful; that is, a
 licence; ubi Δ in L. abit; ut in Δακρυα, lacryma;*
Οδυσσευ, Ulysses: or else from *Λιζω, saw, fino; to
 permit; licet, ire licet*: Voss.”—according to this
 latter deriv. it terminates in the verb *liceo*; unde
polliceo, polliceor, pollicitus, pollicitatio; a promise,
a pollicy; “*ut sit propriè pollicetor, qui pro
 merce pretium offert ac promittit*:”—it being a
promissory engagement, for a small premium, to in-
 demnify a person in whatever loss he may suffer
 by fire, storms, or shipwreck: it also signifies a
 warrant for money in the funds, or *pollicies*, for
 payments by companies of insurance.

POLL-TRON, commonly written, and pro-
 nounced *polltroon*:—“in hac voce, Latina duo
 vocabula:

vocabula in unam coaluisse jamdudum annotarunt viri docti: in Italia nempe complures quondam, ne militare cogentur, sibimetipsis *præcidebant pollices*; unde et in hodiernum usque diem *pollrones* dicti, à *poll-icibus truncatis*: Lye:—"the only point now is to consider, whether *pollex* and *truncatus* are originals, or derivatives: Vossius tells us, that *pollex* is derived à *pollendo*; and that *polleo* originates à *πολυς, multus*; nam *pollere* dicitur, qui *multum valet*; veteres enim *poleo*, non *polleo* dixere: vel, si placet respicere geminam consonam, deducere licebit à *πολλος*, pro *πολυς*, quod à *πολλος* obliquos capit: because *the thumb* is *prevalent* in all operations of the hand:—as for *truncus*, he says, "it derives à *Τρυχω*, quod et ipsum notat *tero, altero, item absumo, accido*; unde *truncare*, aliquid *truncum reddere*; unde *truncus*, quod *amputatis ramis* in arbore relinquitur:—so that these wretches of *polltrons*, by cutting off their thumbs, hoped to render themselves useless to society.

POL-LUTE, *λυω, solvo; lues*; quia *corpora eâ solvuntur*; to *dissolve, corrupt, defile*: Littleton and Ainsworth were mistaken, when they supposed that *polluo* signified *pelluo, ex per, et luo*; i. e. *lavo; to wash*; for that would be *to wash thoroughly*; which is contrary to the idea of *pollute*: however, neither of these derivations seem so proper as, with Vossius, to derive *polluo* either from *Μολυνω, contamino; to defile, and stain*; or else à *Φολυνω*, (Littleton and Ainsw. write it *Φιλυνω*) *inquino; to daub over*; nam Hesychius sane *Φολυνω* interpretatur *μολυκει, to corrupt, debase*.

POLTICE, commonly written, and pronounced *poultice*, but derived à *Πολος, puls, pulmentum; flour, or meal, mixt with water*.

POLY-GAMY, *Πολυ-γαμια, polygamia*; quum quis eodem tempore *duas, vel plures habet uxores*: it may be wondered that Hederic should say *duas*; because that is not *polygamy*, but *bigamy*: when a person has at one and the same time *many husbands, or wives*: R. *Πολος, multus; many*; et *Γαμειω, nubo; to marry*; not *two* only, but *several, or many* at once.

POLY-GLOTT, *Πολυ-γλωσσιος, qui multarum linguarum est; consisting of many languages*: R. *Πολος, multus*; et *Γλωσσια, lingua; language*.

POLY-GON, *Πολυ-γωνιος, polygonius, multangulus; multangular, having many angles*: R. *Πολος, multus*; et *Γωνια, angulus; a corner, or angle*.

POLY-HEDRON, *Πολυ-εδρας, poly-hedron; multas sedes habens*: R. *Πολος, multus*; et *Εδρα, sedes; a seat, or side*.

POLY-HYMNIA, *Πολυ-υμνια, poly-hymnia; multorum hymnorum dea; una musarum; one of the nine musæ, multus*; et *Ἕμνος, hymnus*.

POLY-PE } *Πολυποδια, polypodium; pedum*
POLY-PODY } *multitudo*; et herba quædam;
having many feet; also, the herb *oak-fern*: *Πολυς, et Πες, pes; a foot*.

POLY-PUS, *Πολυπους, polypus; a fish*; also, a *wonderful animalcula so called*; and likewise, a terrible disease in the nose: *Πολυς, et Πες, pes; a foot*.

POMATUM } Cæsar Scaliger, in Theo-
POME-GRANATE } phrastum de plantis,
derives *potum* à *Πομα*, seu potius *Πωμα* (nam et posterius hoc invenitur) dictum arbitratur, quia etiam *sitim* tollent eorum plurima; simulque essent et cibo, et potui: *fruit*, and the various compositions made from them.

POMP, *Πομπη, pompa; a solemn train, procession*; also *any instance of ostentation*: R. *Πεμπω, mitto, deduco, transvebo*.

POMPION, *Πεπων, pepo; a large species of the cucumber, or melon tribe*.

POMPS: had Skinner but attended to his own deriv. he would never have written it *pumps*; for he calls them, "calcei unius soleæ; forte qui in tripudiis *pompaticis* (perhaps he meant *pompatis*) quæ nos *masks and balls* vocamus, usurpantur;" *light, thin soled shoes to dance in*; and consequently must originate à *Πομπη*, as above: "vel, ut divinat doctus Th. Hensh. à *strepitu*, quem, cum illis saltatur edunt:"—but then either the Dr. or his learned friend, should have derived them à *Βομβος, sonus; a creaking noise*.

POND: "idem credo habere etymon ac *pound (for cattle)* in hoc tantum differunt *pound*, et *pond*, quod alterum bestias terrenas, alterum aquaticas *includit et coerces*: Lye:—"he should have quoted Skinner for this thought, the Dr. having said, "mallem desistere à Sax. *pýndan; includere*, tum quia in eo pisces, tanquam in carcere *includuntur*, tum quia vivarium agro vel horto *includitur*:"—without envying these gentlemen the happiness, or depriving them of the merit of this conjecture, let me just hint that our word *pond*, may be derived, by contraction, à *Πωλιος, the sea*; and here used to signify *a body of waters, large or small, salt or fresh*: *pond; quasi pont; a little sea*.

PONDER } *pondus, à pendeo; to hang down,*
PONDEROUS } *as weights on a steel-yard; to weigh, consider, reflect*.

PONTIC, *Ποντος, pontus; the sea*.

PONTIF } *pontifex, à pontem faciendo; quia*
PONTON } *sublicius pons à pontificibus factus*
est primum, et restitutus sæpe: a sacred magistracy among the Romans, of the clerical order, called *pontifices* from their having first invented the structure of *a wooden bridge*, and kept

it in repair: hence a *bridge of boats* is called a *ponton*, commonly written and pronounced *ponton*, from “*pons, pontis, à pendendo, quia ut super aquas transitus fiat, et in aère quasi suspenditur: Voss.*”—this perhaps is a better deriv. than with H. Voss. to derive *pons*, à Πορος, *transitus, meatus; à Πισαν*: and yet Hesychius is of the same opinion, Πορος, γεφυρα: but, however, since a *bridge* was undoubtedly at first constructed as a *passage for the man*, not as a *passage for the water*; for the water would have *passed* without the bridge; and since the very first idea of a *bridge* is that of an *arch*, *hanging* as it were in the air, the Latin derivation ought rather to be preferred.

POOL, Πηλος, *palus; a marsh, fen; muddy, dirty water.*

POOP of a *ship*; πρ Οπισ, pro Οπισω, *retro; quia puppis, est pars navis posterior; the binder part of the ship; the stern*: but Litt. and Ainsworth say, from Vossius, that *puppis* is derived à Ποποι; i. e. *Dii*; qui tutelæ ergò in *puppe* locati:—we might rather suppose, that they took their name from their station, than the station from them:—however, it would not be worth while to dispute the validity of this deriv. any more than the efficacy of the Ποποι themselves.

POOR, “Παυρος, *paucus: Upt.*” a *few*; not in number, but abilities; unde *pauper*, and *paupertas*.

POP-gun; *scloppus*; vox ficta à sono: a *boy's quill-gun*.

POPE, Παππας, *pater; father*;—this word is rather of Hebrew extract. whereby we cry, *Abba; Father*.

POPINATION, Πομαι, *poto, popina; a tavern, or viſtualling-house*:—Litt. and Ainsworth derive *popina* from *popa*; and *popa* from Φυλς, Æol. Φυλς, *the priest who slew the sacrifices*:—i. e. à θυω, *sacrifico*.

POPLAR, Παιπλω, *quatio*; unde *populus*; the *poplar, aspen*, and such like trees, whose leaves are always *quivering and trembling*.

POPPIN-JAY: we have already seen, under the art. MONKEY, that it is probable they received their name from being the favourite playthings of the *Monks*; fit companions for those solitary, recluse men: and here we are told, that the *poppin-jay* received its name à Παππας, *papa; the pope*; “avis sc. quæ digna est *papa* dono datur: Skinn.”—sed neutrum placet, says the Dr.;—but why not, would be difficult to say, particularly since Becanus, and doctus Th. Hensh. *papegay*, Belg. dictum putant, quasi a *priest's jay*; and then the Dr. immediately refers us to *pope*, and *jay*; both which even he himself acknowledges to be Gr.:—this bird, being of the parrot

tribe, and remarkable for its *gay plumage*, and *prating*, has given Shakespear a happy opportunity of applying it to a *court sop*, in his first part of Hen. IV. act i. sc. 4; where he makes *Hotspur* so handsomely excuse the manner of his having refused to deliver up his prisoners;

But I remember _____

When I was dry with rage, and extreme toil,—

Came there a certain lord _____

_____ and still he smiled, and talk'd _____

I then all smarting with my wounds being cold,

To be so pester'd with a *popingay* _____

Answer'd, neglectingly, I know not what _____

and now, since I am got among courtiers, permit me here to add an anecdote of the famous Killegrew (since I never saw it in print) who, when he was shewn a *beautiful Indian bird*, perhaps this very *poppin-jay*, which had been just then presented to the duchess of Portsmouth, one of the mistresses of Charles II. and very much admired by that honourable lady, and those who attended her; but, forgetting the name, asked Killegrew if he knew what *bird* it was: *Know!* says he, *ob, yes, very well*:—(and then looking, and edging towards the door) *it is*, says he, (getting a little nearer to the door) *it is*, says he, *a whore's bird*: and out he ran.

POPPY, Πολλος, *popaver; the plant so called.*

POPULACE, Πολυσ, οι Πολλοι, *multus, vulgus, populus; the many, vulgar, people.*

PORCH, “Φορσω, *porto, porta, à portando*; quòd per eas omnia et *importentur, et exportentur*: Varro: sed potior est ratio; quòd designator urbis futuræ, ubi *portam* volebat esse, ibi aratrum sustolleret, et *portaret*: Cato:—consequently Gr. as above: *the gate, entrance, or opening*:”—Litt. and Ainsworth have here produced great authorities; but not great enough for to abide by, under the art. *porticus*; which, though they derive à *porta*, yet, they say now, it was called so, eò quòd sit *aperta*:—perhaps it might be better to derive *porch* à Πορευομαι, *vado, eo*; because it is that opening, thro' which we go, or enter into the temple, building, &c.: or rather à Περω, *transco, to pass through*.

PORCU-PINE; the Greek and Latin name for this animal is Τριξ, *kystrix*, which our lex. and dict. tell us, is compounded of Τρι, *sus*; and θριξ, *pilus*; quòd habeat *setas, instar porci*:—we might rather suppose à Στριξ, *striatura*; because his quills appear as it were *striated*: however, let the Gr. appellation be derived from whatever it may, our word *porcupine* seems to be far more proper, being compounded of *porcus*, and *spinosus*, contracted to *porcu-pine*; *the thorny-bog*; and

and consequently Gr. : see PORK, and SPAN-
new : Gr.

PORE, "Πορος, *transitus, meatus* : R. Περω, *transseo, transfodio* : Nug." *to pierce, or bore through; a hole, or passage.*

PORE-BLIND, commonly written, and pronounced *purblind* : Πωρος, *cæcus* ; *blind* ; propius admotis oculis inspicere ; hoc enim semicæcorum seu myopum proprium est : *to look with the eyes applied very close to the object ; near-sightedness ; microscopic vision.*

PORK, "Πορκος, *porcus* ; *a hog* ; according to Varro : Nug."

PORPHYRY, Πορφυρα, *purpura* ; *genus conchæ marine ; pannus liquore purpuræ tinctus* :—this seems to have been the *murex* of the ancients ; but we understand *porphyry* to be the *porphyrites*, or *red marble* : there is likewise a *porphyritis ficus*, or *fig of a purple color* ; spoken of by Pliny, 15, 18.

POR-POISE : this word is purely barbarous ; being a barbarous imitation of a barbarous French distortion :—*por-poise* descends from "Πορκος, *porcus* ; *a hog* ; and Πισω, *πισκω, hibo* ; *pisces ; fish* ; quia perpetuò bibunt : Voss."—thus far all is regular ; but now come the French with their barbarous orthography, and convert *pisces* into *poisson* ; and then we must stupidly copy after them, and write it *poise*, as if it related to *weight*, not to *species* : nay, what is worse still, we sometimes find it written *porpus* ; which originates from no language at all.

PORRAGE, Πρασσον, vel Παρρος, *porrum* ; *a scallion, leek, or onion* ; they being a principal ingredient in all kinds of soup : so that a *poringer*, is only a dish, or cup, *to carry broth in* : R. Παρρος-χερ, *porrum-gero* ; *to carry broth.*

POR-RECTION, Πορρω-αρχω, vel Ρεζω, *rego* ; *porrigo, por-rectio* ; *an extension, or stretching out.*

PORT, or court ; the Ottoman Port } Αι Θυραι τῆ
PORT, harbour, or haven, Πορτος } βασιλεως,
PORT-ABLE, à Φορτω } apud Xenoph.
PORTAL } Skinn. :"
PORTATIVE

see PORCH : Gr.

PORT, *dignity of behaviour* ; Φορτω, *porto* ; *gero* ; *of comely port* ; the manner in which a person carries himself.

PORT-CULLIS, "Fr. Gall. *coulisse* ; *pons demissorius, vel levatorius, cataracta* ; hoc à *couler* ; *defluere, descendere* ; et *porta* ; q. d. *porta defensoria, seu demissoria* : sed unde, inquires, *couler* ?—proculdubio à Lat. *colare* : Skinn."—proculdubio à Gr. Χυλω ; there is something sonugatory throughout this whole art. that it deserved a severer correction ; and yet Lye was sa-

tified with it : but any person, from reading the Dr's. definition, would imagine that *colare* signified *to descend* : but what affinity could he find between *colo*, and *descendo* ? in short, the whole is a fallacy ; for the *port-cullis* does not derive its name from its action of *falling, or dropping-down* ; but from its being *a gate, formed like a lattice, which permits the air, wind, and light, to percolate, or pass through* ; and would be as much a *port-cullis* if it swung on hinges, as now, when it is drawn up, and let down ; which is but an accidental manner of using it :—the next point now is to consider the origin of the Dr's. proculdubio à Lat. *colare* ; for there he has stopt short, either designedly, or lazily ; whereas he himself, under the art. *cullender*, has actually derived this very *colo* à Χυλω, *succum exprimere* ; to permit any juice, or liquor, *to pass through.*

POR-TENT, Πορρω-τανω, Æol. Τενω, *tendo, portentum* ; quod *portendit* aliquid futurum ; *a prodigy* ; or something that *foretells future events.*

PORTER, Φορτω, *porto, gero* ; *to bear, or carry.*

PORTION ; Πισω, *πισκω, hibo* ; *parto, pars, portio* ; *a part, share, division.*

PORT-MANTEAU, Φορτω, *porto* ; et Μαντων, *penula genus ; a cloak, or wrapper, to carry things in ; a travelling bag.*

PORT-WINE, only a contraction of PORTUGALIA ; being wine brought from Portugal ; or from O-port-q, *a capital city of Portugal.*

POSE, Θω, *pono* ; *positus* ; *to propose hard, and difficult questions.*

POSITION } Θω, *pono, positus* ; *placed, absolute ;*
POSITIVE } *determined, resolute.*

POSSE-COM-ITATUS, Πόλι, Dor. pro Προς, *pos, possum* ; et *comitatus, Ew, Eimi, eo, comco, comitia* ; *a county* ; calling the whole *power of a county together, on some imminent occasion.*

POS-SESS, Εζομαι, *sedeo, possideo* ; *to own, to have in one's own use, right, or tenure.*

POSSET ; "Minshew deflectit," says Skinn. "à Lat. *potus* (then the Dr. might, if he pleased, have corrected it to Gr. Πωρις, *potio, potus*) but mallet à Fr. Gall. *poser* ; *residere* ; quia ubi coagulatur lac, separato sero, partes casearæ (*caseariae*) utque graviore, *subsidunt* :"—still the Dr. cannot get rid of the Gr. ; for now it seems probable, that his favourite Fr. Gall. *poser*, is derived à Θω, *pono, positus.*

POSS-IBLE, Πόλι, Dor. pro Προς, *juxta, propè* ; quia si quid *propè nos*, ad id labore consequendum opus non est, sed plurimum jam in nostra est *potestate* ; unde *pos, possum, possibilis ; power, ability.*

POST *his books* ; a shop-keeper is said to have *posted his books*, when he has *sat down, or deposited every article out of his day-book into his ledger* : and

and therefore *posting* an article is only a contraction of *depositing* it in its proper place: consequently Gr.: see POSITION: Gr.

POST of a door; Παράστας, ex Πάρα, et ἵστημι, ἵσθι; unde *postis*, quod *post officia stat*; the upright pillar, on which the door hangs.

POST, or stake; Πασσαλος, *paxillus*; a club, or stake.

POST, or station; Ἔω, *pono*; *positus*; placed; or stationed.

POSTAGE } Ἔω, *pono*, *positus*; quia sc.
POST-boy } *equis per intervalla dispositis*,
POST-office } *litteras circumfert*; a boy,
POSTILLION } who carries letters by *stated relays of horses*.

POSTERIOR, Ὀπισθω, *post*; last, remotest; those who are to come after us.

POST-HUMOUS; Ὀπισθω-χαμαί, *post-humus*, qui *post humatum patrem natus est*; one born after his father is buried; or a book, published after the author is dead: R. Ὀπισθω, *post*; et χαμαί, *humus*; the ground.

POST-PONE; Ὀπισθω-Ἔω, *post-pono*; put off, procrastinate.

POST-SCRIPT, Ὀπισθω, γραφή, *post-scriptum*; something written afterwards; something added after the letter is finished.

POSTULATUM, Ἐασκω, *posco*, *poscitur*, *possum*, *postulatum*; required, demanded, granted; such easy, self-evident propositions, as need no explanation.

POSTURE, Ἔω, *pono*, *positus*; *positura*; fixed, or placed in some attitude.

POSY of flowers, Ἔω, *pono*, *positus*; *compositus*; a collection of flowers tied, or bound up together: "credo à *ponendo*, vel *componendo*: Skinn."—tho' the Dr. was so near to the Greek fountain, yet, rather than permit his readers to taste of those clear waters, he chose to stop at the Lat. *ponendo*, vel *componendo*; or lead them to the muddy Teut. pools, for *butzen*; *purgare*, seu *emungere nasum*:—'tis well he did not apply his *butzen* to a dirtier purpose.

POSY, for a ring; "quasi *poesy*; i. e. *poeticum symbolum*: Skinn."—then the Dr. should have told us, that both *poesy*, and *poeticum symbolum*, were derived à Ποιησις, *poësis*; *poetry*: as,

When this you see,
Remember me.

POT, "Πότηριον, which was first applied to a drinking cup, and afterwards to pots and cups of every species: R. Πίνω, and Πίω, *bibo*; Πότος, *potatio*: Casaub. and Nug."—*potage* may be derived à Πόλος, *ligumen*, *puls*; any sort of herbs.

POT; gone to pot, according to Boyer, signifies "gone to be punished:"—then we might

suppose, it was only a contraction of *punitus*; and if so, it would be Gr.: see PUNISH: Gr.

POTATOES, "battata, à Barb. Americano *battatas*; quod est radicis esculentæ suavissimæ nomen: Skinn." a very wholesome root.

to POTE the cloaths off, "to kick all the bed cloaths off; to put, or push them off; from the French *pousser*, or *poser*; *pulsare*, or *ponere*; to put: Ray:"—thus would this gentleman, and all our other etymol. shuffle us off to the Lat. Sax. or French; rather than look at the Gr. language for a deriv.; or, if they do, it seems to be unwillingly:—but all those words are Gr.

POTENT, Πόσι, Dor. pro Προς, unde *pos*, *possum*, *potentia*; power, ability, authority.

POTION, from the same root with POT; signifying now the act of drinking; also a liquid mixture prescribed by physicians.

POTTER, and blunder about; Βοθω, *fodio*, *fodico*, quasi *podico*, quasi *pottico*; to poke, to grope, or feel about in the dark.

POTTER, or worker in clay; either from the same root with *pot*; being a person employed in making all sorts of pots and pans: or else à Πλάσσω, *figo*, *figulus*; a former, or fashioner of clay into various shapes and utensils.

POUCH, Πυγγή, *sacculus*; vel à Βολγος, pro Μολγός, quod Hesych. exp. Βοπος ασκος, *sacus coriaceus*; a leather sack, pocket, pouchet; quasi *bouget*, or *budget*: Voss.

POUDER, commonly written powder; à Πυλος, *pulvis*; dust.

POULTRY, Πώλος, *pullus*, *pulletina*; a person concerned in the breeding and felling of fowls.

POUNCE full of holes; Πηγνυμι, *pungo*; *punctare*; to make holes.

POUNCE, or fine powder, Πίωσω, *pinso*; *pinstatus*; beaten fine in a mortar.

POUNCES of a hawk: "Minshew deflectit *αμίσως*, à Lat. *pungere*: Skinn."—the Dr. then seeming not to approve of this deriv. let us hear his own; "malem à Fr. Gall. *les oinces*; hoc à Lat. *ungues*: non dubito tamen quin olim extiterit vox Fr. Gall. *poince*, eodem sensu; hoc proculdubio à Fr. Gall. *poindre*; Lat. *pungere*:"—so that now he has ended just where he began; censured Minshew, and now his censure falls on his own pate: however, we might rather prefer the Dr's. *oinces*, *ungues*; and only wish that he had derived them ab *uncus*; and that again ab Ογκος, *uncus*; unde *unguis*; *oinces*; crooked, or hooked talons, or claws.

POUNCET-box: either from the same root with *pounce*; that is, Πίωσω, *pinso*, *pinstatus*; meaning the fine dust it contains; or else à Πηγνυμι, *punctus*; "because the lid, being cut with open work, gave it its name, from *poisoner*; to peirce, or engrave;"

Dr. Warburton, on that remarkable
 kefspear, in the first part of Hen. IV.
 here Hotspur mentions the imper-
 op, who was

bridegroom; and his chin, new reap'd,
 ke a stubble-land at harvest home.

perfumed like a millener;

twixt his finger and his thumb he held

pouncet-box:—

here it must be observed, that the Dr. like
 our other etymol. has stopt short; and because
 ne could trace it up to the French, from whom
 perhaps we borrowed that foppish trinket, he
 would trace it no farther: but the Dr. was only
 a commentator, not an etymologist.

POUND, or *beat*; Πιῶσω, *pinso*; interposito *n*;
 to bruise in a mortar.

POUND, for *cattle*; Πηνυμι, *pango*; to fasten,
 confine, or shut up; or, as we say, to pin up the
 door with a peg.

POUND *weight*; pondus, à *pendeo*; the whole
 measure by weight.

POUR: all our etymol. have hunted this
 word through the several languages to which
 they were most inclined: let me endeavour to
 trace it up to the Gr.:—we all know the power
 of the figure *metathesis*, which is nothing more
 than sometimes a gentle transposition of letters;
 thus *pour* seems to be only a contraction of *proruo*,
 by preserving the first letter, and transposing the
 three last thus, *pour*: *ruo* is derived either from
 Ρῶω, *fluo*; or from Ορῶω, *ruo*; to rush down.

POURTRAIT, Δρασσω, Δραγω, *trabo*: “à
pourtraict, *pourtraicture*, et nobis *pourtrature*;
effigies delineare; i. e. *lineas trahere*; hinc nos, to
 draw a person's picture: Skinn.”—but no Gr.

POUT, contracted from PUSH, or PUT-out
 the lips: Gr.

POWER, Πῶς, Πρῶς, *pos*; *potens*, *potentia*;
ability, *authority*:—Ciel. Way. 32, tells us, that
 “the bough, emblem of the sovereignty of the
 grove, gives the root of *possum*; *pouvoir*, *power*:”
 —but now we must consider, whether the words
 BOUGH, and *possum*, *potens*, or POTENT, are
 not derived from the Gr. as in those art.

PRACTICE, Πραξις, unde Πρακτικη, *practica*:
 Πραξις, *actio*, *negotium*; *business*, *actio*, *employment*.

PRAGMATIC *sanction*, Πραγμα, Πραγματικος,
 à Πραξις, *facio*; to do: the *pragmatic sanction* was
 formerly an edict of the French kings, regarding
 the *practice* of the canons of the discipline of the
 church; and particularly for elections to ec-
 clesiastical dignities: and, in our days, they call
 the *pragmatic sanction*, the settlement of the
 Austrian succession, made by the emperor
 Charles VI.: Nug.

PRAISE, “Πραξις, *actio*, *factum*; quod omnis,
 ut vulgo dicitur, virtutis laus, in actione con-
 sistat: certe ut plurimum sua, aut aliorum facta
 narrant, qui se, aut alios laudant:”—“possimus
 alioquin ex Παραινειν, *admonere*, *exhortari*: vel à
 Παρασιειν, *adulari*, *parasitare*: sed illud tamen
 ego magis probo, quod prius: Casaub.” to
commend, set forth in an advantageous light.

* PRANCE, perhaps from the Sax. or the
 following art.

PRANK, “Πραξις, *actio*, *factum*, *facinus*:
 Casaub.” an exploit; rather of the petty tribe.

PRATE, “Βαλλολογειν, by changing B into p:
 Matt. vi. 7, μη βαλλολογησητε: Upt.”—it is always
 with diffidence that I dissent from this gentleman;
 but he has either not said enough on the word he
 has chosen, or else has chosen an improper
 word: for, in the first place, since Βαλλολογειν is
 the word he has chosen, he should have informed
 us from whence that verb arose; viz. à Βαλλο, an
 appellation given to Aristæus, princeps Cyreno-
 rum, cui nomen Battus propter linguæ obliga-
 tionem fuit: *balbus*, et exili voce præditus: but
 even now Βαλλολογειν seems to be an improper
 word; because then the English word ought to
 have been *pattle*, instead of *prattle*; this method
 of writing therefore might lead us to derive
prattle either from Φραζω, with Junius and
 Skinn. or else à Πραξις, with Casaub.; who
 acknowledges, that Πραξις strictly est *agere*;
 but observes, that in omnibus linguis ista con-
 funduntur *facta cum verbis*, et *sermone*.

PRAVITY, “Παραβαινω, *transgredior*, *pravus*;
wicked, *transgressor*: Voss.” unless, with Isaac, we
 derive *pravus* à Καυρος, vel Φαυρος, tho’ my lexi-
 cons afford me no such words; except Hesych.
 who explains Καυρος by Κακος, *wicked*; and Φαυρος
 by Κυρος, *inconstant*: Vossius de Permut. lit. has
 given us another deriv.; which, if it conveyed
 the same idea in our language, would certainly
 have been adopted with pleasure; for he has de-
 rived *pravus* à Πραος; but, according to Hesych.
 Πραος signifies Σύνετος, *prudens*; Ησυχος, *sedatus*,
placidus, *lenis*, *mitis*, et *mansuetus*; none of which
 epithets can be applied to *pravus*, which always
 carries a bad sense.

PRAWN, “Πραων, Hesychio est *Axridos* *adon*,
genus locustæ: I. ye.”

PRAY } Προκειμαι, *prajaceo*, *procumbo*; nam
 PREACH } geniculando *precatum est*: vel forte
 à Προξ, *proco*; to ask fervently: vel à Προισσω,
manum extendo; to stretch out the hands in a sup-
 pliant manner:—Ciel. Way. 79. — that
 “preach originates from per-a
 sermon to a circle of audience;
 and acc, seem to be Gr. à for

comes from Περί, *cir-cum*; *around*, or *in a circle*: and *aëg* seems to come from Ενω, *seco*, vel *sequo*; unde Sax. *recz-an*; Iceland. *seiga*, *eiga*, *aëg*; *to say, speak, barangue*.

PRE-AMBLE, Παρα-πολιω, *præambulo*; *to go before*; *an introduction*.

* PRE-BENDARY; Αββα, *babeo*, *præ-babeo*, *præbeo*, *præbendarius*; various articles, such as salt, wood, &c. *to be provided for a bishop, magistrate, or other great personage coming into any country*: "olim modum, mensuram, seu ratam portionem cibi, et aliorum necessariorum canonicis præberi solitum signavit: sunt etiam qui ab opem præbendo episcopo dictum volunt; quod olim episcopi comites præbendarii fuerunt, et consiliarii: sed prius etymon longè præfero: Skinn."—according to common ideas, the etym. is the same in both cases:—Cleland will give us a Celtic deriv. in the Sax. Alph.

PRE-CARIOUS, Προκαίμων, *præcambio*, *præcor*; *precarious*; *a suitor, an entreater*; *dependent on another's will*; *in a hazardous state*.

PRE-CEDE, Χαζω, χαδω, *cedo*; *præcedens*; *going before*; *taking place*.—We have many other words in our language, beginning with the preposition PRE, which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

PRE-CENTOR; Καννα, *canna*; unde *cano*, *cantor*, *præcantor*, *præcentor*; *the chanter of a choir, who sings first*; his proper stile in Gr. is Χορογῆτης, qui Χορον ἱστησι.

PRE-CEPT, Καπλω, *capio*; *præcipio*: *a precept, rule, and command*; also *a master, tutor, teacher*.

PRE-CESSION; Χαζω, χαδω, *cedo*; *præcedo*; *to go before*; *an advancing*: a term in astronomy, to express the manner in which the equinoctial points have made a continual slow progress; but in a number of years has amounted to so much, that the point in the heavens, which coincided with the first of *Aries*, at the time of *Menon*, about 2000 years ago, now coincides with that of *Taurus*: so that the equinoctial point *Aries*, has now advanced; or made a *precession* of one whole sign, since the time of *Menon*.

PRE-CIPICE, Προνος, antiq. ex Προνευω, *proclinor*; et Κεφαλη, *caput*; unde *præceps*, ex *præ*, et *caput*; qui *prono capite fertur*: *beadlong, rash, and violent*.

PRE-CISE, Κοπλω, *cedo*, *præcido*, *præcisio*; *a cutting off*; *a brevity in writing, or speaking*: & sometimes used for *prudish*.

PRE-COCIOUS, Πρακωκία μύλα; *Dioscor.*

unde *præcox*; *præcoquo*; ἀ-Κυκω, *coquo*; *to cool, or dress*; *to bring to early maturity*.

PRE-DE-CESSOR; "unus è majoribus"; à Fr. Gall. *predecesseur*; q. d. *prædecessor*; i. e. qui *prius è vitâ diceffit*: Skinn.—and yet the Dr. could not possibly find that it was Gr.: see either **CEASE**, or **DE-CEASE**: Gr.

PREDIAL, Προϊσαμαί, et Προϊσημι, *prosto*, *præsto*; unde *præs*, *prædis*; quasi *præstes*; qui *a enâm præstat culpam*: aliter à *præfesse*, antiq. *pro præsentem esse*: vel simplicius à *præ*; i. e. *præsto*; qui *præsto est, ut fidejussor*: uti Gr. Εγγυος, ab Εγγυς, *propè*; a-*surety*; *one who engages for another, especially to the public*; and, on his default, is to make it good: from *præs*, *prædis*, comes *prædium*, quod et *prædibus*, et *prædiis* caverent: Cic. i. e. obstringerent se creditori; vel quod antiqui agros, quos bello ceperunt, *præda* nomine habebant: Isid. *a farm, or manor*; an estate in the country, with land belonging to it: and *predial tithes*, are those which are paid of things arising and growing from the ground solely: vel à Πρασιω, Πρασιον, unde *prædium*: If. Vossius.

PRE-DICAMENT } Λεινωμι, Δειξω, *dico*, *præ-*
PRE-DICTION } *dicamentum*; *a predicament* in logic is a certain class, or determinate series, in which simple terms are ranged: and sometimes it signifies the latter part of a proposition; as, *George is a scholar*; the word *scholar* is called the *predicate*, because it is spoken, or affirmed of the subject *George*: but in common acceptation, it signifies being in the same condition, *hazard, difficulty, and distress*.

PRE-DI-LECTION, Λεγω, *lego*, *dilectio*; *love, favor, partiality*.

PRE-FACE, Προφημι, *præfor*, *præfatio*; *a beginning, introduction*; or something said before the work itself.

PRE-FECT, Πραξιλος, Πραξιλος, *factus*, *præfectus*; *a viceroy, or governor, who is stationed over others*.

PRE-FER, Φερω, *fero*, *præferens*; *to bear before*; *to esteem above others*: also collated to *a benefice*.

PREGNANT, Γιννομαι, *gigno*, *prægnor*; *prægnans*; *with child*: Isaac Vossius derives *prægnans*, à Πραίνος, idem quod Περαινος, *maturus*; *ripe for birth*.

PRE-LATE; Φερω, *fero*, *prælatatus*; *preferred to the highest dignity in the church*; *a bishop*:—"most barons, or judges," says Clel. Voc. 79, "had an assessor on the bench *per latus*: these two words have been corruptedly formed by coalescence into a term for an ecclesiastical dignity; *a prelate*:"—but still it is Gr.: see **LATERAL**: Gr.

PRE-LIMINARY;

grave;" says Dr. Warburton, on that remarkable passage of Shakespear, in the first part of Hen. IV. act i. sc. 4, where Hotspur mentions the impatient court-fop, who was

Fresh as a bridegroom; and his chin, new reap'd,
Shew'd like a stubble-land at harvest home.

He was perfumed like a millener;

And 'twixt his finger and his thumb he held

A pouncet-box :—

only here it must be observed, that the Dr. like all our other etymol. has stopt short; and because he could trace it up to the French, from whom perhaps we borrowed that foppish trinket, he would trace it no farther: but the Dr. was only a commentator, not an etymologist.

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PRAWN, Πρανω, Hesychio est Ακριδος εδος, *genus locustæ*: Lye."

PRAY } Προκειμαι, *præjaceo, procumbo*; nam
PREACH } *geniculando precatum est*: vel forte à Προῖξ, *proco*; *to ask fervently*: vel à Προῖσω, *manum extendo; to stretch out the hands in a suppliant manner*:—Ciel. Way. 79, tells us, that "preach originates from *per-aëg*; *delivering a sermon to a circle of audience*:"—but both *per*, and *aëg*, seem to be Gr.; for *per* undoubtedly comes

comes from Περ-, *cir-cum*; *around*, or *in a circle*: and *aëg* seems to come from Ερω, *seco*, vel *sequo*; unde Sax. *recg-an*; Iceland. *seiga*, *eiga*, *aëg*; *to say, speak, barangue*.

PRE-AMBLE, Παρα-πολεω, *præambulo*; *to go before; an introduction*.

* PRE-BENDARY; Αβω, *babeo*, *præ-babeo*, *præbeo*, *præbendarius*; various articles, such as salt, wood, &c. to be *provided for a bishop, magistrate, or other great personage coming into any country*: "olim modum, mensuram, seu ratam portionem cibi, et aliorum necessariorum canonicis *præberi* solitum signavit: sunt etiam qui ab *opem præbendo* episcopo dictum volunt; quod olim episcopi, comites *præbendarii* fuerunt, et *confissarii*: sed prius etymon longè *præfero*: Skinn."—according to common ideas, the etym. is the same in both cases:—Cleland will give us a Celtic deriv. in the Sax. Alph.

PRE-CARIOUS, Προκαριω, *præcarior*, *præcarior*; *a suitor, an entreater; dependent on another's will; in a hazardous state*.

PRE-CEDE, Χαζω, χαδω, *cedo*, *præcedens*; *going before; taking place*.—We have many other words in our language, beginning with the preposition PRE, which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

PRE-CENTOR; Καννα, *canna*; unde *cano*, *cantor*, *præcantor*, *præcentor*; *the chanter of a choir, who sings first*; his proper stile in Gr. is Χορογῆς, qui Χορον ἱστῆρι.

PRE-CEPT, Καπλω, *capio*; *præcipio*: *a precept, rule, and command; also a master, tutor, teacher*.

PRE-CESION; Χαζω, χαδω, *cedo*; *præcedo*; *to go before; an advancing*: a term in astronomy, to express the manner in which the equinoctial points have made a continual slow progress; but in a number of years has amounted to so much, that the point in the heavens, which coincided with the first of *Aries*, at the time of *Menon*, about 2000 years ago, now coincides with that of *Taurus*: so that the equinoctial point *Aries*, has now *advanced*, or made a *precession* of one whole sign, since the time of *Menon*.

PRE-CIPICE, Προνος, antiq. ex Προνεω, *proclinor*; et Κεφαλη, *caput*; unde *præceps*, ex *præ*, et *caput*; qui *prono capite fertur*: *beadlong, rash, and violent*.

PRE-CISE, Κοπλω, *cedo*, *præcido*, *præcisio*; *a cutting off; a brevity in writing, or speaking*: sometimes used for *prudish*.

PRE-COCIOUS, Πρακικια μηλα; *Dioscor.*

unde *præcox*; *præcoquo*; ἀ-Κυκω, *coquo*; *to cook, or dress; to bring to early maturity*.

PRE-DE-CESSOR; "unus è majoribus; à Fr. Gall. *predecesseur*; q. d. *prædecessor*; i. e. qui *prius è vitâ diceffit*: Skinn."—and yet the Dr. could not possibly find that it was Gr.: see either *CEASE*, or *DE-CEASE*: Gr.

PREDIAL, Προισαμια, et Προισημια, *prosto*, *præsto*; unde *præs*, *prædis*; quasi *præstes*; qui *a enam præstat culpam*: aliter à *præfesse*, antiq. *pro præsentem esse*: vel *simplicius à præ*; i. e. *præsto*; qui *præst* est, ut *fidejussor*: uti Gr. Εγγυος, ab Εγγυος, *propè*; *a surety*; *one who engages for another, especially to the public; and, on his default, is to make it good*: from *præs*, *prædis*, comes *prædium*, quod et *prædibus*, et *prædiis* caverent: Cic. i. e. obstringerent se creditori; vel quod antiqui agros, quos bello ceperunt, *prædæ* nomine habebant: *Isid. a farm, or manor*; an estate in the country, with land belonging to it: and *predial tithes*, are those which are paid of things arising and growing from the ground solely: vel à Πραδω, Πραδιον, unde *prædium*: H. Vossius.

PRE-DICAMENT } Λεωνυμια, Δειξω, *dico*, *præ-*

PRE-DICTION } *dicamentum*; *a predicament* in logic is a certain class, or determinate series, in which simple terms are ranged: and sometimes it signifies the latter part of a proposition; as, *George is a scholar*; the word *scholar* is called the *predicate*, because it is spoken, or affirmed of the subject *George*: but in common acceptation, it signifies being in the same *condition, hazard, difficulty, and distress*.

PRE-DI-LECTION, Λεγω, *lego*, *dilectio*; *love, favor, partiality*.

PRE-FACE, Προφημια, *præfor*, *præfatio*; *a beginning, introduction*; or something *said before the work itself*.

PRE-FECT, Πρακτος, Πρακτικος, *factus*, *præfectus*; *a viceroy, or governor, who is stationed over others*.

PRE-FER, Φερω, *fero*, *præferens*; *to bear before; to esteem above others*: also collated to *a benefice*.

PREGNANT, Γυνομια, *gigno*, *prægnor*, *prægnans*; *with child*: Isaac Vossius derives *prægnans*, à Πρεῖνος, idem quod Περικνος, *maturus*; *ripe for birth*.

PRE-LATE; Φερω, *fero*, *prælatus*; *preferred to the highest dignity in the church; a bishop*:—"most barons, or judges," says Clel. Voc. 79, "had an assessor on the bench *per latus*: these two words have been corruptedly formed by coalescence into a term for an ecclesiastical dignitary; *a prelate*:"—but still it is Gr.: see *LATERAL*: Gr.

PRE-LIMINARY;

PRE-LIMINARY; Ἀόβος, *limbus*, unde *limes*, unde *limen*, *inis*; an entrance, prefatory discourse, introductory article.

PREMIUM, “ Βραβειον, *præmium*; a reward, or recompense, good, or bad; vel ab ἔμος, ἔμου, ἔμω, *emo*; unde fortasse *præmium*, quod quis præ aliis emit; i. e. capit, sive tollit: Voss.” nullum ex istis etymis placet (says Isaac) omnino puto prius fuisse *presmium*, à Πρεσβειον, idem quod γρας: nisi malis *præmium* dici quasi *præbium* à *præbeo*; i. e. ab Ἀβω, *babeo*; unde *præbeo*, unde et *præmium*, et *præda*.

PRE-PARE, “ Πραΐω, quasi Παραΐω, *facio*, *parō*, *præparo*; to make ready, get in order: vel à Πρω, Προΐζω, *præbeo*, *suppeditō*: Nunnepsius.

PRE-POSTEROUS; Προβύστερος, *præ-ultimus*; ut prima in posteriori loco sint; the last put first; the wrong end foremost.

PRE-PUCE, Προποσθιον, eliso σ *præputium*; the skin covering the glans; Ποσθη, *puta*; τὸ Αἰδοιον, unde Προποσθιον.

PRESBYTER, Πρεσβυς, Πρεσβυτερος, Πρεσβυταλος, *senex*, *senilis*; old; an elder; one advanced in years.

PRES-ENCE } Πρεσ, Æol. pro Παρα-νμι, *præ-*
PRES-ENT } sum, *præsentatio*; being at hand; making a gift, or donation.

PRE-SIDE, Εζομαι, *sedeo*, *præsidens*; sitting in the highest seat; governing, having the chief command over others.

PRESS, Βαρυς, Βαρημα, *perimo*; quasi *per-imum* *strudo*; i. e. *premo*, *pressi*: a squeezing down; laying on a weight.

PRESTER-JOHN, Πρεσβυτερος-Ιωαννης, *Presbyter-John*:—Clel. Voc. 9, and 29, derives “ the French word *prestre*, or *prêtre*, from *barrister* :”—but *bar*, *par*, *mar*, he tells us, are all alike: consequently Gr.

PRESTO; Προ-ιστημι, *præ-sto*; “ *præstolari* dictus is, qui ante-stando ibi quo venturum excipere vult, moratur: Festus:”—“ à *præsto* sunt *præstigia*: vel quod celeritate manuum *præstringantur* oculi, ita ut miracula videantur fieri: Isidori sententia est: Voss.”—that nimbleness and dexterity of hand, which by its swiftness escapes the sight.

PRESTON; “ *bariston*,” says Clel. Voc. 72, n. —consequently Gr.

PRE-TENCE } Τεινω, τεινῶ, Æol. Τεινω,
PRE-TENTURE } tendo, *prætendo*; to feign; also stretch before, or around; as a wall, for a boundary, or safe-guard.

PRETER-ITUM, Εω, Ειμι, εο, *præter-eo*; to go by, or past; to go beyond.

PRE-TEXT, Τασσω, Ταξω, *ordino*; to order, or arrange; because, in weaving, they range their threads before they work; à Ταξω, *texo*, *prætexo*;

prætexitum; a weaving something before the eyes; forming or framing an excuse.

PRETIOUS; Πηρασιω, Πρασιω, *vendo*, *venditor*; unde Πρασιον, *pretium*, quod vendenti, vel venditori datur: the value of any thing to be sold.

PRETOR, Προεμι, *prodeco*, *procedo*, *prætor*, quasi *præ-itor*, quod populo *præ-iret*; an officer at Rome, like our lord mayor, sheriff, or chief magistrate, who presided over the people:—Clel. Voc. 72, n, says, “ the Roman *prætor* was not impossibly from *bar-ey-tor*; a judge of the law:”—so that the Romans likewise borrowed not only their language and religion, but their dignitaries too from the Celts! nay, even the Greeks, their custom of not committing their common law to writing, was taken, he says, in p. 78, “ from our antient British system; for it is,” says he, “ extremely probable that the Spartans (none of whom, it is more than probable, ever saw, or ever heard of a Celt) derived it themselves from the Celts; and not the Celts from them:”—perhaps so! perhaps the contrary.

PRETTY, “ Βρισημαρις, εϋ Κρηνη η Αδελφαις Βριση, γλυκω, Κρητες: Hefych. Upt.”—there is a much better derivation given by Junius, who quotes Casaub. Πηρισσος, vel Πηριλλος, proprie dicitur, qui ultra cæteros aliquid habet in suo genere, *eximius*, *insignis*; hinc *pretty*, *egregius*, *scitus*, *bellus*; sed de parvo proprie, aut in parvis rebus; in magnis vero, *proud*; *superbus*: item *spruce*; *elegans*, *insignis*; item *pert*; *acer*, *vegetus*; Μαλα-πηρισσος, vel περιλλος, *mala-pertness*; *pro-cacitas*, *protervia*: and then Casaubon proceeds to observe very justly; frequentissimi apud Græcos usûs vocabulum istud fuit, et latæ notionis; ut ex libris constat, qui supersunt; apud scriptores Atticos *præcipue*; ut mirandum non sit, sobole usque adeo numerosâ apud Anglos pullulasse: hætenus Casaubonus: then Junius goes on; notandum quoque Dan. *præstig*; et Belg. *præchtig*, etiam responderent Angl. *pretty*; Sax. *prætte*; *ornamentus*; Iceland. autem *prydi*; *ornamentum*; et *pryda*; *ornare*: quæ quam proxime accedunt ad Cambr. Brit. *pridi*, quod pro vero etymo habere non recusabo:—there is not however the least doubt but that all these originate from Πηριλλος, *pretty*.

PRE-VAİL, Ουλω, *valeo*; to be in health, ability, and strength.

PRE-VARICATE, “ Παπαβαρις, *prævaricator*es à *prætergradiendo* sunt vocati: *prævaricator*, qui vera crimina abscondit, vel diversam partem adjuvat, falsas excusationes admittens: quasi nomen obtinuit, deflexâ à *varicibus* voce: R. Παυρις, *varus*, *cruribus incurvis gradens*, quibus quicunque laborant, cùm recta incidere nequeunt, vadunt

vadunt oblique, quod aliàs est varicari: Voss.—a person who makes use of an *oblique* manner of expression; one who *faulters* in his assertions, as a lame man *faulters* in his gait.

PRE-VENE } Προβαίω, *prævenio; to go before;*

PRE-VIOUS } leading the way: also an introductory proposition.

PREY: “Gerard Vossius has, with great learning, endeavoured to establish a conformity between *præmium*, and *præda*, quod *præmiatores* dicerent pro nocturnis *prædonibus*.” and then he proceeds to many authorities; but “nullum ex istis etymis placet;” says Isaac, “omnino puto prius fuisse *præmium*; illud autem à Προβαίω, idem quod *πράξας*: nisi malis *præmium* dici quasi *præbium*, à *præbeo*.”—but this is establishing the etym. of *præmium* alone: and therefore, perhaps it might be better with Junius, and Skinner, to derive *prey* à Πέρδω, *vasto*; unde *præda*; *spoil, booty, plunder*: but as this seems rather too violent (because all *prey*, or *booty*, is not *destroyed*) we might better derive *prey* à Πρίω, *privo*; to deprive an enemy of his property, in order to repair our own injuries.

PRIAPISM, Πριαπισμός, *priapism; an unnatural distention.*

PRIDE; Οἶδον, Παρσῶδον, per contractionem *Προῖδον*, *superbire, intumescere; to beave, to swell*: or else, with Casaub. it may be derived à Περσισσός, Περσῖλος, qui ultra cæteros aliquid habet in suo genere; *eximius, insignis*; atque ob hoc ipsum *fastuosus, ac superbe magnificus*; juxta illud Ovidii, *Fast. l. 419*,

Fastus inest pulchris, sequiturque superbia formam:

and, by the way, have they not something to be proud of?

PRIEST; “Πρεσβύτερος, *presbyter, ætate senior*: R. Πρεσβύς, *senior*: Nug.”—and yet it might be more proper, with Clel. Voc. 9, to derive our word “*priest* from *parreichest*; i. e. from *par-reichest*, or *chief of a parish, or district*:—both Gr.: see BARON, and REICH: Gr.

PRIG } Προίξ, προικός, *gratia*; one who pretends

PRIM } to all *comeliness, elegance, and neatness*: or perhaps ab *Ῥεα*, *cura, procuro*; one who takes a great deal of *care*, and spends a great *cost* on his own dear, worthless, insignificant person.

PRIME, “Πρόμος, which some imagine to have been formed by syncope from *Προμαχος*, *one who is at the head of, or commands the army*: R. *Μαχομαι*, *to fight*: others chuse to derive *primus*, and *prior*, à *pris*; which has been formed à Πρίω, *prius*; from whence comes *pridem*: Nug.”

PRIME a gun; Skinner has very justly derived this word from the foregoing root; and has very

elegantly expressed this action by *primum*, seu *prævium pulverem pyrium tormento immittere; to put the first, or leading train of powder into the pan*: consequently Gr. as above.

PRIM-ROSE, Προ-ῤοδον, *prima-rosa; the first, or earliest rose in the spring; the harbinger of May.*

PRINCE, Πρίω, *prior, primus; unde princeps, principalis; the first, chief, potentate; also a rule, maxim, or axiom.*

PRIN-COCK: “Minshew deflectit à *præcox*; q. d. *adolescens præcoci ingenii*; quod licet non absurdum sit, tamen quia sono minus discrepat, puto potius dictum quasi *jam primum gallus*; quia sc. non ita *pridem* pubertatem attingit, et *recans* veneris stimulos percepit: Skian. quoted likewise by Ray.”—and thus all these three etymol. would rest it here in the Lat.; and could not, or rather indeed, would not, tell us, that Πρίω bears all these senses: and here means a COCK, or pert, young, saucy fellow, who now for the first time begins to feel himself a person of consequence; a Mr. Somebody.

PRINT, Βαπύς, Βαπύνα, *perimo*; quasi *per-imum trudo*; i. e. *premo, pressi*; to press; to take an impression of any thing; also to imprint, or fix any thing deeply on the mind: the Art of Printing, one of the noblest productions of human invention, was found out by Lawrence Koster, of Harlem, in Holland, about the year 1440; and was brought into England by William Caxton, a mercer of London, in 1471: one of the first printed books, now extant in England, is Tully's Offices, in 1465; kept in the Bodleian Library, Oxford.

PRIOR, Πρίω, *prius; prior, primus; first, chief, seniority.*

PRISER; Πιπρασώ, unde Πρασιών, *pretium*; unde *appriser, the person who fixes the value of any goods to be sold*: sometimes it is written, and pronounced *appraiser*; but that would bear a different sense, and be derived from a different origin.

PRISM, Πρισμα, *prisma*; scobs eorum quæ ferrâ secantur: *segmentum*; figura quædam solida, apud geometras: a small triangular pillar of glass, which is used to divide a ray of light; invented by the great Newton.

PRISON; either from *Χανδύνα, bendo, inquit. prebendo, prendo, prensus; caught, seized, detained*: or else perhaps it may be derived à Πίσσω, *pinso*; to bruise, stamp, or pound; unde *pistrinum*; a place of confinement, where, before the invention of mills, slaves and delinquents used to bruise, or beat the public corn in mortars; as now in our bridewells they are employed to beat hemp: in short, any place of confinement to oblige the idle

idle and profligate to work: and therefore a contraction of *pistrinum* may have formed our word *prison*; the former seems the better deriv.

PRISTINE; Πρω, *pristinus*, quasi *pristinus*; *antient, former*.

PRISTIS, Πρισις, απο τῆ Περιζων τὰ κυμαῖα, à *secundis fluctibus*: Serv. *pristis*, piscis generis cetacei; a *fish of the whale tribe*; perhaps a *myrmaid*.

PRIVATE, Πρω, *privus, privatim*; *separate, alone, apart*.

PRIVATEER, Πρω, *privo, privatio*; *to take away, strip, bereave*; *to deprive* an enemy of his property in order to repair our own injuries: or else from the foregoing root Πρω, *privus, privatim*; *separate, alone, apart*; hinc *sculcatoria navigia, τὰ καλασκοπικα*, apud Cassiodorum, sunt *exploratoria*; because they are always *skulking about, on the look out, on the pry, on the watch*, to seize any ship, or vessel, that may come in their way.

PRIVI-LEGE; a *private-law*: Gr.

PRIZE; Χαρωω, *bendo, præbendo, prensus*; *caught, seized, made a prey*.

PRO-BLEM, “ Προβλημα, *problema*: R. Βαλλω, *to throw*; Προβαλλω, *to propose, to set before*: Nug.”

PROBOSCIS, Προβοσκis, *proboscis, promuscis*; *the snout, or trunk of an elephant*, by which he *gathers up his food*: R. Προ, et Βοσκη, *pastæ, to feed*: the Romans, very properly called it *manus*; *his hand*; since, by means of a little hook, or gristle at the end of it, he takes up his food, or any small object, as with a *hand*:—this word *proboscis* could not possibly escape Butler, who tells us, that *Sidrophel* was so great a conjurer, that he had found out

How many scores a flea will jump
Of his own length, from head to rump;
Which Socrates and Chærephon
In vain essay'd so long ago:
Whether his snout a perfect nose is,
And not an elephant's *proboscis*.

Part II. Canto iii. 311.

PROCACITY, Προξ, προικος, *proco*; i. e. *posco*, *procax*; *to demand with sauciness, malapertness*; unde *procaces meretrices ab assidue poscendo*; *eternally craving*.

PRO-CÈDE, Χαζω, χαδω, *cedo, processio*; a *progress, going forward*; also a *writ of judgement*; and a *chemical experiment*.

PRO-CERITY, Προχω, *præmineo, præcello, procerus*; *tall, lofty, stately*: Vossius observes, that the Æolians, quos Latini sequuntur, pro Προχης dixerunt Προχης, unde per crasin Προχης, et Dor. Προχης, ex quo *procerus*.

PRO, and CON, a contraction of *pro*, et *con*-

tra; for and against a question; consequently Gr. Προ, enim, says Scaliger, non solum ante significat, verum etiam apud Herodot. in Polyhymnia legas προ Σπαρτης, sicut nos *pro castris*; *pro patria pugnare*: and *contra* likewise is Gr.: see CONTRARY: Gr.

PRO-CRASTINATE, “ Κορας, *cras*; ob Κορας, à Κορη, *coram oculis*; vel *cras à Κρασι, mistura*; quia ob confinium *crastinus dies* cum hodierno *misceri* videtur: Voss.” a *putting off till to-morrow*.

PRO-CULCATION; Λαξ, *calx, calco*; *to tread, trample under foot*.

PRO-CÛRE, Κεαρ-πυρ, *cor, et uro*; *curo, procuratio*; *taking care, or charge of any thing for another*.

PRO-CURER } seemingly these two honora-
PRO-CURESS } ble attendents derive their appellation from the foregoing root; but do not; for these originate à Προξ, *donum à proco poscitur*; *procus qui poscit, et posco à Φασκη, dico, posco*; the lady, or gentleman, who *speaks the good word*.

PROD-IGAL, Πορρω-αγω, *procul-ago, prodigo, longe dissipare*; *to disperse, to lavish, to squander away*.

PRO-DIGY, Δεινυμι, Δειξω, *dico, prædico, prodigium*; a *foretelling, foreboding; something ominous*.

PRO-DITION, Πορρω-διδωμι, *porro-do, prodo, proditio*; a *betraying, deceiving, forsaking*.

PRO-DUCE, Δεικω, vel Δεικνω, *duco, productio*; a *bringing forth; the full amount*.

PRO-FANE: if we attend to Cl. Voc. 17, we shall find that the words “ *prophane* (as he writes it) and *curfed*, mean the same thing, *an outcast, by law, or ban, from the church, or fame*: *prophane* (again) is a corruption of *suor-fane*; *outed, or expelled the fame*:”—from this very interpretation the whole compound is purely Gr.; for *suor* is no more than a different dialect of FORTH, *out, outcast*, and consequently derived from the Gr. as we have seen in that art.; and FANE we have seen is Gr. likewise.

PROF-FER, Προσ-φερω, *profero*; *to produce, bold forth, to offer*.

PRO-FICIENT, Φω, *fo, proficio*; *to profit, advantage; make a progress in any science*.

PRO-FILE, “ Πιλον, *pilus, filum*: vel à Πλω, *cogere, stipare*; nam dum trahitur, duciturque eadem operâ torquetur, et *condensatur*: Voss.”—“ *profile, vox tum pictoribus, tum architectis usitatissima*: est autem Διαγραφή, seu *delineatio* proportionum omnium, tum in facie pingendâ, tum in fabricâ extruendâ: *pro, et filum*; q. d. *filorum, seu linearum deductio, et designatio*: Skinn.” *to draw the out-lines*:—but *filum* is Gr.

PRO-FIT;

PRO-FIT; from the same root with *proficiency*; or else ab-Εἶμι, *sum, profum, prodes, profui; to be of help, or assistance.*

PRO-FLIGATE, Θλιβω, *figo, profigo; to put to flight, bring to ruin; a dissolute, debauched person, who dissipates his fortune.*

PRO-FOUND, Βενος, Βυθος, Βενθος, *fundus, profundus; deep; the bottom, or foundation of any thing.*

PRO-FUSE, Χεω, Χυω, Χυνω, *fundo, profundo, profusio; to pour out, to squander, or waste away; to be lavish.*

PROG, *subst.*; Ωρα, *cura, curo, procuro; to provide, lay up in store.*

PROG, *verb.*; Βοθυω, *fodico, quasi podico; unde prog; to delve, or dig.*

PROG, or *vituals*; probably nothing more than a different dialect for any *broken meat, or fragments*; and consequently derived from **BREAK**: Gr.

PRO-GENITORS } Προγινομαι, vel Προγινομαι,
PRO-GENY } *sum ante, antecedo, precedo;*

to go before, precede:—on looking at these two words, which are both derived from the same root, any one would suppose they should both signify the same thing; and yet no two words can have a more opposite meaning; for *progenitors* signify our *forefathers*; and *progeny* signify our *posterity*.

PRO-LATATION } Πλασις, *latus, spatiosus;*
PRO-LATE } *dilated, deferred.*

PRO-LEGOMENON, Προλεγομαι, Προλεγομενον, *prolegomenon; a preface, preamble, or introduction.*

PRO-LEPSIS, Προληψις, *prolepsis; anticipation; a forethought*; also a figure, by which we *prevent*, and answer an objection, before it is made by an opponent.

PROLI-FIC, Αλω, extrito δ, *alo, unde oleo; unde proles, quasi pro-oleo, vel proles-alo; to raise a progeny, or stock.*

PRO-LIXITY, Λωω, *laxo, prolixitas; length, tediousness; also frankness.*

PRO-MISE; “ante mitto; ex pro significatione porro, in longum, et mitto: promitto item spondeo, polliceor; tanquam ante, aut in longum mittens aliquid in verbis: Litt. and Ainsw.”—consequently Gr.: see **MISSION**: Gr.

PROMPT, “Εμος, *meus; meum facio; i. e. emo; unde promo, quā antiquis notabat sumo; à promo, est pronus, et promptus, et promptuarium.* Voss.”—a cellar, or buttry, where all provisions are ready, at hand, easily come at, forthwith to be had.

PRO-MULGATION; Οχλος, Æol. Φοχλος; quasi Φολχος, *vulgus; promulgare, quasi promulgare: vel ut Bemannio placet dici à Προ-ὀμολογω, quod à Προ-ὀμα, et λογος erit; promulgo; to publish, divulge, proclame.*

PRONE; Προσος, Προνευω, Πρηνος, Πρωϊνος, *pronus; dicebant etiam Προνευκως, præeps; headlong, downwards, groveling.*

PRO-ŒMIUM, Προ-οιμιον, *pro-œmium, primordium; a preface, introduction*: R. Προ, et Οιμη; i. e. Ωδη, *cantus; a prelude*: Fabius, Helych.

PROP, Πηγνυμι, *figo; any thing fixt for a support*:—Clef. Way. 49, tells us, that “*prop* is but a contraction of *bear-up*.”—consequently Gr.

PRO-PAGATE, Πηγνυμι, *pango; to plant; increase and multiply.*

PRO-PENSITY; pendeo, *propensitas; inclination, tendency.*

PROPER, *decent, right*; “Προπρεπον, *decorum*: R. Πρεπω, *to be handsome, well made, decent*: unless we chuse to derive it from *proprius*; because we are naturally inclined to adorn and embellish our property; or what belongs to us: Nug.”—but the Dr. should have shewn, that *proprius* was a Greek word: besides, it may be very much doubted whether Πρεπω signifies *well made, or handsome*; which relate more to *beauty*, than *morality*; *proper* then, when it signifies *becoming*, should, with Junius, be derived à Πρεπιδης (à Πρεπω) *decens, decorus*: and when it signifies *beauty and comeliness*, it originates as in the next art.

PROPER, *handsome*; Προεχνης, *eminens, qui primas tenet*; Æol. Προεχηρ, *procer*; per syncop. Προχηρ, say both Littleton and Ainsworth; but there are no such words: Προεχω signifies *ante me teneo, præmineo*; and the Latins have both *procer*, and *proceres*, to signify *great men, noblemen, peers of the realm*: and from thence our word *proper, handsome, comely*, may be derived.

PROPERATION, Προ, Προ, quæ reduplicatio insinuat celeritatem: vel à Περωω, περωω, quasi Προπερωω, *transseo, penetro: vel ex Προπορευω, propero; to hasten, to make haste.*

PROPERTY, Προ, *præ, propè*; quod *prope sit quod quisque teneat: peculiar, private, one's own.*

PRO-PHANE: if we follow this orthography, it will take a different derivation to what we found under the art. **PROFANE**: now it seems to originate à Φημι, *dico; to speak evil of things holy*:—common orthography writes this word *profane; profanum, quod non est sanctum, infandum*; or else from *fauum*; as if *profanum* was *porro, vel procul à fano*:—and in this sense, Clef. Voc. 17, understands the words *prophane* and *curst*; “which, he says, mean an outcast by law, or ban, from the church, or *fane*: *prophane* (now it should rather have been written *profane*) is derived from *fauo-fane; outed, or expelled the fane*.”—but **FANE**, as we have seen under its proper art. is Gr.

PRO-PHECY, "Προφήτης, *propheta*; a diviner: R. Φημι, *dico*; to tell: Nug."

PROPINQUITY, Προ, *præ*, *propè*; near, nigh, nigh at hand.

PROFITIOUS, from the same root; quia sc. *præsentes*, qui *propè* *adstant*; kind, favourable, and *consenting*.

PRO-POSE, ὄω, *pono*; ut à Δω, *dono*: *propono*, *propositio*; a *thesis*, or *subject advanced*.

PRO-ROGUE, Ερῶμαι, vel Ερω, 'Ρω, 'Ρεγω, unde *rogo*, *prorogatio*; a *putting off*, *prolonging*, *deferring from time to time*.

PROSE, Προ, Προς, Προσω, *porro*, *prorsus*; unde *prorsa*, *prosa*; *whatever is spoken, or written, strait on, right forward, without metre*.

PRO-SECUTOR; Επομαι, quasi *equomai*, *sequor*, *prosecutor*; to follow after, to pursue: in law *the plaintiff*, because he follows the oppressor, with complaints against his injustice.

PROSELYTE, Προσηλυτός, *proselytus*, qui à *Gentilismo* se contulit ad *Judaismum*; a convert from *Paganism* to *Judaism*; or any other religion.

PROS-ODY, Προσῳδία, *accentus*, *prosodia*; the rule of *accenting*, or *pronouncing syllables truly*: R. Προς, and ᾠδή, *cantus*; a *song*, or *singing*.

PROS-OPO-PŒIA, Προσωποποιία, *prosopopœia*, *personarum confectio*; *feigning*, or *supposing a person*, or *thing to speak*: a figure in rhetoric, by which the speaker addresses himself to things inanimate; and as it were *personifies* them: R. Προσωπον, *persona*; et Ποιῶ, *facio*.

PRO-SPECT, Σκοπεῶ, σκοπῶ, per metath. *specio*, which both Littleton and Ainsworth derive from Σκεπῶ, but that may be only a mistake of the press, and they meant Σκοπεῶ, or Σκεπτομαι: for Σκεπῶ signifies *tego*; to *hide*; but Σκοπεῶ, and Σκεπτομαι, *video*, *prospicio*; to *look forward*, take a *view of the prospect before us*.

PROSPER, Προσφερός, *commodus*, *utilis*; *convenient*, *useful*; also *good success*, *good fortune*.

PRO-STITUTION, Ἰστημι, ἵσθω, *prosto*, *prostituo*; to *stand forth to public view in order to be hired*.

PRO-TECT, Ἐλεγω, *tego*; to *cover from harm*.

PRO-TEND, Τενῶ, *tendo*; *protenda*; to *stretch out*:

PRO-TERVITY, Ταυρος, *taurus*, *tervus*, *taurino vultu aspicere*; to *look fierce like a wild bull*: Litt. and Ainsw. derive it from *tortivus*, *tortum*; i. e. *torqueo*, *fi*, *tum*; to *wreath*, *twist*, *turn aside*.

PRO-TEST } ὁρκῶ, *testis*, *protestatio*; an

PRO-TESTANT } *open declaration*, *attestation*.

PROVE, Πραῦς, Æol. Προβύς, *probus*; quidam *translatum* censent à re *metallicâ*, *proprieque dici de metallo bene concocto*; nec *magnopere impugnem*; says Voss. *verum magis placet probus eadem formâ dictum quasi prohibens, quâ ex præ-*

bibeo fit *præbeo*: *Festus*: *probi*, velut *prohibi*; qui se à delinquendo *prohibent*: vel *probus* quasi *probatus*:—vel à Προβατός, ut qui *progredi* possit, et *prægredi* debet; ut *labor improbus*; i. e. qui non *inibetur*:—this latter deriv. of *Festus* might lead us to derive this word à Προβαινω: but if *prohibitus* comes from *prohibeo*; and if *prohibeo* be compounded of *pro*, and *habeo*; then we must seek for another root; for *habeo* seems to be of neither Greek, nor Latin extraction, but derived from the Hebrew:—there is however one deriv. more from Vossius, which deserves some attention; viz. *probus*, a, *um*, from Πρεπον, *decorum*; *comely*, *decent*.

PRO-VENDER, whatever is *provided*: Gr.

PRO-VERB, Ερεω, *dico*; unde 'Ρημα, et Ερημον, *verbum*, *proverbium*; a *saying*, *adage*, or *short sentence*, comprehending much wisdom.

PRO-VIDENCE, Εἶδω, fut. 2. Ἴδω, Ion. Ἴδιω, et præfixo digamma, *video*; to *see*: Προῖδω, *provideo*; to *foresee*, *forecast*.

PRO-VINCE, Νικῶ, by transposition Ἰνικῶ, *vinco*, *provincia*, quod *populus Romanus eas provincit*; i. e. *ante vincit*; a district, or tract of land, formerly conquered by the Romans.

PRO-VOKE, Βοῶ, Βω, *voco*, *provocatio*; a *calling forth*, or *challenging*: an *appeal to the people*.

PRO-VOST: Skinner mentions no less than eight deriv.; but concludes, "*omnia contracta à Lat. præpositus*:"—then he should have said, à ὄω, *pono*, *præpono*, *præpositus*; *set over*.

PROW of a ship, Πρωρα, which comes from Προ, *ante*; and is formed from Προῦρᾶν, to *see before*, or *afar off*: R. Ὀραῶ, *video*: Nug.—it seems to take its name from being *the head*, or *fore part* of the ship, which is always *first discerned* by the people on shore.

PROWESS, Προαλής, Προχηρος, *prompto et præcipiti ingenio præditus*; tho' Skinner supposes it is derived "*à probitas*; unde *probus*; i. e. *vir multis præliis probatus*:"—it may be so; but then it is derived à PROVE: Gr.

PROWL, "Casaubon deflectit ab Εμπολεῶ, *lucrum facio*, *negotior*; et alibi à Προαλής: Hesych. à Προήτης, Προχηρος:"—"mallet," continues Skinner, "*à Προλαῶ, prævideo*; λαῶ autem *video* exponitur; q. d. *to look out*: sed neutrum placet: credo potius à Fr. Gall. *proier*; et ejus productione diminutivâ *proyeler*; *prædari*, *prædulari*; hæc à nom. *proye*, *præda*:"—but the Dr. himself, under the art. *prey*, has derived those very words *proye* and *præda*, à Περθεῶ, *vasto*, *diripio*; to *lay waste*, *spoil*, or *plunder*.

PROXIMITY, Προ, *præ*; *prope*, *propior*, *proximus*; *nearness in blood*, *kindred*, *neighbourhood*, or *situation*.

PROXY &

PROXY; “ ab eodem certe, quo *proctor*, cùm pro *procuratore* accipitur, fonte fluxisse non puto; says Casaub.: and therefore he derives it à Προξενος, *hospes publicus, amicus*; et qui alicujus boni seu mali author est alicui: unde Προξενιστης, *proxeneta*; qui est veluti *conciliator, interpres, et internuntius ad paciscendum: a person, who stands in the place of another; or is a mediator, and intercessor.*

PRUDE; one who pretends to a great share of *prudence*: as in the next art.

PRUDENT; either from the same root with *providis*; or else à Φραδω, Φραδμων, à Πιφραδα, præf. perf. med. verbi Φραξω, *confidero*; to act with due consideration, and caution.

PRUINOUS, by transposition derived à Πυρ, ignis, unde uro, *peruro*, et pruina, quia fruges perurit: *hoar frost, which scorches and parches all plants.*

PRUNE-tree; “ Προυνη, *prunus*: Nug.” a plum-tree, bullace, or sloe.

PRUNE, or trim: Οινον, *vinum*; unde Gall. *vigne, provigner*; vel Ital. *provvanare; depampinare visum*; vel ad quarumvis arborum putationem pertinens; *the cutting out superfluous wood.*

PRURIENT, Πυρ, uro, *prurio*; to burn with desire.

PRY; “ Παρακυνειν, *inspicere, rimari*: nescio an à Fr. Gall. *preuver, prouver, faire preuve, probare*: Skinn.”—then it seems to come from the same root with **PROVE**:—but it might be better to derive *pry*, ab Ειδω, *video*; quasi *prævideo*; to look with caution, and care.

PRY-THEE, contracted from *I pray thee*:—consequently Gr.

PSALM; “ Ψαλμωδια, *a singing of psalms*: R. Ψαλλω, *psallo*; to sing, or play upon an instrument; Ψαλμος, *psalmus*; a psalm, or song; and αιδω, *cano*; unde Ωδη, *a canticle*: Nug.”

PSEUDO-MARTYR; Ψευδο-μαρτυρ, *falsus-testis*; a false-witness; one who dies in testimony of a false religion, or opinion.

PSEUDO-PROPHET, Ψευδο-προφητης, *pseudo-propbeta, falsus-propbeta*; a false-propbet; a foreteller of lying divination: R. Ψευδης, *falsus*; et Προφητης, *propbeta*.

PTISAN, “ Πτισσανη, *ptisana*; barley unhusked, and sodden in water: R. Πτισσω, *pinso, decortico*: Nug.”

PTOLEMY, Πτολεμην, pro Πολιμην, *rugnare*; Πολεμος, Πολεμαιος, *Ptolemeus*; qui animo bellicoso, militari indutus est; a bold, and valiant warior.

PUBERTY, Ηβη, αβης, *pubes, pubertas*; maturity, ripeness of age: vel à Βυβων, *inguen*; the groin.

PUBLIC, Πολυς, οι Πολλοι, *multus, populus*; the many, the populace; any thing made public, or dispersed abroad among the people.

PUCKER; “ Πυκα, *densè*; Πυκαζω, Πυκνω,

denso, stipo; Πυκνος, *densus*: Skinn.”—any thing laid up in a heap, crumpled, and ruffled together: sometimes used in the sense of being *disturbed*, or *ruffled in temper*; as when we say *do not put yourself in a pucker.*

PUDDER; “ Casaubon deflectit à Πυδαριζεν, quod Hesych. exponit μη ανεχεσθαι τινος, αλλ' απο πηδαν, χαλεπαινειν, *neminem ferre*, sed præ impatientiâ *refilire, stomachari*; not to bear any thing patiently, but to reject, and disdain every thing, and every person; also to raise a disturbance, make much ado about nothing:—Lye, in his Addenda, says, “Potber quam proxime accidet ad Iceland. *fudur*; *acceleratio, tumultus*:”—whether these have any connexion with Πυδαριζεν, the critics alone can determine.

PUDDING; there are two deriv. so totally different from our manner of writing the word *pudding*, that one would hardly think it possible any two Greek words could be so wonderfully debased as to form the word *pudding*; and yet, by the help of our good friends the French, those debasers of all language, we may be able to trace out the etym. of this word; in order to which, we must fix on the Latin word *botulus*, which is derived either from Γαθυλος, idem quod Γηθια seu Γηθια, *gaudia*; *dainties*; or from Βωλος, *bolus*; unde *botulus*; unde Ital. *bodello*; unde Gall. *boudin*; unde English, *pudding*; properly speaking a *sausage*, genus *farciminis*; a kind of *stuffing*: Gerard Vossius, however, has given us another deriv. of the word *botulus*, à Βυθαλον, quod veteres exponunt Βυσμα, *obturamentum*; *stuffing*; hoc à Βυω, vel Βυζω, *farcio, oppleo*; to *stuff*, or *cram*: but still it seems to carry only the idea of a *sausage*, quod *farcimen* nihil aliud sit, quam *intestinum, carne minutim concisâ, vel simili aliquâ materie impletum*:—it is this *filling*, this *stuffing*, which has given the first origin to our word *pudding*; for in what manner soever the Greeks composed their Βυθαλον, the Latins their *botulus*; the Italians their *bodello*; the French their *boudin*; and the English their *pudding*; it is plain that the origin of all those words is one and the same; whether we take either Βωλος, or Βυω, Βυζω, unde Βυθαλον, for the original word; and of the two we might rather prefer the latter:—there is so curious a passage relating to this subject in the XVIII. Odyss. 43, that I must desire leave to produce it; though Homer there calls the Βυθαλον, or *botulus*, Γαστρες:

Κεκλυτε μεν, μνηστρες αγηγορες, οφρα τι επω'

Γαστρες αιδ' αυγων κεα' εν πυρι, τασδ' επι δορπη;

Καθιμεθα, κρισσης τε, και αιμαλος εμπλησαντες:

this is exactly our *black-pudding*: but however, let the ingredients be whatever they may, still,

as those ingredients must be put into an *intestine*, *bag*, or *poke*, it is plain that the origin of them all, as we just now observed, must be one, and the same.

PUDDLE, “ Πηλος, *palus, lutum, cœnum; marshy, muddy ground*: Casaub.”—but Skinner derives it à *puteolus*; but even then it would be Gr.; besides, if this *puteolus* should happen to be a dry one, it could then scarce be called a *puddle*, which is always moist: we might therefore rather prefer Πηλωδης (τοπος) à Πηλος, above.

PUDICITY, Ἥβη, ἡβης, *pubes, pudet, pudicitia; shamefacedness, modesty*: Isaac Vossius has more properly derived *pudor* ab Αἰδως, et Αἰδος, Æol. Φαυδος, *pudor; shame, blushing*: vel à Ποσθη, *puta, pudor*; hoc est τὸ Αἰδοιον, unde Προποσθιον, *præputium*.

PUERILE; Ποῖρ, Πορ, Dor. pro Παιρ, *por, puer; boyish, childish*.

PUFF, and *blow*; Ποιφυσω, *vehementius spirare; to breathe hard*: R. Φυσω, *flo*; to blow, like the wind.

PUFFIN; from the same root; meaning any thing that is *bloated*, or *blown up*, like *light bread*, *paste*, &c.

PUG; “ Πυγμαίος, Hom. Il. Γ. 6. vide Schol. Upt.”—this is all he has said on this subject; but as his own deriv. and quotat. more properly belong to the word **PYGMY**, than to *pug*, let me refer my observations to that art. and only mention here, that both Jun. and Skinn. have given us a different deriv.: thus, *pug*, simiarum nomen apud Anglos, says Jun. quod videtur desumptum à Πυγη, *clunes, nates*; profus ut simias olim dicebant *clunas*, teste Festo, à *clunibus tritis*: on which Lye observes, recte fortasse Jun. vide tamen an non sit ab Iceland. *puke*; *dæmon*: Skinner likewise has given us the same signification; *pugs* etiam *dæmones* vocant; sed credo, non quosvis, sed eos solum, qui formâ puerorum sagis et pythionissis apparent, et ab iis blandimentis excipiuntur.

PUISSANCE, “ *potens*; à Gall. *puissant*, particip. verbi *puis*; *possum*; unde *puissance*; *potentia*: omnia à Lat. *possum*: Skinn.”—true; but it is **POSSIBLE** *possum* may be Gr.

PUKE, *expellorare*: though this word has subsisted in our language, ever since the time of Shakespear, and no doubt long before; yet there is no dict. nor etymol. that will help us to a proper deriv. of this word: Skinner, and after him Bailey, tell us, it comes à Belg. *fuycken*; *pellere, protrudere*;—this is like many more of their vulgar deriv.—we might rather suppose, that *puke* is only a contraction of *peβus*, i. e. Ποβλος, ² Πυβλιω, *peβo*; unde *peβus*; et *peβen*; and here

taken in the sense of *expellorating*, or emptying the *breast* and *stomach*:—it was observed, that this word has subsisted in our language, ever since the time of Shakespear, who has introduced it in his *As you like it*, Act II. sc. 9, where he has so justly described, or rather indeed drawn the picture of man;

————— at first the infant,

Mewling, and *puke* in the nurse's arms.

PUKE of *hay*; either from Παχυς, *crassus, densus; close, and thick*; or perhaps from Πηλος, vel Πηλος, *compressus, compressus*; as when we say *close-packet*: or else from Φακιλος, *fascis, fasciculus*; a *bundle*, or *truss of hay*.

PULCHRITUDE, Πολυ-χαρ, *pulcher, quasi policher; cujus multis modis vexatur etymon; multi-manus, i. e. fortis*; nam Romani, qui omnia ponebant in *fortitudine*, eum demum *formosum* putabant, qui esset *fortis*; say Littleton and Ainsw. under the art. *pulcher*:—but Vossius gives us Πολυ-χαρς; à Πολυ, et χαρμα, ut proprie sit *pulchrum*, quod *multum colaris, nitrisque habet*: vel est *pulcher* ex Πολυ-χαρις, ut proprie *pulcher* sit, in quo Πολλη-χαρις, *multa gratia*:—we might rather prefer this last.

PULE in Skinner, signifies *exilem vocem edere, instar avicularum pipientium*:—he might more properly have applied it to the *mewling* of an infant, or the *mewing* of a cat; for it seems to be only another way of writing the same word.

PULK, “ *a hole of dirty water*: Ray.”—it seems to be only a contraction of *puddle-dock*, or perhaps of *poolock*, or *little pool of water*; like *billock*; but in either case it is Gr.

PULL, Εἰλω, vel Εἰλλω, quod idem ac Εἰλεω, *vello, vellico*; unde Belg. *peffen*; to *pluck*.

PULLET; Πωλος, *pullus; the young of every creature*.

PULLEY, Πολεω, *verto; to turn round; a wheel that turns constantly*.

PULMONY, Πνευμων, per metath. *pulmo*; Æol. Πλευμων, *the lungs*; et Πνευμα ζωης, *the breath of life*: R. Πνω, *flo*.

PULP, Πολλος, Πολφος, *puls, pulmentum; pap, or any soft food*.

PULPIT, Πολυς, οι Πολλοι, *populus*; unde *pulpitum*; an eminence from which they harangued *the people*: and *pulpita* dicta, quia fuerant ab imo solo primum *cespitiibus* elatiora; ita *pulvilli* in hortis; et *pulpita* in castris:—so that here seems to be another etym. pointed out; viz. à Πηλος, inserto digamma *pulvis*; *pulvinar*, Παλβιον: vel à Παλη, *farina*, quæ *pulveris* instar provolat. Voss.

PULS, Πολλος, *puls, pulmentum*; any leguminous herb of the *pea and bean tribe*.

PULSE,

PULSE, Πυλλω, *pello*; *pulsus*; a beating of the arteries.

PULVERIZE; Πυλλος, *pulvis*, inserto digamma; unde *pulveratio*, pro fossione vineæ, quæ fit sereno cælo in siccâ tellure, ad excitandum *pulverem*, quo uvas facilius à sole coqui putabant; the digging a vineyard in dry weather, in order to raise a dust; which operation was supposed to hasten the maturity of the grapes.

PUMICE, "Πύσω, *spuo*, *spuma*, *spumex*; unde *pumex*, ita dictus, quia nihil aliud est quam *spuma salis*, et *fæx* quædam lapidum liquefactorum, ut scoria metallorum: Voss."—a species of *carious stone*, found on the sea-shore, and supposed to be only the spray, or some of the sea petrified; but they are found as frequently in the regions of vulcanos; and therefore we might rather adopt the opinion of H. Voss. who has derived *pumex* à Πω, Πωμα, Πωμηξ, *potator*, ab *imbibendo* humorem; and may not improperly be translated *the drinking stone*; because it *drinks*, and *soaks up* all moisture:

Aut *lapidem bibulum*, aut squalentes infodæ conchas. Geo. II. 348.

PUMP, Πεμπω, *mitto*, *emitto*; quoddam antiq. motû *emittantur aquæ*: vox Skinnero videtur à sono affurgentis aquæ ficta: a *syphon*, or *hydraulic machine*.

PUNCH boles Πυγνυμι, *pungo*; to pierce with
PUNCTILIO } any pointed instrument; to be
PUNCTUAL } exact in point of time, &c.
PUNCTURE } to do any thing with precision and dispatch; or else
PUNGENT } from Πυγνυμι, *pugnus*; to beat, or strike, with the hand doubled: the former deriv. is more preferable.

PUNISH, Πωινη, *pæna*, *punio*; the taking due vengeance for an injury done, or crime committed.

PUNY, "Fr. Gall. *puis né*; *post natus*, *junior*; *novitius*: Skinn." *young*, *tender*, *weak*: though the Dr. could not find that *post*, and *natus* were Gr.

PUNY-JUDGE; from the same root: Gr.: meaning a *junior*, or *younger judge*; *one newly*, or *lately appointed*:—consequently Gr.

PUPIL of the eye, Παις, Ποις, Ποϊλλος, Ποΐλλος, *pupillus*, sive *pupilla*; a little puppet: meaning the little image, which looks like a little boy, or girl, seen at the bottom of the eye, by those who look attentively into it; as we have observed under the art. **APPLE** of the eye:—permit me, however, here to observe, that the *pupil of the eye*, properly and strictly speaking, is no more than the opening, or entrance, to admit light into the eye; which is done by means of a curtain, providentially placed under the *tunica cornea*, (exactly like a chamber window-curtain) which is dilated, and contracted inversely to the quantity of light; i. e.

if the quantity be great, the pupil contracts closer; and when small, it then dilates, or draws to its greatest opening, or as wide as possible: this contraction and dilatation is involuntary in all creatures; nature herself performing it without our assistance, or perception.

PUPIL, or *scholar*; from the same root; Gr.: meaning a *boy*, or a *girl under tuition*, *instruction*, &c.

PUPPET, commonly written and pronounced *poppet*; and so indeed it ought to be, if we follow the Greek Ποϊλλος, Ποΐλλος; but *puppet* seems to be formed according to the Latin orthogr. *pupillus*, *pupilla*, *pupa*; a *doll*, or *baby*.

PUPPY, from the same root; with the same observation.

PUR like a *cat*; a contraction of Μορ-μυρω, after changing *μ* into *p*.

PUR, or *poker*; Πυρ, *ignis*; an instrument to stir the fire with: perhaps a contraction of *poker*.

PUR-CHASE; "Fr. Gall. *pour-chasser*; *venari*; Ital. *procacciare*; *persequi*, *prosequi*; Jun. and Skinn." but neither of them have told us from whence *chasser* is derived: see **CHASE**: Gr. or Lat.:—it might, however, be much better to suppose, with Spelm. (under the art. *adtractus*) that *purchase* was but a Northern abuse of *perquisitum*:—and consequently Gr. still: see **PER-QUISITE**: Gr.

PURE; even Clel. Voc. 126, n, admits, that *purus* originally signifies cleansing by fire; Πυρ.

PURFLE, Πυλος, *pilus*, *filum*; "unde Fr. Gall. *pourfiler*; Ital. *profilare*; *aureo filo intexere*; q. d. Lat. *profilare*, *filum producere*: Skinn." to work with gold thread; to embroider.

PURFLEW: from the same root: Gr.

PURI-FY, Πυρ, *ignis*; unde *puro*; et *purus*; ut proprie dicatur de metallis, quæ igne purgantur; the rendering all things *neat*, *clean*, and in a manner *new*, by the operation, and action of fire principally; or any other means: and this might give occasion to that most absurd doctrine of purgatory, i. e. of a *literal*, *material fire* to burn away *metaphorical impurities*; a doctrine however much older than Christianity; and consequently Heathen; for thus is it poetically described by Virgil; Æn. VI. 739.

Ergo exercentur pœnis, veterumque malorum
 Supplicia expendunt: aliæ panduntur inanes
 Suspensæ ad ventos: aliis sub gurgite vasto
 Infectum eluitur scelus, aut exuritur igne.

For this they're punish'd, and the pangs endure

Of veteran sins: some to the viewless winds
 Are high exposed: others beneath the flood
 Wash out their deep-stain'd guilt, or burn
 with fire.

PURL, ὄρος, *extremitas, terminus*; “unde ora, *imbria*; unde Ital. *orlo*; ora; à Lat. *orula* ortum ducit: Skinn.” a *border*, or *fringe*.

PUR-LIEU; barbarous French orthogr. for *purus locus*; “sic appellantur omnes fundi, qui cum olim ad saltus regios spectarent; postea decreto curiæ saltuariæ separati sunt: Lye:”—who quotes likewise Cowel, Minsh. and Skinn.—but neither he, nor any one whom he has quoted, would trace those words up to their true fountain, the Gr. as has been done under both those art. **PURE**, and **LOCAL**.

PURLING *stream*; “à Lat. *proliquare*: Skinn.”—consequently derived à *λαω, lavo, liquo, proliquo* (if there be any such Lat. word) *proliquatus*; *issuing*, or *bubbling forth*.

PURLOIN; “Fr. Gall. *pourloigner*, ut *estoigner*; Lat. *prolongare*, i. e. *longe auferre*; (consequently Gr.) Casaub. deflectit à *Παρ αιολιζαν, fraudulenter agere*: Skinn.”—to act *fraudulently*:—but why the Dr. should prefer the Fr. Gall. to the Gr. would be difficult to say.

PURPLE, Πορφυρα, *purpura*; proprie genus conchæ, cujus *liquore* olim vestes tingebantur: properly a *shell-fish* (perhaps the *murex*) with the juice, or blood of which they formed the *purple*.

PUR-PORT, Προ-φορτω, *pro-porto*; “argumentum sc. quod scriptum *pro-portat*; vel *porro-portat*; i. e. *in progressu exhibet*: Skinn.”—the *design, argument, or intention* of a work.

PUR-POSE; ὄω, *pono, propono, propositum*; or perhaps from the foregoing root: to signify the same.

PURSLAIN, Φορτω, *porto*; unde *portulaca*; quod foliis *portulas* imitetur: the herb so called from its *open and expanded leaves*.

PURSY, *bloated*; Πειρυσσεν, *vehementius spirare*; to *breathe hard*.

PUR-VEYOR; Ειδω, *video, provifus, provisor*, quasi *providitor*; a *foreseer*, or *provider of things beforehand*.

PURULENT } *πυον, et πυος, pus, purulentus*;
PUS } *the ripeness of a pustule.*
PUSH, or sore }

PUSH, or *ibrust*; Αφαιρω, *afailon*, ab inusit: Απελλω, *pello, pulso*; *pulsus*; to *strike, knock, or shove*:—or, perhaps, *pushed* may be only a dialect of the Celtic word *isbed*; *expelled, or outed*; according to Clel. Voc. 112; as *isbed* seems to be another dialect of *ick*, or *icked*; which is but another dialect of *illus*; as that seems to be but another dialect of *Θιξίς, talibus*; à *Θιγω, tangō*; to *touch, push, or shove*.

PUSILL-ANIMITY; Πωλος-ανιμος, *pullus, pusillus-animus*; *weak-minded, faint-hearted*.

PUSS; “vox blanditoria,” says Skinn. “quâ

feles compellamus; forte à Lat. vet. *pufa, pufula, pucella*; i. e. *puella*:—every one will admit the propriety of the Dr’s. derivation thus far; he ought not, however, to have stopt here, but to have traced *puella* up to the Gr. or rather to the Hebr. thus; *puer* originem trahit à *פדו* *filius*; inde est *Πορ*, Dor. pro *Παις*, unde Latinorum *por*; et *e* inserto *poer*; pro quo postea *puer*; nam *u* pro *u* pronunciabant veteres: porro pro *puer, puerus, puellus*, unde *puera, puerula, puella, pucella, pufula, pufa, pufs*.

PUSTULE, Πυον, et Πυος, *pus, pustula*; a *blister, wheal, or blain*.

PUT, ὄω, *pono, positum*; *placed, set, or laid*.

PUTATIVE, Πυθανομαι, *πυθεω, puto, putativus*; *supposed, thought to be*.

PUTID

PUTRE-FACTION } *πυον, et πυος, πυθω, πυ-*

PUTRE-FY } *θνδων, pus, putridus*;

PUTRID } *nafty, decayed, and*

PUTRID } *spoiled.*

PUTTOCK seems to be but a different dialect for *buteo*; unde *buttal*, quasi *puttal*; unde *puttock*; a species of hawk: *buteo* autem à *Βυρ-ταν-ρος*: see **BITTERN**: Gr.

PYE, *baked*; a contraction of *pastey*: see **PASTE**: Gr.

PYGMY: it has been already observed, that Upton derived the art. *pyg*, “à *Πυγμαίος*, though that word belonged more properly to this art.” signifying “*pumilio*; a *dwarf*; one who is only a *cutit high*; à *Πυγμα, the fist*, or the measure from *the fist to the elbow*: R. *Πυξ, with one’s fist*; an adverb: *Nug*.”—this is all the Dr. has offered on this subject; notwithstanding Mr. Upton had given him the hint of more matter in *Homer*; for these *pygmies*, it seems, were a diminutive race of heroes, so unfortunate as to be *war’d on by cranes*: Il. Γ. 3,

Ηῦτε περ κλαγγη Γερανῶν πελα ουρανοθι προ,
Αἴτ’ ἐπει εν χειμῶνα φυγον, και αθεσφαλον ομβρον,
Κλαγγῆ ταιγε πέλομαι ἐπ’ ωκεανοιο ῥοαῶν,
Ανδρασι Πυγμαισισι φονον και κῆρα φερσσαι·

Ἡεραι δ’ ἀρα ταιγε κακην εριδα προφεροσαι :

on which the Scholiast observes, *Πυγμαισισι, Πυγμαίσι, Πηχουαίσι*· ἦλοι απο *Πυγμαίσι βασιλειος* εἰω *κεκλημενοις*· ἢ εἰς *Πυγονος μέτρον συνελαλμενοις*: *Πυγων δε καλεῖται ὁ Πῆχυς, τὸ απο Αγκῶνος εως Δακτυλῶν τῆς χειρος διαστημα*. Εἰσι δε εθνος *γυρωγυτων, Ανθρωπων Μικρων, καλοικυλων* εἰς τὰ ἀνασταλω μερη τῆς *Αιγυπτιακῆς γῆς, πλησιον τῶ ωκεανω, ὁ περ πολεμνταις Γερανοῖς, φασι, βλαπτισταῖς αὐτῶν τὰ στικματα, και λιμον ποιισταῖς τη χωρα*.

PYRAMID, “*Πυραμις, pyramis*: R. *Πορ, gen. πυρος, the fire*: because *pyramids* ascend to a point, like *fire*: *Nug*.”—it is a pity that the Dr. who seems to profess himself an etymologist, could give

give us no better a specimen of his abilities, than what he has here exhibited on this art.:—for, if he had attended to the poets, those infallible guides as to etymology, he would soon have found, that his present derivation must be wrong; besides, Vossius would have told him as much; for, after having produced the opinion of Ammianus Marcellinus, who decides for quòd ad *ignis* speciem, τὸ Πῦρος, extenuatur in conum, he adds, at aliis placet, sic dictas à Πῦρος, u, id est, *triticeum*; quia cùm in eas rex *frumentum* congefisset, penuriam hujus fecit in universâ Ægypto: docet id Stephanus Περὶ Πολιῶν, Ὄνομασθησαν δὲ Πύραμιδες ἀπὸ τῶν Πῦρῶν, ὡς ἐκκὶ συναγωγῶν ὁ βασιλεὺς, εὐδειαν ἐποίησε Σίβη κατὰ τὴν Αἰγυπτίον:—after Vossius has thus mentioned both these derivations, he produces this very argument here made use of; for these are his words in favour of Πῦρος, *triticum*: “videtur hoc etymon priori præferendum; eò quòd *p̄ramis*, et Πῦρος, *triticum*, convenient primæ syllabæ modulo, contra quam fit in Πῦρ, Πῦρος, *ignis* ejusque derivatis:”—many other instances might be produced, in which this great etymol. and critic, has determined, with regard to the derivation of several other words; viz. by the measure of the different roots, from which they were supposed to be derived: whenever therefore the poets have occasion to mention these stupendous buildings of ostentation and folly; and when they as constantly use the first syllable of the words Πύραμιδες, and *p̄ramides* long; can we possibly suppose, that the etymology of those words should be deduced from Πῦρ, Πῦρος, *ignis*, which is always short in its oblique cases? Dionysius, speaking of the *pyramids* in his Geography, 20, says;

Καὶ τοῦ ὀρχιζομένου πρὶν σφραῖλαι εἰς ἅλα Ναιλος,
Μεμφιδος κλισιάων πόλι Πύραμιδισσιν ἀγαυῆς.
Ἐσπριχίη πόλις.

Horace likewise, in his Third Book, Ode 30, says,

*Exegi monumentum ære perennius,
Regaliq̄ situ p̄ramidum altius:*

can the Dr. now, or any of his adherents, persuade us, that we ought to derive this word *p̄ramid* from Πῦρ, Πῦρος, *ignis*, short?—we must, therefore, certainly abide by Πῦρος, Πῦρ, long; and this last word signifies *triticum*; *wheat*, *corn*, *grain*; and not *fire*:—not that we are to suppose that the *p̄ramids* were ever intended for *granaries*; but that the Greeks, when, after many generations, they visited Egypt, and saw those amazing structures, looked on them as store-houses for *grain*; and knowing Egypt to be a country fruitful in *corn*, they called them *p̄ramids*, *corn* store-buildings; being, as they thought, the repositories

for all the produce of Egypt:—to so much a better purpose would these honest Greeks have applied those enormous edifices; little imagining that they could ever have been raised only for the lodgement of a dead body, as they have since been discovered, though no body was found there; only the place intended: so that, at last, the pompous prince who raised them, was in his last moments afraid of being buried there.

PYRE; many have supposed, that this word likewise is descended à Πῦρ, *ignis*; *fire*; unde *pirus*; *a funeral pyre*; or *pile*, on which the dead-bodies were laid in order *to be burnt*:—but, with Casaub. it might be better to derive *pyre* à Πύρα, *lignorum strues*, five accensa, five non accensa, sed ad usum rogi proprie:—it must be owned, however, that it looks as if he intended that Πῦρ itself should draw its origin from Πῦρ, though all *pyres*, or *piles*, or *stacks* of wood are not immediately burnt.

PYRITES, Πυρίτης, sc. λίθος, *pyrites*, nunc lapidis nomen est: the *pyrites*, a stone so called undoubtedly à Πῦρ, Πῦρος, *ignis*; *fire*; *the fire-stone*;—and consequently would have been a very proper material for Dr. Nugent to have built his *pyramids* with: it is also *the name of a jewel*;—which might have done better still.

PYRO-MANCY, Πυρο-μαντεία, *divinatio ex igne*. *a divination by fire*; (perhaps *lightning*). R. Πῦρ, *ignis*; et Μαντεία, *divinatio*.

PYRRHONISM, Πυρρῶνισμος, *Pyrrhonii philosophi*; qui semper quærendo occupati nihil decernunt, nec credunt: ex *Pyrrhone* philosopho: the doctrine of *Pyrrho*, the Greek philosopher, who was founder of the Sceptics, i. e. a sect of men, who reasoned so long about every thing, that at last they doubted of all things.

PYTHAGORÆAN, Πυθαγορικός, *Pythagoricus*; Πυθαγορέας, *Pythagoræus*, *Pythagoræ sectator*; a disciple of *Pythagoras*; who held the transmigration of souls: his scholars, believing him infallible, thought it was enough to reply to any argument against their doctrines, Αὐτός εφη, *ipse dixit*; *he said it was so*.

PYTHONESS, Πυθωνισσα, *Pythonissa*; *saga*; *venesica*; *a woman inspired*, as was supposed, by Apollo, in a very extraordinary manner, nam tripodi insedens, genitalibus, ut aiunt, partibus subeuntem excipiebat cum halitu spiritum; inde repleta furore, crinibusque solutis, ac spumas ore emittens, de rebus cùm futuris, tum dubiis, responderebat:—except, indeed, this latter part, she puts me in mind of our quondam famous *rabbit-lady*.

PYX, Πύξις, *pyxis*, à Πύξος, *buxus*; *a box*, or small casket, properly speaking made of *box-wood*. and!

and among the Roman Catholics, *the pyx* is that vessel which contains their *host*, and is exposed on the altar on *Corpus Christi* day, and during the Octaves:—it was for stealing a *box* of this kind, (though some are made of silver, yet still retain the name of *pyx*) that Shakespear tells us one of Falstaff's friends, Bardolph, was hanged; for in his *Hen. V. Act iii. sc. 7*, he has made that pompous, bombast, fantastic character, Pistol, mention the fact in this manner;

Fortune is Bardolph's foe, and frowns on him:
For he hath stol'n a *pyx*, and hanged must a be—
For *pyx* of little price.

Q

QUACK } “Ωκνος, *celer*; Φακος: vel
QUACK-salver } απο τῆ Κικνου, *valere*;
Κικνος, *vis, robur*: *medicaster, qui te cito saluum reddere in se recipit*: Upt. under the art. *quick*: “a pretender of the faculty, who will undertake your cure, though your case be ever so desperate, and pretend to give you hopes of immediate recovery; (or immediate death) a gentleman of dispatch; no lingerer:—Ciel. Way. 84, gives us a different idea of this word, which, according to him, seems to bear no connexion with our word *quick*, or *dispatch*; for he says, “a quack-salver is one who pretends to cure acbes, or ailments by mysterious, or cabalistic words; from *quow*, *speech*; *ache*, or *ake*, *ailment*; and *salver*; *bealer*:”—but *quow*, whence *quotb*; and *ache*, and *salver*, are all Gr.

QUACKENED, Κυναγγη, et Συναγγη, *angina*; *the quinsy*; à verbo Αγγω, *strangulo*; *to strangle*; *suffocate*, and *choak*.

QUADRA-GESIMAL } “Κέσσορα, Æol. pro
QUADR-ANGULAR } Πέσσορα, i. e. Τεσσαρα, in lingua Latina π abeunte in q; ut à Πόλος, *quotus*: Πέσσορα autem quatuor notare etiam Festus docet; qui inde *petorritum*

dici ait, nempe à *quatuor rotis*: vel sit *quatuor* à Dorico Τέσσορα, pro Τεσσαρα, τ in q mutato; quo modo Τis, est *quis*:—est et tertia etymologia satis ingeniosa, quam docuit me Cæs. Scal. in suis de Causis L. L. libris, c. 28, antiqui enim tres habuere numeros potissimos, Έν, Δυο, Τρια, postea dicebant Κάστρον, pro Και ήλερον: iuvat hanc sententiam, quod Ariflophanes initio Ειρηνης, cum Αλλην dixisset, subijcit Κάστρον, hoc est, Και αλλην: nam Atticè Έλερος de pluribus dicitur; non solum

ut, vulgo, de duobus: Voss.”—this last conjecture of Scal. is indeed ingenious; but that is the most that can be said for it; because, though the Latins made it a rule, that

A tribus ad centum numeros aptota vocabis, yet the Greeks went one step farther, and declined Τεσσαρες: now, if Κάστρον signified no more than Και ήλερον, and another, it would have been absurd in the Greeks to have declined it in the plural; because then it would have been Κάστρον, for Και ήλερον, et cetera; and others; which would no more have signified four than fourteen, it being an indefinite expression: since therefore the Greeks did decline Τεσσαρες, as well as Τρεις, we may naturally suppose, that they are both of them original numerals, as well as Εις, and Δυο; consequently, that Τεσσαρα is a neuter plural, which could never have been declined from Κάστρον in the singular.

QUAFF, Κυαφιζαν, Æol. pro Κυαθιζαν, *cyathis indulgeo, poto*: R. Κυαθος, *cyathus, poculum*; a *cap*; or *tankard*; an immoderate drinker.

QUAGGY, Παλασσω, *quasso, quatio*; *to shake*.

QUAG-MIRE; from the same root, by only joining MIRE, or dirt: Gr.

QUAIL, a bird; “Καλειω, *voco*; quod hæ aves interdiu, noctuque mutuo se vocare nunquam cessent: Jun.”

QUAIL, or *coddle milk*, Συν-αγω, *cogo, coagulo*; quasi *quagulo*; *to congeal, curdle, turn sour*: or else it may come from Σκυλλω, *fatigo, vexo, jacto*; *to burry*, and tofs milk about in a churn, till it turns sour.

QUAINT; it is remarkable; that Minsh. Jun. Skinn. and Lye, should have traced this word through every possible language, except the Greek: Skinner, however, has led us as far as the Lat. *comptus*; then it would have been a very easy, and very natural step, for him to have gone a little farther, and to have derived *compius* à Κομαιω, Κομω, *como, comptus*; *to comb, or dress the hair*; and used now to signify any thing *dressed, decked, or adorned, in a new, and fantastic manner*.

QUAKER, Καρκαίρω, *vibro, tremo*: vel à Παλασσω, *quasso, quatio*; *to feel the workings, and agitations of the spirit within, which occasion those quakings, and shakings without*.

QUALI-FY Όιος, Ποιος, *qualis*; *what sort*,
QUALITY } *condition, rank, or power*: * in q verso; ut à Πόλος, *quotus*.

QUALM: Skinner derives it ab Εκλωσις, *levis animi defectus*; a *sickness, faintness*: R. Λωω, *solvo*; *to loose, or grow lax*: though Cæsaub. derives *qualm* à Κυμα, vel Κυμημα, *partus, conceptus, deliquium animi quoddam, quale parturientibus usitatum*; a

fluidum

Sudden but slight indisposition, to which women with child are often subject.

QUAN-DARY; "Gall. *qu'n diray je; quid agam, quid dicam, quo me vertam nescio*: Skinn."—whatever the Dr. might intend by that Gallic expression, I know not; but this *diray* seems to be Old French for *dire*; and consequently both are but French distortions of *dicere*; *what shall I say*; or *I know not what to say*: all Gr.: see **DICTION**: Gr.

QUANT, Κόπρος, *contus*; a long pole, or spear, to thrust a boat with; a boat-pole.

QUANTITY, Ποσος, Ποσος, *quantus*; how much, as much.

QUARANTINE, Πήρα, *quatuor, quadragenarius*; forty: *mora quadragenaria in statione propter pestem*; a detention of forty days duration, when a person is supposed to have come from an infected place.

QUARREL, or *dispute*; Κίτυρομας, vel Χνερω, *querer, querulus*; q. d. *querelare*; to complain, accuse, or censure.

QUARREL of glass; "Gall. *quarreau*; q. d. *quadrilla, quadrula*, i. e. *quarra vitri*: Skinn."—"quarreau est ab Armor. *quadrare*: Lye:"—no; these are not the original etym.; but all come à *quadratus, quadratura, quatuor*; i. e. à Κάτρα, Æol. pro Πάτρα, hoc est Τετραγα, *any four-square figure*.

QUARRY, or *prey*; "quarere": Skinn."—then consequently ab Ερωλαω, Ερωω, Ερω, *quero*; to seek; or *fly in quest of*.

QUARRY of stone; "Gall. *quarieres*: Menagius putat dictas quasi *quadrarias, vel quadratarias*; à *quadris, vel quadratis lapidibus, quos inde excidebant*: Jun."—consequently would be derived from the same root with a *quarrel of glass*; but Lye disapproves of this, and says it is derived ab "Hibern. *cairrig*; *petra*; *carrach, cairrigbeach*; *lapidosus, petrosus*; unde lector incum derivare credo non dubitabit:"—his reader would have hesitated much less, if he had but traced his Hibern. *cairrig, carrach, and cairrigbeach*, up to their true origin, the Greek, either in the word Παρρα, by transposition *car*, vel *quar*, i. e. *quarry*; *rupes in mare procurrans*; or Κερωτος, *præceps rupes*; a craggy, steep rock.

QUART } Κάρτρα, Æol. pro Πάρτρα, *quatuor, quartus, four, or the fourth part, or divided into four parts.*

QUARTER }
QUARTO }
QUASH; Πατασσω, *quasso, quatio*; to shake in pieces, to suppress.

QUATER-cousins } "ut dicimus, ubi aliqui
QUATER-point } inter se occultam gratiam
QUATERNION } habent, they are *quater-cousins*; i. e. Gall. *ils sont pas de quater-cousins*; septem enim cognatorum gradus numerantur,

inter quos, primi quatuor, utpote propiores, maximi momenti habentur; sic ubi hac phrasi utimur, intelligimus, isti sunt ex cognatis proximis; hoc est, conjunctissimi: Skinn."—only now the Dr. should have told us, that these *intimate acquaintance, these close-connected friends, these QUATER-COSINS* are Gr.

QUAVER, Καταρρα, *vibro, tremo*; vel à Πατασσω, *quasso, quatio*; *quaver, quake, and shake*.

QUEAN; "Κουω, *caupanari, scortari*; Κορωω, *lupanar, prostibulum, mulier corpore questum faciens*: Jun."—vel à Κοινος, Κοινη, *communis*; a common drab; unless we may suppose *quean* is but a transposition of *quena*; and, if so, it may be derived à Γυν, *muller*; a common woman:—"wee often heare," says Verst. 336, "this reproacheful name given to women; and what it is, I suppose few do know; but not being any way the appellation properly of a woman, it must then be some other contemptible thing, (polite gentleman!) and so do I fynd it to be, to wit, a barren old cow, and no other thing; and yet is now growne to be in our language vnderstood, and ment for a dishonest woman of her body:"—and yet may be derived from any of the foregoing art. Gr.

QUEASY, Πατασσω, *quasso*; to shake, pant, or wbease.

QUEEN, "Κουω, *pregnans*; Κουωα, *qua peperit*: Casaub."—it might be more natural to suppose *queen* is derived à Γυν, *muller, uxor, Κατ' Ερωω, regis*; the king's consort: or else, with Verstegan, to deduce *queen* from the same origin with **KING**; though he has not traced it up to the Gr.:—how strangely do words degenerate!—Ciel. Voc. 19, in speaking of the game of *chess*, says, "I suspect, not without reason, that it is of Druidical invention; the terms *king* and *queen* are modern; *the king* was originally *the chief baron*; *the quin*, his general, or first, or head executive minister; *queen*, in our present language, is a female appellative, and surely not a proper designation of that active office, which is given to the *second* piece at that game:"—let who will have been the first inventors of that game, *quin*, or *queen* may be derived from the same root with **KING**, and *king* may be Gr.

QUEEN-borough, or *quin-bureich*; i. e. *head-borough, or chief-district*: see **QUIN**: Gr.

QUEER; "ineptus, insubidus; est fortasse ab Hibern. *cuar*; *curvus, perversus, pravus*: Lye:"—but *curvus* originates à Κυρλος, vel à Κυρος, *curvus, rotundus, in orbem versatus*; out of the right way.

QUENA, or "quinde, a wyf, or woman": Verst.—"who was so enveloped in his Saxon, that

hat he could not discover that his favourite *quena* was but a different dialect of Γυνή, *mulier, femina*; a *vyf, or woman*.

QUERIMONIOUS, Κινηρομαι, vel Χρηρευ, *queror, querimonia; complaint, moaning.*

QUERKENED; sometimes written, and pronounced *quackned*; but though they both signify the same thing, yet it may be doubted whether they are both derived from the same root; this word at least seems to be derived rather ab Αρχιου, *arceo, coerceo; contracted, choaked, suffocated.*

QUERY QUESTION } Ερωμαι, Ερωταω, Ερω, *quero, quaeris; to inquire*: hence in hunting, a spaniel is said to *quest*, when either at the sight of the game, or crossing the scent, he gives his tongue; as much as to say *it is found.*

QUIBLER; "nescio an à Lat. *cymbalum*: Skinn." — (nescio an à Gr. Κυμβαλον, *cymbalum*): q. d. *cymbalare*; i. e. *cymbalis ludere; verborum consonantiis ludere*; istud enim facetiæ genus tantum quidam cognatarum vocum tinnitus est quasi *cymbali*: — all which would have been applicable, if the Dr. had played on a *bagpipe*, instead of a *cymbal*: — *quibble* seems to be rather a fictitious word, and contracted from *quid libet, or quod libet*; meaning a witty, dexterous gentleman, who can play any game on words, and prove *any thing* from *any thing*, a mere *quidlibeter*, contracted to *quibbler*: or perhaps it may be only a various dialect for *gabbler*, quasi *quabbler*, unde *quibbler*: — but in either case it would be Gr.: see **QUIDDITY**; and **GABBLE**: Gr.

QUICK; "Οχυς, *celer*; Ρωκυς, vel αρω τα Κοχυς, *valere; Κοχυς, vis, robur*: Upt." — the former seems the better of the two; unless, with Casaub. we may derive *quick* à Κοχυς, vel ut ahi Κοω, Atticis pro Ταχυ, *celeriter; brisk, nimble, alert, lively, living.*

QUICK-sands
QUICK-set hedge
QUICK-silver } from the same root: Gr.

QUIDITY; Τις, *quis, que, quid; what; the essence, or being of any thing*; also a *quick, or subtil question*: — Butler could not possibly omit taking notice of this word; and therefore has ranked it among the many other qualifications of his hero, that

He could reduce all things to acts,
And knew their natures by abstracts;
Where entity and quidity,
And ghosts of defunct bodies fly.

Part I. Cant. i. 143.

QUIET, Κημαι, *cuo, vel Κηω, quiesco, quiesco quietus; to lie down; to be still, silent*: vel potius à Κηω, quasi Κηω, *quiesco, jaceo; to be at rest*: see **WHITE**, or **repay**: Gr.

QUILL, "Καλαμος, *calamus; a reed, pipe, or tube*: Upt."

QUILT, Κοιση, *cubile; lectus; a bed, or bed-covering*: — Junius derives it à *calcita*; and then refers us to Voss. — who derives *calcita*, à *calcando*; quod in eâ sagum, tomentum, aliudve quid *inculcabant*: *calco autem à calcibus premo: et calx à λαξ, to press with the heel, &c.*

QUINCE, Κυδωνιον, *Cydonium malum, cotoneum*; a fruit brought from *Cydon*; perhaps by the crusaders: Hesychius Λατιομαλον exponit *μηλον τὸ εχον Χουον*: unde et mihi (says Jun.) quandoque oborta est suspicio nostrum *quede, vel quince*, fortasse referri posse ad Antiq. Brit. *ceden; villus*; quandoquidem notissimum est *Cydonia* manibus nondum tractata, gracili quadam lanugine vestiri: — because *it is covered with a thick, and rough down.*

QUINCUNX } Πεντε, Æol. Πημπε,
QUINQUAGESIMA } Dor. Κεντε, π ε τ, in
QUINQUENNIAL } π mutatis; *quinqvies* five; or any of its derivatives.

QUINT-ESSENCE; every reader will admire the judicious manner in which Clel. Voc. 168, has investigated this word: "deceived by a similitude of sound, many have deduced *quintessence* from *quintus*; and have imagined it to be as it were a *fifth-essence*: *quintus*, as used by Horace, dulcia barbaræ

Lædentem oscula, quæ Venus
Quinta parte sui nectaris imbuit,

Lib. I. Ode 13, v. 15.

has no relation (as indeed it would be nonsense if it had) to a *fifth part*, or to any thing of number; but to a *choice part*: it is one of those archaisms, of which the Roman poets made so happy a use: *quinta* here derives from *quia, the head*; and signifies *principal, head, top, chief, choice*: — but *quin, kin, coming, and KING*, are all Gr.

QUINTU-PLE; Πεντε-πλευς, *quintu-plex; five-fold.*

QUIP; contracted ab Απ-αλω, *var-ulo; to whip*: "quips, *diſtertia, argute reprehensives*; quod homines inconfulti talibus diſtertiis, tanquam *flagris, admoniti, atque excitati, referant se ad rectum vivendi ordinem: a smart reſt, a sharp reply, a quick reproof.*

QUIRE of paper; Πεντε και υποσει, *vinginti quinque, quinternus*; formerly *twenty-five* sheets of paper; now but *twenty-four*.

QUIRK; "Κιρκος, *circus*: Casaub." one who argues in a *circle*, and comes to no conclusion; a mere *quibbler*.

QUIT, from the same root with **QUIET**: Gr. signifying now to *excuse a person a debt, give him perfect ease, and rest.*

QUITTEE

QUITTEE for **QUATTEE**: only a Northern dialect of **QUID** pro **QUO**; meaning *this for that; something for something*:—consequently Gr.

QUIVER, for arrows; what the French intended by calling it *carquois*, or *carquois*, would be impossible to say; but it looks as if they intended to derive it à *Καρκαίω*, *vibro*, *tremo*; to tremble, to shake; because the arrows might shake, or rattle in the case: it seems, however, more probable, to derive it from *the case itself*; and to deduce the word *quiver*, with Skinner, à Gall. *couvrir*: only now again it is unluckily Gr.; for *couvrir*, signifying to cover, is only a contraction of *co-operia*, quasi *co-ovario*:—consequently Gr.: see **COVER**: Gr.

QUIVER, *Καρκαίω*, *vibro*, *tremo*, vel à *Παλαίω*, *quasso*, *quasio*, *quatisur*; to shake, or tremble.

QUOIT; *Κωας*, Helych. *εραίας*, *ήλιθες*, *σφαιρας*, aut *lapides*; *spheres*, or *stones*: these do not exactly answer to our *quoit*, which is a flat and round iron ring: however, as the *Κωας* might have been used in the manner of our *quoits*, and as they approach near enough in sound likewise, they may perhaps pass for an etym.

QUOTE, *Κοτος*, *quotus*; “citare, seu laudare auctorem libro, et capite; *quota* sint, adnotatis: q. d. *quotare*: Skinn.” to remark the book, chapter, and verse of any passage in an author, and give his own words.

QUOTH *be*; *Επειω*, by transposition *enquo*, *inquit*, *quit*; *quoib* *be*, to say, speak, reply:—Skinn. under the art. *bequeath*, supposes it comes from the “Sax. *becpeðan*, *legare*; sorte à particula *be*, et *peðan*, *dicere*; q. d. *addicere*, vel *dicendo*, i. e. *conceptis verbis*, *donare*; *priscis enim illis*, et *simplicioribus sæculis*, in quibus aut nullæ, aut raræ existerunt literæ, plus valuit *testamentum nuncupativum*, seu *verbale*, quam jam quam accuratissime scriptum, et conceptum:”—and Verstegan likewise has told us, that *cuwyth* signifies a will, or testament: “and heerof,” says he, “remaineth yet our word *bequeath*.”—all which is most strictly true; and shews how much easier it was for these gentlemen to define and explain, than to derive: for, had they only considered that their darling and favourite words *peðan*, and *cuwyth*, were but horrid and barbarous Saxon distortions of the Latin word *quit*, unde *quit*, *quoib*, *peðan* and *cuwyth*, they might have found, that they were all deduced from the Gr. as above:—Vossius gives another deriv. in the art. **SAY**: Gr.

QUOTIDIAN, *Κοτος*, *Κηος*, *quotidianus*, *quotus*; every day, daily.

QUOTIENT, *Κοτος*, *Κηος*, *quotus*; *Κηος*, *quotus*; bow often.

QUOYNES, *Τηω*, vel *Τηως*, *cuneus*, *uomer*; a wedge; or such like body.

R.

RABBIT: different etymol. have given different deriv. of this word, according to the different lang. from which they have deduced, its origin:—Minsl. supposes it is derived “ab Hebr. *rahab*; *coire*; sc. *propter fertilitatem*.”—Skinner says, “mallet à Lat. *rapidus*.”—but *rapidus* is Greek: Janius gives us a different idem, taken neither from the appetites, nor powers of this creature; but from its formation; “*quod quot unquam observarunt Anglos* (says he) *in linguae vernaculæ pronunciatione a sonare ut a facile mecum credens olim fuisse rabbes; acque ita illud fortasse corruptum fuerit ex rough-foot, quod exprimit Δαουρας, hair-foot: Belgis quoque robbe, et robbeken est cuniculus*.”—as therefore the *bare* seems to have received its name from that peculiar circumstance of having *hair* growing on and covering the bottoms of her feet; so the *rabbit* likewise, being of the *bare* species, seems to have been so called from her having the bottoms of her feet likewise covered with *hair*; and therefore may be derived à *Πυρροω*, *rugosus* i. e. *birsutis pedibus indutus*; *rough-footed*.—Clerk Way, 39, tells us, that “*rabbit* comes from *er-abit*; which does not mean *abit*, or *abide*, as having its habitation in the earth; but as digging, or burrowing in the earth:”—but it is undoubtedly Gr. from *Ερα*, *terra*; *the earth*: as for *abit*, in the sense of *digging*, it may be Celtic.

RABBLE, *Αραβος*, *rabala*; *rumultus*; noise, brawling.

RABID, *Ραυω*, *corumpo*; *rabio*, *rabies*; *rowing*, *furiosus*, *outrageous*:—Littleton and Ainsworth derive *rabies* à *rapio*; but that probably is a mistake of the press in the one, uncorrected by the other; and ought to have been *rabies* à *rabio*; *to barmod*, *to rave*:—Isaac Vossius derives it à *Ραζω*, *Ραζαλλω*.

RACE-horse; *Ροδω*, *impetu ferax*; *to rush along swiftly*: vel à *Ρηω*, *Ρηω*, *fluos*, *to flow*: or else from *Ορω*, *ruo*; *to hurry away with speed*.

RACE, flock, or origin; *Ραζω*, *radix*; *the root*; *flock*, or *stem*.

RACK, and *beggary*; *Ρακω*, *ferax*, *drago*, *refuse*, *sweepings*; meaning here *woods*, *stones*, *grass*; which are drawn off the land by the *rack*, or *harrow*; and therefore perhaps *rack* and *beggary* may be derived from this action of *raking*. “à *Αραρω*, *Αραρω*, *to drag*, *rake*, or *draw off*.”

RACK, or *fire-range*; *Ρακω*, *spina dorsi*; “fortasse sic dict.” says Skinner, “à *spina dorsi* similitudine.”—but would neither quote the word

'Ραχίς, nor refer us to the art. *rack of mutton*, where he had quoted it.

RACK and manger; 'Ρασσω, seu 'Ρησσω, *rado, rasum, rastrum*; a *rake, or barrow*; from whence perhaps came a *rack* to eat hay out of.

RACK of mutton; 'Ραχίς, *spina dorsi*; *the chine*; in eandem plane sententiam, ut observat Casaub. dixit Homerus 'Ραχίον σπός, *dorsum suis*; a *chine of pork*: properly speaking (as Lye observes) we mean by a *rack of mutton*, non tergum, sed *corvicem ovillam*.

RACK, torture; 'Ρησσω, 'Ρηζω, quasi 'Ραζω, 'Ραγω, quasi *parγω, frango, rumpo, lacero*; to *break, tear, torment*.

RACK off wine; "nescio an," says Skinn. "à Sax. peccan; *curare; curam habere alicujus* (—so might he have had of a *pin cushion*) hoc enim modo curam habendo, vinum à corruptione vindicatur: occurrit tamen apud Cotgravium vox *raque, vin raque*; quod exponitur vinum fordium, et sæculentum, à vinaceis secunda expressione extortum."—but, whatever may be the origin of *reccan*, or of *raque*, our word *rack* seems rather to be descended à 'Ραξ, *αγος, acinus*; a *grape-stone*; and to *rack off wine*, means, to *pour it off* from all the *bushes, stones, lees, &c.*; which, as it cannot be done at one *decanting*, must require several repetitions: and this action of *rack-ing, pouring off, decanting, or refining liquors*, is very properly expressed in Latin by *defeco*; to *drain off from the lees*; and therefore, perhaps, our word *rack* may be derived à Τερεξ, *fax*; *drags*: or else from Δρασσω, Δραγω, *drag, rack, or draw off*.

RACKET, or noise; "Ραχίς, *strepitus major, et inconditus, qualis maris alluentis, et lictoribus sese infundentis esse solet*: Casaub." *the beating and dashing of the waves against the shore*; any *uproar*: or else it may be another dialect for RHATTOCK: Gr.

RACKET to play with; Τανω, fut. 2, Τενω, Ion. Τενω; *tonco, retineo, unde rete, reticulum, sc. quo pila in sphæristerio percutitur*; a *lattice dastledore, or dastledore formed with network, to strike the ball with at tennis*.

RADIANT, 'Ραδός, *radius*; a *ray of light*.

RADISH; "Ριζα, à ῥιζω: Casaub." 'Ριζω, 'Ραδξ, *radix, the root of a plant, tree, &c.*

RAFFLE; it were to be wished the ρ in 'Ριζω, had not been changed into an α in *raffle*; though indeed we have preserved it properly in our verb to *rifle*, or *plunder*: 'Ριζω, signifies here *jaculus*; *throwing, or casting the dice*: Skinner supposes *raffle* is derived à "Fr. Gall. *raffler; rapere, corripere, abripere*; quia victor omnia pignora rapit; q. d. *lupus rapinæ, seu spoliæ*:"—now granting

the Dr. his Fr. Gall. still it would be Gr.; for, perhaps, he might allow his *raffler* came from *rapio, quasi raffio*: but unfortunately *rapio* descends from *rapax*; and *rapax* from 'Αραξ:—"quid si à *fritillo, per metath.*" says Wachterus:—then we might add, *quid si à fritinnio; quod fritillus veluti fritinniat, strepente alca*: says Ainsw.—but *fritinnio; to chatter like a swallow*, seems to derive à Φρίλλω, *borreo*; as if the bird made that chattering noise through *fear*.

RAFT, 'Ραπία πλοία, *ratis, ligna confuta, signa colligata*; a *float, made with beams, timbers, pieces of wreck, &c. bound together*.

RAFTER, Οροφος, *telum*; arundinis, seu calami genus in *tegendis ædibus olim usurpari* folium; nay, is used to this day; for this is, properly speaking, the *thatch that covers the house*; but *the rafter* here is made use of to signify *the roof-tree, or beam that supports the roof*.

RAG of cloth; "Ρακος: Casaub. and Upt."—*lacerata vestis, detritus panniculus; a torn piece of cloth, a tattered garment*: R. 'Ραξ, vel potius 'Ρησσω, 'Ραγω, quasi *parγω, frango*; to *break, or tear in pieces*:—Homer mentions the manner in which *Minerva disguised Ulysses, in the Thirteenth Odyss. N. 433, thus*;

Αμφι δε μιν 'Ρακος αλλο κακον βαλεν, ηδε χιτων,
'Ρογαλια, ῥυπωβια, καιη μεμορνημενα καπνη
And round him threw another rag, and cloak,
Tatter'd, sofid, and besmircht with smoke.

RAGE; "Fr. Gall. *rage*; Ital. *rabbia*; utrumque à Lat. *rabies*: Skinn."—et omnia à Gr. 'Ραζω, 'Ραζαλλω, *fursum, ac deorsum eo*; to *rave, and roam about, in a wild, furious manner*: vel à 'Ραω, *corrumpto; crack-brained*.

RAGOO; or, according to the curious French orthogr. *ragoût*; either from 'Ρησσω, 'Ραγω, 'Ραω, quasi *parγω, frango*; to *break, or tear in pieces*: or else from 'Ρα, *intensivâ particulâ*; and *gôût*, derived, debased, and distorted à Γευος, Γεω, to signify *a strong-seasoned dish*.

* **RAIL, or bar**, seems to be only a contraction of *repagulum*; and if so, then derived à Παγω, *pango, pago*; unde *repagulum*; a *bolt, bar, or obstacle*: or else it may be derived as in the Sax. Alph.!

RAIL, or bird; "ab aliquâ *palia, (scu potius ralle) muliebris in pennis è collo dependentibus similitudine*: Skinn."—and consequently derived as in the following art.

RAIL, or night-rail; "Αραιος, *raras, tenuis*; unde *ralla, à raritate, texture nomen accepit*: Wolf." a *thin, light cloak of mullin*.

RAIL, or scoff at: Casaub. derives it ab Ερωχιδω, *evillari, scommate illudere*: or else it may be more simply derived à 'Ριζ, *ruos; rizo*; vel

vel à *Kpιδας*, *ridere*, quasi *ridiculari*; to make a mock, or a scorn of.

RAIN; “*Ραις*, *gutta*; *Ραις*, *aquā perfundo*; or perhaps, à *Ρειν*, *Ραι*; *fluere*, *proprie de aquā*; to flow, or pour down: Casaub. and Upt.”

RAISE; “*Ορθος*, *rectus*; unde *Ορω*, *excito*; *præc. med. Ορρω*, *εκθραυ*; to rouse, to get upright. Jun.”

RAISIN; “*Ραις*, *ραϊς*, *actus vocem*: R. *Ραις*, *frangere*; to break: Nug.”—this seems to be too distant a deriv.; neither can I find a better, unless a *raisin* received its name from being dried in the rays of the sun; and then it would take that deriv. Gr.

RAKE, or *barrow*; *Ρακω*, *rado*, *rassum*; to scrape, or scratch the ground.

RAKE, or *spendthrift*; “*Ρακω*, *Matt. v. 25*: Upt.”—but this is Hebrew: it seems rather to be of European extraction, as in the Sax. Alph.

RALLERY, “*vox nuper nostrā ætate civitate Anglicā donata*; à Fr. Gall. *raillerie*; *locus, jocatio*; q. d. *ridicularis*: Skinn.”—but that is Gr.

RALLY; “Fr. Gall. *rallier*; *ordines turbatos instaurare*; q. d. *realligare*: Skinn.”—and consequently derived à *Λυγω*, *ligo*; to bind, unite, or join again:—or perhaps it may rather be derived à *recalligere*; and then it would take the same origin as COLLECT: Gr.

RAM-down; “*mihivideatur*,” says Lye, “*mutuatum à ram*, *ariete*, *instrumento bellico*, quo *Romani muros*, &c. *percutiebant*.”—and consequently derived from the same root with the following art.

RAM, “or *male sheep*; *Αρις*, vel *Αρις*, *αριος προβαλον*: Hesych.”—to which Vossius adds, “*ab Αρις*, *abjecto* n. *fit aris* unde factum *aries*; a *male sheep*.”

RAMAGE-bawk; *Οραμπος*, *ramus*; a *young bawk*, that is strong enough to get out of the nest, and perch on the branches: Ainsworth explains “a *ramage-bawk* by *nifus*; and *nifus* he translates a *sparrow-bawk*, or *merlin*, or even an *of-prey*, or *falcon*.”—but *ramage* means no particular species.

RAMBLE, *Ραμβω*, *temere inambulo*; to stray, or wander about: and yet it is possible, that our word *ramble* may be but a contraction of *re-ambulo*; to walk about: backwards and forwards: and if so, then it would originate ab *Αναπολις*, *Αμπολις*, *ambulo*; to walk:—Ray would derive *ramble*, or *ramble*, “à *remobiliare*, i. e. à *movere*; q. d. a reward, of good reward, a good color, or ruddiness in the face, used about *Sheffield* and *Yorksh.*”—this seemed at first a most extraordinary explanation: but I have since found, that they are two different art. run into one by mistake.

RAMIFICATION, from the same root with RAMAGE; and signifying now the fine *divariations* of the veins in animals, like the small, slender branches of trees.

* RAMPANT: Skinner, and Nugent, working by the rule of thwart, tell us, “that *rampant* originates à *Ρεινω*, *repto*.”—but if *rampant* has any connexion with *Ρεινω*, *vergo*, *propendo*; it can have none at all with *repto*, to creep, or crawl along, like a *rampant snail*: but *rampant* is as far from *creeping*, as *grovelling* is from *flying*:—it must therefore be referred to the Sax. Alph.

RAMPART; “Fr. Gall. *rampar*, *rempar*; *propugnaculum*; Belg. *rempart*; Ital. *riparare*, vel *rimpare*, *defendere*, *prolegere*; to defend, protect: Jun. and Skinn.”—and yet neither of them seemed to be aware, that the Italian word *riparare*, vel *rimpare*, was derived à *ripa*; which is again derived by Littleton and Ainsw. à *Ριπη*, *impetus*, *ictus*; à *Ριπη*, quod ibi *impetus aquæ* sistitur; vel quod in eam aquæ *impetum* faciunt: in either case, the effect is the same; for the bank, or the rampart is formed in order to defend and protect the besieged, as well as to receive the assaults and attacks of the besiegers.

RANCID, *Ραις*, *Ραις*, *ranceo*; *Βεβαρως*, *rancus*, *rancidus*; *musty*.

RANCOR, “*Ραις*, *Ραις*, *corrumpo*, *perdo*: Voss.”—because all *rancor* and *malice*, spoils and corrupts the mind:—Skinner has added another interpretation, though not perhaps the true one; viz. à *re-en-cœur*: quod sc. *profundè cordis* infixum est:—but still it is Gr.

RAN-DOM; “Ital. *randello*; *temerè*, *sine ullo consilio*: vel potius à Fr. Gall. *rendon*; *incertitudo*; hoc à *randon*; *rapidi et præcipitis fluvii impetus*: Skinn.”—and Lye subjoins; “quod verbale est à *rennan*; *fluere*; et *dum*, *deorsum*.”—according to which it descends à *Ρεινω*, vel *Ροιν* *fluo*, et *Δουω*, *subdeo*; *deorsum*; to flow downwards, fly false of aim.

RANGE about, *Ρηρω*, *agere eo*, *vagor*; to wander, or stray about.

RANGE, or *fire-grate*, *Ραγω*, *spina dorsi*; the *chine bone*; ob similitudinem.

RANGE of rocks, *Ραγω*, *strepitus*, præsertim aquæ *rupes percutientis*: the noise of the waves dashing against the rocks: or perhaps from the following art.

RANGE, to set in order (*Αρω*, *arvo*, *jungo*; be-
BANK, *degræ*, *station*; cause a ledge, or range of rocks, is a continued chain of mountains under water, which generally runs in a certain order and direction along shoar.

RANKLE; from the same root with RANCID: Gr.: “est enim nostrum *rankling* quidam *rancidinis*,

remediis, seu putredinis gradus: Skinn, "a tendency to decay, a festering in his fraud."

RAN-SACK, "Arigona: q. d. reinfaccare; hoc est sacco expilare, excutere: Skinn, "but, under the art. sack, the Dr. has derived that word from Gr.

RANSOM, "Purus, redemptio; regaining liberty by a sum of money.

RAP, "Parrus, percutere: Casaub. and Upt. "to beat, or strike.

RAP, and RAN, commonly pronounced rap and rend: Lye has very justly shewn, that Skinner, according to the common orthogr. "scribit rend; alii rap and run far; utrumque falsum; nam voculae sunt Septentrionis originis, et tantundem valent, ac si dicas, quicquid vincire, et auferre possis; rap enim est à Sax. præpan; vincire: ran autem manifeste venit ab Iceland. rana, rana; rapere, violenter auferre:"—it would give me the greatest satisfaction to concur with this gentleman, in all his observations; but here it seems to be evident that rap, signifying vincire, is not of Sax. but of Gr. extract; for it may be derived either from ῥαπασ, sepio, munio; to phrap, wrap, or tie around: or else à Ραρω, suo, consua; to saw up, or envelope,

RAPACIOUS, "Αρπαξ, rapax, rapio, rapacitas; to seize with greedy hands.

RAPE-SEED; "Ραπυς, Ραπυς, γογγυλις, Hesychn. rapum, rapa; wild mustard.

RAPPER; "Ραρω, suo; to sew; the covering, in which a young lady keeps her needles, silk, thread, &c. for sewing.

RARITY, "Αραιος, rarus, tenuis; thin, scarce perceptible.

RAS-BERRY } Minsh. deflectit à Ρωψ, Ρωπος, RASP-BERRY } virgultum; the small, slender or rather } stalk, which bears an agree- RAPS-BERRY } able berry: rubus, Idæus, et ejus baccæ; ab ῤουβος, ruber, unde rubus:—though it might rather be called ratb-berry; and then it would take a different deriv. as will be seen under that art.: Gr.

RASCAL } Ραχα, Ραχα, Ραυια, Ραχασα, and, RASCHAL } by Littleton and Ainsworth, notho; for it is written all these different ways; but seems to be derived from the Hebrew, rather than from the Greek, or Latin lang.

RASE, not as Nugent writes it, according to common orthogr. raze; for it is undoubtedly derived either from Ραιω, Ραιω, destruo; vel à Ραιω, Ραιω, rado, rasum; not razum; to shave, scrape, or facetab; also to obliterate; and likewise to demolish walls, or fortifications.

RASH, a disease, "is a corruption," says Clel. Way. 51, "of the Breach nous;"—as that is like-

wife distorted from ruber, ruber; red:—consequently Gr.

RASH, precipitare: Casaubon gives us two deriv. of this word; vel à ῤαρεω, eudon, temporarius; vel à Ραγδαω, proceps, impetuus; bold, daring, insubm.

RAT, "Ρατα, ferex; a well known animal; R. "Ts, sus; a swine; quia rostrum habet sicut canis because it has a swine's snout."

RATE, or scold; "Ραταω, vel Ρατος, ῤροπιω; ῤητω σίρα; to make any loud noise: or else it may be derived ab Ἀγασω, comitior & so reproar, raproach; vel ab Ἐριθω, irritu; to provoke.

RATE, or tax: "Ρατ, Ρατω, res à Ρατω, quæ opes, grat, antiquorum; Cæs. Scal. unde Hippocrati Ρατω, ovilla, et agnove Ρατω item Ἐπιρω, etymologo, ὁ καλλιπροβατος, καὶ ρατωίαν, qui pecora habet multa; i. e. dives: Voss;"—rat portionem estimare; a tax, laid according to an estimate of a person's effects, and estate:—from this very estimate, it looks as if our word rata, should be deduced either from Ρετα, res, ago, or from Ρατω, i. e. ἔγω, dico; unde Ρατω, ratus; unde Ρεω atque ratus; ratio; a rate, or computation.

RATH, early } Ὀρθος, dilucidum, tempus antelu- RATH-berry } anuum; twi-light; and here RATH-wine } used to signify any berry, fruit, &c. that comes quick, early, and suddenly to perfection: unless we may adopt the following deriv.

RATHER, seems to be only a comparative degree of rat, cito; rader, citius; and Skinn has accordingly given only that Sax. deriv.; but Lye has traced it up to the Gr. in "Ρατω, oler, agilis; videri quaque possunt affinia Ρατω, facilia; quod facilia, nulle negotio, ac statim expediuntur:"—because whatever we had rather do, we do it speedily.

RATI-FY; Clel. Voc. 21, n. has, with great judgement shewn, that "the sceptre, with which the bill, or thing, was touched to give it sanction, was called the raad; whence rod, ratum, ratificatio:"—but all these words seem to spring immediately from Ραβδω, rad-ius; a rod, wand, or sceptre; hence the expression, ad ratifficatio treaty; an agreement finally concluded and confirmed; by the ratifying touch of the rod, wand, or sceptre; it also signified a prayer, or petition granted; according to Ovid;

Hoc ego pro vobis, hoc vos optate, coloni; Efficiatque ratas utraque diva preces."

Fust. l. 695.

RATIONAL, from the same original with RATE; signifying now any debate, or reasoning as a subject.

RATTLE; ῤαττω, rotatum, arpitaculum: "Casaubon

“Casaubon nostrum *rattle* primario sensu à Gr. *ῥαλλῆς*; declinat: sed nihil manifestius est, quam hæc omnia esse *ορομαλοπεριουσια*: Skinn.”—let it be so; still it is Greek; and may originally be derived à *ῥοδῶν*, i. e. *ῥοδός*, *strepitus*; any loud *rambling noise*.

RAVAGE, *ῥαγᾶξ*; *rapax*; quasi *rapacitate*; to spoil, plunder, and lay waste.

RAUCITY, “*ῥαυχότης*, *raucus*, *raucitas*, *uti ῥαυχῶν*, *raucescō*: Voss.” a hoarseness, or roughness of voice.

RAVE; “*ῥαυτῆρ* *ῥαυτῆρ*, *temere vagari*; *ῥαυτῆρ*, *vagus*, *errō*; a rover: Upt.”—Vossius derives it “à *ῥαγᾶξ*, *ῥαγᾶξ*, *sursum et deorsum* id:—but neither of these are applicable to this present art: because they seem to express only *roving up and down*; which a person may do without *raving*: and therefore we might much rather adopt another deriv. of Vossius; viz. “*rabire*, forsitan quasi *ῥαβδῶν βία*, *corrupti violenter*.” to be *violently distracted*:—Clef. Voc. 184, h, would derive our word “*rave* from the French *ῥῶε*, which signifies a *dream*; and is itself derived à *reservoir*; a *revery*, or *delirium*.”—sed unde *reservoir*?—from the Gr. as above: see also RE-VRVY: Gr.

RAVEN, the bird; Spelman would derive it à Sax. “*ῥæpan*, *rapere*, *spoliare*; unde *corvus ex rapacitate*, contractè *ῥαβεν* dicitur.”—and this *ῥæpan* he would derive à *ῥæp*, *vestis*; quod *viatores vestibus spoliaret*; uti etiam et à *ῥοβᾶ*; *robatores*, *latrones dicti sunt robbers*:—but still it may be Gr.; for *ῥæp*, in the sense of *vestis*, seems to be only a Northern dialect for ROBE; Gr. —Junius, and Skinner, who quotes Somner, suppose, that *the raven* may be derived “à Sax. *ῥæpian*; *rapere*, propter *rapacitatem* sc.”—but then it might be more proper to write it *ravin*, à *ῥαβῆν*:—this however does not seem to be the proper etym.; because the eagle, the cormorant, the vulture, and many other birds, are far more voracious than the *raven*: and therefore we may rather derive it, as in the following art.

RAVEN-GRAY: we have already observed, under the art. GRAY, that this color might have been so called from the bird *raven*, à *ῥαυχότης*; quod duplicem habet notionem, says Voss. nam vel *de vocis sono* *raucus* (which is very remarkable in the *raven*) vel *de colore* *raucus* dicitur: and here it is taken in the latter; as when we say, a *raven-gray cloth*; that is, not intirely black, but *raucus*; gray, a middle color, between a *blue* and a *black*; so that a *raven-gray* is the original, and its derivative united.

RAVINOUS, *ῥαγᾶξ*, *rapax*, *rapio*, *rapidus*; *rapacious*: or else à *ῥαγᾶξ*, *sursum vi deorsum eo*;

radio, *rabies*, *rabidus*; *raving for food*, *voracious*; Verstegan supposes it to be Sax.

RAVISH away; *ῥαγᾶξ*, *rapax*, *greedily to snatch*, or *tear away*.

RAVISH, with violence; this may have some connexion with the foregoing art. and take the same deriv.; but here it seems more proper to make some distinction between them: *ravinous* relates to *hunger*; and *ravish* to *lust*; and therefore in this latter sense it might be better to derive it à *ῥαῖω*, *corrumpo*; to *sully*, to *desflower*, *defile*.

RAUK; “various dialect for *rake*: Ray:—but RAKE is Gr. or Sax.

RAW, *ῥαυ*; *ῥαυ*, *frigus*, *sanguis postquam effusus venis*, et jam *frigidatus*; any thing with the blood yet *stagnant in it*.

RAW, *ῥαυ*; *ῥαυ*, *nudis*, *quali raudis*; *virga rudis*, *impolita*; a *rust*, *unshapen branch*, or *hough*; a *rough*, *unpolished bar of iron*; and here used to signify an *ignorant*, *illiterate clown*.

RAY, a fish; *ῥαῖα*; the *sea fish*.

RAY of light; *ῥαῖα*, *radius*; a *wand*; also a *beam of the sun*.

RAZE of ginger; *ῥαῖα*, *radix*; a *root of ginger*: Shakespear in his first part of Henry IV. act ii. sc. ii, introduces two carriers, one of whom says,

Car. I have a *gargamon* of *bacon*, and two *razes* of *ginger*, to be delivered as far as *Charing-cross*:

on which Theobald observes, “as our author in several passages mentions a *raze* of *ginger*, I thought proper to distinguish it from the *raze* mentioned here; the former signifies no more than a *single root* of it; but a *raze* is the Indian term for a *bale* of it.”—this might lead us to suspect that the Gr. deriv. above is not proper; for it cannot be Gr. if *raze* is an *Indian term*:—now it would be very remarkable indeed if *ῥαῖα* should be applicable to a *raze* of *ginger*, when it signified no more than a *single root* of it; and not applicable to a *raze* of *ginger*, when it signified a *bale* of it: in short, it seems as if Theobald, not being an etymol. had here made a distinction to suit his own convenience: let the distinction then be admitted, but let the derivation continue one and the same.

REACH, *ῥεῖω*, *ῥεῖω*, *porrigo*, *strābt*; i. e. what is *stretched*: Casaub. and Upt.”

REACH, to vomit; *ῥεῖω*, *crepitare*, *strētere*; to *make a noise*, like *shūring*.

RE-ACTION, &c. &c. &c.—We have many other words in our language, beginning with the preposition RE, which will be more properly found under their respective articles; unless when the

the primitives themselves are not in use; as in the following words, when compounded.

READ; "Sax. *readan*; forte corruptum ex illo *neopdan*; à *neopd*, *sermo*: Lye."—which almost points out the word *ῥημα*, *verbum*; a *word*, or *syllable pronounced*.

READY; "Ῥαδιος, vel Ῥαδινος (—vel Ῥαδιδιος) *facilis*; *easy*: et inde *raibe*, *rather*: Upt."—but we have seen that *raib* may be derived from a different root.

REAF, *vestis*; à *Ῥαῖλω*, *suò*; *Ῥαφιδουλος*, *Julus*: Jun.—Versteegan supposes it to be Sax.

REAL, Ῥης, Ῥνυ, et Ῥννυ, *res*, *veras*; *revera*; *truly*, *verily*.

REALM, Ῥαχου, quasi Ῥαχου, *regò*; unde *regnum*; a *kingdom*, *dominion*.

REAM of *paper*: "scapus, vel *fascis chartarum*, continens quingentas phyluras: intelligendum nempe vocabulum de tali chartarum congerie, quam uno vinculo commode contineas; nam Sax. *ream*, et *reama*, est *ligamentum*; à *Ῥωμα*, *lorum*, *remulcum*: Jun."—any sort of *cord*, to tie things up in a *bundle*; whence a *bundle of paper*.

REAM-PENNY; "a provincial dialect for *Rome-penny*, or *Rome-scot*; a tribute, formerly paid by England to Rome; and which is sometimes called *Peber's-pence*; but now used proverbially for *peccadillos*; he *reckons up his ream-pennies*; he mentions all his *faults*: Ray:"—this is no more than explaining the expression; this is not shewing us from whence it is derived; which is purely Gr.: see **ROME**, and **PENNY**: Gr.

REAP; Ῥεπω, *carpo*, *meto*; to *crep*, or *mow*: Casaub."—unde Ῥεπανν, *falx*; a *scythe*, or *sickle*; and from hence the name of *Drepanum*, a promontory of Sicily; famous for the death of Anchises:—and yet perhaps it might not be improper to derive *reap* ab Ῥεπαῖ, *rapax*; unde *rapio*, *abripio*; to *take*, or *take away*, the *fruits of the earth*.

REAR of an *army*; à *re* præverbio loquelari; unde *retro*, *retrorsum*; *behind*; any thing placed *behind* an *army*; also *the last ranks*.

REATCH, Ῥεπιπλομαι, *scree*, *rauca voce suffire*; to *cough*; or *endeavour to throw up any thing*.

REBUS, "dicitur, ubi nomen viri nobilis effigie armorum gentilitiorum exprimitur: credo à Lat. *rebus*; quippe hic conveniunt *rebus* nomina quæque sua: Skinn. and Lye:"—but since *rebus* descends from *res*, these gentlemen ought to have traced that word up to the Gr. as under the art. **REAL**: Gr.

RE-CEIPT, Ῥαῖλω, *capio*, *recipio*, *receptum*; to *take*, *accept*.

RE-CENT, Ῥεγνυς, *ναρος*, Hesych. ut con-

jiicio, says Vossius, Ῥα re, et *candore*, *re-ctus*; nam *nova* *sepe* *compendantur*: *candore*, qui *vetustate* *perit*: *new*, *fresh*, *new*.

RECI-PROCAL, Ῥαχου, *posco*, unde *proco*, *reciproca*; i. e. *ultra citroque poscere*: any *alternate motion*, like *the ebbing and flowing of the tides*; *the heaving and subsiding of the lungs*.

RECK [it may seem strange to deduct **RECKON**] these two words from *Ῥαχ*, and yet that will be found the origin of them, when we consider that the senses of words depend on their deriv.; thus: *Ῥαχ* signifies *apto*, *jungo*; to *join*, *rank*, *set in order*; thence used to *enumerate*, *compute*; thence used to signify *esteem*, *value*, or *regard*; and in all, or some one of these senses will those different words, which have been quoted by the æther-ety-mol from the various Northern lang. be easily referred.

RECK-ON, or *cover the fire*: "Belg. *reiecken*; *dispersum ignem componere*, et *carbone numerato* veluti *cineribus obruere*: Sax. *berrekan*, *occultare sub calidis cineribus*; *obruere favillis*: Jun."—this explanation seems to mean no more than **RAKE** the *ashes* or *cinders together*:—consequently Gr.

RE-COIL, Ῥαχου, *tripudio*, *exsilio*; to *skip*, *leap*, or *bound* *bask*: Ῥαχου, *salio*, *salto*; to *dance*.

RE-CON-NOÏTRE; a pretty Gallic distortion of *recognoscere*; to *recollect*, to take such particular notice of any person, or place, as to be able to *know it again*: consequently Gr.: see **COGNIZANCE**: Gr.

RE-CORD, Ῥαχου, *Κηρ-δω*, *cor-do*; unde *re-cordor*, quasi *re*, *iterum cordi do*; vel cum affectu *cordis* *reminiscor*: "archivæ, tabulæ, seu *commentarii publici*: hinc *recordor* nobis *causidicus aliquis prætori à consiliis*, ejusque in jure dicendo orator; quasi *præfectus archivarum*, seu *tabularum publicarum*; qui est à *memoriâ*, *magister memorie*: Skinn."—how much easier it is to define, than derive; the Dr. can tell us *what* it is, not *whence* it is!—*the public archives* of a kingdom, which *bring to mind* the laws enacted by our ancestors; and to which we must have recourse in order to *revive any thing in our memory*, or appeal to in any controverted point in debate.

RE-COVER: it might be easily supposed, that this was compounded of *re*, and *cover*, or *bide*: but instead of that, it is compounded of *re*, and *cupero*, contracted to *cover*; i. e. à *Καῖλω*, *capio*, *recapio*, *recupero*; to *recover*, *regain*, *repossess*.

RE-CREANT; either a transposition of *Κηρ*, quasi *Κηρ*, *cor*; unde *recreant*, *base*, and *cowardly*; or else à *Κεαυω*, *perficio*, *creo*; unde *re-creo*; *made the wrong way*.

RE-CREMENT,

RE-CREMENT, Κρινω, *cerno, recerno*, antiq. *crementum*; *the refuse of any thing*, as bran, &c.

RE-CRUIT, Κρεας, *caro*; Κρεασκω, *creasco, recrescere*; unde Fr. Gall. *recruté, recrute*; *supplementum militum*; *a fresh supply of men*; also *a recovery of strength*; *a convalescence*.

RECTITUDE, either from Αρθω, quasi Παχω, *rego, reclus*; *ruler*: or from Ορθος, *reclus, reclusus*; *right, uprightness*.

RE-CUPERATION, Καπιω, *capio, recupero*; *to recover, regain*.

RE-CUSANT, Αιτια, Αιτιασθαι, *causa, causo*; *unde recusó*; *ex re, contra*; *et causa*; *to refuse, deny, reject a suit*.

RED, “Ερυθρος, *ruber*; unde Ερυθραινω, *rubescere*; *to redder, to blush*: Casaub. and Upt.”

RE-DEEM, “est à redimire,” says Voff. “hoc à re, et δεμα, hoc est δεμος, *vinculum*”; *to release from bonds, imprisonment, captivity, &c.*: or else, see EMPTION: Gr.

RED-ITION, Εω, Ειμι, *eo, redeo, reditio*; *a returning*.

RED-OLENCY, Οζω, Οσδω, ωδωδα, *oleo, redolens*; *to smell, to scent, to perfume*.

RE-DOUT, “munimentum quoddam militare, quo fessi milites reduci; i. e. se recipere possunt; praetenturae, receptacula: Skinn.”—consequently ought to have been traced to Δεικω, Δεικνωω, Δεικνωμι, *ostendo; duco; to lead, to conduct; to retire to*.

RE-DRESS; “Fr. Gall. *redresser*; Ital. *ri-drizzare; corrigere*; q. d. *re-dirigere, vel re-directare*: Skinn.”—consequently derived either from Ριζω, vel Αρθω, quasi Παχω, *rego, derigo; to direct*; or from Ορθος, *reclus; right; to do one right, to set one right*; i. e. *correct, or rectify*.

RED-START; half Gr. half Belg.: RED, as we have seen, is Greek; but *start* is derived “à Belg. *steert, stert, vel stirt; cauda; the tail*; q. d. *red-tail; caudâ rubrâ prædita*; φοινικ-σπος: Skinn.”

RED-UNDANCE, ῥδος, vel ῥδωρ, quasi ῥυδωρ, *unda, redundo*; *to overflow, abound*.

REED, Ορω, *excito*; *excited, or shaken with the wind*: Voffius derives *arundo* ab *ariditate, aridus*:—then we might suppose it was derived ab Αζω, *areo, aridus*:—but H. Voff. derives *arundo* ab Αρδης, *cuspis telis*:—the first is a conjecture formed from its *motion*; the last, from its *shape*.

REEKING-hot; “*videri possit abscissum ex Ρακελος, quod Hesych. exponit σκληρος, exsiccatus, aridus*: vel ex Ρακερος quod eodem doctiss. gramm. exponitur χαλεπος, *asper, sævus fumus*: Jun.”—*smoke, which is always sharp, pungent, and hurtful to the eyes*.

REEL, *subst.*

REEL, *verb*

REEL, *to stagger*

} Ειλω, πολω; *to roll around, about.*

REER, or raw: Sax. hpepe, *crudus*, seems to be but a various dialect for RARE, or RAW:—consequently Gr.

REEVE; “*praefectus*; as *a port-reeve, sheriff, or rather shire-reeve*; sometimes written *grave*; as *a land-grave; exactor*: Sax. *raþian; rapere*; says Skinn.”—“olim enim,” says Spelman, “pagorum praepositi, quos alii *comites* vocabant, Saxones nostri suo idiomate *revios, et grevios*, nuncuparunt; ideo sc. quòd multas regias, et delinquentium facultates, in fiscum *raperent, exigerent, et deportarent*.”—and consequently is Gr. being derived ab Ἀραξ, vel Ἀραζω, *rapio; to snatch, and carry away*; for the Saxon and Danish *tax gatherers* were real *harpies, and ravishers*.

RE-FECTORY, Φωω, *fo, facio, refectio, refectorium*; *the hall in monasteries, and colleges, where they recruit, and refresh themselves*.

RE-FELL, Σφαλλω, *supplanto, prosterno; to refute, or subvert an argument*.

RE-FER, Φερω, *fero, refero; to bring back, to form a connexion with what went before, or may come after*.

RE-FRAIN; “vel à Lat. *refringere*; vel ab Ital. *raffrenare; cohibere, abstinere*; q. d. *refrenare*: sed prius etymon longe praefero: Skinn.”—but Lye, after the latter deriv. says, *omnia fortasse à Cambr. Brit. frwyn; frenum; frwyno; refrenare*:—but why these gentlemen should rest with such a pleasing tranquillity, in all, or in any of these languages, would not be easy to say; unless we can suppose, that the Latins and Greeks borrowed from the Welsh:—on the contrary, *frwyn, frenum, refrenare, raffrenare*, are all of them evidently derived either à Βρεμω, *fremo, frendeo, frenum*; quòd hoc equi dentibus *frendeant; to chew, or chew the bit*; hence *to bridle in, to curb, restrain*; i. e. *refrain*: or else à Ρησσω, Ραγωω, Ραγωω, quasi Ραγωω, *frango*; quia indomitos equorum animos *frangat*; as Junius very justly observes under the art. FRAIN.

RE-FUND; Χεω, Χυω, Χυνω, *fundo; refundo*; *to pour back again*; *to make a return of what was unjustly obtained*.

RE-FUSE, or *reject*; Αιτια, Αιτιασθαι, *causa, causo; unde recusó*; *ex re, contra; et causa; retro causor*; *to deny a suit, to slight a request*.

RE-FUSE, *relicks, scraps*; from the same root; Gr.: whatever is *rejected*.

RE-FUTE, “Φωω, φω, Φημι, *for, faris, fatur*; unde *futo, refuto*; *to disprove the argument of an adversary*: Ainsw.”—sed est à *futo vase* (adds he) “quia, ut *futo fervens aqua, ita leni oratione compescantur adversarii*.” adds Junius; who then quotes Varro, lib. 4. de L. L. *vas aquarium vocant futum, quo in triclinio allatam aquam infundebant*; Titinius, *Setinâ*.

REGAL } "Αρχω, quasi Παχω, *rego*; et Iſi-
 REGENT } dorus *regem* ait dici à *recte agendo*;
 ſed hæc Stoica eſt alluſio; nam planum eſt eſſe
 à *rego*:—hoc Caninius et Nunneſius non abſurde
 pro *rago* dici putat; eſſe id ab Αρχω, κατὰ μετὰθεω-
 ſed imprimis aſſentio, continues Voſſius, doc-
 tiſſimo ſocero meo, Franciſco Junio, qui com-
 mentario in Danielis cap. IV. ſuſpicatur *rego*,
rex, omniaque ejus conjugata, venire à nomine
rac, quod Babyloniiſ *regem* notabat:—"a king,
 or ſupreme potentate; together with all the power,
 dignity, and authority, belonging to him:—ſo that
 the Greeks ſeem to have derived their word Αρχω,
 by tranſpoſition, from the Hebrew *rac*.

REGI-CIDE, Αρχω-κοντω, *regi-cida*; a king-
 killer; one who dares to lift his hand againſt the
 king's life: R. Αρχω, et Κονω, *cedo*; to kill.

REGIMEN } Αρχω, quasi Παχω, *rego*, *regi-*
 REGIMENT } *men*; to rule or regulate our
 diet; alſo, a body of men under government and
 control:—Ciel. Voc. 122, acknowledges, that
regiment ſignifies a body of men martially ap-
 pointed, arrayed, and collected out of any par-
 ticular ſhire; and therefore would derive it à
reich-mot; and ſo indeed they might have been
 formerly; but now a *regiment* may be compoſed,
 not only of different ſhires, but of different na-
 tions: however, even *reich-mot* is Gr.

REGION; from the foregoing root; quòd
 priuſquam provinciæ fierent, *regiones* ſub *regibus*
 erant, atque ab iis *regebantur*: Perot. a *division*,
 or *diſtriſt*, under a ruler, formerly called a king:—
 Cleland's attachment to the Celtic makes him
 affirm, in Voc. 7, that "*reich* is the etimon of
regio:"—we might rather ſuppoſe the reverſe;
 and that *regio* itſelf was derived from the Gr.

RE-GISTER, "*regiſtrum*, ſeu potius *regeſtum*;
 terra è ſulco *egeſta*; et in aliquantulam altitudi-
 nem *elevata*; earth caſt up, a ridge in plowing:
 alſo a *register book*: Littleton and Ainſw."—but
 this is not going far enough; for *register* is un-
 doubtedly derived à *res geſtas*; and Voſſius tells
 us, that *gero* originates à *Χεριζεν*; i. e. à *Χηρ*,
 namque ab obliquo ejus *Χηρος* factum eſt *gero*; ut
 proprie fit *manum adminiſtrare*; a *register* being a
 book in which *tranſactions and exploits* are noted down.

RE-GRATER, "*interpolator*; à Gall. *re*; et
grater; *scalpere*; *grateur*; *scalptor*; ſc. qui iterum
scalpit; i. e. *polit veſtes*: Minſh. and Skinn. as
 quoted by Lye:"—but all of them ſtop there:
 however, ſhould this be the true ſenſe of the word,
 it would originate à *Ρασω*, vel *Γρασω*, *rado*, *scalpo*;
to raſp, or *ſcrape*, or *ſcratch* old clothes over, in
 order to clean them: ſo that a *regrater* ſeems to
 imply the idea of a perſon's bringing only *ſcoured*,
 or *ſecond hand* things to market.

RE-GRET; "Fr. Gall. *regret*; Ital. *regredito*;
dolor, *triftitia*; hoc à *re*, neg. et *gratum*; q. d.
re-gratum; i. e. *ingratum*: Skinn."—tho' this word
gratus appears under many different forms, yet it
 is remarkable, the Dr. has never once introduced
 it into his dictionary, except in this inſtance be-
 fore us; and even here he will not give us the
 true deriv.; for *gratus* deſcends à *Χαρις*, *Χαριſ*,
gratia.

REGULAR, Αρχω, quasi Παχω, *rego*, *regula*; a
rule, *method*, and *direction*.

RE-HEARSE: it would be in vain to expect
 that Skinner ſhould lead us up to the true origin
 of this word; it is ſufficient to have led us part
 of the way, and we muſt be thankful for that:
 thus he will tell us, that "*rebearſe* ſignifies *nar-
 rare*, *recitare*; fort. à *re*, et *bear*, q. d. iterum
audiendum exhibere:"—if we hunt him any far-
 ther, it will be in vain; for, after having ſearched
 him cloſely, we arrive at his article *ear*, where he
 tells us, it comes from *auris*; but has no idea
 that that word ſhould be Gr.

REIGN, Αρχω, quasi Παχω, *rego*, *regnum*; a
kingdom, *dominion*, *rule*.

REIN of a bridle; Τεινω, τεινω, Ion. τεινω, *teneo*,
retineo; to retain, reſtrain, *rein*, or *keep in*.

REINS of the back; "*Ρεω*, *fluo*, *ruo*; unde *ren*,
renis: cauſa nominis erit, quod ſerofus humor
 per *renes* decurrat: Petrus tamen Nunneſ. exiſti-
 mat *rien* (ſic enim veteres dixere) venire à Gr.
Νεφρος, abjecto φ, quod idem notat: à *ren*, ſeu
 potius *rien*, eſt Belg. *nier*; or *kidney*: Voſſ."—
 this is undoubtedly better than deriving *ren* à
Φεν, *mens*; *the mind*; with Littleton and Ainſw.

RE-JUMBLE; "it *rejumbles* on my ſtomach;
 à Fr. Gall. *regimbe*; *calcitrat*; ſic autem dicimus,
 ubi cibus in ventriculo fluctuat, et nauſeam
 parit; à præp. *re*, et *jambe*; It. *gamba*, ortum
 ducit: Skinn."—the Dr. then refers us to GAM-
 MON, and there tells us, that Menagius à Gr.
Καμπη, deſectit; and then makes another refe-
 rence to HAMM, which, he ſays, "Caſaubon
 deſectit à *Καμπη*, et Jun. à *Κομμα*, *ſegmentum*:"
 —and yet it is poſſible, that both *gammow*, and
ham, may not come from either of thoſe roots,
 and ſtill may be Gr.: beſides we have had a
 quite different deriv. from the Dr. under the art.
 JUMBLE: Gr.

RE-LATE } *Φερω*, *fero*, *refero*, *relatus*, *rela-*

RE-LATION } *tio*; a narration; or an ac-
 count brought from a diſtance: alſo a *kinſman*,
 or one whoſe deſcent has a reference to our own.

RE-LAY of horſes, dogs, &c. "vox venatica;
 exponitur ubi canes ordine, et quaſi in *proſpectu*
 collocantur eo in loco, quem cervus tranſiturus
 eſt: à Fr. Gall. *rallier les chiens*; canes componere,
 ſeu,

feu, ordinare; see rally: Skinn."—but rally, the Dr. had derived à realligare;—tho' in neither articles would he tell us it was Gr.; viz. à Ἀρῆω, ligo, alligo, realligare; to rally, to connect, or join together again: so that a relay of horses signifies a number of horses disposed at such proper distances, that they all seem to be united, and joined together.

RE-LEASE: Skinner very justly supposes this word is derived à relaxare;—but then he ought to have traced it to the Gr.: see LAX, or LOOSE:—there is however another conjecture worth mentioning; viz. that release may come from religare, in the sense of un-bind; and then it would originate à Ἀρῆω, ligo; to bind.

RE-LEVE, commonly written relieve, like believe; but this originates à Ἀρῆω, cortex; unde levis, levo; to lighten, or make easy, by lifting up any great weight, or alleviating any oppression.

RE-LENT, quasi relenient, à Ἀρῆω, lentus, lenis; easy, gentle, mild.

RE-LICT; Ἀρῆω, Ἀρῆω, lingo, relicta; a widow, who is left without a husband.

RE-LIGION, Ἀρῆω, dico; unde lego; qui autem omnia, quæ ad cultum deorum pertineant, diligenter retractarent, et tanquam relegerent, dicti sunt religiosi ex relegendo; tanquam à deligendo, deligentes; ex intelligendo, intelligentes: Cicero: to read often, to peruse, and search diligently the holy scriptures:—and yet perhaps this may not be the proper deriv.; for religion seems rather to be derived à Ἀρῆω, ligo, vincio; to bind, restrain: by either binding the consciences of mankind to the observance of its precepts; or restraining the actions of mankind from the commission of evil:—Clef. Way. 6; and Voc. 81, gives us a different idea of this word, which, he says, originates from "ray-ligion, the being bound, or confined by the ray, or the circle that was drawn (by the ray, the wand, the 'Pa-βος) round the persons who were arrested, or arraigned in the name of justice:"—but both RAY, and ligion, or LIGATURE, are Gr.

RE-LINQUISH } Ἀρῆω, Æol. pro Ἀρῆω, Ἀρῆω
RE-LIQUES } πᾶνω, linquo; to leave; unde reliquæ; remains, what are left.

RE-LISH, Ἀρῆω, lingo, lambo; to lick, or taste.

RE-MAIN, Μενειν, manere; to continue, or abide; also the residuè, or what is left: see MOUND, or head; and MUNDANE: Gr.

REMEABLE, Ἐρῆμος, remus, remex; an oar; unde remeo, remeabilis; to be passed, or crossed by oars: Virgil, in the sixth Æneid, 425, calls the river Styx, irremeabilis undæ; the river that could

never be repassed: or from Νεω, nato; meo, meatus, meabilis; to pass.

RE-MEDY, Μεδειω, Μεδουμαι, curo; medeor; to cure, heal, make whole and sound again.

RE-MORA; "Μερω, divido; quia morantes tempus intervallis trabunt, ac dividunt: vel à Μορα, quo mansio, moraque in loco aliquo significatur; v mutatum in r: Μορας voce usi sunt Xenophon, Diodorus Siculus, pluresque alii: auctor etymologici magni, Μορα, ταγμα εστι σφαλτικον: Voss."—a tarrying, delaying, stopping, retarding.

RE-MORSE, Μορον εδω, mordeo, remorsurus; to bite, gnaw, torment.

REN-COUNTER; "Fr. Gall. rencontre, rencontrer, q. d. re-in-contrare: Skinn."—consequently derived ab Ἀρῆω, contra; opposition, counteracting, contradicting; meeting in an unfriendly manner.

REND, "Ρηρυυυυ, rumpere; to tear in pieces: Casaub."

REN-DER, to give; Διδωμι, do, reddo; by inserting the n, quasi rendo; to return, or give up a town, or fortress.

RENDER, "to separate; spoken of dispersing a company; perchance from rending per paragon: Ray:"—then perchance 'tis Gr. as above: see REND: Gr.

REN-DEVOUS } "Fr. Gall. rendezvous cest a
RE-DEZVOUS } dire, lieu ou tous les soldats se doivent rendre; diribitorium: Skinn."—a house begun by Agrippa, says Ainsw. and finished by Augustus; in which the soldiers were mustered, and received their pay:—consequently the Dr. according to his own explanation, ought to have derived it from the same root with RENDER, to give; meaning the place where their pay was distributed, or rendered to them; a kind of pay-office, or rendezvous.

RE-NEGADO, Ἀρῆωμαι, nego, denego; to deny, reject: or else it may be derived à Νεω, nuo, renuo; to nod assent, or dissent: renegado is a term of reproach, generally applied to those, who apostatize from any faith; quasi renegando religionem: see RUN a GATE: Gr.

RE-NITENT; Νιττω, Νιτω, lavo, niteo; to shine, to make bright.

RE-NOUNCE; Νεω, nuo, renuo; to reject; deny.

RE-NOWN; "Fr. Gall. renom, renommée; Ital. rinome, rinoméa; fama, gloria: q. d. renomem: re enim hinc sensum intendit: Skinn."—however, under the art. name, the Dr. quotes Junius, for deriving it ab Ονομα, nomen; a name.

RENT of a house; Διδωμι, do; reddo; reditus, quasi redditus; the annual income-rendered, or paid for a dwelling.

RE-PARE, Παράσσω, quasi Παράσσω, *facio, perficio*: vel à Πάρω, Πάριζω, *præbeo, paro, reparo*; to *refit, restore*.

RE-PAST; “Πάω, *pasco, pastus*; in the same manner as *scio* comes from *fisco*: Nug.”—this may be true; but it may be derived à Βοσκή, *pasco*; to *eat, feed, or nourish*.

RE-PEAL; Παλλω, *commoueo*; vel potius Απελλω, antiq. unde *pello*: vel à Βαλλω, *projicio, rejicio*; to *reject, disannul, cast away*.

RE-PEAT; Πυθαγομαι, Πευθομαι, vel Πυθομαι, *peto, repeto*; to *request, to ask again*; also *to say by heart*.

REPENTINE; “Ρεπω, *vergo, propendo*; nam quò quid propendet, eò subito fertur: Voss.” *sudden, hasty, swift*.

RE-PERTITIOUS; Πάρα, *juxta*; unde *pario, reperio, repertitius*; *found, come by chance*.

RE-PERTORY; from the foregoing root; signifying *an inventory, a register of whatever is found on the premisses*.

RE-PORT; “*reportare*; i. e. ab alio delatum afferre: Skinn.”—consequently derived à Φορέω, *porto*; to *bear, or carry*; any means of conveyance.

RE-PRIEVE; seems to be only a contraction of *re-pro-rogaui, or reprorogatus*; and if so, would be descended ab Ερώτω, vel Ερω, Ρεω, Ρεγω, unde *roga, proroga, reprorogo*; to *demand, or remand a prisoner*; to *defer his day of punishment*.

RE-PRIMAND, Βαρυς, Βαρημα, *perimo*; quasi *per-imum-trudo*; i. e. *premo, reprimo*; to *repress, rebuke, reprove*.

RE-PROACH } Προφερομενον, *exprobratum*; re-
RE-PROBATE } *jected, reprovèd*: or else from Πρεπον, *quod decet*: see PROVE: Gr.

REPTILE, Ερπω, *serpo*, by transposition, Ρεπω, *repo, reptilis*; to *creep, or crawl on the belly*; like a *rampant-horse*; according to Skinn. and Nug.

RE-PUDIATE, Αιδως, Αιδος, Æol. Φαυδος, *pudor, repudiatus*; quia non fit sine pudore; a bill, or writ of divorcement, which cannot be done without *shame* to one of the parties.

RE-PUGNANT, Πυγμαη, Πυξ, Πυγων, Πυγονος, *pugnus, repugnancia*; a *resistance, or contrariety*.

RERE-WARD: half Latin, half Greek; *ex re, retro*; et *versus, verto*; i. e. Τρεπω, by transposition, Πεγω, *verto*; *turned-back*; towards the rear of an army.

RES-CUE, Καπίω, *capio, recupero*; *recover, regain*.

RE-SENT: this is not derived from the verb *end on a message*; but à Συνείζω, Συνείω, *sentio*; “ *toto sensu ad vivum percipere*; q. d. *resentire*”: vox nova in nostra lingua à Fr. Gall. sc. *ressentir*:

Skinn.”—so that they could not let so easy a derivation pass without some degeneracy; for neither Greeks nor Romans wrote it with two *ss*; and therefore it gives me pleasure to find, that we have, in one instance at least, departed from French orthogr.

RE-SERVE } Ερωω, *servo, reservo*; to *keep*
RE-SERVOIR } *back, hold back*.

RESIN, “Ρήσινη, *resina*; humor liquidus, et oleaginosus ex planta sponte diffuens: unde Οινος ρήσινην πρίσινην έχων, apud Dios. *resinata bibis vina*; Mart. *resinâ* etiam pilos evelebant, in amatorum gratiam; unde Juvenali *resinata juventus*; pro *molli*: Voss.” a *natural gum*.

RE-SIPISCENCE; Σοφος, *sapiens, sapientia, respiscencia*; *repentance, or returning again to a knowledge of ourselves*.

RE-SIST, Ιστημι, *sto, resisto*; to *withstand, oppose*.

RE-SOLVE } this is another instance, in
RE-SOLUTION } which the original and its derivative have totally changed powers: *resolve* is undoubtedly derived from Λωω, *solvo*; to *loose, dissolve, and separate*; but *resolve* signifies both to *dissolve, and to bind firm*: I am *resolved*; he is *resolute*; he has taken a *determined resolution*, are senses given by modern European nations to this word, so totally different from the original idea.

RE-SORT; “*frequentare*; vox è foro petita deflexo aliquantum sensu; à Gall. *resortir*; *appellare, provocare, ad superiorem curiam*; i. e. *causas iterum sortiri*: Gr. παλιν Δαγγαλαν δικην: Skinn.”—this is a proper explanation; but though the Dr. was writing a dictionary on the etymology of the English language in Latin, he ought to have given a Greek derivation, if he had a mind to give the true etymology of that English word: for our word *resort* seems to be derived either from Ορος, *terminus, limes, finis, determination, result, or end of things*; this is my *last resort*: or else it may be derived à Συρω, *trabo*; to *draw lots*; *sorts, sortiri*; “*quia ex vase aliquo sortem suam extrahere quisque soleat*: Voss.” see SORTI-LEGY: Gr.

RE-SPECT, Ειχω, Πάω, Σπικω, *specio, respicio*: vel à Σκοπεω, Σκεπτομαι, quasi Σπεκτομαι, *specto, specio*; to *behold, regard, revere*.

RES-PIT; our etymol. seem to have mistaken the deriv. of this word; for Junius says, *respit, respirandi spatium*; as if he intended to have deduced it à *respiratus*: he then refers to Somner in *respeitare*; as if it was derived à *speito*:—and Skinner says, “à Fr. Gall. *respit, respi*; *inducia, pausa, litis prorogatio*; à Lat. *respeitus*; q. d. *tempus respiciendi*.”—but even then it would be Gr.—for very probably none of these is the original

ginal

ginal of our word *respit*; which seems to come rather à Πόσις, *peso*, *repet-itus*; or, since we say *respit*, quasi *respet-itus*; *reclaimed*, *recalled*, *re-demanded* from punishment.

RE-SPONSE, Σπεινῶ, Σπονδῆ, *libo*, *libatio*; quia *sponderent* in Σπονδῆ, quo *libatio*, vel *libamen*, item *sedus* notatur: à Σπονδῆ, est *sponde*; *voluntarie*, εὐοῦλι, *libenter*: *respondere* proprie est *repro-mittere*; nam *spondere* ponebatur pro *dicere*; unde et *respondere* adhuc manet; and we have added the conjunction *con*, or *cor*; as when we say, *two persons hold a cor-re-spondence*, or *familiar intercourse*, by letter, &c.

REST, *remainder*; Ἰστημι, Σίστω, *sisto*, *resto*; *to remain*; *what is left*.

REST, *repose*; Ῥασηνευειν, Ῥασηνη, *otior*, *otium*; *to be at leisure*, *quiet*.

REST-DEAG; "a *rest-day*, or *sabbath*: Verft." who supposes it to be Sax.

RE-STAURATION } Ἰστημι, Σίστω, *sisto*, *restituo*,
RE-STITUTION } *restauro*; *to reinstate*;
replace in power, *authority*, and *dignity*.

RE-STIVE *horse*; from the foregoing root: "equus contumax, hoc à *restando*, seu *restitendo*, adeo ut calcaribus promoveri non possit: Skinn." an untractable horse, who always *stands back*, and will not move forward, even tho' urged by the spur.

RE-STY; "rancidus; *resty* bacon, *rancidum lardum*: videtur autem *resty* dictum quasi *rusty*; *rubiginosus*; quòd *rancor* porcine quòdammodo referat *rubiginem ferri*: Jun."—in either case 'tis Gr.

RE-SULT, Ἀλλομαι, *salio*, *resulto*; *to rebound*: also *an event*, *conclusion*.

RE-SUME, Ἀρισμωω, per aphæres. *sumo*; *to resume*; *to take back again*.

RE-SUR-RECTION, Ἐγειρω, *surgo*, *resurrectio*; *a rising again from the dead*.

RE-TAIL, or *retale*; "frustillatim *concidere*, *minutim*; q. d. per *particulas*, et *frustula* magnas mercium moles *dividere*: Skinn."—it must be acknowledged, that the Dr. is much more happy at explanation, than etymology; for he supposes this word is derived "à Fr. Gall. *retailer*; Ital. *ritagliare*; *frustillatim incidere*:"—little imagining that his Fr. Gall. and Ital. words were Greek, and derived à Θαλλος, Θαλλια, *talea*; *a chip*, *slip*, or *slice of wood cut off*.

RE-TALIATION, Τελικος, Æol. pro Τηλικος, *talis*; ab eo dictum *jus talionis*, *returning like for like*; *an eye for an eye*.

RE-TICENCE, Ἀκωω, inusit. addito *t*, *taceo*: Ἀκωω quidem in usu non est, sed obtinet particip. ejus Ἀκωων, *quietus*, *tacitus*; ut apud Hom. Βη δ' ἄκωων: *silent he went*; *holding his peace*.

RE-TINA, Τηνω, Τηνω, Ion. Τηνω, *teneo*, *rete*, *retina*; a thin membrane in the eye, so called from its resembling a *net*.

RE-TINUE; from the same root; viz. *to retain* any one in our service.

RET-IRE; "Fr. Gall. *retirer*; Ital. *ritirare*; *redire*, *retrahere*; à *re*; et Fr. Gall. *tirer*; Ital. *tirare*; *trahere*: hoc forte à Gr. Στερον: Skinn."—surely the Dr. could not intend this for a deriv.—there could not have been a more distant one in the Gr. lang.—now, tho' among the Dr's. words, *redire* seems to approach the nearest to *retire*; and is indeed almost literally our own word, yet that is not the original: besides, *re* must not be taken in the sense of *denuo*, *iterum*, *rursus*; for then *redire* would signify *to return*, *to come back again* from a distant country, from a journey; &c. which is not the sense of *retire*: and therefore we ought rather to suppose it is compounded of *ret*; i. e. *retro*; and *eo*; *to go hence*; not *come hither again*; *to withdraw* from public society; *to retreat* to the place from whence we came: ex *ret*, *retro*, et *Εμι*, *eo*, *ire*; *to go*.

RETR-EAT; from the foregoing root; and consequently not derived, as Skinner supposes, "à Fr. Gall. *retraitte*, *retraite*; Ital. *ritretta*; q. d. *retractus*, *retractio*:"—i. e. *retrahere*; which still would be Greek.

RE-TRENCH; "Fr. Gall. *retrencher*; Itak *ritrinciare*, *recidere*, *amputare*; hoc à *re*, et *trencher*; *secare*: Skinn."—and now the Dr. thinks he has found the root of *retrench*; but his Fr. Gall. friends have either misled him, or not led him far enough; for *retrench* seems to be derived ab Ἀκω, *seco*, *trans-seco*, *re-trans-seco*; *to cut off*, *abwart*, and *over*: see TRENCH: Gr.: or else it may be derived from the same root with TRUNCATED.

REVELS; "per totas noctes chorus ducere; excitare à somno; q. d. *revigilare*, seu *diu evigilare*; *pervigilare*: Skinn."—and yet the Dr. would not trace the etym. any farther; neither can we by his assistance; for as to the art. *vigilance*, he has left it out: however Junius will help us a little, when we come to that art.

RE-VENUE; "Fr. Gall. *revenu*, *revenue*; *reditus*, q. d. *reventio*: Skinn."—but all these come from *venio*; and *venio* comes from Βαωω.

RE-VERE, Ρεω, Ερεω, *dico*; unde *voror*, *vereor*, *reuerentia*; *honoured*, *respected*: it seems to be rather of Hebrew extract.

RE-VERSE, Τρεπω, per metath. Περω, *verto*; π etiam converso in υ consonum; *to turn*, *return*, *turn back*.

REVERY, Ρεμβω, *temere inambulo*, *vngo*; *to straggle*, *wander*, *roam about*: or else it may be derived

derived ab *Agor*, *vagor*, i. e. *valde-agor*; *vagari*, *revagari*; *revery*; a *wild rambling*, and *roving of imagination*:—Clel. Voc. 164, n, says our word "*rave* is from the French *rêve* (*a dream*) which is itself derived à *resvario* (*a delirium*):—sed unde *resvario*?—from the Gr. as above.

RE-WARD; Τρενω, quasi Πεσλο, *verto*, *versus*; hinc *versus*, both adverb, and preposition; *towards*; a *reward* being nothing more than a favor, kindness, or partiality *towards* a well-deserving person:—tho' it might be better to derive *reward* à *Καρδος*, *lucrum*, *premium*, *questus*; as we have shewn under the art. GUERDON: Gr.

RHADISH, Ριζα, Ραδιε, Ραρσνος, *radix*; a *root*, or *plant*.

RHAPE-*seed*; commonly written *rape-seed*: Gr.

RHAPS-ODY, "Ραψωδια, *rhapsodia*, *coaptatio*; a *heap*, or *assemblage of verses*: R. Ρασιω, *to stitch*, or *patch together*; and Ααδω, αδω, *to sing*; Ωδν, a *song*: Nug."

RHATTOCK, Ραθαιος, *strepitus*, *tumultus*; *loud noise*, and *wild uproar*.

RHEGGIO, "Ρηγιον, *Rbegium*; a city of the further Calabria, in Italy: R. Ρησσω, or Ρηγυμι, *frango*; Ρηγν, *rupture*; Ρηγιον, diminutive: Nug."

RHENISH, *Rbenus*; the great river *Rhine*, which antiently divided Germany from France: *vinum Rbenanum*, vel *vinum Rbenense*; a pleasant wine growing on the banks of that river.

RHETORIC, "Ρητορικη, Ρητορικος, a *rhetorician*: R. Ρω, *dico*: Nug."—Clel. Voc. 84, n, says, that "*rbetor*, and *rbetoric*, are derived from *the ray*; and properly and exclusively signify *bar-eloquence*:"—consequently originate from *ay*, or *ey*; *the law*, or *l'ey*: i. e. à *Λε-γω*, *dico*; *jus dicere*; *to plead at the bar*.

RHEUMATISM, "Ρευμα, a *fluxion*: R. Ρω, *fluo*: Nug."

RHINO-CEROS, Ρινοκερος, ωλος, *rhinoceros*, animal quoddam unius in *nare cornu*; a large animal, said to be an antagonist to the elephant: it derives its name from the remarkable circumstance of having his *horn* grow on his *nose*: R. Ριν, *nasus*; *the nose*; and Κερας, *cornu*; a *horn*.

RHOMB; Ρομβος, *rhombus*; a mathematical figure, which has all its sides equal, but not all its angles: αρο τῷ Ρεμβοσθαι.

RHONE, "Ροδανος, a rapid river of Italy, called the *Rhine*, from Ροδανιζω, *agito*; because of the *rapidity of its waters*: Nug."

RHUBARB, Ραβαρβαρον, *rhabarbarum*; i. e. *rba*, *exoticum*; extra Græciam natum; ii enim omnia, præter se, et sua, *Barbara* vocare solebant: the word *rhubarb* seems to be of Persian extract.

RHYTHM, Ρυθμος, *rhythmus*; numerus, seu modulus certâ dimensione, et proportione constans; poetry in *rhythm*, or *time*; i. e. *due measure*, not *jingle*.

RI-BALDRY, "Fr. Gall. *ribould*; Ital. *ribaldo*; *nebulo*, *scelus*, *impudens scortator*; (so very applicable was Shakespear's *ribald mag of Egypt*, meaning *Cleopatra*) à *re intensivo*; et *bald*, *bould*; Ital. *baldo*; *audax*; q. d. *valde-audax*, *impudens*: Skinn."—who then refers us to *bold*:—which, as we have seen, is Gr.

RIBBLE-RABBLE, "confusa, et nugax garrulitas; à Belg. *rabbelen*; *garrire*; vide *rabble*: Skinn."—and *rabble* he acknowledges to be Gr.

RICE, "Ορυζα, *oryza*; per aphæresin *rice*: Upt."

RICH, "deduxeram aliquando Alman. *reibe* ab Ορεγγω, vel Ορεχθω, *concupiscere*, *appetere*; prorsus ut à Lat. *avarus* est ab *aveo*: Jun." *to desire eagerly*: Verstegan supposes it to be Sax.—but Clel. with much greater propriety, would derive it from the Celtic *reich*; which, in his Voc. 7, he says, "is the etimon of *regio*; and our word *rich*; originally signifying a proprietor of a great extent of land, or REGION:"—which, as we have seen, is Gr.

RICH-MOND, may perhaps be derived à *reich-mot*; *the meeting of a district*; being perhaps the very spot where antiently *the county-assemblies*, or *meetings*, were held:—consequently Gr.

RICK of corn, bay, &c. "meta, *strues*, *cumulus*; Belg. *riecke*; *furca*; fortasse sic dicta, quasi *reycke*, à *reycken*; *porrigere*; *to reach*, or *stretch forth*; quòd *furcâ* fasciculos fæni, frumenti, straminis arripiamus, atque in horreum recondentibus *porrigamus*: Jun."—after which, it is a wonder this great etymol. did not derive it ab Ορεγγω, Ορεξω, *porrigo*; *to stretch forth*; i. e. *to pitch the corn*: whence *pitch-fork*, à Πηγυμι.

RICKETS, Ραχις, *spina dorsî*; "morbus infantilis, qui nostrorum parentum ætate," says Skinn. "primum innotuit; nunc pessima symptomatum caterva pueros nostrates exercet; nostris solis insulis cognitus, reliquo terrarum orbi ignotus:" a disorder, incident to children, affecting *the back-bone* particularly.

RID } "Sax. hrebban, *liberare*, *re-*
RIDDANCE } *dimere*; apudban, *repellere*; *to redeem*, to get free from: Skinn.—consequently Gr.; see REDEEM: Gr.—Wachterus supposes *riddance* to be derived à Sax. aþeðban; *liberare*, *eripere*:—but still it may be Gr. as above.

RIDDLE, or *enigma*; "Ερωτην, *interrogare*; nempe quæstio intricata ad solvendum proposita: Upt." a *question intricate to be solved*.

RIDDLE,

RIDDLE, or *seive*; “*cribrum*; Sax. hꝛubbel, hꝛubꝛub; *cribratus*; nescio an à hꝛebban; *liberare*; quia sc. *cribrando* partes puriores à crassioribus *liberantur*: Skinn.”—the Dr. must certainly have forgotten what he had said, under the art. *bolt*; which, nullus dubito quin ortum sit à *vidulus*;—but it is something remarkable, that he could derive *bolt* from *vidulus*, and not perceive by his ear, that *riddle* approached much nearer: but even then, *vidulus* is no original word; it being derived ab Ἰθελος, as we have already seen under the art. **BOLTING-mill**: Gr.—Ray, however, gives us a different reason; he says, it is called “*a riddle*, because it *rids* the corn from the soil, and dross:”—only, still it happens to be Gr.: see **RIDDANCE**: Gr.

RIDE, “*Ῥιδεω, impetu ferri*; *rbeda*; *a chariot*; *rbedarius*; *a charioteer*: Upt.”—“Belg. hodie *ruter*, vel *ruyter*, est *eques*; quod quidam derivant à Ῥιδεω, *servator*, *custos*; quòd *equitatus* præsidio bella maxime profligentur, et salutis communis patriæ consulatur: quoniam tamen Sax. *ridan*, et *ridian*, est *equitare*; et *rida*, *eques*; satis fortasse fuerit *ridan*, et *rida*, derivare ab *Ῥιδεω*, quod inter alia exponitur *ingruere*, *immiscere*; quoniam *equestres copie* in hostes improvidos, ac nihil tale metuentes, totâ plerumque vi, veluti quidam nimbus, profundi soleant: Lye.”

RIDGE of land; “*Ῥιγίς, spina dorsî*: Casaub.”—because it is extant above the level, like the *back-bone* in many animals:—or else *ridge* may derive à Στρίξ, γος, *striga*, *striatus*; the hollow that is formed by two eminences; like the cavities in the sides of Hudibras’s steed;

His strutting ribs on both sides show’d
Like furrows he himself had plow’d;
For underneath the skirt of pannel,
’Twixt every two there was a channel.

Part I. Canto i. 445.

RIDICULE; *Μιδεω*, vel *Κριιδεω*, *rideo*, *ridiculus*; *laughable*; quod idem notat. Hesychius *Κριιδεω*, *γελᾶν*, exponit. addit deinde *Βοιωτικᾶ δὲ ἡ λέξις*: Voss.”—Hesych. indeed, adds those words, but in my edition, instead of *γελᾶν*, as Stephens, Casaub. and Voss. seem to have read it; it is printed *γενᾶν*: now these two words differ widely in signification; *γελᾶν*, *ridere*; *γενᾶν*, *parere*; but *γελᾶν* suited their purpose better:—let me then rather adopt the deriv. which Voss. himself has given us of the verb *rideo*, à *ringo*; and *ringo* he as judiciously derives à Ῥιν, *rinus*, *nasus*; *the nose*; that feat of *scorn*; which turns all things into *ridicule*.

RIDINGS, or *districts*; as “*the ridings of Yorkshire*,” says Ciel. Voc. 7, “are corruptly descended from *rad-ings*, or *governments*; *rad-*

signifying a subaltern ruler, or provincial minister: and a counsellor of state was of old called *a raad*; as the council itself was called *the raadst*:—but we may suppose, that the counsellor received his title from the ensign of his office, *the rad*, *the staff*, *wand*, or *rod*, which he always bore in his hand; and consequently derived à Ῥαδ-ος, *rad-ius*, *a staff*, *wand*, or *rod*:—Ray, with great probability, derives the *east*, and *west ridings of Yorkshire*, à Sax. Ḍrihing, *comitatus*, *districtus*; *a division*, or *partition of the country*:—but this looks as if we should rather derive it à *reich*, *regio*; i. e. ab Ῥηω, by transposition Ῥηω, *rego*; unde *regio*; *a region*, or *district*, under a certain jurisdiction.

RIFF-RAFF; “*Teut. raffen*; avidè *rapere*; quia qui avidi sunt, omnia quantumvis vilia indiscriminatum invadunt, et *arripiunt*: Skinn.”—but *arripio*, and *rapio*, originate à *rapax*; and *rapax*, ab Ῥραξ.

RIFLE, *plunder*; “*Fr. Gall. risler*, *raffler*; *diripere*, *abripere*, *arripere*; *Teut. raffen*; *Sax. pæpian*;—forte omnia à Lat. *rapere*; vide *be-reave*, *rob*, *ravage*: Skinn.”—then omnia à Gr. Ῥραξ, *rapax*, *rapio*.

RIFLED-barrelled-gun, seems to be only another expression for *rough*, or *roughened*; and then may take that derivation; which is Gr.

RIFT; “*Iceland. rift*; à *risa*, *rima*: Lye.”—this word undoubtedly is either derived from, or gives origin to *rive*, or *split wood*; which Skinn. would deduce from the Sax. *pæpian*; *rapere*; but might more properly be deduced à Ῥυγμα, *rima*; quod à Ῥηγνυμι, *frango*; vel à Ῥωγμα, says Voss. quod *rimam* notat; but still from the same verb.

RIG; “*impudica mulier*; vel à *ridendo* *nimium*; vel potius à verbo *to ride*; quæ sc. crebrò *inscenditur*, *initur*: Skinn.”—consequently Gr.

RIGGING; “*Sax. rihtan*, *zerihtan*; *corrigere*, *dirigere*, *navem instruere*, *adornare*: Skinn.”—but *riht* may take the same origin with **RIGHT**: Gr.:—it might have been better, if, instead of running to the Sax. the Dr. had abided by the Lat. *corrigere*, *dirigere*; i. e. à *rego*; only then it would unfortunately come from the Gr.; viz. ab Ῥηω, by transposition Ῥηω, *rego*; *to rule*, *to regulate*, to put every thing in exact order; *to dress out a ship in all her trim*.

RIGHT, Ὀρθος, *rectus*; *straight*; *upright*; and *justice*.

RIGID } “*Ῥυγος*, *rigor*; which is sometimes

RIGOR } taken for *excessive cold*: Nug.”

RIGUOUS; vel à Βεργω, *rijo*; “vel à Ῥηξι, βαφα, unde Ῥυγος: vide Eustath. ad Iliad. p. 694.

τ. 62,

rica, rigilla: If. Voff."—but what connexion there may be between these two deriv. does not so evidently appear; since *rica* signifies a woman's hood.

RIHT-wife } righteous, just } Verft.
 RIHT-wifnes } righteousness, justice } who
 RIHT-wifud } made righteous, justified } sup-
 poses them all to be Sax.; but all are Gr.

RILL, 'Pew, fluo, rivus, rivulus; a little river, small run of water.

RIME-frost; Πυρ, πυρος, ignis, quasi pyrina; per metath. pruina, hoar-frost; quia, si effectum spectas, ejusdem est, ac ignis, naturæ; unde peruro, aduro; to burn, parch, or scorch up:—this may at first appear an extraordinary deriv.; it is, however, a very poetical one; for Milton has adopted the very same idea, in his Second Book, 594,

————— the parching air

Burns froze, and cold performs th' effect of fire: notwithstanding this, it might perhaps be better to derive our expression *rime-frost* à Κρυμος, gelu; cold, frost, hoary winter.

RIND; "Pivos, pellis, cutis, cortex; the skin, hide, or bark; being the covering of men, animals, and trees: Casaub."

RING to wear; Γυρον, gyrus, curvus, rotundus; curved, round: Lye supposes our word *ring* is derived à Teut. rinc, et hunc videri potest affine Κρικος, (which certainly is a mistake of the præls for Κρικος, circulus) per epenth. literæ n; nam x frequenter transire in aspiratam, alibi monuimus:—Ciel. Way. 39, supposes "ring to be derived from *ir-ring*, the round thing; *ir* being in Celtic *round*:"—but it would have been worth while to have shewn how *ir* came to signify *round*, rather than *square*; because it was abbreviated from *cir*; a *cir-cle*; which is derived à Κιρ-κος, *cir-cus*; a *cir-cle*, or *round thing*, as above; or from Γυρ-ω, *gyr-o*; to move round in a circle.

RINSE; "Paviv, aspergere, aquâ perfundere; unde Pavois, et in compositione Περιπρασπισ, aspergio: Jun."—to sprinkle; or rather to dip a glass in water, in order to wash, and cleanse it.

RIOT; "Dan. rate; Belg. ravotten; à Παθαλ-τεν, vel Παθασσειν, sursum, et deorsum ire, tumultuari, bacchantium instar lascivire: Jun." to range; to roam about in a tumultuous disorderly manner: Gr.:—Spelman is of opinion it ought to be written "aliàs riorte: Italis item riot, à rio; i. e. pravum, improbum, noxium, à reus, pro culpabili, vel noxio:"—but *reus*, according to Litt. and Ainsw. is derived à res; which the former derives vel à χρεω, χρεος: vel à Pns, gnv, oves, pecus: and the latter à Ρεζω, facio.

RIP: this seems to be another instance in which the original and its derivative bear opposite senses: Ραπλω, signifies *suo*; to sow together; and *rip* with us signifies to unsow; to undo what was sown.

RIPE; "Ρεπω, vergo, inclino; de maturis frugibus et fegetibus proprie; quorum maturitatis indicium est cum vergunt et propendent: Casaub." vel à Περικρος, *maturus, adultus*: vel ab Ωρπιος, *tempestivus*; *seasonable, full grown*:—Ciel. Voc. 209, says, that "*ripe* is metonymically used for *reap*; to cut, or separate:"—consequently Gr.

RISE, Ορω, Ορομαι, orior, inserto i: hinc Ορθος, *rebus, se erigere*; to get up, to rouse from sleep.

RISK } "Ριπλω, Αναρπιλω τον κυβον, jacio,
 RISQUE } *jaſturam facere*; unde Ριζικαου, *periclitor*; et Ριζικον, *fatum, fors*: Skinn."—*ba-
 zard, chance, danger*.

RITES; Ρεω, quod idem ac Ερεω, dico; nam quia *sermo* est imago cogitationis; et cogitatio est imago rei; Ρεω, Ερεω, unde *reor, ratus*; et *ritus* est *ratus mos*: "vel potius *ritus* pro *consuetudine* plane est à Τριβος, per metath. *semita, frames, callis*; unde Hippocrati Τριβον λαβειν, *adjuſſecre*: Voff." to accustom, repeat often: also ancient ceremonies in religion.

RIVAL; Ρεω, fluo, rivus, rivalis; "rivalet, quasi in unum amorem derivantes: vel à bestiis, quæ sitientes, cum ex eodem rivulo haustum petunt, prælia contra se invicem concitant: vel à re rusticâ, nam *rivalet* dicuntur ii, quorum agros *rivus* aliquis determinat; qui præ incertitudine, et mutatione crebrâ cursûs lites sæpe inter eos suscitât: Jun."—an antagonist, opponent.

RIVE, or split wood; Ρησσω, vel Ρηγωμι, fran-
 go; to break, split, or tear in pieces:

His riven arms to havock becom: says Milton.

RIVER, Ρεω, fluo; Ρυαξ, rivus, rivulus; a brook, stream, or current of water; large or small.

RIVET; "Gall, rivet; clavum fortius figere: vel à rebattre; item percutere: sed prius longe præfero:"—the Dr. is generally much happier at definition than etymology; for both *rivet* and *rebattre* seem to be evident contractions of *reverberatus*; to strike, to beat, and then to beat back again: consequently will take the same root with either BEAT, quasi *rebeat*, or *rivet*; or VERBERATE: Gr.

RIXATION, Ερις, rixa; strife, contention, brawling.

ROACH-alum; no wonder that all our dictionaries should tell us, that this word is derived from the French *rocbe*; a rock; (which by the way is Gr.) as if *roach-alum* was either dug out of quarries, or was found in pieces as large as

a rock:

a *rock*: whereas neither of these opinions is true; *roach-alm* seems to be only a different dialect of *rouge*; i. e. ab *Ἐρυθραῖος*, *ruber*; *red*; it being always of a pale *red color*, and in pieces, or lumps of *rock*, as large as pepper-corns, or split peas.

ROACH, a *fish*; "Sax. hpeoce; Fr. Gall. *rosse*, *rauges*; *rutilus piscis*, à *rubra colore*: Skinn."—who could not, or would not see that it must therefore be Gr. viz. ab *Ἐρυθραῖος*, *ruber*, *rutilus*, *rufus*, of a *red*, or *glowing color*:—we have an expression in our language, which Clel. Voc. 19, n, will help us to explain; viz. *as sound as a roach*; which some have supposed was derived from the firmness of this *fish*; whereas the word "*roach* here affords an instance of the too common degeneracy of words; *roach* for *rock*; *ch* for *k*; as in *church* for *kirk*:"—it is the letter *a* chiefly, in *roach*, that has caused this confusion; for had it been written *rock*, the expression would have been easier; *as sound as a rock*; *as sound, and as firm as a rock*: but ROCK is Gr.

ROAD, *ὄδος*, quasi *ῥόδος*, *via*; *a path*.

ROAM—*about*, seems to be but a contraction of either *remigrare*, or rather *ream-bulare*; *to range, and wander about*:—consequently Gr.

ROAN *color*; though *Ῥαυγῆς* primarily signifies *raucus*; *hoarse*; yet Voss. observes, *duplicem habet rationem, de vocis sono dicitur, vel de colore*; here it signifies *a raven gray*; or any *dark color*, bordering on a black.

ROAN or ROE of *fish*; "Teut. *rogen*; Belg. *roghe*; *ava piscium*; forte à Lat. *renes*: Skinn."—"fortius à Gr. *Ῥω*, *fluo*; unde *ren*, *renis*; quòd ferofus humor per *renes* decurrat, *defluat*: Voss."

ROAR, *Ῥωρος*, *σφόδρος*, καὶ τὰ *καρῆα*, Hesych. and this deriv. induced Jun. to write it *rore*, rather than *roar*; but perhaps it would be better to preserve this latter orthogr. and derive *roar* ab *Ῥοῦαομαι*, *rugio*, *fremo*; *to bellow aloud*.

ROAST—*meat*; Clel. Way. 39, would derive it from "*ar-oast*; which signifies *cooked, or dressed by turning round at the fire*: *ar*, or *ir*; *round*; and *oast*, or *oast*, for *cooked*; whence the Latins have formed their *ustus*:"—here this gentleman is rather unfortunate; for it is far more probable, that the whole compound is intirely Gr.; for *ar* or *ir* (if they are the same) originates à *αἶρ*, i. e. à *Κῆρ-κος*, *air-cus*; *air-cum*, *air-culus*; *a air-cle*: and *oast*, or *oast* originates à *ἤω*; thus; *ἤω*, *πυρῶ*, *bura*, *comburo*, *combustus*, *ustus*, *ust*, *oast*.

ROAST, or *rule the roast*: Clel. Voc. 7, n, has, with the greatest sagacity observed, that

this expression originates from the Celtic language, in which "a counsellor of state was called *the raadt*; and the council itself *the raadt*; from whence, whoever had the capital influence in council (or at the council board) was said to *rule the raadt*:"—which has been degenerated into *rule the roast*; which of itself can have no meaning; consequently, this interpretation is most just; only now it happens unfortunately to be Gr.; for both *rule* and *roast*, or rather *raadt*, are visibly descended à *Ῥαβδος*, quasi *raadt*; *the rod of power*.

ROBBERY, *Ῥαπαζεῖν*, *raper*; *to snatch away violently*:—Spelman says, "*primo robaria et robatores dicebatur de iis latronibus, qui viatori robas, alias raudas, i. e. vestes diripiebant*:"—should this be the true sense, still it would be Gr.: see ROBE: Gr.

ROBBIN—*red-breast*, at first sight, might be supposed to derive from *Robert*; but originates à *rubeo pectore*; i. e. ab *Ἐρυθραῖος*, *ruber*, *rubinus*, degenerated into *robbin*, à *rubigine tinctum*; *the rusty redness on his breast*.

ROBE; "*nostro robe*; Fr. Gall. *robbe*; et Ital. *robba*, optime alludunt Gr. *Ῥωρος*, *cortex*; τὸ *Ῥωρος*, et *Ῥωρον*, *vestis*: Skinn."—this is a favor indeed, to admit it as an allusion!

RO-BERT: Skinn. supposes it is derived à *Ῥοδ*, *ruber*; *red*; and *βεῖρ*, *barba*; *a beard*:"—consequently both Gr.

ROBUST, *Ῥω*, *Ῥωνυμι*, *robur*, *robore*, *robustus*; *firm, strong, stout*.

ROCK *the cradle*; "*Casaub. deflectit ab Ὀρ-γαζην* (quasi *Ῥογ-αζην*) *Ἀνοργαζην*, quod Hesych. exponit τὰ *παιδία* ταῖς *χερσὶν* ἀναπαλλαν, *to dance a baby in the arms*: mirror hominem Gallum (continues Skinn.) à Græcia usque arcessere, quod in patria sua Gallica invenire potuit; nam *rocquer un enfant*, infantem in cunis *agitare* significat:"—but Lye adds; "*facilius longe et verius peti posse videtur ab Iceland. brocka, cum impetu quodam movere; to shake, or agitate the cradle, in order to promote sleep*:"—but this may be derived as above.

ROCK, or *distaff*; *Ῥαβδος*, *radius*, *virga*; *a twig, or wand to spin with*.

ROCK *in the sea*; *Ῥωξ*, *fissura*, *prærupta rupes*; *a crag, or cliff*: R. *Ῥηγνυμι*, vel *Ῥρωσ*, *frango*; *to break*; *a broken precipice*.

ROCKET *in the air*; "*missilia ignea*; nescio an à Lat. *rogus*; additâ terminatione dim. et q. d. *rogulus*; i. e. *igniculus*: Skinn."—this might have passed, if *rogus* signified *ignis*:—rocket may rather, perhaps, be derived à *Ῥοιζος*, *stridor*, *stridulus*, *sibilus*, *impetus*, from the impetuous hissing,

bisping, rubbing noise it makes at rising into the air.

ROD, *to beat with*
 ROD, *to measure with*
 ROD, *or wand of power* } ῥαβδος, *virga; a twig, or wand:*
 "et ῥαβδος, dicta existimatur παρα τὸ ῥᾶον ποιῆν Βαδίζαν: Voff." a staff, *to support tottering steps, and render them steadier in walking: this rod, or radt* (which is but a plain contraction of ῥαβδος, *rad-ius*) was the symbol of justice; as Clel. observes, Voc. 43.

RODE *for ships; "statio navium, hoc forte à Teut. rande; margo, ora, littus: nisi malis deflectere à verbo to ride; q. d. locus ubi naves anchoris utcunque fixæ fluitant; where ships at anchor* RIDE: Skinn."—let me only add, that probably our word *rode* may originate à βρυχω, *rudo*; unde *rudens*; from the constant *bowling of the tackle*; but now used to signify *the cable*: Is. Voff. is of opinion, that *rudens* ought rather to be derived à ῥαζω, vel ῥαινω, *perfundo, aspergo*; because continually *wet with the sea water*.

ROGATION, Ἐρωτων, vel Ὀρωγων, *rogo; to ask, inquire: vel ab Ἐρω, ῥεω, ῥεγω, rogo, derogo; to lessen, or abate.*

ROGUE, ῥακος, *homo nibili; denominatio à veste lacerâ, rejiculâque desumpta; a ragamuffin, a tatterdemalion.*

ROISTER, "Ῥοιζος, *impetus, cum acuto quodam stridore, tumultuque: vel à ῥωα, confirmo, roboro; unde et ῥωσις, corroboratio; et ῥωσικος, corroborandi vim habens: Jun.*"—"eques Germanicus; quia tales olim *petulantius, et insolentius se gesserunt; ut ex Hist. Cominæi, et aliorum patet: Skinn.*"—a *boisterous, riotous ruffian*:—the Dr. is right as to his interpretation; but wrong as to his deriv.; for Ozell, in his *Quixot*, tells us, that "*rustres* in French were called so from *rus, ruris*; and were properly foot soldiers, raised in the country, but not paid; and who coming to debauch with the rakes of the army, spent *riotously* among themselves whatever they could filch or steal:"—consequently Gr. still; but now derived from another root: see RURAL: Gr.

ROKEY *weather; "quasi reeking hot, fuming, smoking; ex Ῥακελος, quod Hesych. exponit εκληρος, exsiccatus, aridus: (which seems to be contrary to rokey) vel ex Ῥαικερος, quod eidem doct. gramm. χαλιπος, acerbus, asper, sævus fumus: Jun.*"—neither is this quite consonant.

ROLL, "Ῥοθι, quod non tantum signat *strepitum edere, sed etiam cum impetu ferri: sane rotarum munere currus velut pedibus Ῥοθι: unde rota, rotula, rotundus: Voff.*"—and from hence in law Latin, *custos rotularum: keeper of the Rolls,*

and *the Rolls chapel, where the records are kept, written on skins of parchment, rolled up together in a close, and compact manner.*

ROMANCE; "Fr. Gall. *Roman*; Ital. *Romanzo*; Germanicæ nationes, quæ occidentale imperium subjugarunt, diu suâ veteri linguâ ut plurimum utebantur; dederunt tamen et linguam subditorum; quæ cum multis Latinis (—nullis Græcis certe) verbis admixta et aspersa esset, nomine linguæ Romanæ, ad distinctionem suæ Germanicæ, sc. Gothicæ, Longobardicæ, Burgundicæ, Suevicæ, vel Franco-Theotiscæ, appellarunt: in hac mixto-Latinâ linguâ, prout ingenium illorum temporum tulit, multæ fabulæ militares eroticæ à Romanis sc. subditis Germanicarum gentium suâ dialecto conscriptæ sunt; quæ, quoniam à Romanis, et Romanâ dictâ linguâ, editæ sunt, nomen *fabularum Romanarum* sortitæ sunt: Skinn."—Junius has arrived at the same point, by a different route:—"unde neque fieri potuit, ut non exiguo temporis spatio interiret. vetus lingua Gallica, et duplex alia Gallicæ linguæ denominatio in locum veteris succederet. *Roman et Walon*:"—but ROME is Gr. as in the next art.

ROME, "Ῥωμη, *robur, Roma: Ῥωμω, and Ῥωμα, roboro: Nug,*"—there can certainly be no objection against the Dr's. deriv.: but there are likewise several other deriv. of this city; as may be found in Plutarch:—Clef. Way. 38, with the greatest sagacity, discovers that *Rome* may originate from *er-home; a home, habitation, or dwelling in the earth; i. e. underground*: and this he ingeniously conjectures may be supported by the very appearance of those subterraneous works which are found under the very spot; on which *Rome* was afterwards built, (now called *the Catacombs*) such cavities being a convenient receptacle for that kind of banditti of which *Romulus* was the chief: and this seems to be confirmed by what many authors have advanced, that *Rome* existed before *Romulus*; and indeed the very name of *Romulus* seems to be derived from *Rome*; not *Rome* from *Romulus*:—and consequently both are Gr.; for *er* certainly comes from ἔρα, *terra; the earth*: and HOME, or habitation is Gr. likewise.

ROMER, commonly written, and pronounced *rummer-glass*; "Belg. *roomer*; Teut. *raumer; scyathus amplior; a large, capacious, roomy glass: Skinn.*"—who then refers us to *room*, which he would derive from the Sax. Belg. and Teut. tongues: but allows, however, that "alludont Gr. Ῥωμη, *vicus, platea*; et Ῥωμα, *tractus*; quæ duo postrema pro etymis habet Casaub."—and it

it were to be wished that the Dr's. Northern derivations were as applicable as the Greek: but, to endeavour at another etym., see ROOM: Gr.

ROOD, *cross, or crucifix*; Ραβδος, *radius, rod*; a cross being only two rods, beams, or bars fastened across each other: — Verst. supposes it to be Sax.

ROOD of land, from the same root; being a portion of land, measured by a rod.

ROOF, “Οροφ, Οροφος: Casaub. and Upt.” *contignatio, quahs est tectorum, tectum, culmen; the ridge, or covering of a house.*

ROOK, *bird*; “à raucus: Skinn.”—consequently Gr.; as under the art. RAVEN: Gr.

ROOK at chess; “a corruption of rock; which was metonymically used for a castle; most castles being antiently built on a high ROCK, to render them the more inaccessible: Cl. Voc. 19:”—consequently Gr.

ROOM, either from Ρωμα, Ρωμη, *vicus, platea*; with Casaub. or else ab Ευρος, *latus; broad, open, spacious.*

ROOST, Ραυων, *otium, quies; a perch for fowls to sleep on*: or perhaps ab Ιστημι, *sto, resto*; because they seem to stand on it.

ROOT, Ριζα, *radix*; the lower part of a tree branching under ground.

ROOT-up; Ορυσσω, *sodio; to dig, or turn up trees*: —many have supposed this expression comes from their being taken up by the roots; à radix: “non,” says Wachterus; “sed à Germ. *rotten; rumpere terram*; unde *rotar suin*; sus rostro suo terram *aruens*.”—thus has this learned gent. gone just far enough to subvert his own etym.; for now both root and rotar seem evidently derived ab *ruo, i. e. ruo, rutum*; vel ab Ορυω, vel potius ab Ορυσσω, Ορυσσω, *sodio; to dig, or delve up with the snout*, as above.

ROPE, “Σηροςος, *funis, à Σηρωω, twisted*: vel à Ρωψ, Ρωπος, *vincula*: Casaub. and Upt.”—both of whom then quote Homer; Odyss. X. 166,

— αὐτὰρ ἐγὼ σπασαμένην ῥωπᾶς τε, Λυγυς τε: on which the Scholiast observes, Ἰμανίωδῃ φῶλα, ἐπιμηκίης, καὶ τὴν καμπύλης ραβδῶς, ἐχθῆλα: what we call a band, or whiff of hay, straw, &c.; not strictly a rope: but when Homer mentions a rope, or cord, literally, he calls it Σηροςος, as in the Eighteenth Odyss. 108,

Ἡ ρᾶ, καὶ ἀμφ' ὠμοῖσιν αἰεὶ κτὰ βαλλέει πηρην,
Πυκνὰ ῥωγαλέην: ἐν δὲ σροφῶδ' ἐν ἀορίη.

He said; and round him threw his tatter'd scrip,
Gaping with chinks; in it a twisted rope:

where, however, it must be observed, that Σηροςος, is no more than an epithet to ἀορίη.

ROPY-wine; from the same root; “quia sc.

vinum viscidum è manu, vel spatulâ, *instar fœniculi*, dependet: Skinn.”

ROSA-MUND “seemeth to haue bin giuen;” says Verst. “in regard of the *sweetnes, or colour of the lippes*: of this name was a concubine vnto king Henry II. in whose epitaphe a Latin poet, not understanding the true etymologie of the woord, makes mund, which heer is *mouth*, to bee mundus, *the world*; and so calles her *the rose of the world*:

Hic jacet in tumba *Rosa mundi*, non *Rosa mundâ*.

Non redolet, sed olet, quæ redolere solet.

Here lies *the world's fair rose*, not *rose so neat*;

She smells not now, but stinks, who smelt so sweet.”

only now it happens a little unfortunately, that in both cases it is Gr.; for ROSE, MOUTH, and MUNDANE, are all Gr.

ROSCID; Δροσος, *ros, roris; the dew*; vel à Ρρωξ, *gutta, stillicidium*, proprie *roris*: vel à Ρροσ, *fluxus*: — Voss. derives it ab Ερση, which indeed signifies *ros*; but scarce gives origin to it.

ROSE; Ροδον, *rosa*; ab Οζω, Οοδω, *oleo, odorem spiro*; the sweet-smelling, fragrant-breathing flower; also a set of beads, called *fifteens*; much used by Roman Catholics.

ROS-MARE, commonly written, and pronounced *Rose-Mary*: as if it were the virgin *Mary's rose*; but has not the least connexion either with the person, or the flower; being derived à Δροσος-μυρην, *ros-marinus*; the spray of the sea, from whence this plant is supposed to have sprung: others derive it from Ροδη-συρανα, *rosa-muræna*; quòd in summâ aquâ fluitet; a kind of sea-plant, that floats on the surface of the waters.

ROSTRUM, Ρρωγω, *rodo, rosum, rostrum*; the beak, bill, or nib of a bird; proprie animalium est, says Voss. ac imprimis avium; diciturque à rodendo: κατὰ μέληφορον tribuitur *navibus*; nam et sic vocatur pars primore in nave exprorectior, cuneique in modum acutior: *rostra* quoque dicebatur Romæ *suggestum* in foro ante curiam Hostiliam exstructum, in quo magistratus jus dicebant, leges ferebant, concionesque ad populum habebant; the pulpit, or desk, from whence the Roman orators harangued the people.

ROT, Ευρωσ, Ευρωθος, *situs, mucor, caries*; unde Ευρωστω, *putreo, marceo*:—after Lye had read this deriv. in Skinn. it is a wonder he should suppose that any of the Northern tongues should give origin to our word rot: but it seems, after quoting several languages, from Italy to the North pole, he says; et unde ea querenda, nisi apud Icelandos; quibus rot, *putredinem significet*?—according to

this gentleman, the English language seems to have a closer, and more immediate connexion with Iceland, than with either Greece or Rome.

ROTATION, Ῥοτῶν, *rota, rotunditas*; the rattling of a wheel turning round.

ROTTLE, Ῥοτῶν, *sonitus fluctuum ad litus allisorum*: it signifies likewise *lethaliter stertere*; a death-ful rattle in the throat.

ROTUND; Ῥοτῶν, *impetu feror*; à Ῥοτῶν, *undarum strepitus, tumultus, impetus*; unde *rota, roto, rotundus, rotunditas*; all conveying the idea of sound, not of shape; but now applied wholly to the latter: so that the *rotative* motion of a wheel ought to be applied to the rattling noise it makes, rather than to the whirling, circular motion: but now adays we apply it intirely to the form; and say, any thing is *rotund* or *round*, i. e. *circular* like a wheel.

ROVE; Ῥοτῶν, *temerè vagari*; Ῥοτῶν, *vagus, errator*; a straggling, wandering fugitive.

ROVER; Lye suppoles this word is descended from *rob*; *furari, spoliare*;—but this seems to be an accidental circumstance: we may therefore rather suppose, that it primarily originates from the foregoing art.; because, though every *robber* must be a *rover*; yet every *rover* is not a *robber*.

ROUGE, Ῥοτῶν, *ruber*; red paint.

ROUGH in taste; Ῥοτῶν, *acerbus, austerus*; de saporibus proprie: Casaub." *sharp, pungent in flavour*.

ROUGHINGS, commonly pronounced *rowings*: from the same root with **RUGGED**; meaning *coarse, rough grass*, that grows as a second crop, towards winter, when it is long and coarse.

ROUND in one's ear, Junius is extremely profuse on this art. the sum of which is, "in tanto igitur antiquissimorum idiomatum consensu, nihil est quod obstet, quo minus liceat suspicari verbum puman olim primâ suâ significatione acceptum pro *magicum carmen musitare*; ac postea demum usurpari ceoptum pro *in aurem loqui*; ut origo verbi proprie de arcanâ magicorum susurrantium diritate intellecti, petita sit ex postremâ parte Ῥοτῶν, *polluere*; quòd grande illud, atque arcanum nefas magorum, deos sibi veluti obnoxios, obstrictosque habens, jura cœli, totiusque mundi leges tacitis horrendi, atque imperiosi carminis minis confundat, ac polluat.

ROUNDE-LAY; "sic dictum, vel quòd in orbem alternatim; vel, ut loquimur, per partes cantabatur; vel, quòd ad tripudia, seu choreas in orbem ductas accini, vel pulsari solebat: vide **LAY**, et **ROUND**: Skinn."—and consequently Gr.

ROUT, put to flight; Ῥοτῶν, *rumpo, ruptus*; broken: q. d. "*perruptio ordinum hostilium*: Skinn."—the breaking an enemy's ranks; the throwing them into disorder; in which sense it may be derived from the following art.

ROUT, or *rabble*; Ῥοτῶν, *ruo*; to rush away tumultuously: "datur et Ῥοτῶν, *stridor*; et Ῥοτῶν, *celeriter, instar sagittæ, feror*: Skinn."

ROUTE, adopted from the French; which seems to be no more than a contraction of Ῥοτῶν, *vado*; to travel on a **ROAD**.

ROW a boat; Ῥοτῶν, *remigo*; unde Ῥοτῶν, *remus*; an oar: Casaub."

ROW in ranks: Ῥοτῶν, *rego, regula*; according to rule, and order.

ROW, or *street*, &c. "Ῥοτῶν, *vicus*: Acts ix. 11, Παρεστῆντι ἐπὶ τὴν Ῥοτῶν, τὴν καλεσμένην Εὐδοκίαν: ito in vicum, qui vocatur *rectus*: hinc Hisp. *rua*; Gall. *rue*; et apud Londinenses *vicus* est vulgo dictus, *Pater-noster Row*: Upt."

ROWEL in a horse } Ῥοτῶν, *roto*; "*rota, rotula, ROWEL* of a spur } et *rotella*; quia sc. *instar rote circumvolvitur*: Skinn."—because it must continually be turned round.

ROWT: "Sax. *hrutan, to snort, or snore*; to low, like an ox: Ray:"—and therefore we might suppose it was derived à Ῥοτῶν, Ῥοτῶν, *nasus, nares*; to make a noise through the nose: vel, à Ῥοτῶν, *sonitus, quem quis supinus stertendo edit*; to snore:—consequently Gr.

ROYAL; Ῥοτῶν, quasi Ῥοτῶν, *rego, regalis*; "quasi *regalista*; *regiis partibus addictus*: Skinn."—of the court party; siding with the king:—Ciel. Voc. 84, would derive *rex, roy, roi, roy*, and *royal*, all from *ey*; the law:—but then they would be Gr.: see **EY**: Gr.

RUB, Ῥοτῶν, *tero*; to wear, or fret.

RUBBISH, Ῥοτῶν, *squalor*; *sordes*; dirt, sweepings.

RUBICUND } Ῥοτῶν, *ruber*; red; *rubinus, RUBY* } à colore rubro; any red, or glowing color.

RUBRIC: from the foregoing root; signifying the title, or contents of a law book, or some particular rule; the first letter of which was generally illuminated, painted, or written with red ink.

to **RUCK** down, "to squat down: Ray:"—it seems to be only a contraction of *cornuere, or recurvare*; as we sometimes say to **COUR** down:—consequently Gr.

RUCTATION; Ῥοτῶν, Ῥοτῶν, *ructo*; to expectorate wind.

RUDDER, "Ῥοτῶν, Ῥοτῶν, *lorum fræni, clavus*: à Ῥοτῶν, *trabo*: Casaub." the helm of a ship; the reins of a bridle; properly the bit, or curb.

RUDE;

RUDE; ῥαβδος, intellige ῥαβδον ἀσπυγαν, virgam impositam; raudis, rudis; rough, unpolished.

RUDIMENT; from the same root: "prima disciplina quæ rudibus committitur; unde rudire, erudire rudimentum: Voss."—the first principles, or elements of a science committed to the unlearned.

RUE, the verb; "Ῥύα, which we read in Nicander: Upt."—à Ῥυομαι, eruo, libero; quod à morbis liberet: Litt. and Ainsw. because it eradicates disorders, or frees us from them.

RUE, repent; "Ἀραομαι, imprecari: to sue for pardon: Casaub." vel "ab Ῥυομαι, ejulo: Skinn."—to weep and wail.

RUFF } "Σηροφίον, σρογγυλον, ζωνάριον, ro-
RUFFLE } tunda, seu teres zona, pro colli qualicunque ornamento, quod ipsum cingat: Casaub."—or else à Ῥύλις, Ῥύλιδω, quasi Ῥυφιδω, rugo, serrugo; to rumple, or crumple any thing: est et Græcum, et Latinum à Ῥυομαι, hoc est Eruo, erubo; nam ruga aliud nihil est, quam cutis in plicis, et quasi sulcos, contracta: an ornament of finer linen, or lace, worn at the hands.

RUFFIAN; "nobis designat ficarium; et cum Srenio referre velim ad Suec. roffa; rapere, furari: vel Iceland. ríufa; destruere: Lye."—it is a wonder that neither this gentleman, nor Skinn. should mention the Sax. þeafian, vel þeofian; spoliare, rapere:—but all of them are evidently derived ab Ῥεφακ, rapax; to rob, or even deprive a man of life.

RUG; "Ῥυος, pannus tinctus, lodix; vestis fragula: Casaub." a quilt.

RUGGED; "Ῥυγιδος, ἢ ῥυγιδος, Wachterus:"—vel à Ῥυγιδος, fissus, fractus, ruptus; broken, shattered, rumpled:—Ῥυσσω, Ῥυσσω, et Ῥύλις, ruga, rugosus; wrinkled, rough, and uneven.

RUIN; Ῥυομαι, Ῥυομαι, ruo, ruina; to fall to decay, destruction.

RULE; Ῥυλομαι, quasi Ῥαχω, rego, regula; method, order, precept.

RUMBLE, "Ῥυμβαν, vel Ῥυμβαν, temerè discurrere: Casaub. and Jun." vel à Βομβυλιαζω, murmur edere; to make any loud rattling noise.

RUMINATE, "Ῥυμναιω, per metath. rumino: Voss. nisi malis à Ῥυμα, quod usitatus Ῥεμμα, ab Æol. Ῥεμα, pro Ῥεω, unde Ῥεως, ruma, mamma; pro quo et rumis, et rumen:"—the cud of beasts; and from their action of chewing the cud, we have taken the expression to ruminate, or meditate on any subject; i. e. as the creatures by that action give their food as it were a second concoction; so a person by ruminating on any subject, gives his thoughts as it were a second repetition, and reconsideration.

RUMMAGE, Ῥυμναιω, frango, fissura, rima,

unde rimor, rimari; i. e. valde querere cibum, in rimis quoque; to search every nook and corner.

RUMOR; Ῥυομαι, Ῥυομαι, Ῥυμα, fluxus; a report of things, which flows, or spreads among the people, like a tide:—If. Voss. derives rumor à Μορμυρος, vel Μορμυρα, murmur.

RUMP, Ῥυμψυγιον, vel Ῥυμψυγιον, ex Ουρα, cauda; the tail.

RUN; Ῥυομαι, et Ῥυομαι, ruo; running being a kind of flowing motion.

RUN-a-GATE; Ῥυνομαι, nego, renego; à renegando religionem; a renegade being one who renounces his faith, and denies his religion; or else literally any profligate person who runs away from his family; who runs the gates of his city; and is now used in a civil signification.

RUNDLET; "Higginus quadrantal; q. d. roundlet; à figura rotunda: Skinn."—but so is every great and small cask:—besides, rotunda is Gr.

RUNNEL; "nemini dubium esse potest, quin sit ab Iceland. runnol, dumus; quod est à runne, saltus sylvæ, sylva cædua, sive arbor cædua: Lye:"—true;—but this is not giving us any reason why runnol, and runne, should signify sylva cædua: but Ray tells us, that "pollard wood is called runnel, because it runneth up space:"—should this be the true reason, it is Gr.

RUNET: at first we might suppose it originated from run; because the acid made the curds run together; but Junius, with great discernment, has derived it à Ῥουνομαι, vel Ῥουνομαι, firmo; to concrete, like coagulated milk.

RURAL; Ῥυρα, arva arata; rus, raris; the country; a country life.

RUSH headlong; "Ῥυζων, et Ῥυζος, stridor sagittarum: Upt."—but perhaps, according to Voss. it might be better to derive our word to rush, à Ῥεω, vel Ῥυομαι, fluo; vel potius ab Ῥεωμαι, ruo, impetu feror; to be hurried along with violence.

RUSH, or reed: "fortasse à Ῥυζος, stridor cum sibilo; unde ruscus: Jun." a rush, or reed, which makes a gentle rustling, whispering noise, or sound; or perhaps à Ῥυομαι, Ῥυομαι, agitor, quatio; a reed, agitated, or shaken by the wind.

RUSSET-color } "Ῥυστος, ruffus, ruffus; idem
RUSSETIN } ac rutilus, vel vicinus: Voss."—bordering upon red: "vel potius à Ῥυσιος, punicus: Skinn." bordering upon purple.

RUST; either from "Ῥυστος, situs; any contracted stain; according to Casaub."—vel ab Ῥυστος, ab Ῥεϋδος, rubor, rubigo; the red incrustation on iron.

RUSTLE: Skinn. quotes Voss. for deriving the Belg. ruysselen from the Lat. ruspari; but ruspor

ruspor properly signifies *to seek, or search*; *rimor*: and hence, he says, it may be used to signify the noise, quem studiosè aliquid quærentes edunt:—it is true, those who *search for any thing*, generally make a *rustling noise*; but there may be a *rustling noise without searching for any thing*; as *the rustling of silks*; or *the rustling of leaves*, &c.:—it were to be wished, therefore, that these great men had derived it, either from Ρωω, Ρωωω, *agitor, quatio*; *to agitate, or shake*; because all *rustling* is done with some *motion*: or else from Ροιζος, *stridor cum fibilo*; a *soft, gentle, whispering noise, made by that motion*.

RUT, *breeding time*, ab Ορρω, *fodio*; lasciviori sensu *pruritus ad venerem, seu catulatio cervorum*; *the breeding time of stags, deer*, &c.:—“Germ. *rutten*; *succutere, vehementer movere*: Wachterus:”—but as this seems likewise to be in a metaphorical sense, it might be better to abide by the Gr. derivation above.

RUT of a wheel; Ροδη, *roto, rota*; *the track of a wheel*.

RUTILATE, Ερυθρος, *rutilus*; *to grow red hot*.

RYC: “wee now, by adding *b* vnto it, pronounce it *ryche*; and so of *ryc-man* have made *vick-man*: Verft.”—but still Gr.

RYC, “*a countrey, or province, vnder one absolute comand, or iurisdiction*: Verft.”—who then refers to *cyning ryc*; and supposes it to be Saxon: but RYC is but too evidently a perversion of *regnum*: Gr.

RYCDOME } “*richeffe*: Verft.” who supposes
RYCNES } them to be Sax.

RYE, “Ρογος, *horreum*; quidam censent abscissum ex *farrago*: alii ob *rubiginem*, putant nomen hoc traxisse ex *rouge*; *ruber*; prorsus ut eorundem *wheat, triticum*, derivant à *white, candidus*: Jun.”—Ρογοι, σιλοβολωνες: Hefych. Σιλοβολιον, Σιλοβολων, υνος, Hederic.: the Greek and Latin names seem to include every species of grain; as Μηλον, and *potum*, did every species of fruit.

S.

SABBAOTH } Σαββατος, *Sabbatum, Sabbati-*
SABBATH } *cus*; *the Sabbath, or day of rest*:—these words, though used in Gr. Lat. and Engl. are evidently of Hebr. extract:—but, if we attend to Clel. Way. 42; and Voc. 94, 5; he will tell us, that “*the Sabbath does not signify a day of rest*; but that the day of the sun, or Sunday, being the day of *weekly instruction by the Druidical Sabs*; from thence it attained the name of *Sab-aitb*; the preachment of the *sages*, or of *the wise*:”—here this gentleman seems to have

departed from his former interpretation of these *Druidical Sabs*; for, in p. 15, he tells us, that *seb, or cheff*, signifies *bead, or principal*; and in p. 56, he says, “*the professors, or beads of the Druidical colleges, and ministers, were called Z'abs, S'abs, or S'offs, the initials being adventitious, in quality of the prepositive particle*:”—now, in both these senses, either of *wise, or bead*, it is Gr.; in the former sense of *wise*, the words *sab, soff*, or rather *soph*, evidently derive à Σοφ-ος, *sapiens*; *wise*: and in the latter sense of *bead*; *sab, seb, soff, seff, cheff*, or rather *kepb*, as evidently derives à Κεφ-αλη, *caput*; *the bead*:—this whole interpretation, however, runs so counter to the tenor of the fourth commandment, that it must either be intirely given up, or else the Jewish Legislator did not understand the Celtic tongue.

SABIN, *sabina*; à *sabinis*; the herb *savin, or savage*.

SACERDOTAL: “Αγιος, *sacer*; spiritum in s abire, ac γ, in c, satis est notum: à sacro quoque sunt *obsecro, consecro*: &c.: Voss.”—*sacred*, or belonging to the *holy office of priesthood*:—as Clel. in a former art. endeavoured to oust the Jews of their *sabbath*; so now in this, he endeavours to divest the Romans of their *sacerdos*; “*the true derivation of which being*,” as he says, Voc. 22, “*most presumably from seg, or sag*; *to slay*, which is only a contraction of *seglay*; this *seg* is the root of *ficarius*, of which the modern Italian makes it *sgberro*; in the ancient Etruscan *sacbins* signified *slaughter*:”—but instead of *seg* being the root of *ficarius*, it is more probable, that the Lat. *ficarius*, the Italian *sgberro*, and the Etruscan *sacbins*, are all derived ab Ακω, quasi Σακω, *seco*; *to cut*; unde Ακη, *acies*; unde *fica, ficarius*; *an edge, or any edged weapon to cut with*, and made use of in the sacrifices: perhaps *the sacrificing knife*.

SACHEL, commonly written, and pronounced *satchel*; Σακχιον, *sacculus*; a diminutive of Σακκος, *saccus*; *a sack, poke, or bag*: or else by transposition *sack* may be derived ab Ασκος, quasi Σακος, vel Σακκος, *saccus, uter*; *any leathern pouch, or bag*.

SACK, from the foregoing root: Gr.

SACQUE, or *lady's gown*; “Χιλινοπαλος, *sagarius*, qui *saga* vendit; *sagum* enim reno Gallica; *gaunacum, majus sagum, et amphi-mallum*, Græca. confirmat idem Strabo, ubi eos ait Σαγηφορον, *saga ferre*: Σαγος vero est ex linguâ primævâ; nam ἔδο, *textit, operuit*: quod vero Galli *sagum* vocarunt, id censeo esse à Massiliensibus, qui Græcè sunt locuti: Voss.”—*a lady's gown*, which sits loose, and *bides and conceals*; as it were,

her

her person: and ought properly to be written, and pronounced *sag*.

SACRAMENT } *Άγιος, sacer; boly: or sa-*
SACRED } *crifice* may be derived à
SACRI-FICE } *Σφαζω, mactō; to slay: or*
SACRING-bell } *from the same root with*
SACRISTAN } **SACERDOTAL:** Gr.

SAD, “Minsh. and Skinn. derive à *satur*; *saturitas* autem et *tadium pura puta est tristitia*: saltem a *sad color* descendit à Lat. *satur*; quo enim *saturatio* est rubedo, eo obscurior fit, et magis in *nigrum* vergit:”—all this is very true; but *satur* is Gr.; as will be seen under the art. **SATED:** Gr.

SADDLE, “*Σαγμα, onus jumentis sarcinarii*; from *Σάλλω, onus imponere*: Upt.”—but it might be better to derive *saddle* ab *Εζομαι, sedeo; to sit on*; unde *sedes, sedella, sella*; a *saddle*.

SADDUCEES, *Σαδδουκαιοι, Sadducci*; ex Hebr. *justitia*; quod *justos* se simularent: a sect of the Jews, so called from their arrogantly assuming to themselves the title of *just*.

SAENE; Etymology will fix the orthogr. of this word: *Σαγνη, sagena, nassa; a fishing net*.

SAFE; *Σαός, salvus*; *Σαφος*, inferto digam. Æol. *secure*.

SAFFRON: “*Ζαφρανος, vox Arab. orig.*: Skinn.”

SAGACITY; “*Σαγνη, quod est nassa*: vel *Σαγης, reticulum*; ut translatio fit à venatione; quia *Σαγης, est verriculum*: Cæs. Scal. et ut *audax* est ab *audere*; ita *sagax* à *sagire*: quod ut Cicero scribit L. de Divinat. significat *acutè sentire*; indeque Festus, *saga, inquit dicitur mulier perita sacrorum*; unde est *presagire, i. e. sentire rem antequam contigerit*: Voff.”—a quickness of thought, preconception of events.

SAGE; *Σφακος, quasi Σαγος, salvia*; the herb so called.

SAGINATE, *Σίλαα, sagina*; à *Σίλωα, frugibus sagino*; to fatten with corn; R. *Σίλος, frumentum*: vel à *Σάλλω, sagino*; to fatten.

SAGITTARY; “*Σαγη, τὸ ὄπλον, και πανσαγμα, και πανοπλια*: ut omnino *Σαγης, nomine continentur omnia armorum genera*: Cæs. Scal. putat, uti ab *Αμμα, eliso m, fit amentum*; ita à *Σαγμα, eliso m, fieri saga, unde sagitta*; est vero *Σαγμα, involucrem, sive theca clypei*: Voff.”—properly speaking, *sagitta* is an arrow, ab *Ακίς, ακίδος, acies, spiculum, sagitta*: and *Sagittarius, or the shooter*, is one of the twelve constellations in the zodiac.

SAIL. } it may appear odd to derive *sail*,
SAILOR } and *sailor* from different roots; and

yet it seems we must; for a *sail* is undoubtedly derived à *velum*; since Virgil, in the First Æn. 228, has described Jupiter

Despiciens mare veli-volum;

Viewing the sail-flown ocean;

which conveys a most elegant idea of a sea traversed by ships under full sail: since then a *sail* comes from *velum, velum* itself is derived à *Λαιφος, per metath. Φαιλος, velum*; a veil, or any large vest, or covering: but a *sailor* seems more naturally to be derived ab *Άλς, sal, salum, mare, the salt-sea, or sea-man*.

SAINT, *Άγιος, sacer, sanctus; boly*.

SAKE: “Sax. *γac*; Belg. *fake*; Teut. *sach*; Dan. *sak*; *causa, res*; quid si hæc omnia deflecterem,” says Skinn. à verbo *to seek*; Sax. *γecan?*—et quid si hæc omnia deflecterem à verbo *Ζησω, quero*; *to seek, search?* causa est enim id de quo *queritur, vel inquiritur*.

SAKER a gun } “Minsh. vult à Lat. *sacer*;

SAKER a hawk } ut *Ιεραξ, accipiter, ab Ιερος*; vel quod Jovi *sacra* fuit avis; utpote ex genere aquilino; vel ob *magnitudinem*; quam etiam *Ιερος* significat: unde *saker, tormentum bellicum, machina campestris*; vel à *saker, accipiter*; quia ut *accipiter* inter aves, sic hoc tormentum inter homines, magnam stragem edit. vel à verbo *Ήσπ. sacar; extrahere; erucere, quia sc. homines dilaniat*: Skinn.”

SALACIOUS; *Άλς, sal; Σαλος, salum*: there is a different idea of *salax, given by Litt. and Ainsw. viz. à salio*; which originates ab *Αλλομαι*: though they add afterwards, vel à *sale, quod sal reddat salaces*:—or perhaps *salacious* may originate à *Σαλαγειν, stuprare; to act dishonestly by a virgin*.

SALAD, commonly written, and pronounced *salad, or sallet*:—Jun. and Skinn. would deduce *salad* from the Gall. Ital. *Hispan. Dan. Suec. and Belg. tongues, because it signifies lactucas sale acetoque conditas primum salacet, ac postea salat, nuncupasse videntur*:—and yet neither of them would deduce *sal, salat, and salacet, ab Άλς, sal; salt*.

SALAMANDER; *Σαλαμανδρα, salamandra*; animal lacertæ figura; a *salamander, like a lizard*; full of spots, that being in the fire, sometimes is not burned, nor hurt by it: Plin. X. 67.

SALAMINE; “*Σαλαμις, ἴος, quasi Σαλα μινθη, sordes maris*: Pasor. *Salamis, or Salamina*; a city of Cyprus: Nug.”—to which definition of Pasorus, there can be no objection, unless his having preferred a disagreeable to an agreeable idea; I mean his having rendered *μινθη, sordes*, rather than *mentha, mint*: though there seems to be some probability in his deriv. viz. *Salamis, was a city*.

a city of Cyprus; Cyprus was dedicated to Venus, who sprung from the fount of the sea: and therefore the city might have taken its name from some such fiction; but even according to this opinion, *sea-mint* would have been a more agreeable name.

SALARY; ἄλς, *sal*; unde *salarium*; stipendium militare; dictum quod nihil victui magis necessarium, quam *sal*; a *stipend*, wages, or fund, established to provide the Roman soldiers with their condimenta cibi.

SALIENT, Ἀλλομαι, *salio*; to leap, skip, or dance.

SAL-IS-BURY-court, and plain: — Clel. Voc. 72, says, very candidly, “if it be true, as I have some reason to think, that there existed in, and extensively around, the spot of White Friars, a collegiate seat, *bal-swyth*, or *al-satia*, as had also the name of *al-bury*; then, nothing is more likely than that this *al-bury* gave its appellation to *Salis-bury* court: in which case my idea of the great collection of stones, *ar*, or *al*, which I formerly mentioned (Voc. 38, n,) as having given name to *Salisbury* plains, is most probably false:” — but *bal-swyth*, *al-satia*, *al-bury*, and *Salis-bury*, in the sense of *ball*, or *college*, is Gr.

SALIVATION, “Σιῶλον, *saliva*: Nug.” — “dici aiunt *salivam*, vel quod fere habeat *salis* saporem; vel quod in ore *saliat*, et crescat; sed rectius literarum traiectione fit à Σιῶλος, *saliva*: Voss.” *spittle*, *moisture*.

SALLOW-tree; “Ἠλίκη, ab Ἀλλομαι, *salio*; *salix* à *saliendo*; *virgulti* genus; dictum eò quod *salit* et *furgit cito*: Servius, Isidor. Voss. Jun.” *the quick-growing tree*.

SALLOW, wan: “fortasse à Παλλω, *moveto*, *quatio*; nempe ut *pallere* proprie dicatur, qui metu *pallet*, quia tali Παλλω ἢ καρδία, ut Themistius loquitur; ac similiter Sophocles dixit Παλλων φόβω, i. e. Παλλυμινος: Voss.” a *pale*, wan, *livid complexion*.

SALLY forth: though both Skinn. and Lye acknowledge, that this word is derived à Lat. *salire*; yet neither of them would acknowledge that *salio* was derived ab Ἀλλομαι: to spring, or rush forth against an enemy.

SALMON, ab Ἀλλομαι, *salio*; from its leaping out of the water after flies; insomuch that they sometimes throw themselves into the fishermen's boats.

SALSAMENTARIOUS: see the following art.

SALT; “Σαλος, *salum*; the sea-shore, where *salt* is made: or rather from ἄλς, whence, by transposition, *sal*; *salt*: Nug.”

SALT-PETRE, commonly written *salt-peter*;

but why *Peter* should be *salter* than *Paul* would be difficult to say: Σαλος-πέτρος, vel ἄλς-πέτρα, *salt-petre*; *rock-salt*.

SALT-cellars } both of them strange expressions, without either sense or meaning; and have been entirely owing to a false manner of writing the French word *saliers*; or vessels to hold *salt* in; so that, as Clel. Way. 50; and Voc. 37, very justly observes, the first word *salt* explains the French word *saliers*, i. e. *salt-vessels*; and is, properly speaking, a pleonasm: *salt* being only a translation of *saliers*.

SALTATION; Ἀλλομαι, *salio*, *salto*; to leap, skip, or dance.

SALVATION } all these words carry nearly
SALVE } the same idea; and origi-
SALUTARY } nate à Σαος, *salvus*; *safe*;
be thou in health: though indeed, according to Jun. nemo non videt nostrum *salve* singularem habere affinitatem cum Ἀλαφω, *ungere*, *linere*, *illinare*; to dawb, spread, smear: — true, yet a *salve* is made use of to restore soundness, healing, health.

SAME: even Skinn. allows, that nostro *same* feliciter alludit Gr. ἄμα, *una cum*, *simul cum*; together with; a sameness, or similarity.

SAMPIER, commonly written, and pronounced *sampbire*;

————— half way down
Hangs one that gathers *sampbire*; dreadful trade!

Lear, Act IV. sc. 6; but it certainly ought not to appear with a *ph*, if derived, as Minsh. Skinn. and Lye would derive it, à Gall. *Saint Pierre*, degenerated from Ἁγιος-πέτρος, *sancta-petra*; unde *Petrus*, *Peter*; q. d. herba *Sancta Petri*: i. e. *Saint Peter's plant*; who being a fisherman might have this plant more immediately under his protection; according to the fond superstition of ascribing particular saints to particular plants, &c.

SAMPLE, “Ὁμαλος, *similis*: sane ut à *similis*, *simul*; sic ab Ὁμαλος est Ὁμαλη, *una*, *simul*; nam Ὁμα exponit Hesych. vel potius ab Ἰκελος, *similis*; ut x in m abeat: Voss.” — an example, resemblance, or copy.

SANCTIFY; Ἁγιος, *sacer*, *sanctus*; *boly*: — Clel. Voc. 21, says, “the presiding person of the popular assembly touched with a wand, a sacred bough, or sceptre, either the thing, the person, or the act of the assembly: this ceremony of repetition, followed by that of the ratifying touch, was called *sanicht*, or *san-ich*, or giving with a touch solidity, or integrity to the public resolution:” — this *solidity*, or *integrity*, expressed by the *san*, might almost lead us to derive it à Σαος, *san-us*, *integer*: as for *ich*, or *icht*, it is undoubtedly Gr.: see HHT: Gr.

SAND;

SAND; "Ψαμμάθος, arena: Upt." *small, fine gravel.*

SAND-blind; Litt. under the art. *cæcus*, has been very happy in explaining this expression; for, says he, "quid si à χυς, pulvis; dust, or sand, et χοικος, cæcus; blind; dicimus?"—it were only to be wished, he had told us from whence χοικος was deduced; *cæcus* however, is Gr.; as we have seen in CÆCITY: Gr.

SANDAL; "Σανδαλίον, sandalium; a kind of shoe: Nug."

SANDARACH, Σανδαραχή, sandaracha; gummi quoddam, sive succus concretus; a kind of gum, or coarse wax, called bee-bread.

SANGUINE; "Αἷμα, sanguis: mirum possit videri, et tamen verum est, ex Αἷμα analogicè sanguinem deduci: Voss."—*the blood, or life of animals: vel potius sanguis à Σαος, sanus; unde sanguis; the blood, in which the life, and health of the animal consists.*

SANHEDRIM, Συνεδρία, concilium; a grand council of state: R. Συν, et Εδρα, sedes: it seems to be rather of Hebr. extract.

SANITY; Σαος, sanus; sound, whole of mind.

SANTER; "Fr. Gall. sauter; saltare; q. d. huc illuc saltitare, seu discurrere: Skinn."—if the violence of the action were not too great for a *santerer*, we might have readily admitted the Dr's. deriv. particularly if he had but deduced it ab Αλλομαι, salio, salto: but a *santerer*, in our language, is a person rather too indolent and inactive to *jump, skip, and run about*; unless we speak by the rule of contraries, viz. to skip and jump about in an *indolent, lazy, loitering manner*:—it may, therefore, according to Ray, "be derived from *saincte terre*, i. e. *Holy-land*; because of old time, when there were such frequent expeditions thither, many *idle* people went from place to place, on pretence that they had taken the cross on them: from hence used to signify a person, who roams up and down in an indolent, loitering manner:"—but now, this gentleman ought to have observed, that both *saincte*, and *terre*, are Gr.

SAP of trees; "Οσος, Æol. pro Οπος, sapor; plantarum succus, quia sapit, vel sapida est: Voss."—*the sap, or life of trees.*

SAP, or *undermine a wall*; "Σαπῆν, quasi Σαπῆν, fodere; to dig: or from *sapa*, which signifies *ligo*: Nug."—the former is more preferable, for two reasons; first, because *sapa* is not to be found in the sense of *ligo*; and secondly, if it should, it certainly could not belong to the Dr's. title-page: there is, indeed, such a word as Σαπῆν, *ligo*; and perhaps that was meant.

SAPIENT; Σοφος, sapiens: primò de animo dicitur; *knowledge, wisdom, and sagacity*:—Cicel. Way. 43, and Voc. 56, tells us, that "the Celtic *s'ab, z'ab, or s'off*, is radical to *sap-iens, Σοφος, savio, and saber*; all in the sense of *knowing, or wise*:"—and consequently all Gr. as above.

SAPPHIC, Σαπφω, Sappho; an ingenious poetess of Lesbos, in the 44th Olymp. who invented that measure in poetry, which is called by her name: being deserted by her paramour *Phaon*, she took the *lover's leap*, from off the Leucadian promontory, to cure her passion; which undoubtedly was cured; but history seems to hint that she perished in the attempt; for there is a total silence of her after this experiment; which was certainly much above modern delicacy.

SAPPHIRE, "Σαπφειρος, sapphirus; a precious stone so called: Nug."

SAPY, Σηπω, putrefacio, marceo; a moisture contracted on the outward surface of meats, which is the first stage of dissolution.

SARA } "sorovv } Verst.:" — but SOR-
SARIGE } sorie } ROW is Gr.

SARACEN, Saraceni; a people of Arabia, supposed to be descended from Abraham by Hagar; for which reason they were at first called *Agareni*: at what time they acquired their present appellation, would be difficult to say; but as Litt. and Ainsw. observe, the sound of their present name would lead us to suppose, that they were rather the descendents of Abraham by Sarah: they are now the barbarous Arabs.

SARCASM; Σαρκασμος, sarcasmus, irrisio amarulenta; hostilis irrisio super jam mortuo, aut morituro; a natural, but too often a malicious insult over a dead, or dying enemy: R. Σαρξ, caro; vel Σαρκαζω, carnes destrabo, diducto rictu ostensisque labris ac dentibus irridere; to mock, or scoff, with a malicious sneer.

SARCENET, Σηρικον, "sericum tenuissimum Saracenicum; verisimile enim est primum è regionibus à Saracenis infestis, puta Syria, vel aliis, quæ adhuc Serici opificio præ reliquis florent, in nostram Europam dimanasse: Skinn."—the thinnest species of silk manufacture, first brought into Europe by the Saracens, from Syria.

SARCO-PHAGUS, "Σαρκο-φαγος, sarcophagus, carnivorus, dicebatur lapis, quo corpus humanum condebatur; ac lapis Assius quidem vocabatur; quia effoderetur in Assiâ, regione Troadis, vel Mysiæ; cujus vi cito corpus ad ossa redigitur: estque hæc causa cur dicatur *sarcophagus*, à Σαρξ, caro; et φαγειν, comedere: Voss."—who adds likewise another very curious remark; *sarcophagi* vocabulo plane geminum fuerit *Cerberus*, si vulgatum etymon spectes: nam etsi poetæ

*utelpitem inferorum canem sic dici fabulantur, mythologyci tamen terram esse volunt, ac dici Κερβερον, quasi Κρωβερρον, i. e. carnivorum; à Κραας, caro; et βορος, vorax; quia terra corpora omnia sibi credita vorat, et consumat: "the African stone called the *sarcophagus*; because the dead bodies inclosed in it are consumed away, bones and all, except the teeth, within forty days: Litt. and Ainsw."*

SARD-ONYX, Σαρδονυξ, *sardonyx*; ex Σαρδω, *Sardinia insula*; et Ονυξ, *unguis*; quod colore suo unguem humanam referat: a precious stone, resembling in color a man's nail; and is chiefly found in *Sardinia*.

SARSE, Σαρκιζω, *per saccum colo*; to screen through a sieve.

SATAN, Σαταν, *Satanas*; nomen principis angelorum malorum: Hebr. *adversarius*; the adversary, or devil.

SATED; either from Αλις, *satis, sat, satur*; enough; or perhaps from Σαλλω, *onero, impleo*; to fill, surcharge.

SATELLITES; Λατω, Dor. pro Αητω, *latus*; quia lateat, condaturque sub axillis; à *latus* fit *satelles*, quod circa latera regum sint; id quod antiquitus *latro*, quasi *latero*; a *life guard man*; who antiently waited at the *sides* of princes: also used in astronomy, to signify secondary planets attending, or revolving round their primaries.

SATTIN, "Σινδων, *findon*, linteum pertenuè, amictus ex lino; *fine linen*; at first perhaps of Tyrian manufacture; sed et si verum est è Phœnicia in Græciam advehi solere, tamen et alibi fiebat: Voss."

SATUR-DAY; Σατω, quasi Σατω, *fero, satus*; *Saturnus* à *satu*; quod agriculturæ præesset: vel à Σαλλω, quod *satur* annis; Cic. Nat. Deor. 3. "hinc *dies Saturni*, à *Seater* idolo; quem à *Saturno* distinguit Verstegan, licet meâ quidem sententiâ (says Skinn.) immerito."

SATYR } "Σατυρος: Nug."—"αποτης Σαθης,

SATYRICAL } *libidinosus*; translativè à similitudine *satyrorum*; quos, ut vulgus loquitur, *vinolentos*, atque in usum veneris pronos dæmones accepimus: qui vero *satyra* scribunt, eò id faciunt, quia hoc carminis genus et *satyris*, et *fillis* erat simile ob maledicentiam: fane *filli*, Διασυβλικοι erant; unde Hesychio Σιλλος, εμμετρον σκωμμα, αναφαλλοντες, μιμος, κακολογια: *Satyri*, et *Sileni* erant Bacchi comites: Voss."

SAVAGE: thanks to those general perverters of all language, the French, we have this admirable word, in this beautiful appearance **SAUVAGE**; which no one would suspect was of Gr. extract.—but let us first hear what Skinn. says, nce his deriv. has been adopted by Lye:

"*savage*," says the Dr. "à Fr. Gall. *sauvage*; Ital. *selvaggio, selvatico*; *sylvester*; q. d. *sylvaticus*; i. e. in *sylvis* educatus:"—now then it is evident, that all these words, beginning with *sel*, and *syl*, and the pretty French *sau*, are immediately derived ab Ἔλα, *sylva*; a *wood, or forest: wild and rude*.

SAVE-ALL; Σαος-ολος, to *save all* the candle; *save the whole of it*.

SAVIOUR, Σαος, Σωτηρ, *salvus, salvator*; a preserver, and deliverer.

SAVORY, "Οπος, Æol. pro Οπος, *sapor*; *plantarum succus*; eòque pro *succi* bonitate, aut pravitare, res bene vel male sapere dicitur: Voss." *the taste, flavour, smell, or scent of any thing*.

SAVOY in the Strand: "it is not impossible," says Clel. Voc. 218, "that a long destroyed abby (I mean in the Druidical manner of abbies) might, in remote ages, have stood precisely where the *Savoy* now stands; which may be only a different dialect of *s'abby*, or *x'abby*, the habitation of a Druid *soph*:"—but both **ABBY**, and **SOPH**, are Gr.

SAUSAGE } "Fr. Gall. *sauce, saulse*; Ital. et

SAUSE } Hisp. *falsa*; Teut. *falze*: Skinn."

—to which, if we add, Cymr. *saws*; and the Belg. *sausse*, from Jun. and Lye; we shall see how diligently they have all of them avoided the Gr.—nay, Junius has gone even to Wales (a country not very famous for cookery) for the origin of this word; mihi interim, says he, libuit aliquando suspicari Cambro-Britannos fortè desumpsisse suum *saws* à vernaculo *sawr, sapor*:—but even then he cannot shake off the Gr.; however, under the article *sauce-box*, he goes on, condimentum justâ *salis* mixturâ palato gratum; nam ut optimum est cujusque cibi condimentum, ita nequitiam, immodestiamque præcipue ciet, et provocat; unde quoque scitis Ægyptiorum *salem* rejectum fuisse deprehendimus, quod putarent frequentiore ejus usu libidinosas cupiditates gliscere: *salacitati* adhæc inditum est nomen à *sale* (and yet he does not allow it to be Gr.; tho' he has it immediately under his eye, in what he is going to add) ipsa denique *Venus* dicta est Ἀλι-γινης, tanquam quæ traxerit ortum è *salsugine maris*:—the poets tell us, è *spumâ maris*:—but now comes Dr. Skinn. and throws down all that has been advanced; for, he says, this word *saufy* is not derived from *sauce*, and *sauce-box*; "but à Belg. *sat*; Teut. *satt, satur*; qui sc. patientiâ meâ ad *satiratem*, i. e. *nauseam* abutitur:"—this is an intire new sense of the word *saufy*; but let the sense of it be whatever it may, still even in this sense it would be derived from the Gr.; as we have already

ready seen under the art. SATED: Gr.—but, with regard to our present word *sause*, it undoubtedly is a contraction of *salsum jus*; *salt-juice*, contracted to *salse*, or *sause*; as Clel. observes, Voc. 69, only now he should have derived it from the Gr.: see SALT, and JUICE: Gr.

SAW *afunder*; *Ξω*, quasi *Ξωω*, quasi *Ξωω*, *feco*, *ferra*; quasi *secerra*; an instrument to cut wood.

SAWLE, “*anima; soule*: Verft.”—but SOUL is Gr.

SAWS, or *sayings*; derived as in the art. SAY: Gr.—Shakespear has used the word *saws* in his description of the Justice, in his *As you like it*, act ii. sc. 9;

————— and then, the Justice,
In fair round belly, with good capon lin'd,
With eyes severe, and beard of formal cut,
Full of wise *saws*, and modern instances:
And so he plays his part.

SAXI-FRAGE; *ῥαξ-ραγων*, *saxifraga*; the herb that is supposed to be so efficacious in *breaking the stone in the bladder*: calculos è corpore mire pellit, frangitque: quâ de causâ, potius quàm quòd in saxis nasceretur, *saxifragum* appellatum: Plin. 22, 21; as quoted by Litt. and Ainsw.—but it may be very much doubted whether the human *calculus* was ever called *saxum* in Latin.

SAXON: whether Verft. Skinn. Lye, and Clel. would forgive me in deriving the word *Saxon* from the Gr. language, I know not; but it will be shewn presently, under the art. SEAX, that the Saxons were a Scythian people, denominated *Saxons* only from the weapons they wore; Gr.: as to their nation, Sammes 419, plainly proves, that they were originally the *Getae*, or *Goths*, a people of *Scythia*.

SAY, “*Sax. reczan*; Belg. *seggen*; Iceland. *seiga*: forte ejusdem sunt originis cum veteri *feco*, vel *sequo*; de quo hæc habent Vossii origines: *feco* antiquâ notione ponitur pro *dico*; venitque illud *feco*, vel *sequo* (utrique enim modo scripsere) ab *Εωω*, *dico*; sicuti nempe mutatione ac à *λιπωω*, *liquo*, vel *linquo*; vertitur enim *π* in *q*; quomodo à *πειπε*, *quimque*; à *ποπος*, vel *πολος*, *quotus*; et à *πιορα*, *quatuor*: ab hoc *feco*, vel *sequo*, est *infeco*, sive *insequo* (unde *inquit*) atque h.nc, Gellio teste, *insefiones* antiquis dicebantur *sermones*, et *narrationes*: the *saws*, and *sayings* of antiquity: or, perhaps our word *say* might more naturally and simply be derived ab *Αωω*, *audio*, vel ab *Αωω*, *spiro*, quasi *Σωω*, *ais*; to *speak*.

SAY, or *sample*; *Οωω*, *Æol.* pro *Οωω*, *sapor*, by contraction, *say*; i. e. *assay*, *specimen*; a *taste*, or *flavour*.

SCABBARD, *Σωωω*, *tego*, *apericulum*, *pagina*

enfis; the *sheath* or *covering* of the *sword*, to *bide* it in.

SCABBY, *Σωωωω*, *εωωω*, *scabro*, *scabiosus*; *mangy*, *scurvy*, *nasty*.

* SCAFFOLD; “*theatrum, scena*, quæ in gratiam actorum, et spectatorum, operâ quandoque tumultuariâ compinguntur ex contabulatione lignæ: Jun.”—this is a very good definition of a *scaffold*; but as none of his deriv. answer this definition, they have been omitted: neither is Skinn. satisfactory; for he derives *scaffold* “à Belg. *schavot*; *pegma*: sunt qui deflect. à Teut. *schaw-hausz* (what elegance!) et hoc à verbo *schawen*, *speitare*; these look as if they came from *sbew*, or *sbew-house*; i. e. *the play-house*.” Gr.—“*malle*,” continues the Dr. “à Teut. *schaffen*; *efficere*, *formare*; q. d. *fabricâ tumultuariâ*.”—but still he is not able to get rid of the Gr.; for this looks as if it came from *shape*, or *form*: but Lye refers us to the word *mason*; and under that art. Junius has said, “atque ita perantiquum Glossarium Cottonianum, p. 137, *maciones* exponit *ρεχλσαρ*; nam sic quoque vocabant asserum mutuo sibi colligatorum compagem, cui insistebant cæmentarij structuræ totius muros altius educturi; nomine desumpto ab illo *ρεχλσαν*; *tabulata*.”—all which seems to point out the word *shelf*; meaning any temporary stage of boards to stand on; and if so, then we must refer it to the Sax. Alph.

SCAFLING; “*Sax. recas*, *fascis*, seu *fasciculus segetum*; quia sc. insigni longitudine et simul corporis gracilitate talem *fasciculum* aliquo modo refert: Skinn.”—a *serpent*, which resembles a *wheat-sheaf*:—consequently Gr.; though this seems to be a strange shape for a *serpent*.

SCALADO, *Σωωωω*, quasi *Σωωωω*, “*scando*; unde *scamna*, quæ idem sunt ac *subsellia*; ea alta erant editaque, ut *scandere* opus esset: itaque etfi in vulgatis lexicis legere sit, Isocrati etiam *scamna* dici *Σωωωω*, et *Σωωωωω*, ac Nunnefus propterea origine Græcum putet; tamen puto p̄kme *scabos* Latinum esse, et venire à *scandendo*: Voss.”—and yet *scando* may be Gr.: here signifying those *ladders* by which they mounted the walls of towns, fortifications, &c.: see SCANSION: Gr.

SCALD, or *scholar*, commonly written *skald*, undoubtedly derives from the Celtic *cal*, *bal*, or *al*; a *ball*, or *college*, or any place of education; i. e. ab *Αωω-η*, *aul-a*; a *ball*, or *college*.

SCALD with *water*; *Κωωω*, Dor. pro *Κωωω*, *caleo*, *excaldo*, *excaldatis*; to *burn* or *scald*: “vel assumpto *s*, videtur originem traxisse,” says Jun. ex inusit. *Κωωω*, pro *Κωωω*, quasi *Σωωωω*, *ara*; to *burn*, or *scald*.

SCALE of a *balance*; Clel. Voc. 167, very justly observes, that “this word in our language

is cataphorically used for the *bason* of a beam for weighing; but *scale* in its true origin signifies the *scapus*, or what we call a *steel-yard*: it comes from *seg-ell*; by contraction *scale*; *seg*, to cut; and *ell*, a yard, or arm, notched, or *matched* (perhaps *marked*) for the different degrees of weight:—consequently Gr.: for *seg* visibly descends ab *Ακω*, *seco*, *seg*, to cut; and *ell* as visibly descends ab *Ολ-ειη*, *ul-na*, *cubitus*; an *ell*, yard, arm, or beam.

SCALE of a fish; “*Σκαπίω*, *σκαφο*, —*scalpo*, *scaber*; unde *squama*; quia *scabendo* auferatur: Voss.” vel à *Σκελλος*, *aridus*: Jun. under the art. SHELL.

SCALION; *Ασκαλωνιον*, *porro*; an onion: or, perhaps, with Jun. it might not be improper to write it with two *ll*'s, though he has derived it from the Gall. Ital. Hisp. Belg. and Lat. languages; in all which it is written with only a single *l*; but as they all seem to point out the word *shell*, *skin*, or *covering*, we might therefore rather derive it à *Σκελλος*, *aridus*; the dry, bushy film, which envelopes every bulbous root, particularly of the garlic and onion tribe; notwithstanding, Pliny supposes, that the *scalion* took its name from *Ascalon*, a city of Palestine: that is, if he had searched all the globe over, he could not have found another name more adapted to his purpose: some plants and shrubs have no doubt taken their names from the places where they were first of all found, or from whence they were brought; but that is no reason why they all must, because there may happen to be a similarity or conformity between them.

SCALLOP; “fortasse ita dictus,” says Jun. “à *Σκαλλω*, *fodio*, *dirumpo*; quòd striatà testarum concavitate, veluti fulcis quibusdam *diruptus*, perforatusque videatur:”—he then refers us to *scollup*; under which art. he gives us a different derivation, as will be seen in SCOLLOP: Gr.

SCALP. } though the Greeks most
SCALPING-knife } certainly knew nothing of
the savage instrument here mentioned; yet it undoubtedly took its name from a word in their language; viz. either “*Σκαλλω*, *fodio*; unde *scalpellum*; vel à *Σκαλλω*, quod idem notat; vel à *Γλαφο*, ejusdem significationis: Voss.”—“*chirurgorum scalprum*: Skinn.” a surgeon's instrument:—and yet there is another deriv. I must leave to hazard; because all these relate more to the office, than to the name of this instrument; which seems to have been formed for the beard alone, to take off the hairy-scalp, or skin, which covers the whole skull; and therefore we might rather suppose, that the name of this horrid

instrument was derived à *Κεφαλη*, *quasi Σκαλη*, *cephalum*, *calvarium*, *calva*, *quasi scalp*; the scalp, or skull.

SCAMMONY; “*Σκαμμωνια*, *scammonia*; a very useful herb in physic: Nug.” Vossius writes it *Σκαμμωνιον*, vel etiam *Σκαμμωνια*: fortasse à *Σκαμμα*, *fossio*; quia intestina *Σκαπτι*, *fodit*; radit enim ea acrimoniâ succi sui; unde et *acridia* dicta: *scammonia*, quam Latini acridiam vocant: Isidor.

SCANDAL, “*Σκανδαλον*, *offendiculum*: R. *Σκαζω*, *claudico*: some grammarians say, that this word properly signifies the wood, or stick that is put across in the trap, to make birds fall into the snare: Nug.”

SCANSION, *Σκαιρω*, *scansio*; versum supputatis pedibus expendere, seu examinare: “Minsevius deflect. à Lat. *scandere*; et merito; sic enim ab uno digito, ad alterum, quasi per gradus, *ascendimus*: Skinn.”—but neither of them have given the Gr.—the measure of a verse, which being done by examining the feet, or syllables, on the fingers, we thereby climb as it were, and ascend to the true construction, or composition of that verse.

SCANT, “*Εσχαια*, *paupertas*; poverty, and want: Casaub.”

SCANTLING, *Καμπίω*, *flecto*: “*segmentum*, *particula*; q. d. *discantbulum*; i. e. *portionucula*, è *cantbeo*, seu *angulo* abscissa: Skinn.”—but the Dr. under the art. *canton*, had quoted Covarruvias for deriving it à *Καμπίω*, *flecto*: a corner, or any part cut off: see CANTLE: Gr.

SCAR, “*Εσχαρα*, *cicatrix*; *crusta ex aduisione vulnere adhaerens*; the lips of a wound, or sore: Nug.”—the Dr. should have added *closed*: or might rather have called it *the soldering*, or *closing of a wound*.

SCARA-MOUCH; Gallic barbarism! “*escarmoucher*, *escarmouche*, positum est pro *escamouche*, vel ut adhuc propius ad originem vocis accedam (says Hen. Stephens, as quoted by Jun. under the art. *scirmish*) pro *sciamacbe*; firmiter enim teneo vocabulum desumptum esse ex *Σκια-μαχια*:” to which Junius adds, “à Fr. *schirmis*; Alman. *schirman*; *pugnare*, *digladiari*, *velitari*, *defendere*; quam derivationem,” says he, “longe præferendam puto:”—and yet it is possible, that this, and all the other distortions, may be derived from the Gr. as above; signifying a mighty fighting gentleman, one who is always brandishing his sword, and fighting as it were with his own shadow.

SCARCE, “*Χαρις*, seu *Χαρις*, *carus*; proprie notat *pretiosum*; as when we say, *things are dear*: vel potius à *Χαλιω*, *careo*, *egeo*, *χρηαν* *εχμ*, ut interpretatur Hesych. 1 in *r* *converium*: vel, quod non

non minus placet, à *Χηρῶν*, i. e. *destitutor, careo*: Voss.—or rather with Casaub. we may derive *scarcity*, tho' printed *scantiness*, à *Χερος*, ἢ *Χερσῶνα*, *scarcity*; *to be in indigence, or want*.

SCARE, *Σκαρῶ*, *Σκαρίζω*, *palpito*: *Σκαρίζεται*, Hesychio est *ταραλλῆλαι*, *turbatur*; *to put out of breath, throw into confusion, frighten*.

SCARF, “*Καρτος*, præfixo *s*; junctura manūs cum cubito: est igitur linea, vel byssina mitella, de collo pendens, quæ istam potissimum brachii partem, quam mollissime repositam sustinemus: Jun.”—*a sling for the arm*.

SCARIFY, “*Σκαριφισαθαι*, *scarifico*: R. *Σκαριφος*, *stylus*; *a pen-knife*: or from *Σκαλλω*, and *Σκαλευω*, *fodio*: Nug.”—*to make an incision*; *to dig in, or cut deep*.

SCARN } even Ray, with all his partiality
SCARN-bee } for the Saxon, is forced to acknowledge, “*et equidem (sit conjecturæ venia) videor mihi non minima in voce scarabæus vocabuli nostri scarn-bee vestigia decernere: quàm apposite enim redderent nostrates a scarn-bee?—it is a pity this gentleman, or his Northumbrian friend, stopped here, and would not carry their vestigia a little farther, and see the much closer connexion between scarabæus, and Καραβος, cancer, scarabæus; a scarn-bee, or beetle*.

SCARRE; “*Sax. cappe*; *cautes*; *a rock, or cliff*; this word gave denomination to the town of *Scarborough*: also *pot-shards, or broken pieces* are often called *pot-scarrs*: Ray:—consequently Gr.: see QUARRY of Stone: Gr.

SCATE, *a fish*: “*squatius, squatina, quasi squalus, squalida, à squallore*: Voss.”—consequently Gr. as he himself has shewn in the art. *squalidus*.

SCATES, “*Εγκυλῆρις, stapes ferreus, mucronibus confixus, quo utuntur, qui glaciem lubricam calcant*.” Skinn. from Adr. Jun.—after which he adds, “*Fr. Jun. deflect. à Σκυδιζεν, quod Hesych. exp. Λακιδεν, quia ob assiduam, et vehementem crurum agitationem, nihil aliud quam calcitrare videntur*.”—but my edition of Jun. gives me no such deriv.:—Lye indeed has introduced the word *scates*, quæ sic paraphrastice describit Ainsw. doctiss. lexicogr. *ferrea instrumenta calcis alligata, ad cursum per glaciem apta*: mallet tamen, contines Skinn. deducere à Belg.—but tho' the Greeks certainly were not acquainted with the use of *scates*, yet there can be no impropriety in deducing the etym. of those machines from the Gr. lang. only they seem to be derived from a different source; to what any of these gentlemen have given us; they have however pointed it out; for Skinn. says, “*scates à Cimbr. skyd*,”—this seems to originate from the

same root with our word *scud*; and *scud*, according to Lye, seems to be derived à Suec. *skutta*, or Iceland. *skiotla*; *citus, cito*; which certainly descend from *Σειω, cieo*: thus *scates* seem to import their being *instruments of very quick motion*; *to haste away, scud away, and be gone*: see SCUD away.

SCATH, “*Ασκηθης, Ασκειθης, illæsus, incolumis*: Skinn.”—and Hesych. explains it by *Αβλαβη, ὕγιης ἐξ ἐπιμελειας*:

Ὡς κε μαλ' Ασκηθης ην πατριδα γαιαν ικησαι:

Ut Illæsus suam in patriam terram veniat:

That he unhurt may gain his native shore:

Odyss. V. 26:

and yet it is observable, that none of these lexicogr. have given this word without the compound; for it seems to be compounded of *A, ποη*; and *Σκηθης*, if there be such a word in the Gr. lang. Milton has used this word with great propriety;

Their glory wither'd; as when heaven's fire
Hath *scath'd* the forest oaks, or mountain pines;
With singed top their stately growth though
Stands on the *blasted* heath. [bare

SCATTER, “*Σκεδᾶν, dissipare*: Casaub. and Nug.”—but If. Vossius derives *scateo* à *Σταγωω*, i. e. *Σταζω*, which signifies rather *to drop, or distill*, than to *scatter*.

SCAVENGER; *Σκαρ, sterces, oletum, merda: vicorum urbis curator*: tho' Skinn. would derive it à Sax. *rcæfða, or rceafða, rasura*; et *pengan; capere*; q. d. collector sordium *abrasarum*: vel à Sax. *rcapan*; Belg. *schavian; radere*:—but these would originate from the same root with either SHAVE, or SCRAPE; i. e. *raking the dirt together*.

SCEAD; “*shade, shadow*: Verft.”—who could not see that his Sax. *scead* was evidently derived à *Σκια, umbra*; *a shade, or shadow*.

SCEAP	} “ <i>sheep</i> ”	} Sax.:		
SCEAPA-FALD			} <i>sheep-fold</i>	} Verft.”—
SCEAPA-HEARD				
SCEAWE	} “ <i>to behold, or shew</i> ”	} }		
SCEAWE-STOW			} <i>a theatre, or shew-place</i>	} }
Sax.: Verft.”—both Gr.				

SCEFT, “*shaft, or arrow*; Sax.: Verft.”—but SHAFT is Gr.

SCEMMEL: “*Sax. rceamul, rceamol; scamnum*; unde vox hodierna *shambles*: occurrit et apud Latinos aliquoties *scamellum, pro scabellum*; et *scamillus* apud Apuleium, et Vitruvium: Ray:—but SHAMBLES are Gr.

SCEND } “*hurt, impayred*; wee yet vse the
SCENDUD } woord *shent*, for *blame, or rebuke*:
Verft.”—but SHENT is Gr.

SCENE, “*Σκηνη, a tent, or pavilion*: Nug.”—

it is true, we may derive *scena*, and *scene*, à Σκηνή: but even the root of that root seems to be Σκία, *umbra*; a *shade*; for, as Vossius observes, “Σκηνή vulgo deducitur à Σκία, *umbra*; quia *scena* proprie est *umbraculum*, seu *tabernaculum*: verum Bibliander, Indice in Marcum, vult esse ab Hebr. *schachan*, quod est *habitare*: plura de ezymo, tum de re ipsa diximus in theatrum:”—and there he has determined for Σκία, “apud antiquos enim theatri *scena* parietem non habuit, sed de frondibus *umbracula*, ἀπο τῆς Σκίας, quærebant:” the *scenas* of a theatre, behind which the actors are *bidden*, or *shaded* from the eyes of the spectators.

SCENT; written thus only for distinction's sake; but ought to be *sent*, à Συνήζω, Συνήσιω, *sentio*, *sensus*; to *perceive*; any fragrance that causes a *perception*.

SCEPTIC, Σκεπτικός, *scepticus*, qui *disquirere*, et *considerare solet*; a *searcher* into philosophical subjects: R. Σκεπτομαι, *specular*; a *speculative philosopher*, who maintains that there is nothing certain, no real knowledge; but that all is *doubt*, and *perplexity*:—comfortable acquisition! to tell a learned man, that all his knowledge is, that he knows nothing.

SCEPTRE, “Σκεπτήρον, *sceptrum*: R. Σκεπτήρ, *incubitor*; *incubito*: Nug.”—it is of Hebrew origin.

SCHAFT, or rather SC, or SKAFT, commonly written, and pronounced *the shaft of a mine*, signifying *the bole, pipe, or well*, thro' which they descend into the mine; à Σκαπώ, *scadio*; to *dig*; unde Belg. *schafft*, and *schacht*; *puteus rei metallicæ*; *the passage to descend by*.

SCHEDULE, “Σχῆδον, *schedula*; properly it is a small piece of paper, or memorandum book, wherein *one* writes extempore whatever occurs to *their* mind worthy of notice: R. Σχῆδον, *prope*; Σχῆδονίζω, *to do a thing readily, and in a hurry*: Nug.”

SCHEME; “Σχημα, *schemata*; *species, form, or figure*; it bears several other senses; as a *scheme*, or *method of life*; a *scheme*, or *strategem*: R. Σχῆμα, or Εσχῶ, ut ad verbum notat *habitum*: Voss.”

SCHISM, “Σχισμα, *scissura*; a *division*: R. Σχιζω, *scindo*; to *divide*: Nug.”—a *separation in matters of religion*.

SCHOLAR } “Σχολα, *schola, otium*: Nug.”

SCHOLIUM } —Ciel. Way. 41; and Voc. 49, n, says, that “the antient word for *scholar* (whence likewise the Runic word *scald*, or *skald*, for *scholar, bard, or sage*) was *caller*:”—which signifies a person educated in the *al, cal, bal, or ball*: consequently Gr. ab Αὐλ-η, *aul-a*; a *hall*, or *college*.

SCHUTEL } “Συλλοκ, *pellic, sentum*; nam

SCHUTEL-cock } *scuta* primum è *pellicibus* fiebant: à *scutum* est *scutula*; et ejus diminut. *scu-*

tella; à quo Belg. *schotel*, vel *schuttel*; *causam nominis præbuit, quod scutella olim effret quadrata, et oblonga; eoque scuti-formis*: Voss.”—a weaver's *schutel*, or, as it is commonly written, *shuttle*; so called from being like a *shield*: Skinn. derives it à Teut. *schuetteln, quater*; which looks as if he intended it should come from the same root with SHAKE; Gr.: and from hence is likewise derived *the schutel-cock*; it being like the weaver's *schutel*, in *action* not in shape; i. e. continually working to and fro.

SCIA-GRAPHY, Σκιαγραφία, *adumbrata descriptio*; the art of *shadows*, or *dialling*: also in architecture, *the draught of a building*, cut in its length and breadth to shew the inside: R. Σκία, *umbra*.

SCIA-MACHY, Σκιαμαχία, *cum umbra pugno*; to *fight with shadows*; *the raising imaginary difficulties only in order to solve them*; at which noble art, none was more expert than Butler's hero; for

He could raise scruples dark and nice,
And after, solve them in a trice:
As if divinity had catch'd
The itch on purpose to be scratch'd;
Or like a mountebank, did wound
And stab herself with doubts profound,
Only to shew with how small pain
The sores of faith are cur'd again;
Altho' by woful proof we find
They always leave a scar behind.

Part I. Canto i. 163:

R. Σκία, *umbra*; a *shadow*; and Μαχομαι, *pugno*; to *fight*; *shadow-fightings*; *mighty nothings*.

SCIATICA; properly *sciatica*, “ab Ισχίον, *coxendix*; *the hip*; a species of the gout, or rheumatic disorder in *the hips*: R. Ισχίς, *lumbus*; *the loins*: Nug.”

SCIENCE, Ισχυι, vel Ισχω, by transposition Σχω, *scio, scientia*; a *knowledge of things*.

SCINTILLATION; Σκινδνη, *scintilla*; a *spark*; *strisura*; *red hot pieces of iron, flying off at the stroke of the hammer*.

SCION; Σχιζω, *scindo, findo*; to *cleave asunder*; a young graft, or sprig, taken from any tree, and inserted into a cleft, made in another: *sarculus, infitum, taleola*.

SCIRROUS, Σκίρρος, *callosa durities*; *scirrus*; a *hard swelling in the skin*; *knotty*.

SCISSARS, Σχιζω, *scindo*; to *cut, clip, or divide*: Junius writes it *cifers*; and derives it à *cedo*, vel *cido, cifum*; but that is not conformable to the common orthogr.

SCOFF, “Σκοφία, perf. Εσχοφα: Casaub. and Upt.”—Aon. 1. perf. Εσχοφα, Zonaras, tom. ii.

p. 36, *caustior, disteris mordacibus irrideo; to sweeten at, taunt, deride.*

SCOLD; "Αρχαλλων, *dolet, et inde indignari, agere ferre: Upr.*"—to grieve, take amiss; and then to rate, and chide.

SCOLOP; Σκολοψ, *vallis præcæta, Judis; a pointed stake; also a shell fish; with very sharp points: Junius, under the art. scallop, derives it à Σκωλλω, fodio, distumpo; and then refers us to scolop, which he has derived à Σκολυψαν, quod Hesych. exp. κωλλαν, κωλυαν, evellere, lacerare; extremitates enim illius conchæ sunt inæquales, et laceræ, et veluti pedinata; i. e. unde pedem piscis appellatur:—our words scolor-shell, and to scolor, or flounce any thing, convey the idea of undulating, or waving; not of combing.*

SCOLOPENDRA, "Σκολοπενδρα, *scolopendra; an herb; and also a many footed animal, from the resemblance to which, the herb has taken its name: Nug.*"

SCONCE; all our etymol. allow, that the several Northern words from which they would derive our word *sconce*, signify *munitionum, propugnaculum*; but none of them seem to have considered, that even in that sense it may be no more than an abbreviation of the verb *abscondo*; to ensconce, to conceal, to get behind any fortification, in order to screen themselves from the sight, and weapons of the enemy; and accordingly may take either the same deriv. with ABS-COND; or originate à Σκιαζω, *adumbro, umbrâ opacâ tegeo; to shade, cover, or conceal.*

SCONCE, or skull: "Belg. *schantse; Teut. schantz; Dan. skantz; propugnaculum: secundariò autem caput designat; quia caput instar propugnaculi, reliquo corpore superius est: Skinn.*"—consequently derived from the foregoing root: it is in this latter sense that Shakespear has used this word in the grave-digging scene in *Hamlet*, act v. sc. 1; who, on seeing the clown throw up a second skull, says,

Ham. There's another! why may not that be the skull of a lawyer? where be his quiddets now? his quilllets? his cases, his tenures, and his tricks? why does he suffer this rude knave now to knock him about the sconce with a dirty shovel, and will not tell him of his action of battery?

* SCOOP: there might have been no scruple in deriving this word à Σκαπνω, *fodio; to dig, or make hollow; if Lye, in his Addenda, had not given us another deriv. which must be referred to the Sax. Alph.*

SCOPE, Σκοπεω, Σκοπομαι, *video, speculor; a view, end, or design.*

SCOPULOUS, "Σκοπελος, *scopulus; ὄρι ἐπίσημος*

εκαθεν γινεται Περιωπη' ex loco enim editiori, cujusmodi sunt *rupes*, commode *speculamur: Σκοπελος, υψηλος τοπος, ἢ πύργος, ἢ ἀκρωτηρια, ἀφ' ἧς ἐστὶ Σκοπεω τὰ κυκλω'* Voss. et Hesych."—a rock, or eminence, from which we have the greater *prospect*: R. Σκοπομαι, vel Σκοπεω, *video; to look round.*

SCORBUTIC, "Σκαπιω, *scalpo, scabies, scorbutus; quòd importunus ille scabiosarum partium pruritus mire gaudeat unguibus fodicari: Jun. under the art. scabb; but under the art. scorbic, he seems to incline rather to a Sax. etym. mihi non displicet derivare à Sax. rceorþian; rodere, mandere; quòd in morbum istum edacem optime quadrat:—and under the art. scurvy he abides by this latter deriv.—but SCURF, or SCURVY, is Gr.*

SCORCH; "Fr. Gall. *escorcher; Ital. scorticare; Lat. excorticare; i. e. cortice exuere; quia sc. cutis, quæ est quasi cortex partis, ustulata decidit: Skinn. and Lye:—they ought now to have traced the word cortex up to its Gr. orig. as we have already seen under the art. CORIER: Gr.*

SCORDION, commonly written *scordium*; Σκορδιον, *scordion; ἀπο τῆ Σκοροδου, ex allio, cujus odorem refert; et acrimoniam; an herb called water germander; which resembles garlic in flavor, and pungency.*

SCORE; "Καρω, *scindo, originem dubio procul Cimbri traxere, says Jun.*" but Skinn. has more properly derived it à Lat. *excoriare*; and there he has stopped; but under the art. CORIER, we have seen it is Gr.

SCORIA; Σκωρ, *stercus; quasi sit ferri stercus; dross, or refuse of metal, after having been melted.*

SCORN: Skinn. has given us a longer art. than usual; which I shall not quote; but attend rather to Casaub. and Jun. who have derived *scorn* à Σκωρ, *stercus, oletum; to treat any person like dirt; or, as it were, throw dirt at him; i. e. treat him with contempt.*

SCORPION: "Σκορπιος, *scorpius, or scorpio: Nug.*"—παρα τὸ Σκαιως ἱερτεῖν (quasi Σκαιρτεῖν) quòd *oblique reptet: vel παρα τὸ Σκορπιζην τὸν ἰόν, quòd jaculum, sive venenum spargat: Voss.*"—there is no guessing what could induce Cooper in his Thesaurus, Litt. Ainsw's. quarto, and Morel's quarto editions, to assert, as they do, that the *scorpion* is a creature having SEVEN feet; whereas all naturalists inform us, that it has EIGHT; no creature having been made with an odd leg: a cat with five legs, and a dog with seven, would be two very extraordinary animals indeed: at first therefore I thought that seven must have been some mistake in the press for several: but on consulting the folio edition of Ainsw. it gives me great pleasure to exculpate that learned lexicographer from the former egregious error; for in that

that edition it is printed thus:—*scorpion*, a venomous animal, that striketh with *its tail*, in which are *seven joints*: but in all the other dictionaries above quoted, from Cooper to Morel, we find that the scorpion has had *seven feet*; an error, which has been faithfully copied, and implicitly transmitted from one to the other, for above two hundred years.

SCOT-land, "is but a variation," says Clél. Voc. 204, n, "of *Scuit*, the same as *Scythæ*; a general name for the people of the North, or nearest to the arctic circle:" consequently Gr.: see SCYTHIANS:—Strabo tells us, that Σαυαι, *Saca* sunt *Scythæ*; vetustissima autem *Scysbarum* sedes circa *Araxan*: or, perhaps *Scotia* may be derived à Σκόλια, vel Σκός, *tenebræ*; *darkness*, *gloominess*; as some affirm; though the former derivation seems more probable.

SCOTOMY, Σκολωμα, *scotoma*; a *giddiness*: R. Σκόλος, *tenebræ*, *darkness*.

SCOUL; Σκυλλω, *vexo*; to be vex'd; look grim, morose: Skinn. derives it à Σκολιος, *obliquus*; q. d. Σκολιον βλέπειν, *obliquum*; i. e. *limis oculis intueri*; to look retort, ascance.

SCOUNDREL: "vel à Teut. et Belg. *schande*; *ignominia*; q. d. vir *ignominiosus*, *infamis*: (—and then it seems to come from Σκανδαλον, a *scandalous person*) vel si mavis, ab Ital. *scondaruolo*; qui sc. præ animi vilitate et conscientia scelerum latebras quærit: hoc ab Ital. *scondere*; *abscondere*: Skinn."—who seldom travels beyond the Lat.—but we have seen that ABSCOND is Gr.

SCOUR, or *clean*; Belg. *schuyeren*; *feces liquidas excernere*: felicissime alludit Gr. Σκωρ, *stercus*: Skinn."—what partiality has the Dr. here shewn! he could find that the barbarous Belg. *schuyeren* was the original word of *scour*; and that the Gr. was only an allusion!

SCOUR, or *run away*: Lye, in his Addenda, supposes this word is derived "à *skorast undan*; Verelio in Indice exponitur *defugere*, *aufugere*:"—perhaps it is nothing more than a various dialect of *curro*, *curfus*; as when we say *burry-scurry*: if so, its etymology may be found in the art. COURSE: Gr.

SCOURGE, Σκυλος, *scutica*; *flagrum*; a *whip*, *lash*, or *thong*.

SCOUT; Ακω, Ακωτης, *auditor*; a *listener*; a person sent out to *hearken* for the enemy, and gain intelligence:—to which let me add from Junius, posterioribus nempe Græcis, ab *auscultando* dicti sunt Σκυλλαωτες, quasi *auscultatores*; et Σκυλλαι, quasi *auscultæ*; atque inde *scouts*:—true;—but Ακω is the original root:—we likewise make use of the word *scout* in the sense of *fleering*, or *jeering* at a person; but then it seems to take another deriv.—Clél. Voc. 204, n, is of

opinion, that "*scout* is but a vulgar contraction of *seek-out* formed into a substantive:"—but we shall see presently that even then it would be Gr.

SCRAG; "nescio an à Belg. *scraghe*; *fulcrum*, *tibicen*, *trapezophorum*, *subex mensarius*: Skinn."—but how this answers to a *lean scrag*; *vir strigosus*, *valde macilentus*, *monogrammus*; as the Dr. himself explains it, would be impossible for me to say; and therefore should rather suppose, that *scrag* was only another dialect for *crag*, *craggy*; which is Gr.

SCRAMBLE: though all our etymol. and dict. make no distinction between *scramble*, and *scamble*; yet custom has: for we generally apply *scramble* to a *scuffle*; and *scamble* to an *awkward shuffling gait*: however they seem to point out the difference in their deriv.: we have already seen that *scamble* originates à Σκαμβος: and now we shall see that *scramble* takes a different origin: "cæterum si vocis etymon spectetur," says Jun. "quicquid ob vilitatem canibus objicitur, aut canibus competit, id proprie Σκυβαλον est; quasi Κυσι βαλλομενον: ex hoc usu vocabuli, nullus dubito quin ortum traxerit to *scamble* (to *scramble*) quod de canibus proprie dicitur, objectas offas avide, et cum mutuo conflictu, diripientibus.

SCRAMMED-band: "Marc. iii. 3; Εξηραμμενη την χειρα, a *withered band*; η χειρ αυτη ην ξερα: Luc. 66. (it should have been vi. 6.) hence to *sear*; (or rather *seve*) in the Western parts they say, *scrammed*: Upt."—this is evidently a different dialect for Εξηραμμενη, à Ξηραινω, à Ξηρος, Ξηρος, *aridus*, *secus*; *dried up*, and *withered*.

SCRANCH: "Belg. *scrantsen*; Casaub. orig. traxisse putat ex Κρανητες, *dentes genuini*, vel *maxillares*; indecore edere, lacerando, aut conterendo, helluonum instar: Jun."—we use it in the sense of *dentes frendere*; to *grind*, or *gnash with the teeth*; to *crush any thing with a disagreeable noise between the teeth*: it seems to be only a different dialect of CRASH: Gr.

SCRAPE } Σκαπλω, quasi Σκαπλω, *foedia*; to
SCRAPS } dig with the nails: vel à "Χαπαλλω,
SCRATCH } *sculpo*, *imprimo*: Casaub."—or
SCRAWL } simply from Πασσω, *rado*; to
touch lightly: or, lastly, from Γραφω, *sculpo*, *scribo*.

SCRAT: "Sax. *scrutta*; *bermaproditus*, *androgynos*; significat quoque *scurram*, item et *demonem*; unde fortasse," says Lye, "apud nostrates modus loquendi non inusitatus *she is a mere scrat*:"—if we are to allow Skinn's. definition, this word is Gr.; for thus the Dr. defines it: "dicitur autem *scrat* respectu membri mulieris, quod parvum, instar *lineæ anguibus*, vel *aciculæ dædæ*, habet:"—and if so, then it originates from the foregoing art.

SCREAM

SCREAM } *Κραεω, sonum molestum, et odiosum*
SCREAM } *edo; to make a troublesome, dis-*
SCREECH } *agreeable noise: "vel à Χρημπίομαι,*
Χρημπίον: unde Χρημης, comici fenis nomen; quia
*fenes multum *screare* solent: Voss."—a phthisicy*
old gentleman troubled with a cough.

SCREW: "Gall. *escrove*; Belg. *schroevve*,
 Suec. *skruf*: Lye:"—it is a wonder this gentle-
 man did not take notice, that Skinn. had gone
 something farther; "sed unde, inquires, Fr. Gall.
escrove? credo ab *ex*, et *rotæ*; *rota*; quia *sc.*
inftar rotæ circumvolvitur:"—how could he stop
 here, and not ask himself, *sed unde rota?*—certe
 à *Ῥοτεω, roto, rotare*:—and consequently this Fr.-
 Gall.-Belg.-Teut.-Sued.-Engl. word is Gr.

SCRIBE

SCRIPTURE } *Γραφω, scribo; to write.*

SCRIVENER }

SCRIMBRE, "or *scirmbre*; a *fenser*; *sciri-*
mung; *fensing*, or *defending*: our woord *scirmish*,
 or, as it is sometimes called, *skrimmige*, which we
 have from the French, cometh originally heer-
 hence: Verst."—cometh originally from the Gr.
 as we shall see under **SKIRMISH**: Gr.

SCRITCH, *Κριζω, strido; to make a shrill*
noise.

SCROFULOUS } *Γρομφας, ὡς παλαια, Σχρο-*

SCROPHULOUS } *φα: ὁμοίως και ἡ Γρομφις:*
 Hesych. *scrofa, scrofula*; quia gaudeat *scrobes* fa-
 cere: If. Voss."—an old *sow*, who loves to *delve*
 with her snout, and make *furrows*, or *trenches* in
 quest of food: also *the king's evil*; or *wen in the*
throat, commonly known by the name of *the*
quinsy, or *squinansy*, to which swine are subject.

SCROTUM, *Σκυλος, Σκυλινον, scortum, seu*
scrotum; i. e. pellicium; a skin, or leather-bag.

SCRUB, *Σκυβαλον, simus, rejeetamentum*; quic-
 quid ob vilitatem canibus objicitur: *any kind of*
refuse, or dross: and here used to signify *the vilest*
of the rabble; the scum of the earth.

SCRUPLE, *Σκαρον, quod idem ac σκληρον: vel*
à Σκιρος, seu Σκιρρος, callosa durities; scrupus; a
doubtful, difficult, or, as we say, a knotty question,
or subject: an expression taken from a little sharp
bone in the shoe, which causes a difficulty in walking.

SCRUTINY, "Γρῦλη, *scruta*; *s* appositum
 more Æolum, qui dicunt pro *μῦς, σμῦς*: pro *μικρος,*
σμικρος: intelligenda *vasa vilia, cujusmodi fri-*
vola, et dicebantur: à scrutis non displicet ut
fit scrutator, scrutator: ita scrutari proprie fit è
rueribus aut locis, in quæ veteramenta reji-
ciuntur eruere quædam scruta, frivolaque usui
accommodata: Voss."—to look, and to pry
 among *old garments, frippery, trumpery stuff*, almost
 past using, and yet sometimes *requisite, and*
sought after.

SCRYN, "a *shryne*; a *chest, or cofer*: Verst."
 but **SHRINE** is Gr.

SCUD away; *Σειω, cico*; unde *citius, cito*: unde
 Suec. *skutta*; Iceland. *skiotla*; *properare; to haste*
away, scud away, and be gone: see **SCATES**: Gr.

SCUFFLE; "Συφελιζω, *deturbo, depello*;
Συφελισμος, cum quis injuriose loco suo deturbatur:
Casaub."—to *push any one rudely about; to squab-*
ble, or wrangle.

SCUG: "Sax. *γcua; umbra*: Ray:"—there
 never could have been a more visible deriv. than
 that either *γcua* is derived à *Σκια*, or *Σκια* from
γcua; umbra; a shadow, or shade.

SCULL, or *shoals of fish*: "Sax. *γceole;*
cetus, multitudo: vel forte à Fr. Gall. *cuciller*;
 Ital. *cogliere; colligere*; q. d. *colleccio*; sed prius
 longe præfero; says Skinn."—because it was Sax.
 and not either Gr. or Lat.—but we should have
 been very much obliged to the Dr. if he had
 pointed out this *longè præfero*; they seem all to
 be derived à *colligo*, compounded of *con*, and
lego; which is itself descended à *Λεγω*: nam pro-
 prie *Λεγω, est συναγω, colligo; to collect, or gather*
together. Milton has finely introduced this word,
 where, speaking of the creation of *fish*, he says,

Forthwith the founts, and seas, each creek
 and bay

With fry innumerable swarm; and shoals
 Of fish, that with their fins, and shining scales
 Glide under the green wave, in *sculls* that oft
 Bank' the mid-sea.

Par. Lost, B. vii. 399.

SCULLER: "Fr. Gall. *escuelle*; Lat. *scutula*
mensaria; ob similitudinem quandam *scutulae*:
 Skinn."—he would not tell us, that *scutula*, as
 he writes it, or rather *scytala, or scytale*, as it
 should be written, is derived à *Σκυλακη, pro baculo*;
 properly a *general's baton*; but here used to sig-
 nify an *oar*; as when we often hear, *scullers!*
oars! scullers! oars!

SCULLERY } *Σκυλος, pellis; the skin; unde*

SCULLION } *scutum; a shield; nam scutà pri-*
imum è pellibus fiebant; à scutum est scutella; a
dish, or platter: Voss. i. e. "scutellarum, et
cochlearium lotor: Skinn."—a *dish-washer*; also *the*
place where dishes and pots are deposited:—Lye, in
 his Addenda, derives *scullion* "ab Hibern. *squille*:
 verum dubito an non rectius derivari possit à
 Suec. *skulor; sordes; cujus radix in Goth. spaisku-*
lar; sputum, se ostendisse videtur:"—it would be
 needless to inquire into the origin of *spaiskular*:
 but the Hibernian *squille* is an evident deviation
 of *squalidus*; and consequently Gr.

SCULPTURE, *Γλυφω, sculpo, sculptura; en-*
graving.

SCUM, *Πλω, spuo, spuma; some, froth.*

SCURF; “Καρφος, *palea, festuca*; καρφω, καρφυνω, *siccō, arefacio*; et καρφη, Hesychio φορβίος, *quisquilæ aridæ*: Casaub.” vel *scurf* à Σκαπίω, σκαπίω, quasi σκαφω, *scabo, scabies*; a *foulness on the skin*.

SCURRILOUS, “Σκωρ, *stercus*; vel à Κοπρη, et Κοπρίας dictus à Κοπρος, unde Κοπρολογος, quia de *stercore*, sive rebus sordidis, et obscœnis sermo ei esse soleat: sed constat olim *scurras* dictos, tum qui jocularibus dictis mensas ditiorum aucuparentur, tum etiam homines urbanos, et elegantes: Voss.”—but we have retained it in its proper sense, signifying *abusive, scandalous*.

* **SCUT**; Κοπίω, *scindo*; to cut: “unde Sax. cpyð; Belg. *kutte, pudendum muliebri, crena, seu incisura*, ut nos dicimus, *the slit*: Skinn.” and yet it possibly may be Sax.

SCUTCH'D, commonly written, and pronounced *Scotch-collops*; but as the Scotch have never been very famous in the art of cookery, it might be better to write it either *scutch'd*, or *scotch collops*, and then derive them à Σκυλικον, *scutilum, tenue, macrum*; quasi nihil sit nisi cutis, Σκυλος, *pellis*; collops, or slices of any sort of meat cut *very thin*; as thin as the *skin*.

SCUTCHION, Σκυλος, *pellis, scutum*; nam *scuta* primum è *pellibus* fiebant; a *shield*, which was formerly made of *skins*, and adorned with some device.

SCUTTLE; Σκυλος, *pellis*; unde *scutum, scutella*; a *small shield*; also a *basket*; and likewise a *hole, or grate*; and from hence comes the expression, *to scuttle a ship*, to cut *holes* in her bottom, in order to sink her.

“SCYLD, *default, or debt* } Verft.: Sax.” —

SCYLDIGE, *indebted* } these words appeared so truly Gothic, that it is no wonder this good Saxon mistook their origin; which seems to have come from the same source with the word **SHILLING**; meaning any sum of money: consequently Gr.

SCYLD-KNAPPA signifies, according to Verft. 322, *shield-knave*, “the reader,” says he, “is to note, that *knave* was never of our ancestors used as a name of disgrace, but as of some kind of servant:”—let it have been used in whatever sense it might, both **SHIELD**, and **KNAVE**, are Gr.

SCYP } *Ship* } Verft.—but **SHIP** is
SCYP-man } *a mariner* } undoubtedly Gr.

SCYTALE, “Σκυτάλη, *scytala*; à Σκυλος, *corium*; quia furculo tereti membrana obducebatur: Voss.” who likewise mentions other significations:—a small round staff, used by the Lacedæmonians for sending private orders to their generals; wrapping first their paper or parch-

ment about it spirally; and then writing their commands; which none but the general himself could read, by folding it in the same manner about his *staff*, or *truncbeon*, which was of equal size with that at home:—at nihil habet cum *corio* commune (continues Voss.) cum fumitur pro *baculo*; quæ altera vocis ejus significatio est.

SCYTHE; “sive Græca vox est Σκυθη primitus,” says Casaub. 397; “sive Scythica; quin altera ab alterâ profluxerit, ego vix dubito; nam et hodieque *ferrum messorium, sive falcem*, vocant Angli a *sythe*:—as he writes it.

SCYTHIANS: Sammes, 419, shews, from Grotius, that *the Scythians* derived their name from *schieten, to shoot*; because they were excellent archers:—now who knoweth not that ϣcyttan, in the Sax. tongue, signifieth *to shoot*?—then probably it is Gr.—“*Schieten* enim Anglo-Sax. ϣcyttan idem est quod Latinis *sagittare*,” says Shering, 199, “*Scythis* optime convenit, qui supra reliquos periti erant *sagittandi*,”—and consequently, as he himself allows, etymologia non à Germanico, sed à Græco sermone petenda est; ipsi enim Græci hujus nominis etymologiam à suâ linguâ petunt: Eustathius ad Dionysium, Καλισθαι δὲ λεγέσθαι Σκυθαι, ἢ παρα τὰ Σκυθη ἀ περιβεβληνῆσαι, ἢ παρα τὸ Σκυθεῖσθαι ἢ οργιζεσθαι, οργιλοι γὰρ εἰσιν: see likewise the art. **SHOOT**: Gr.

SEA, or *ocean*: Ἄλς, *sal, salum*; *the sea, the salt sea*: or else, if we follow the Belg. pronunciation, and call it *the zee, or zee*, it may then originate à Ζεῖν, *ferreo, bulbio; to boil, or bubble*; from the continual *motion and agitation* of the sea waters, like those of a *boiling cauldron*: from whence likewise the word **SETH**: Gr.

SEAL, or *signet*: “Σηγμν, *signum*; abjecto 1: vel fuerit ab Ἰχθυος, *vestigium*; sæpe enim spiritus in s abit: Εἰχθον, ab Εἰσσω, unde Ἰχθυος, apud Hesych. et *sigillum* ab Εἰκλον: Voss.”—it would have given me great satisfaction (as we already observed under the art. **ASSIGN**) if any of these words could have been found in Hesych. bearing the sense here intended: a *seal* is certainly nothing more than an impression *fac-similar* to the engraving, and may perhaps be only a contraction of *sigillum*, à Σηγμν, abjecto 1, as Vossius observed above.

SEAM, *fat*: both Jun. and Skinn. acknowledge, that the Northern words, signifying *sebum*, are “omnia contracta à Lat. *sagina*.”—true; but *sagina* is undoubtedly derived à Σίλας, à Σίλευς, à Σίλος, *frugibus sagina; to fatten with corn*: or else à Σασσω, Σάσω, *sagino; to fatten*.

SEAM, a *measure*; Σεγμα, *onus jumenti sarcinarii, congeries stipata*: frumenti mensura octo modios

modios continens; vitri quantitas 120 libras ponderans: a certain weight, or measure containing of corn, eight bushels; of glass, 120 pounds; and of wood, a horse load.

SEAM, or *future* } Skinn. after producing the SEAMSTRESS } Sax. Teut. and Belg. words, says, "hæc duo ultima Vossius deflectit à *Zawvw*, *Zawvus*, *cingo*: mallet à verbo *to sew*, or *sow*; vel *aperos*, à Lat. *sumen*, *assumentum*, à *suendo*:"—certainly this ought to be preferred, if the Dr. had not stopped here; but *suendo* à *suo* is probably derived from the Gr.; as to SOW with *ibread*: Gr.:—for, with Junius, under the art. *seme*, as he writes it, we may suppose it rather to be derived from *Σμηρον*, vel *Σμηρα*, by transposition *seam*; *signum divisionis*; *the mark of a joining*; which indeed appears to be the more probable deriv.

SEARCH: neither Jun. nor Skinn. have advanced any farther in the etym. of this word, than the Fr. Gall. Ital. and Lat. lang.; for, having arrived at *circumcirca querere*, *circare*, vel *circuire*, they have left us in possession of that, as the true origin; whereas *circum* is itself derived à *Κηρος*, *circus*, *circulus*; *a circle*; *to hunt about*.

SEASON with *salt*: there are two different etym. given of this word, and both by Skinn. viz. "à Teut. *salixen*; *salire*, *sale condire*: vide *salt*: which he then derives ab *Αλς*, *sal*; *salt*:—the other is, *sale munire contra tempestates anni*, ut per totum annum, i. e. *per omnes tempestates incorruptum durare possit*: vide *season*: Skinn."—but then it derives from a source which, perhaps, the Dr. never imagined; as will be seen in the following art.

SEASONS of *the year*: in the former art. Skinn. refers us to this, which he supposes comes à Fr. Gall. *faison*; Ital. *stagione*; *tempestas*; non ut quidam volunt à Lat. *fatio*; sed à *statio*; q. d. *temporis statio*:—then it would have originated ab *Ἰσημ*: but very probably that is not the true etym. which seems to come from a different word, according to the opinion of Hen. Stephens, as quoted by Junius: "vulgus, inquit, pro litera *r* in multis vocabulis pronuntiat *f*; pro *Furius*, et *Valerius*; *Fusus* et *Valesius* dixisse: idem vulgus vicissim in aliis vocabulis *r* pro *f* sonare; veluti in *courin*, *raison*, *faison*, pro *cousin*, *raison*, *faison*: in illo *faison* pro *faison* videtur contingere, ut lingua errans verum dicat; nam cum nostrâ voce *faison* Gr. *Καιρον* repræsentare velimus (quod certe Latini tam apto facere vocabulo non possunt) illi *Καιρον* vicinius esse *faison* quam *faison* fatendum est:"—however, whether it be pronounced *faison*, or *faison*, (from whence our word *season*

is derived) it undoubtedly comes from *Καιρος*, *tempus*, *occasio temporis*, *tempestas*: the various times, and seasons of the year.

SEAT, *Edos*, *sedes*; *a chair*, or *stool*: R. *Εξομαι*, *sedeo*; *to sit down*.

SEAX: it is supposed among the etymol. that our Saxon ancestors derived their name of *Saxons*, from wearing this kind of weapon, which seems to have been in the shape of a Turkish scimitar; and which they called *a seax*:—the *Scythians* seem first to have received the denomination of *Saxons* about the time of *Woden*, who, according to Shering. p. 278, led the *Aspurgians*, a *Scythian-Asiatic*, or *Turkish* people, near the lake *Mæotis*, about mount *Taurus*, (unde *Taurice*, contracted to *Turce*) into *Scandinavia*; and these people, it seems, were called *Saxons*, from the *seaxes*, or the weapons they wore; which name they acquired about the year 1094 before Christ: with regard to the weapons themselves, Shering. p. 207, has told us they were derived "à *ρεαξις*; i. e. *incurvis*, et *ferratis ensibus*; *falcium*, et *cultorum æmulis*, *Saxonibus nomen deferrunt*:—*vocis originatio peti potest, à ρεαξ quod cultrum significat; quia ejusmodi enses, ut cultri, ex alterâ parte acutam aciem habebant, ex alterâ verò deorsum obtusum, aut aliquando, instar ferræ, dentatum;*" and describes it directly like a sickle reversed, in this manner:—



but if what Verst. says be right, it seems rather to have been a dagger, or short hanger, than a sword; for tho', in p. 21, he tells us, that "this name of *Saxons* they undoubtedly had of their use, and wearing of a certain kynd of sword, or weapon invented and made bowing crooked; much after the fashion of a sythe, in imitation whereof it should seem to have first bin made:"—yet, in p. 130, in speaking of the memorable massacre of the Britons by the *Saxons*, at an entertainment given them by *Hengist*, on *Salisbury plain* (mentioned in the preface) he says; "that the *Saxons* had each of them *a seax*, (a kynd of crooked knyfe) closely in his pocket; and that at the watch word *nem eowr seaxes*, which is *take your seaxes*, they suddainly, and at unawares slew the Britans:"—now, how the *Saxons* could wear their *seaxes*, or *swords* closely in their pockets, is an article which depends on this good old gentleman to explain:—with regard, however, to the derivation of the word *seax*, *Casaub.* 330, supposes it to be derived à *Σαυαξις*: but in p. 396, 7, he says, "sed sine Græca vox est *Σαυον* primitus, sine *Scythica*, quin altera ab alterâ (vel *seax* à *Σαυον*,

Σκυθη, vel Σκυθη à *seax*) profuxerit, ego vix dubito:”—now, whichever of these two deriv. we follow, the word itself seems to be of Persian, or Scythian extraction; derived to us through the Greek; for Hutchinson, in his first index to Xenophon, observes, that “Clarissimus Kelandus putat Σαγαρις, idem esse cum Cangar, vel Cbanzjar, quæ vox Persis pugionem, vel sicam notat:”—and Σκυθη is fully evident of itself; yet, let me, just mention the probability of *seax* being derived ab *Ακω, seco; to cut, or chop; and Αξ-ων, ascia; a batchet, or sword; contracted first to seg, or sec-ax; then to se-ax; and at last to Sags, Saxon, or Saxons.*

SE-CESSION; Χαζω, cedo; αναχωρεω, to retreat, withdraw; properly, it signified a commotion, or insurrection of the commons, when they departed from Rome, and retired to some place of strength, till such time as they could obtain some law, or magistrate of their own choosing, &c.

Causa, quod à patribus sumtis secesserat armis
Vulgas, et ipsa suas Roma timebat opes.

Fasti. lib. i. 643.

SE-CLUDE; Κλειω, claudio, secludo; to shut out, exclude.

SECOND; “Επομαι, quasi equomai, sequor, cum prosperum notat, ut res secundæ; cum autem numerum signat, à seco: Voss.”—but he seems to neglect this distinction afterwards; for he says, “denique, utràque notione, secundus videri possit à sequendo dici; nam secundus sequitur primum; is next to the first, because it follows the first:”—but so does the third the second.

SECRET } “Κρινω, per metath. cerno, se-
SECRETARY } cerno, secretus: Voss.”—this is compounded of *se, i. e. seorsum; and cerno; which is derived à Κρινω, to distinguish, separate, set apart, retire in private.*

SECT; Επομαι, quasi equomai, sequor, secutus, sectus: ac ad etymon hoc alludit Cicero pro Flacco; quotusquisque est qui banc in republicâ sectam sequatur; one who follows a teacher of a different opinion from the established religion of any place:—and yet it may be derived from the following art.

SECTION; “Ακω, seco; non qua significatione ab Ακισθαι, est mederi; sed quatenus venit ab Ακη, vel Ακω, acies; an edge, to cut with; and then, what Vossius has said, under the art. *σεττα*, may be applicable here; viz. si *σεττα* est à *seco*, simplicius deducas à *secare*; quia *σεττα* alii ab aliis secantur, ac abscinduntur.

SECULAR; either from the foregoing root, “Ακω, seco, *σεττα, seculum, seculum*; nempe tractus ille qui certis temporum præscriptionibus *secabatur* in partes: Voss.”—unde *carmen seculare*; a poem

fung by boys and girls, at the *secular plays, ludi seculares* pro imperii Romani incolumitate: a jubilee festival, returning periodically: or else *secular* may be derived ab *Ηλικια, etas, seculum*; with the same application.

SECURE; “Εχυρος, securus: Upt.”—R. Εχυρω, munio, firmo, firmus:—though Hederic seems to think that the verb is derived from the adjective;—but a person cannot call himself *secure*, till he has fortified himself, and rendered his castle impregnable:—this, however, is but an immaterial consideration; it is more material to settle the deriv. of the word *secure*: whether it be derived ab *Εχυρος*, as Upton here supposes, and as Vossius likewise imagines; or whether it may not rather be compounded of *se pro sine, and cura*; as Vossius himself acknowledges; and then *Ωρα*, would be the original root: “*se pro Δια*,” says Priscian (as Voss. allows under the art. *seorsum*) Græcâ præpositione, separativa est, ut *se-cubo, se-duco, se-paro*; est etiam abnegativa, ut *se-curus, i. e. sine-cura*:—should this be true, then there seems to be only a plausibility in deriving *securus* ab *Εχυρος*, though it signifies *mutinus, firmus, tutus*.

SEDAN } “Ital. *seggio, seggiolo*; sella
SEDATE } portatilis: utrumque à Lat.
SEDDENTARY } *sedile, sedere*; q. d. *sedana*,
SEDIMENT } *sediana*: Skinn.”—the Lat.
is the farthest of the Dr’s. researches; not considering that *sedeo* came ab *Εζομαι*.

SEDDGE; “Sax. *ræcz*; *gladiolus*; Belg. *seck*; *carex*: à *secando*; quia sc. facile *secatur*; vel potius ab acutis foliorum marginibus, quæ comprimuntis manum *secant*: Skinn.”—consequently Gr.

SEDDITION; *se*; i. e. *seorsum, secus* ab *Εκας, procul, longe*: et *Εω, Ιημι, eo*; unde *sed-itio, seorsum-itio*; a separating, retiring; and causing desertion, or mutiny.

SEDDUCTION; *se, seorsum*; et *Δακω, Δακνωω, duco*; unde *seduco, seductia*; to lead aside; lead astray; beguile, deceive.

SEDDULOUS, *Εζομαι, sedeo, assiduus, sedulus*; ab *assidendo*; one who sits constantly in a sedentary manner at his employment.

SEE of a bishop; *Εζομαι, sedeo*; the palace, or bishop’s seat of residence.

SEE with the eyes; “Θεωρομαι, quasi *Σταρομαι, aspicio*; facili mutatione τῷ Θ in s:” says Skinn.—which, however, he has introduced with his usual suspicion and jealousy; “si Græcus essem, deflecterem à *Θεωρομαι*:”—but surely he would not have entertained that diffidence, if he had only reflected, as Mr. Lye has done, that “omnia magnam habent affinitatem cum *Æol. Σταρομαι*,
pro

pro Θ ιασμου: \AA oles certe videntur Θ sic eliquasse in pronuntiando, atque ore blæso ita extulisse, ut videretur potius Σ quam Θ sonare.

SEE-SAW, $\Xi\epsilon\omega$, $\sigma\kappa\iota\omega$, by transposition, *seco ferrâ*, quasi *secerra*; *see-saw*, the action of a cross saw, backwards and forwards: also the motion of a swing.

SEED, " $\Sigma\pi\epsilon\rho\omega$, $\sigma\pi\epsilon\rho\omega$, objecto π , *sero*: ut à $\delta\alpha\pi\tau\iota\mu\alpha\iota$, *dampnum*; à $\kappa\alpha\mu\pi\upsilon\lambda\omicron\varsigma$, *camurus*; à $\kappa\upsilon\kappa\lambda\omega\psi$, *cocles*: à *sero*, *semen*: Voss." *seed corn to sow*.

* SEED-LEAP } "Sax. ræd-leap ; *qualus sa-*

* SEED-LIB } *torius*:" says Lye; "et manifeste corruptum ex *seed*, et *leap*:" from out of which box, or basket, the *seed corn leaps*, or *springs*, during the action of sowing: but both SEED, and LEAP, are Gr.: however, it may be very much doubted whether *leap*, and *lib* here signifies *to spring*, *skip*, or *jump* out of the basket; and therefore, this latter part of the compound will be much better referred to the Sax. Alph.

SEEK, Ζητω , *quæro*; *to look for*, *search*, *find out*.

SEEMLY } " Ὁμοιος , *similis*; *like*, *pro-*

SEEMS *likely* } *bable*.

SEER, *separate*; "*they are gone seer ways*; *seorsis*, i. e. *diversis viis abierunt*: Raius ex *sever* contractum putat; sed *perperam*," says Lye: "nam sine dubio venit ab Iceland. *seer*; *seorsum*:"—but by this gentleman's good leave, his Icelandic *seer* seems but a contraction of *sear-sum*; and if so, then it seems be pure Gr.; for *seorsum*, according to Voss. is compounded of *se*, i. e. *secus*; and *orsus*, *vorsus*, *versus*: now *secus* is undoubtedly derived ab Εκας , *procul*, *longe*; and *vorsus*, or *versus*, is derived à Τρεπω , quasi Πεπω , *verto*:—so that Ray's etym. was not a bad one; only then it would have originated from a different root; viz. à Παρασσω , *paro*, *separatus*, quasi *severatus*; *to sever*, or *to separate*; as if we might say, *they are gone seer ways*, i. e. *several*, or *separate ways*; *diversis viis*.

SEGNITUDE; " Οκνος , *segnis*, *piger*; *slow*, *stotful*: vel quod Serv. et Isidor. putavit, ac Jos. quoque Scaligero placuit, à *se* pro *sine*; et *ignis*; ut *segnis* fit, cui *calor naturalis decessit*, eoque *immobilis*: Voss."—this, though a very good explanation, is rather too distant for a true etym.

SEISE; " Εζωμαι , *sedeo*, *possideo*; *to settle in the full possession of any thing*: Voss."—but as *seising* implies rather an act of injustice, or at least of violence (though a man may *seise* his own) we might rather adopt the deriv. of Salmasius à Lat. barb. *safire*; et hoc à Σακκισειν , *saccum expilare*; *diripere*; which, though it always implies injustice, yet at the same time expresses violence, either open, or secret.

SEIVE, Σειω , by transposition *cico*, *quatio*; *to shake*, or *rattle about*:—but Casaub. and Upt. are of opinion, that *sift* originates à Σηθω , Σηθην , *cibare*; (it ought to have been printed *cribrare*) *to sift*, *bolt*, or *range flour*:—however, the former deriv. seems to express the action better: or else our word *seive* may be rather derived à Σηφρος , *vacuus*; *empty*; because it retains nothing.

SEL } "Sax. ræliz , *felix*: Ray:"—but as sure

SELIG } as *felix* is derived ab Ἡλιξ , et Ἡλικια , *juventus*, *salus*, *vigor*; so sure is ræliz derived from *felix*; of which it is evidently but a various dialect.

SE-LECT; Εκας-λεγω , *seligo*; *to chuse*, *pick*, or *cull*.

SELENO-GRAPHY, Σελινο-γραφια , *selenographia*; *a map of the moon*; R. Σεληνη , *luna*; *the moon*; and Γραφω , *scribo*; *to describe the face of the moon*.

SELERY; Σελινον , *seleri*, vox nuper civitate nostrâ donata, says Skinn. quibusdam existimatur esse idem cum *smyrnio*, seu *bippaselino* nostro, vulgo *allisanders*; meis autem oculis, simul et palato, videtur parum, aut nihil differre à nostro *apio* officinarum; aut *elioselino*, seu *apio palustri*; vulgo *smallage*; et si per doctiores liceret, appellarem *apium Italicum*, *selero*, *seleno*, vel *selino*; an herb of the *parsly* species.

SELION; Διψος , per metath. *fitis*, unde *stulus*, *fitella*: vel ab Ὀλκος , *fulcus*; not in the sense of Varro, *arvum*, et *arationes*, ab *arando*, et ab eo quod aratri vomer *sustollit*, *sultus*; for this is *the ridge*, not *the furrow*; but in the sense of *stulus*, which signifies *a bucket*, or *any vessel*, or *trench to carry water in*, like an *aquæduct*:—but how a ridge can convey water, would be difficult to conceive; whereas *a trench*, or *furrow*, might serve very well for that purpose.

SELL-ANDER; half Gr. half Sax. "nescio an à Fr. Gall. *sel*, vel potius à Sax. ræalt , et *amppe*, *varix*, et ni fallor," says Skinn. "quibus *tumor*, *scabies* quædam sicca in suffragine poplitis posterioris pedis equi; *tumor*, seu *elevatio cutis*, ex *sale*, seu *salso sero*, obortus:" *a scorbutic swelling on the back of a horse*; perhaps what we call a *spavin*, which generally comes from a blow at first.

SELT; "*chance*: Ray:"—it seems to be only a contraction of SO-FALL-OUT: and then it would be Gr.

SELV-AGE; "*credo dictum quasi salvage* (or rather *salvedge*) quia sc. ora, fimbria, seu instita vestis, *vestem conservat*, *roborat*, *efficitque* ut diutius duret: Skinn."—and yet this very definition could not point out to the Dr. the true etym. which

which would be Σαος-ακνης, *sabaus-acies, vel sim-beria*; the edge, or border-faver.

SEME, "quibusdam anglis est *divisionis signum*: à Σημα, vel Σημαιον, *signum*: Jun."—perhaps this is only another dialect for *seam*; the mark of a joining.

SEMI-BRIEF; Ἡμισυ-βραχυς, *semi-brevis*; a note in music.

SEMI-TONE, Ἡμιστονιον, *dimidia pars toni*; the half of a tone, or note; i. e. a sharp, or flat.

SEMI-VOWEL; Ἡμισφωνα, *semivocalis*; a half vowel, or liquid:—all our lex. and dict. give us but poor definitions of these *semi-vowels*, or what they are: they seem to be those consonants, which take the vowel before them in pronunciation; such as our *f, l, m, n, r, s*; which must be pronounced, as if they were written *ef, el, em, en, er, es*: and, for a similar reason, all the other consonants are called *mutes*; viz. *b, c, d, g, k, p, q, t*; which cannot be pronounced unless we sound a vowel after them, thus, *be, ce, de, ge, ka, pe, qu, te*; which without the vowels are *mute, or dumb*; thus *b, p, t*: but the *liquids*, by taking a vowel before them, become as it were *half-vowels, or semivowels*.

SEMP-ITERNAL, Ἀμπερες-αιων, quasi Σαμπερες-αιων, inserto digamma αιων, *evum, eviternus, aternus, semp-iternus*; *e*, in *i*, converso; quomodo à *caedo, est occido*:—so that indeed this word is compounded of two of the same signification, *semper, and aternus*, which seems to be unnecessary; for whatever exists *always* must be *eternal*; and whatever is *eternal* must *always* exist; for it is impossible to be *sometimes eternal, or never always*; it may indeed be *eternal à parte post*, without having been so *à parte ante*; but still, whatever is *eternal, must always* exist.

SENA; *senā*; an herb so called.

SENARY, Εξ, *sex, senarius*; belonging to the number *six*.

SENATE } *senatus*, ut bene ait Festus, quia à
SENIOR } *senioribus* constabat; the council,
or parliament of Rome, consisting of the *elders*: R. *senex, an old man*; or any thing relating to *age*:—Vossius would trace the word *senex* from the Hebr. קן by transposition *senuit*, et *senex*: Cl. Voc. 24, says, that "*ben* in Celtic signified *senior*, and with the prepositive *z*, or as it stands in the Erse, *sean*, is the etymon of *senator*:"—but if *senator, senior, and senex* all come from the Celtic word *ben*, it is but reasonable to suppose that *ben* originated ab *Ev-ιαυλος, an-nus, an-nosus; old, aged, sen-ior*.

SEND; "ambigo interim," says Lye, after mentioning the Goth. Cimr. Belg. and Iceland.

words, "annon videri possit quomodocunque factum ex *Συλλαν*, quod aliquando ponitur pro *imperare, jubere*; mandata etenim damus iis, qui aliquò à nobis *mittantur*: nec male fortasse petatur origo verbi ex *Συλλανν*, quod non modo *incitare, atque urgere, verum etiam ad certum aliquem scopum dirigere, significat*: potest denique referri ad *Ευδαν, implicare, illigare*; quoniam negotiis nostris *implicamus ad aliquid nuntiandum, exequendumque missos*:"—to entrust with a message.

SE'N-NIGHT, Ἑπτα-νυκτες, *septem-noctes, seven-nights*, contracted to *se'nnight*.

SENSE } *Συνεσις; Συνεσις*, transposed to
SENSUALITY } *sentio*; whatever depends on the senses, even to *gluttony, and voluptuousness*:—this etym. from Litt. and Ainsw. may perhaps be preferred to *Αισθανομαι*, as quoted from Nunnestius by Vossius, and our other dictionaries; for tho' *Αισθανομαι, and Αισθη*, signify *sentio*, yet it is rather a synonymous term, than a deriv.; but definition, and etym. are different things; thus *sensation* means *perception*; but nobody would affirm, that therefore *sensation* was derived from *percipio, or even from capio*; so neither is *sentio* derived from *Αισθανομαι*, tho' *Αισθανομαι* signifies *sentio*.

SENTENCE } from the foregoing root: Gr.
SENTIMENT } that is, from *Συνεσις, Συν-*
SENTINEL } *σις*, transposed to *sentio*; and

therefore the last of these words has been formed, ut qui *observat, et sentit, ut qui explorat, et percipit, adventum hostium*; as Skinn. has very properly remarked: it has been already observed, under the art. CENTRY, that it were much to be wished, custom would alter that orthogr.; for it would be impossible to trace out the etym. of that word through CENTER, CENTURY, or even CENT per CENT; but, when we consider that *sentinel, and sentry* originate from SENSE, and SENSATION, the orthography ought rather to wear such an appearance.

SENVY seed; "Σινηπι, *sinapi*; forte à *Σινω, noceo*; quia sc. acrimonià suâ nares et oculos lancinat et lædit: Skinn."—*mustard*, which, from its sharp and pungent quality, has obtained its name in Greek.

SEOC } "sick"
SEOCNESSE } *sicknes* } Sax. Verft."—but

SICK } are Gr.
SICKNESS }

SE-PARATE; Φαρσος, κλασμα; Hesych. *parō, separatus; separatio; a portion, or division*; also a *divorce* from bed and board.

SEPS; "Σηπω, *corruptio; seps, genus lacertæ*," says Voss. "απο τε Σηπειν τις κληγεμένης, habet enim

enim vim Σηφιλον, hoc est *erodendi*, et *putredinem corporibus morsu suo inferendi*:"—a deadly kind of serpent, whose bite converts the whole body into a mass of *corruption*: see Lucan's Pharfalia.

SEPT-ANGULAR, ἑπτά-γωνία, musica instrumenta quædam; q. d. *septangula*: ex ἑπτά, *septem*; et γωνία, *angulus*: Hederic:—whether there ever was such an ancient *musical instrument* called a *septangular*, must be left to the investigation of greater critics in the knowledge of ancient music, than I can pretend to be;—but that there are many geometrical figures of a *sept-angular form*, every mathematician will allow.

SEPTEMBER; ἑπτά, *septem*; *seven*; the NINTH month, according to modern computation; the absurdity of which has been shewn under the art. DECEMBER: Gr.

SEPT-ENNIAL; the space of *seven years*: see ANNUAL: Gr.

SEPTEN-TRIONAL; ἑπτά-πρω, seu τριβω, *tero*; *septentrio*; quasi *septem-teriones*, vel *tribones*; unde *triones*; quia *terram arant, colantque*; the Northern regions of the heavens; so called from the *seven stars* in Charles's wain, drawn by *oxen*; but more commonly known now by the names of *the greater*, and *the lesser bear*: *the polar star*.

SEPTUAGINT, ἑβδομηκοντά, *septuaginta*; *seventy*: also the title of the Greek Bible; said to have been translated from the Hebrew into Greek, by *seventy interpreters*.

SEPTU-PLE; ἑπτά-πλεω, *septem-plex*, *septem-plex*; *seven-fold*.

SEPULCHRE; Σπεος, Σπελος, Σπελαιον, κοιλον τῆς γῆς, *sepelio*, in *spelunca condio*; à *sepelio*, *sepelitus*, *sepultus*, nunc *sepultus*: Voss: et si Isidor. ita dici putarit quasi *sine pulsu*; but this relates rather to *the dead body itself*, than to *the place of burial*:—perhaps it may be derived à *σηπω*, vel *σηπωμαι*, *putrefacio*, *putridine vitio*; the place where a dead body is laid *to decay*, and *moulder into dust*:—it is observable, that both Jun. and Skinn. have left it out.

SEQUEL } ἑπομαι, quasi *equomai*, *sequor*;

SEQUESTER } *to follow, to attend in order*; also *to cut off, set apart*, or as we say *sequester* the goods of a delinquent:—with regard to the word *sequestrator*, "summus ille vir Jos. Scal. in notis ad Manilium docet," says Voss. *secutor* est qui Græcis ἐπίδοτος, aliterque Latinis *subdititius*; Martiali etiam *supposititius appellatur*; in veteribus Glossis *tertiarius* vocatur, qui nimirum altero interfecto *tertius* sufficeretur: *secutor* igitur Appuleio simpliciter est, qui *sufficiebatur* altero interempto.

SERAGLIO; though this word, fortunately,

is not a native of England, yet, as our writers on Turkish affairs often mention it, and as other etymol. have introduced it, let us trace its deriv.: Skinn. allows it to be "vox Italica, *ferrare*, q. d. *serare*, i. e. *serâ includere*; sic autem dicitur imperatoris Turcici palatium, quo concubinæ, tanquam laxiori carcere detinentur; Gr. Γυναικων, Γυναικωνίς:"—since the Dr. has been thus profuse of his Gr. it were to be wished he had given us the Gr. etym. of *seraglio*, and not a synonymous word for it; so that his two Greek words are just nothing at all; for we cannot suppose that he intended to derive *seraglio* from Γυναικων: he did not intend it: but since he has acknowledged that *seraglio* signifies *serâ includere*, he ought to have traced it up to the Greek through that channel; viz. *sera* à *Σερα*, *catena*; *a chain, to lock, or fasten up with*; as will appear more fully under the art. SERIED: Gr.:—Ciel. Voc. 56, gives us quite a different signification; for he tells us, that "the *serai*, like the *cloister*, does not primarily signify a place of confinement, but *a bead mansion*; and that they both, probably on account of the discipline in the one, and the jealousy in the other, were and are subjected to certain rules of inclosure and restriction; and therefore have gained the accessory idea of confinement, especially of the women:"—but this is not giving us any derivation at all, and is putting us off with definition, instead of etymology.

SERAPHIM, an order of angels; though not to be met with in lexicons, or dictionaries; because of Hebr. extract.

SERE, ἄρτος, *aridus*; *dry*, *parcht*, *scorcht*: also *withered leaves, wood, &c.* as Milton has mentioned;

————— which bids us seek

Some better shroud, some better warmth to cherish

Our limbs benumm'd, e're this diurnal star
Leave cold the night; how we his gather'd
beams

Reflected, may with *matter sere* foment.

Par. Lost, X. 1067.

SERENADE, Οψε, *serâ*; a compliment of *nocturnal music*, and *singing*; or, as Milton calls it, *Mix'd dance, or wanton mask, or midnight ball*, Or *serenate*, which the star'd lover sings
To his proud fair, best quitted with disdain.

Par. Lost, IV. 769.

on which Dr. Newton observes, that we commonly say *serenade* with the French; but Milton keeps, as usual, the Italian word *serenate*; which the *star'd lover* sings; *star'd*, as this compliment was commonly paid *in sereno*, in clear *cold* nights:

nights:—Horace mentions this circumstance, Lib. III. Od. x. 1.

Extremum Tanain si biberes, Lyce,
Sævo nupta viro, me tamen asperas
Projectum ante fores objicere incolis

Plorares aquilonibus :

and in another of his Odes, Lib. I. Od. xxv. 7.

Me tuo longas pereunte noctes,

Lydia, dormis :

there is, however, another sense that may be given to Milton's *starved lover*, starved, *not with cold*, but a *dearth of affection* on the part of his mistress, who *has famished him to death*, in *not feeding his desires*.

SERENE; “ Ἰδεν, Ἰδος, *udus*; *sudus*, i. e. *se*, vel *sine*, et *udus*; hoc est *siccus*; ita *serenus*, et *sudus*, opponantur *cælo udo*, *pluvio*; nisi malis esse *serenum* à *ἔσπος*, quod usitatus *ἔσπος*, *siccus*; *ἔσπων*, *sereno*: Voss.”—nay, he has given a third deriv. which, by his having placed it at the beginning of his art. *serenus*, he seems to have preferred; viz. “*serenus* ab antiquo *serus*; (hoc verum, says Isaac; sole enim occaso, maxima est aeris claritas) ut ab *alius*, *alienus*; à *dubius*, *dubienus*, antiquum:”—but *serus* he derives “à *serendo*; nam *serum*, seu *serenum* proprie dixere veteres agricolæ tempus *sationi* aptum:”—all this may be true; but this is only applicable to agriculture; we apply it to *dignity*; as when we say *your serene highness*; which seems to originate from either of the first deriv. addressing his highness under the similitude of a *clear, unclouded sky*, without rain, without moisture; or like the moon, rising in *unclouded majesty*.

SERGE: “Fr. Gall. Hisp. Ital. omnia detorta à Lat. *serica*, vel *sericum*: Coverruvias deflectit Hisp. *xerga*; ab Arab. *xirica* idem signante: malle,” continues Skinn. “à Teut. *serge*; *teges*, *tegmen*, *tegmentum*:”—this is by much too vague for etym.: we might rather adopt the Dr's. first deriv. if he had but traced it up to the Gr. as Vossius has done under his art. *sericum*; though perhaps that word is rather Chinese, as Virgil seems to hint;

Velleraque ut foliis depectant tenuia Seres.

Geo. II. 121.

SERGEANT; “à Lat. *serviens*: Skinn.” and Junius admits the same: but Lye says, “*sergenter*, Iceland. sunt milites prætoriani; indeque Verelius petit *sergent*:”—should the former, however, be admitted, we might derive it, as in the art. SERVANT: Gr.

SERIED, “*Σερα*, *funis*, vel *catena*; olim enim, ante inventum *seræ* usum, *funæ* solent munire januas; ut in vet. lexico legitur, *seræ* sunt, quibus remotis fores panduntur; ut ait Varro: *seræ*, *fustes*, (seu potius *vestes*) qui opponuntur fori-

bus: *excute posse feram*: Ovid. Amor. lib. VI. El. 6: Voss.”—made use of now to signify a *lock*; but long before the invention of *locks*, they fastened up their doors with *ropes*, or *chains*; and afterwards with *bars*, and *bolts*:—there is scarce a greater instance of the use of etymology, towards settling, or fixing the orthogr. of our own, or of any other lang. than the instance of this word now before us; where both the Gr. word *Σερα*, and the Lat. word *sera*, teach us to write it *seried*, and not *serried*, with two *rr*, as Milton has done, after the French *ferrer*, according to Hume: Par. Lost, Book I. 548; or rather after the Italian *ferrato*, according to Thyer; Book VI. 599; for Milton more frequently follows the Italian, than the French orthogr.; by *serried shields*, and *serried files*, he undoubtedly means *shields locked in shields*, and *files so files close rank'd*; consequently intended to derive it from *sera*; a *lock*; not from *ferra*; a *saw*:—now, why the Italians, and the French, should chuse to depart from the original orthogr. so far as to run into false deriv. would be difficult to assign any good reason; for if they write it *ferrer*, and *ferrato*, with two *rr*, then it must be derived à *ferra*; but we all know that *ferra* is a *saw*:—consequently false deriv.; it should therefore be written *seried*, and then it will derive à *Σερα*, vel *sera*; a *lock*; with only one *r*.

SERIES; “*Ἐρω*, *sero*, *jungo*; unde *series*; *Ἐρμος*, *ταξίς*, *συναφεια*, *αλυσίς* *χρονί*, *ὄρμαθος*, *connexio*: Voss.”—though Isaac thinks it might be better to derive *series* à *Σερα*, *catena*; a *chain*; the links of which are formed in a continued *order*, *connexion*, *progression*.

SE-RIOUS; “à *se*, *sine*; et Ἰουγχοσ, *rietus*: vel à *Μειδω*, *rideo*; M in *r*, interdum transire ostendimus alibi: Voss.”—vel à *Κριαιδω*, *rideo*: ita Hesych. *Κριαιδμεν*, *γελῶν*: addit deinde, *Βοιωτῶν* *δε* *ἡ* *λεξίς*: *serium* et *jocosum* opponuntur apud Ciceronem, Off. Lib. I. ac similiter Horat. dixit, Sat. I. Lib. 1.

Sed tamen amcto *queramus* *seria* ludo :

and his beloved Virgil had said just the reverse,

Posthabui tamen illorum mea *seria* ludo :

Ecl. VII. 17 :

Litt. and Ainsw. have derived *serius* à *serendo*; i. e. *asserendo*; and Vossius has hinted at such a deriv. which indeed may be proper, when it signifies an *assertion*, or *serious affirmation*; as when we say, *seriously!* *positively!* but in our present acceptation, it signifies a *sober*, *solid*, *steady deportment*.

SERK; “Anglis borealibus, et Scotis *serk* est *indusium*; Dan. *serck* est *subucula*; Sax. *γῆν* est *suppar*, *interula*, *colobium*, et *sanica*; videturque contractum

contractum ex Σηρικος, *sericus*: Jun." *a shirt*, or *vest*:—Flandris est telæ genus subsericæ; *a filken vest*, used at first instead of linen: or, perhaps, it might be better to derive *serk* à Σαρξ, Σαρκος, *caro*; *flesh*, or *skin*; the *shirt* being worn next the *skin*.

SERMON, Ερω, *fero*; Ειρμος, *sermo*, unde *disserere*, *disertus*; *a discourse*.

SEROSITY; "Ορος, vel Όρρος, nec dubito quin ex obliquo Όρον, sit *serum*; spiritu in *s* abeunte; ut ab επομαι, *sequor*, &c. ac fortasse sic adjectivum *serus* fit ab Όρος, *terminus, finis*; nam *serum* est quod jam ad *finem* pertinet; quomodo Livius dicit *serum dici*: Voff."—*whey*, or any such *thin, watery substance*, as separates from the blood, &c.

SERPENT; "Ερπω, *serpo*; by transposition *serpo*; spiritu aspero converso in *s*, tantum nunc ponam exemplum plane geminum; ab Ερπω, Ερπυλλον, *serpo, serpyllum*; nam *serpyllum*, fylvestre imprimis, *serpit*, dispergitque se per humum: Voff."—*to crawl*, or *creep on the ground*, as *serpents*, and *reptiles*: also *the windings*, and *meanders of a river*, *garden walk*, &c.

SERRATED; "Ερω, Σκρω, *seco, ferra*; quasi *secerra*; ex sono factum est; nam duo *r, r*, *ferra* exprimunt;

————— *ferræ sident acerbum*

Horrorem,

ut verbis utar Lucretii," says Voff.—*toothed*, and *jagged*, like a saw.

SERVE; "Ερος, Æol. Ερρος, *servus*: Ειρερον, pro *servitute*, et *captivitate* usus est Homerus, *Odyss.* θ. 529,

Ειρερον εισαναγωσι, πονον τ' εχημεν και οϊζον,

Servitutem inducunt, laboremque sustinendum et calamitatem:

Hesych. recte exponit Δολειαν, Αιχμαλωσιαν: inde etiam Εριδος, idem sit quod Δελος, Voff."—in the beginning, however, of his art. he has given another deriv. which ought not to be omitted; viz. "*servi* primùm è *captivis* facti sunt, et dicti ita à *servando*, quia *servati* sunt, cùm jure belli possent occidi; nam ea res jure gentium licentiam sive impunitatem habet; etsi non omni ex parte conveniat sæpe pietati et officiorum regulis: quod vero ad etymon magis verisimile est *servum* dici à *servando*, seu *custodiendo*:"—he then proceeds to shew, that *servo* is deduced ab Ερω, as being a person, who is entrusted with the charge of *keeping*, or *taking care* of his master's things.

SESAME; Σησαμον, *sesamum*; herba quædam, says Hederic; but Litt. and Ainsw. explain it by "*a white grain*, or *corn*, growing in India, where of oil is made:"—this latter seems to be right; for Voff. after quoting Pliny, Galen, and Cyrilus, says, "videntur autem Græci *sesami* vocem

ab oriente accepisse:"—but neither he, nor any of the authors he has quoted, tell us whether it be *an herb*, or *a grain*; nor what the signification or derivation of it may be.

SESSION } Εζομαι, *sedeo, sedes, seat, set*; unde
SET } *sessions* of parliament; a meeting
SETTER } of justices at the *county sessions*, or *assizes*:—with regard to *a setter*, or *setting-dog*, Skinn. supposes it is derived ab Ital. *sentare*; *sedere*; if so, the deriv. is plain:—but Lye gives us another idea, and would deduce it altogether from the Sax. *ættinga*; *insidiæ*; quid igitur si dixerim compositum esse ex isthoc vocabulo, et nostro *dog*; q. d. *insidiosus canis*; prius est ipsissimum Saxonicum, *ætete*; *insidiator*; a dog who discovers the game by an *insidious setting*, or *lying down*:—but we have seen that *INSIDIOUS* is Gr. as above.

SETHE; and not as Upton writes it *sethe*; nor derived, as perhaps his printer mistook it, à *ξω, ξεω*, for that signifies *rado, scalpo, seco*;—but as Casaub. very properly writes it à *Ζω, ferveo, bullio*; *to boil, to bubble*; and metaphorically, *to rage*, like the wild workings, and furious agitations of an angry *sea*; which undoubtedly took its name from this verb; as we have seen under the art. SEA: Gr.

SETI-GEROUS, "Χαινη, *seta*, *seta*: vel ex *Ακανθα, sentis*, unde *seta*, qualis imprimis suum: Voff." *the bristles of a boar, hog, or swine*.

SEVEN; "Επτα, quasi Σεπτα, *septem*: Nug."

SEVERAL; Παρᾶλλω, *paro, paratus, separatus*, quasi *severatus*; *to divide, cut asunder, separate*; each individual.

SEVERE; "Σεβομαι, *veneror*; ut ferè idem sit ac Σεμνος, *venerabilis*; Σεβηρος, *severus*, idem quod Σεμνος: tales enim sunt qui *severè* vitam instituunt: Voff."—this, however, does not absolutely answer the idea which *severe*, and *severity* bear in English; in which they signify sometimes even *inhumanity*, and *cruelty*; and might then be derived à Σκαιος, *scævus*; if the orthogr. would permit.

SEWER: according to the different senses of this word, it will take a different etym.—if, with Minsh. Skinn, and Hensh. we understand it in the sense of *strucior, dapifer*, it seems to derive à Fr. Gall. *asseoir*; *daponere*, quia sc. *fercula* in mensis *deponit*, et *disponit*; quod eò magis confirmatur, quòd ut monet doctus Th. Hensh. antiqui *asseour* scripserunt:—and in this sense Milton has used it, in the beginning of the Ninth Book, where he mentions

————— the marshal'd feast,

Serv'd up in hall with *sewers*, and *seneshals*:

Par. Lost, IX. 37:

but if, with Jun. we understand it in the sense of *præguſtor*, est à Dor. Ζευα, quod Hesych. et author etymologici afferunt pro Γεω, γευο; and then the *sewer* means the king's *taster*.

SEWERS: Skinn. rejects Minsh's. deriv. of "olim scriptum fuisse *seward* à *sea-ward*, quòd *versus mare factæ sunt*: longe verisimilius à Fr. Gall. *cauier*; *sentina*; *incile*, supple *aquarum*:"—then why did not the Dr. trace this Fr. Gall. *cauier*?—if he had, he would have found it distorted ab Ἰδωρ, *aqua*; *sewers* being a species of *aqueducts*:—Lye, in his Add. gives another deriv.; viz. "ab Iceland. *ad flia*, *calare*; ut existimo; ad quod referre vellem *sewer*; *cloaca*; per quam *sordes urbis ejiciuntur*:"—the very mention of this last word *sordes*, gives me a hint that *sewer* may be derived à "Σαίρω, vel Σαρω, *verro*: nempe quia *sordes*, quæ *everruntur* è domo, in unum locum *accumulantur*: R. Σωρος, *cumulus*: Voss."—a collection of sweepings, *slop*, *dirt*, &c.

SEX: "Εξ, *sexus*, *habitus*, *corporis constitutio*, *sive animi*; the rough breathing is changed into *s*: unless we chuse to derive *sexus* from the old supine *sexum* for *seſum*, from the verb *seco*; because the word *sex* makes a division of the animal into male and female; and this etymology may be also confirmed, because formerly instead of *sexus*, they used to say *secus*; *virile*, *ac muliobre secus*: Sallust in Probus the Grammarian: Nug."—but this is too short, because, according to his title-page, he should have traced it up to the Gr.:—on looking into Vossius, I find the Dr. has intirely borrowed this latter derivation (whether he knew it, or not) from Voss. who has stopped at this old supine *sexum* pro *seſum*: but observes, hoc etymon mirè confirmat, quòd ab eadem notione *secus* dicitur pro *sexu*:—it is a wonder, therefore, he did not refer us to *seco*, which he had derived ab Ακω.

SEXTANT; Εξ, *sextans*; a weight, measure, and instrument, containing *the sixth part* of any thing.

SEXTILE, Εξ, *sex*, *sextilis*; quòd *sextus* sit à Martio mensis; the month of August, being *the sixth* from March.

SEXTON: "Minsh. corruptum recte putat à *sacristan*; Fr. Gall. *sacristain*; Ital. *sacristano*: Skinn."—consequently Gr.

SHADE } "Σκια, *umbra*: Casaub." a *sha-*
SHADOW } *dow*, *appearance*, *phantasm*:—but when it signifies *the realms below*, it derives ab Αιδης, *hades*, *oreus*: and here it is remarkable, that we have not only expressed the asper by the letter H, but have added the *s* likewise; and it is still more remarkable, that none of our Latin dictionaries will afford us the word *hades*.

SHAFT, or *arrow*: "Sax. ꝛcaert; *sagitta*; Teut. *schaefelin* (a pretty word this for *javelin*) *jaculum*; Belg. *schaft*; *scapus*: Skinn."—"pro quo tamen," says Jun. "et *sabacht* dixerunt; etiamnum hodie *schicht*, et *scheichta*:"—all which are different dialects from the Gr.: thus the Sax. ꝛcaert, and Belg. *schaft*, are formed from *scapus*; which the Dr. would not tell us was derived from Σχημα, *imitator*; because the *shaft* of an arrow, and the *shaft* of a pillar, are long, like a walking cane, with which we *support* our steps, or *sustain* a beam:—the Teut. *schaefelin* is an evident distortion of *javelin*; derived from *jaculum*, à *jacio*; ab Ιακω, Εικα:—and the Belg. *schicht*, and *scheichta*, is another evident distortion of *sagitta*, which is derived à Σαγα.

SHAKE; "Σευ, Σισαινα, *quatio*, *concusio*; Casaub. and Upt." *to move*, *stir*, or *rattle about*: Junius gives us the Sax. ꝛacan, ꝛacan; Belg. *schocken*; *quatre*, *commovere*; unde *scheucke*; *meretrix*, *scorta*; απο τῆ Σκασων, quòd *palpitare* intelligitur; quòd illæ faciunt *saltando* assiduo, vel potius *crissando*, ut Lucretius ait, ob eam causam, ut concinnio-rem venerem exhibeat viris; any sort of immodest *agitation*:—tho' perhaps it may be derived à Πατασσω, *quasso*, *quatio*; *to quake*, or *shake*, let the cause of *agitation* be whatever it may.

SHALM; or, as it is sometimes written, *shawms*; Belg. *schal*, *geschal*; *clanger*; *swegel piipe*; *schalmeye*; *buccina*, *sive fistula sonora*:—With trumpets also, and *shawms*, O shew yourselves joyful: Psal. xcvi. 7.—by this it appears, as if the Belg. words were only a harsh dialect of SQUAL *aloud*:—consequently Gr.

SHALOP: Κελως, *celox*; *navigium parvum*, quòd uno tantum remigio agitur; a *little bark*, *yacht*, *wherry*: Junius writes it *shallop*, quia est *cymba vadosis locis apta*; fit only for *shallow* places: we might much rather with Skinn. suppose it was called *shalop*, or *schalop*, à *scopba*, vel *scarbula*, à Σκαφον, *cymba*, *linter*; a *little ship*.

SHAM; "Σκωμμα, απο τῆ σκωπιειν: Gloss. Cyrill. Σκωμμα, *cavillatio*; Σκωπιω, *cavillor*: Voss."—*to scoff*, or *make a mock of one*, by *deceiving him with false pretences*.

SHAMBLES, Σκαίρω, *scando*, *scannum*, seu *tabula*, super quam carnes conciduntur; a butcher's *chopping block*.

SHAME; "Αισχυνη, *pudor*, *dedecus*: Upt."—but Casaub. with greater probability, derives *shame* ab Ασχημονειν, *immodeste se gerere*; *to behave unbecomingly*:—and yet perhaps it may be deduced à Σκανδαλον, *offendiculum*; whence the word *scan*, à Sax. ꝛcande.

SHANK: "Dan. *shenkel*; Belg. *schenkel*; per

per epenth. factum ex Σκελος, crus; the leg: Jun."

SHANKER; "Fr. Gall. chancre; à Lat. cancer: Skinn."—à Gr. Καρκίνος, cancer; a dreadful tumor, spreading like the legs of a crab.

SHAPE; "affinia videntur," says Lye (after Jon. had given several Northern words) "affinia videntur Σκεψομαι, vel Σκοπω, circumspicio, contempler quid factò sit opus; hæc enim cura una circumstat eos, qui rebus formam dare volunt: *schaffen, schieffen* ex Σκεω, parare, fabricare derivat Martini lexicon in *facio*."—but Skinn. says, "forte omnia à Lat. (the farthest of the Dr's. researches) à Lat. *excavare*: metaphorâ à sculptoribus, et statuariis desumptâ, qui, ut statuis suis debitam formam contilient, lignum, vel saxum variè *insculpere, incidere, et excavare* solent:"—the only misfortune is, that the Dr's. *excavare*, comes from *cavus*; and *cavus* is Gr.—it might however be more natural to derive *shape* à Σκια, umbra; the shade, shadow, or shape of any thing.

SHARD

SHARE of the plow } Jun. refers us to his art.
SHARE, or portion } *sheare*, which Lye derives à Κερεῖν, scindere; s tantummodo præfigitur; quod frequens est: and then gives several instances: *to cut, or divide the soil*: from hence likewise comes the expression *a pot-shard*; signifying *a broken piece, a part; a portion*: and perhaps *a shire, a county, or division*, may have been deduced from the same origin; though we shall see another deriv. of that word under its proper art.

SHARK, Καρχαριας, carcharias; canis marinus; piscis sic dictus, ab asperis quos habet dentibus; the sea-dog; a fish so called from its rough teeth; or, rather from its voracious appetite: R. Καρχαρος, asper, vehemens, gulosus; the greedy devourer.

SHARP, Ακuis, acies, acer; sour, tart, acid.

SHAVE, "videri potest desumptum à Σκαριον, sic enim Græcis dicebatur genus quoddam tonfuræ, quo capillos novaculâ usque ad cutem detradebant, potius quam detondebant: Jun." to cut the hair close with a rasor.

SHAW; "a wood, that encompasses a close; Sax. *scupa*; Belg. *schawe*; umbra; a shadow: Ray:"—but surely he must have known that even *scupa* in this sense, was naturally descended à Σκια, umbra; a shadow; or else the Greeks borrowed from the Saxons.

SHEAF; "Sax. *scæf*; Belg. *schoof*; videntur esse à *scœfan*, et *scœfan*; *præcipitare, trudere; to shove, or thrust together*; quòd messorum præcipitanter admodum soleant triticum defectum comportare, atque in fasciculos contrudere; unde

scaffa sagittarum: Jun."—"sheaf, abjiciendo postremam literam, non male deduci potest à *scæft*; et quæ nunc astrictius, pleniori olim sensu usurpata fuisse ostendunt hæc verba Exod. xii. 22. *dippað ýpropan scæft on pam blode; fasciculum hyssopi tingite in sanguine*: Lye:"—a bundle, or bunch of wheat, arrows, &c. bound, or tied up close; in order to which they must be *shoved, thrust, compressed together*; and therefore, as this seems to be the original idea, it would be more natural to derive it from the same root with **SHOVE**: Gr.

SHEAR, "Κερω, quasi Σκερω, tondeo: Casaub. and Upt."—to *chp, or cut*.

SHEATH; "Θηκη, theca; a case, husk, or scabbard: R. Τηρημι, pono; to put, or place: Upt."—this is undoubtedly a very good derivation; perhaps the only right one; and yet it may not be amiss to offer another; viz. Σκεθω, habeo, teneo; to have, to hold, to contain: R. Σκειω, pro Εχω, habeo.

SHECKLE, Σικλος, sictus, didrachmum; vox Hebraica; a piece of Jewish money, containing two drachmas, or denarii; i. e. about fifteen pence of our money.

SHED, commonly pronounced *a shud, or bouse for a cart, &c.*: "parum deflexo sensu *a shadow*; q. d. *umbraculum, mapalia, tuguria*: Skinn."—and yet the Dr. upon no account, would derive it à Σκια, or Σκιαδιον; but under the art. *shadow* he fathers those two words on Jun. and Casaub.

SHED, or *spill*; "cuius autem primo statim intuitu perspicuum esse potest, quantam habeat affinitatem *scedan* cum Σκεδαν, *dispergere, dissipare; to disperse, to scatter, to spill*: Casaub. and Jun."—so great an affinity, that either the Saxons borrowed it from the Greeks, or the Greeks from the Saxons.

SHEEP: "Sax. *scæp*, cujus pluralis *scæp*, non incongrue mihi videtur," says Jun. "peti posse ex Σκεπω, operio, tæpe; non modo quòd *ovis pecus* ex omnibus animalibus *vestitissimum*; verum etiam quòd *ovillum pecus* præcipue nos contra frigoris violentiam *protegit*, corporibusque nostris liberaliora præbet alimenta;"—because the sheep affords us not only covering, but food.

SHEET of cloib } Σχεδον, scheda, tabula, in quâ
SHEET of paper } scribimus, et quidem proprie extempore; a memorandum book, or pocket book: R. Σχεδον, prope, cominus; nigh, near at hand:—there is however another deriv. which Litt. and Ainsw. have produced; viz. Σχειδη, quasi Σχειδη, à Σχειζεν; but Σχειδη, as we have seen, takes a different root:—however our word *sheet of lead, sheet of paper, &c.* may with great propriety be derived "à Σχειζω, scindo, findo; to cleave,

cleave, or *divide* into thin lamina; and hence the Sax. *ŕceat*; de *linteo plano* in latum expanso: Jun.—which Skinn. would derive à *Σκεπω*, *tego*; but there is a little untowardness in that deriv. because we generally have an *under*, as well as an *upper sheet*.

SHELL, *Σκελλίς*, *nuclei allii, segmina ceparum*; *the coats, skins, or coverings of garlic, onions, &c.* R. *Σκελλος*, *aridus*; *dry, bushy*.

SHELM; “Belg. and Teut. *ŕcbelm*, prope accedunt ad *Σκελλος*, *pravus, perversus*; Helychius certe *Σκελλον* exponit *διετραμμενον*: Gloss. Philoxeni, *scarus*, *Σκαμβος*, *Σκελλος*; *Στρεβλοπας*, *pravus* nimirum corporis *pravum* quoque animum judicabant antiqui: Lye.”

SHELVING; *Σκολιος*, *obliquus*; *oblique, inclining*.

SHEP-HERD: the former part Gr.: the latter, Sax.

SHERBET; Ital. *ŕorbetto*; *Συριας οπος*, *Syrius succus*; *the Syrian juice*, so much admired: it may be a Syriac, or an Arabic composition; but adopted by the Greeks, or at least by other nations, under a Greek appellation; viz. *Ορπειω*, *Æol. pro Ῥορειω*, *ŕorbeo*; unde Ital. *ŕorbetto*; unde *ŕarbat*; *quod bibitur*; whatever is *souped*: see SHRUB: Gr.

SHERIFF, contracted from *ŕpire*, and *reeve*; a ruler, or *bead of a ŕpire*; and indeed the word *reeve* is sufficient, being compounded of *cir*, and *boff*, the *bead of a ŕpire*: consequently Gr. à *Κιρ-κος*, *cir-cus*, a circle, or circuit, a ŕpire, or district; et *Κεφ-αλη*, *caput*; unde *κεφ*, *coff*, *boff*; to signify a *bead*, or ruler: only let me observe, that the word *ŕpire*, or *county*, may take a different deriv. as will be seen presently under that art.

SHEW-glass } *Ῥεωω*, *ŕpecto*; to behold: Jun.

SHEW, or *ŕight* } derives it à *Σκοπω*, *intueor*, *ŕpeculator*: the sense is indeed the same; but the deriv. does not appear so easy as the former.

SHIELD; “*Σκυλος*: Upt.”—this is no more than giving us the Gr. word for a *ŕhield*; or calling a *ŕhield*, a *ŕhield*; which seems to be derived à *Σκια*, *umbra*.

SHIFT, or *trick*: etymologists have given different deriv. of this word, according to the different senses in which they have understood it; thus Jun. says, “ab *isthac contemplatione*, quæ *suspenŕos tenet de malorum remedio cogitantes*, *minime alienum videri potest ŕbift istud derivare à Σκεπιθεβαι*, *confiderare, desplicere*.”—to which Lye adds, “*ŕκίρτα*, Verelio in *Indice* exponitur *permutare*.”—Minshew says it is derived “à Teut. *ŕbaffen*; *agere, operari*; *ŕercherer*; *negotium*.”—“*mallein*,” says Skinn. “à Sax. *ŕcýŕtan*;

dividere; *quod convenit illi ŕenfui, quo to ŕbift off dicitur*; i. e. *malum, aut molestiam à se in alium transferre*.”—none of these derivations, or interpretations, seem satisfactory; and therefore, when *ŕbift* signifies *pretence, excuse, device*, it may derive à *Στρυφιζω*, *dispello, discutio, disjicio*; item *deturbo, depello*; literally a *ŕifting ŕbustler*, one who has a thousand artful ways of *avoiding* any immediate threatening danger; according to the opinion of Casaub. under the art. *ŕauffle*.

SHIFT, to wear: “*Σχιναί*, *interula*; a *ŕhirt*, or *ŕbift*: Casaub.”—but, according to Pollux, as quoted by Hederic, it signifies *calceamenti genus*; a kind of *ŕhoe*:—so widely do these two gentlemen differ!

SHILLING, “a corruption of *zec-baelin*; a *ŕtruck-whole*,” says Clel. Voc. 158.—but *zec* seems to be the same with what he writes elsewhere *z'ick*, to strike; as in p. 140, n.—consequently Gr.; and *baelin* is plainly a various dialect of *whole*; ab *Ῥολος*, *totus*; *whole*, unde *bael*, *baelin*, *ŕbaelin*, *ŕbilling*.

SHIMMERING, “idem ac *glimmering*,” says Lye:—then it may be of the same source with GLEAM: Gr.

SHIN; “*Σκελος*, *crus*; *the leg*; λ in π converso; ut *καπηλευω*, *cauponor*; *γρυλλιζω*, *grunnio*; *λυμφη*, *nymphæ*; *μιλλος*, *minium*; *τελος*, *tenus*, unde *baetenus*, *quatenus* significant hac sine, quâ *ŕine*: Lye.”

SHINDLES, commonly written, and pronounced *ŕhingles*; “*ŕcandulæ, ŕcindules*; i. e. *ŕc-tiles illæ, sive ŕffiles, laminæ quibus tecta infernuntur*; à *Σχιδος*, *affula*: Jun.”—R. *Σχιζω*, *ŕcindo*; to split, divide, separate; because these *ŕhindles*, being of the slate species, are easily separated, and divided into thin laminæ: see SLATE: Gr.

SHINE; perhaps à *Σεληνιον*, *lux lunæ*; literally *moon-shine*.

SHINGLES, a *distemper*; “*Plinio zona morbus, ŕc. herpes, seu eryŕpelas quoddam, quod ŕi totum corpus ambiat, occidit*; q. d. *cingulum*: Skinn.”—then it is plain that the Dr. as a physician, knew every thing relating to this disorder, except its deriv. for *cingulum* is not the original word, but is derived à *Ζωννω*, *cingo*, quasi *zingo*; to girt, surround.

SHIP-PEN; “a cow house; Sax. *ŕcýpene*, *ŕtabulum bovine*; a *ŕtable*, or *ox-stall*: Ray.”—it may no doubt be applied in that sense; but it seems rather to be a compound of *ŕheep*, and *pen*, or *ŕold*; and might as well have been translated *ŕtabulum ovile*; and then every thing would have been clear; signifying indeed not strictly a *ŕtable*, or *ŕtall*, but any place where *ŕheep*, or even oxen

are

are kept: consequently Gr.: see SHEEP, and PEN, or fold.

SHIP-WRECK, commonly written, and pronounced *ship-wrack*; and indeed there is both Πῆρω, and Πῆρω, *frango*; to break, or dash in pieces.

SHIRE, according to Clel. Voc. 10, originates ab "bir, cir, or fir; a particular district, or portion of a country, under the jurisdiction of a ruler; whence Κυρ-ιος, dominus; and ber-us; a lord, master, shire-iff, or sheriff:"—though indeed the word *shire* may very naturally be derived à Κυρ-ω, *scindere, dividere*; to divide, portion, or part off a region into counties, shires, or shares.

SHIRT; Casaub. would derive *shirt* à Σχιρ-ος, genus vestis interioris; but both Jun. and Skinn. derive it from the Sax. *tyrnc*; *suppa, interula*; and consequently originates from the same root with *ferk, or fark*; which is Gr.

SHIVE, *schidia, orum*, à Σχιδος, Σχιζω, *scindo*; to cleave, cut off slices: or else à Σκεδαω, *dissipo, dispergo*; any thing beaten, knocked off, chopt off, like chips, &c.

SHOCK of an earthquake; either from the same root with SHAKE; or else à Διωχω, *concutio, agito*; to jog, shake, or put into a tremulous motion.

SHOCK of wheat; from the same root; "quod istiusmodi metæ, ac struices, multâ concussione, atque agitatione in altum affurgunt: Jun."

SHOE: Skinn. after distorting his mouth into seventeen different horrid shapes, to pronounce his seventeen barbarous Sax. Dan. Belg. and Teut. words, sneers at Jun. for deriving it *more suo*, à Σχιω, *capio, contineo*; and yet it is very remarkable, that the Dr. begins his own article with this identical word, Sax. *ŕceo*.

SHOO, SHOO! "vox quâ utuntur mulierculæ ad gallinas abigendas; vox à sono ficta, Σα! Σα! Skinn."

SHOOT: Skinn. after distorting his mouth again into ten more different horrid shapes to pronounce his ten more barbarous Northern words, says, "forte omnia ab Ital. *scuotere, scotere*; Lat. *excutere*:"—then they are all, more than *forte*, or *fortasse* derived, not à Lat. *excutere*, but à Græco verbo Πάλασσω, *quasso, quatso, excutio, excutere*:—let me however observe from Lye, in transitu; quod Σκυλαριδες, *Sujdæ* sunt instrumenta ad ignem ejaculandum.

SHOP; "fieri potest," says Jun. "officinam sic dictam à verbo, *to shope*; *formare*; quod in eâ *formam* rebus dent artifices:"—if so, then we may derive it, as under the art. SHAPE: Gr.

SHOP-LIFT, seems to be derived à Σκιο, et Κληρω, quasi ληρω, *ex officinâ furari, qui officinas*

effringit, compilat; to break into, and to steal goods out of a shop.

SHORE, or coast: "ὄρος, ora, terminus, limes; quia eâ littus legimus: Voff."—*the boundary, border, or limits of the land*: vel à Χωρα, ora; but then, according to both the Greek and Latin orthogr. it ought to be written *shoar*.

SHORE, or drain; corruptum, says Skinn. pro common SEWERS:—Gr.

SHORE, or prop; "Στηριζω, firmo, fulcio; si Græcus effem: Skinn."—*to strengthen, to support*.

SHORT, Κορτος, *curvus, gibbosus*; crooked, bent, made shorter.

a SHOT, or young bog; "in Essex they call it a *shote*; but both from SHOOT: Ray:"—then all three from the Gr.

SHOT, a trout: "Sax. *ŕceota*; *trulka, fario, salar*; vox Damnoniis meis," says Lye, "hodieque in usu: *ŕceot* appellatur, à *ŕceotan*; *jaculari*; quod concitatissimo motu feratur:" a *salmon-peel*, or *salmon trout*, which shoots, and darts very swiftly at its prey:—this very definition makes me suspect, that it ought to be derived from the same source with SHOOT: Gr.

SHOTTEN-berring: "ni fallor," says Skinn. "halices, seu mænæ, quæ jam ova effuderunt; nescio an à Teut. *schuetter*; *projicere, effundere*; à Lat. *excutere*:"—consequently Gr.: see SHAKE; or SHOOT: Gr.

SHOVE } even Skinn. allows, that "feli-
SHOVEL } cissime alludit Σαθω, *abigo, propello, submoveo*: alludit etiam, sed parum, Fr. Gall. *secouer*; *excutere*:"—"Casaub. desleat à Σωω, *crea* (a mistake in the Dr's. pres for *creo*) *agito, concito*:"—from whence now could the Dr. suppose his Sax. *ŕceotan*, and *bercuran*, and all the other harsh words he has collected, were derived?—yes, certainly, the Northern tongues must be the original.

SHOULDER: "Sax. *ŕculbor*; *scapula*, Σκαλιος, *inflexus, incurtus*; quod à *curvatura* huiusmodi veluti *curvaturam* utrimque descendanti humeri: Jun."

SHOUT: the conjectures of etymol. are sometimes very wild and extravagant; for when a deriv. is not as plain, and as evident as day-light, they have recourse to very strange ideas: thus Skinn. supposes, that our word *shout*, or *shouting aloud*, comes from *shooting, jaculatio*; q. d. *vocis contentæ ejaculatio*:—"if he had said *ejulatio*, he might have been something nearer the truth: Jun. says, "fortasse corruptum est à Gall. *chat-buant*; *noctua*; an owl; ut primò usurpatum sit de acuto illo, streperoque clamorè, quem nocturno tempore edunt ululæ; postea vero translatum quoque sit ad nauticas exhortationes,

ac tristem bellantium barritum, sine ululatum :”—this is very fine writing, and good definition, but very probably bad etym. for there may be *shouts of joy*, as well as of *war* :—the misfortune is, we have nothing better to substitute in the room; unless we may derive *shout* ex *Αυδή, vox*; ab *Αυδάω, quasi shaudao, vocem edo; to raise, or lift up the voice*; i. e. *shout*; be the cause whatever it may.

SHOW; vel à *Θαύω, specto*; vel à *Σκωπέω, speculator*; to behold, or look at.

SHOWER; *Υδωρ, aqua*; water, rain, moisture.

SHREAD *small* } Skinn. supposes they are

SHREADS, *tatters* } derived “à Sax. *scneadan, comminuerē, discindere*; vel à verbo *to shear* :”—but then it would be Gr.—Jun. mentions the Sax. and then gives us the Belg. *schroeden, mutilare, decurtare*: and Lye determines for the Sax. *scneadan*: permit me to add only one short conjecture; that very probably *shread* may have been formed by an easy transposition from *shard*: and what may confirm us in such a conjecture is, that in the Teut. we find this very transposition; i. e. we write it *shread*, and they write it *schærben, vel scharben; minuatim incidere; to cut, or break in pieces*; consequently Gr.: see SHARD: Gr.

SHREW; *Κρηνω, Κρηζω, scree*; to scree; “unde Teut. *beschreyen; incantare, fascinare*; ut *beschrew you; malam te fascinum corripit: beschreyen autem dicitur à be; et schreyen; exclamare*; ut dicimus, *to cry down*; i. e. *maledicere, convitiari*; quo ipso etiam sensu vox hæc à Teut. usurpatur; quia sc. veneficia meditantibus odiosis quibusdam, et maledictis vocabulis peragi vulgo creditur: Skinn.”—a scolding quean:—“Germ. *schreien; vociferari*: Belg. *schreier; vociferator*: huc refer illud Miltoni *scrannel pipes: Wachterus* :”—but still all seem to be descended from the same root with either SHRIEK, or SCREAM aloud; i. e. Gr.

SHREWD, *crafty*: “vel à Teut. *beschreyen* (as in the former art.) *fascinare*; q. d. *bewitched* (or rather *bewitching*) vel à Lat. *cradus*; q. d. *crudelis*: Skinn.”—but both *cradus*, and *crudelis*, are Gr.

SHREW-MOUSE; derived perhaps from the same source with SHREW, only on another account; the lady being eminent for the virulence of her tongue; and this little animal for the virulence of its teeth; so virulent, that Skinn. calls it *mus iracunda, vel perniciofa, morsum enim venenatum infert*.

SHRIEK; *Κρηνη, stridor; noise*.

SHRILL; *Κρηζω, strido, stridulus; a sharp, and loud noise*.

SHRIMP; *Ψίλις, ruga; a rumple, rimple, crim-*

ple; shrimp; “quod elixa totam se contrahat in gibbum,” says Jun.—this however does not seem to be the reason why it was called *shrimp*; because, if it proves any thing, it proves too much; for *the lobster, and prawn, do the same*: Skinn. thinks it was so called “à *rugis sc. in dorso* :”—but still the same difficulty subsists.

SHRINE, “*Γρωπιον, scrinium; s. præmittitur, ut à γρῦν, scruta; τρωπος, stropus*; sed speciatim aliis aptatum; ut *capsæ currus, in quâ scuticæ reponuntur: scrima itidem capsæ, sive arcule; in quibus libros, scripta, aliæque secreta reponerentur*: Voss.”—a secret place, appropriated as a repository for some choice or holy things.

SHRINK: “Sax. *scuncan; Belg. schrinken* (pleasing word!) *contrahere*: Skinn.”—it seems to be only a various dialect, and contraction of WRINCLE, quasi *shrinkle, or shrivel up*, like parchment, scorcht before the fire: consequently Gr.

SHRIEVE; “credo à Lat. *scribere*: Skinn.”—credo à Gr. *Γραφω*;—the Dr. adds, “quoniam sc. eorum qui *confessi sunt nomina in catalogo scribebantur, seu adnotabantur* :”—because the names of those who confessed were written in a catalogue:—Ciel. Way. 19; and Voc. 89, gives us a totally different idea of this word; for he tells us, that “antiently the convicts, who were delivered up to the *sheriff*, were exhorted, and pressed, to confess the crimes for which they were going to suffer; and this was called *sheriffing*; and their confession, *shrift*; not that they made it to the *sheriff*; but for its being made, after they had been consigned over to him :”—it does not concern us to whom they made their confession, if that confession originated from their being delivered over to the SHERIFF; then consequently it is Gr. as under that art.

SHRIVEL; *Ψίλις, ruga; rumple, rimple, rivot, shrivel; contracted into wrinkles*; like scorcht leather, parchment, &c.

SHROVE-tide; quasi *shriving-time*, as on *Shrove-tuesday*: see SHRIEVE: Gr.

SHRUB, a liquor: either a Syriac, or Arabic composition, but adopted by the Greeks, or at least by other nations, under a Greek appellation; viz. *Ορβω, Æol. pro Πορβω, quasi Σορβω, sorbeo*; unde “*sharb, vel sorb, res ipsa quæ bibitur*; unde nostrum *shrub, vox ut videtur, nuperrime civitate nostrâ donata*; quâ intelligitur potus ex vino adusto, malis aureis, et saccharo commistis, confectus: Lye.”—it is now generally made with rum, or brandy.

SHUCK, seems to be descended “à Sax. *scacan, scacan; Belg. schocken; quatere, vibrare*; unde *scheucke; meretrix, scorta, and vñ scacum, quod*

quod Græce *gospitare* intelligitur; quod illæ faciunt *saltando* assiduo, vel potius *crissando*, ut Lucretius ait, ob eam causam ut concinniores venerem exhibeant viris: Jun. as under the art. SHAKE:—whatever may have been the original signification, it is generally understood now of a *tattered, ragged harlot*.

SHUCK, “*hush*, or *shell*; forte per anagrammatism, rā HUSK: Ray:”—even then it would be Gr.; but it seems rather to be descended from SHOOK, or *shaken*; meaning the empty *shell*, when the seed, or the kernel, is *shook out*: consequently Gr. still: see SHAKE: Gr.

SHUDDER: how strangely words will sometimes vary in their appearance! no one at first sight would imagine, that the word *shudder* could be derived à Πάσσαρ, and yet it undoubtedly takes its origin from thence, thus, Πάσσαρ, *quasso*, *quatio*, *arcutio*, *arcutare*; Ital. *scuotere*; Teut. *geschuettern*; Belg. *schudderen*; unde *shudder*.

SHUFFLE, Σιυαλιζω, *dispello*, *discutio*, *disjicio*: Casaub.—“vel à Συβαλιζω, *rejicere*, tanquam Συβαλο: Jun.”—the former seems more preferable; because when we say, *shuffle the cards*, we mean to change their present position, in order to cause the greater variety; we do not mean *throw them away*; tho’ indeed if they were, it might be the better for thousands.

SHUN, “Συω, *cio*; item *persequor*, *incasso*, *fugo*: Casaub.” *to pursue*; also *to flee from*, *avoid*: or else it may be derived à Σκαιος, *scævus*; unde Sax. *rcunian*; *vitare*; unde *shun*, *to avoid*, *start aside*.

to SHUN, or *shune*; “*to shove*: Suffex dialect: Ray:”—it seems to be only a contraction of *shoven*, or *shove one about*: consequently Gr.: see SHOVE: Gr.

SHY; “Ital. *schifo*; Belg. *schouwen*; *schuuen*; Teut. *schewen*; *vitare*: Skinn. and Ray:”—these gentlemen seem to be determined to have recourse, as seldom as possible, to the Gr. lang. tho’ the Greek has undoubtedly given origin to the word in question: thus all the words above quoted are evidently descended à Σκαιος, *scævus*, *varus*; *awry*, *atwart*; as when a horse is *shy*, and *skews*: tho’ Casaub. derives *shy* à Χαλιζω, de equo *indomito*, atque erectâ jubâ contumaciter exurgente:—but this is more applicable to a *nettlesome horse*, than a *shy one*.

SIB } these words, which, accord-
SIB-BERATE } ing to Verft. have so much the appearance of a Goth. or a Sax. extraction, are really of Gr. orig. as Jun. or Lye, under the art. *sibb*, have very judiciously proved; for, after having shewn, that the Sax. Alman. and Belg. words they have produced, do all of them signify *cognatio*, et *sanguinis necessitudo*, they add,

videntur vero *cognati* patribus nostris *sibbe* dicti ab illo Σιβυον, quod Græcis *arcam*, et magis proprie *arcam panariam* denotat:—ab hoc igitur Σιβυον, *adfinas omnes*, et *consanguinei* dicti sunt *sibbe*, vel *sibba*; and from hence we have adopted the expression of publishing a *sibberate* in the church; i. e. to publish the bans of marriage; shewing, that the parties are not within the prohibited *degrees of marriage*, or *consanguinity*: or, if we have a mind to interpret *the sibberate* in a spiritual sense, shewing that the parties, because not related to each other, are now going to enter into a *spiritual consanguinity*, and *mystical union*, that is betwixt Christ and his church:—all this however accounts for only the former part of this compound, *sib*; the latter *berate* is, according to Hickee in Ray’s preface, derived à Sax. byrht, *manifest*; Angl. *to bruit*, *to divulge*, *spread abroad*: only now again *bruit* is Gr.; so that the whole compound *sib-berate* signifies *the publication of consanguinity* between two parties entering into the holy estate of matrimony.

SIBLET: “Sax. *ræd-leap*; manifeste corruptum ex *seed* and *leap*: Lye:”—consequently Gr.

SI-BYLL, “Σιβυλλα, *sibylla*; the sibylls were prophetesses among the Pagans; so called from Σιος, Æol. for Θεος, *Deus*; and Βυλη, *concilium*: Nug.”—had the Dr. consulted Vossius, he would have found a different deriv. as to the latter part of this compound, “*sed de βυλλα pro βυλη, Æoles*, aut Græcorum alios dixisse, vix putem; malo ab *ιβυεν*: and Hesychius explains *ιβυει*, by Τυπια, Βοῶ: so that the word Σιβυλλα seems to imply *the holy exclamer*, or *enthusiast*:—after this, he gives a list of several of the sibylls’ names, or rather the places where they delivered their predictions; which being curious, are here transcribed; Sibyllæ sic enumerantur à Clem. Alexandr. Σιβυλλα ἡ Σαμια, ἡ Κολοφωνια, ἡ Κυρμαια (mentioned by Virgil) ἡ Ερυθραια, ἡ Φυλω, ἡ Ταραξανδρα, ἡ Μακίη, ἡ Θέσπαια, ἡ Θισπρωλια: at Varro, alique, et alias, et aliter recensent.

SICCITY, Σαυκος, vel potius Σικχος, *siccus*, *aridus*; *parcht*, *scorched*.

SICE-point; Εξ, *sen*; *sin*.

SICK, “Σικκος (Upton’s printer should have said Σικχος) *injucundus*, *tediosus*, *tæter adpectu*; *unpleasant*, *pale*, and *wan*: R. Σικχαινω, *laboro*; *fastidio*: Casaub. and Upt.”—“valde sunt affinia Σω, Σωνω, *concutio*; prorsus ut Latinis quoque valetudo dicitur *concutta*, vel *inconcutta*: Lye:”—*a shattered, battered, shaken, broken constitution*.

SICKLE: “Ζαγκλη, *falx*, apud siculos: Upt.”—as this gentleman could not possibly have written it *siclos* with a *s*; it must be only an error of the press for *Siclos* with a *S*; *Zancle*, or *Zanclo*,
was.

was a maritime town of *Sicily*, and being built near, or upon Cape Pelorus, it had the appearance of a *sickle*.

SIDER; "Σικερα, *sicera*; Hesych. Hierony. et Isidor. verum ab Hebr. accepere ecclesiastici, non à Græcis, quod putavit Suidas שבר à שר quod est *ebrius fuit*: *sicera* enim vocabulo omnis potio *inebrians*, vino excepto, significatur; ut quæ conficitur è succo dactylorum, pomorum, frumenti, mellis, &c. Voss."

SIDEREAL, "Εἶδος, *forma, species*; sunt enim *sidera formæ* sive *figuræ cælestes* è stellis; quia *species*, vel effigies rei stellis pluribus adumbratæ: Voss."—*a constellation*; or *collection of stars*; formed into certain figures.

SIEGE, Εζομαι, *sedeo, obsideo*; to *block up*; or, as we sometimes literally translate it, to *set down* before a city, in order to reduce it.

SIERCE, a *small seive*; perhaps only a various dialect of *seive*; or a contraction of *secerno*; to *separate*; and consequently Gr. as under the art. CRIBLE: Gr.

SIGH "videri potest desumptum à Σιω, *concutio*; unde derivavimus Angl. *sick*: quoniam vero Σευω idem est cum antecedenti Σιω, videri quoque potest desumptum ex Σευομαι, vel Συομαι, *conciatate feror*; cum *impetu prorumpo*; siquidem aor. ἱ. Εσυθην, exponi solet *cum impetu prorupi*; quod *suspiriis* maxime competere nemo non videt; homines etiam edunt, quum cor mœrore gravatum exonerant spiritu subito, atque impetuose prorumpente, ac partes vitales vehementer *concutiente*: Jun." to *draw the breath heavily, and emit it hastily*.

SIGN } Vossius derives *signum* à Δεικνυμι:
SIGNAL } but Isaac derives it ab Εἶπνον,
SIGNET } Εἶσσω, unde Ικνεῖται, Hesych. *sigil-*
SIGNIFY } *lum* Εἰρηλον:—perhaps this last ought to have been Σικελον, as we have already remarked, under the art. SEAL: let me only observe, that the Greeks used the word Σημειον, to express *signum*; a *sign* or *miracle*; also a *mark*, *token*, *proof*.

SIGNIOR; this title is strangely distorted and contracted from Ενιαυτος, *annus, annosus*; an *elderly person*; for from Ενω comes *seni*; unde *senex*; unde *senior*; unde *Signior*.

SIKE, "aliis *sich*, est ipsissimum Iceland. *fike, sik*; *lacus aquæ, rivulus, sulcus aquarius*; qui æstate *siccatur*. L. B. dicitur *sichetum*, et *sikettus*: Lye:"—and yet so attached was this gentleman to his Iceland, that he could not see, or at least would not acknowledge, that all those words, and even the Lat. *siccatur*, are derived either from Σαικος, or Σικχος, *siccus, aridus*: a *rivulet*,

or any small run of water, that in the summer is *dry*.

* SILE *down*; "Sax. *ryl*; *basis, limen*; q. d. *ad fundum delabi*: Skinn."—and Lye adds, "proprie dicitur de animi deliquium patientibus; et transferri videtur ab Hibern. *filim*; *destillare*:"—from whence this Hibernian *filim* may be derived would be too immaterial to trace; but if the Dr's. Sax. *ryl* be the true signification, it would be very easy to trace it up to the Gr. as under the art. SILL: Gr.

a SILE-*dist*; "a *straining-dist*: Ray:"—then it seems to be only a contraction of SOIL; to strain off the dirt, &c.: consequently Gr.

SILENCE, Σιγη, *silentium*; Σιγαις, Συγαν, *silere; quiet, bust*: "γ in λ conversio; contra quam fit in *μαλλον, magis*: Lye:"—for then the two λ are converted into g.

SILK, "Σηρικον, by changing ε into λ: meminit Arrianus Σηρικη νηματος, *stamnis sericeæ*:

Velleraque ut foliis depectant tenuia Seres.

Geo. II. 121.

SILL: "Fr. Gall. *suil*; ut recte monet doctus Th. Hensh. proculdubio à Lat. *solum*: Skinn."—"rectius fortasse omnia petas à Goth. *fulgan*; *fundare*: Lye:"—in short, these two gentlemen would rather travel to the North pole for a deriv. than look to the Southward for one, by endeavouring to trace *solum* from the Gr. as under the art. SOIL; a word, by the way, which they have both left out:—the present word *fill* is of the same deriv. with GROUND-*fill*; which has been already considered under that art.

SILLY, "Σιλλος, Hesych. or from Σχῆλιος, vox Homericæ: Upt."—this is all he has said on this art. which is but an indolent way of dispatching business: Hesychius explains Σιλλος by αναφαλλαιος. μῶμος, κακολογια, και χλευασμος, all, or any of which expressions, will give us a very proper idea of a *fool, buffoon, or jester*:—as for Σχῆλιος, there can be no reason why it should be called *vox Homericæ*; for it is not peculiar to Homer; all lexicons explain it, and all authors make use of it:—to this let me add from Jun. under the art. *sely*; fortasse quoque *sely*; says he, non malè referas ad Σελλος, *ambitiosus et pauper*; or, as we transpose the words, *poor and proud*; which may very well come under the denomination of being *silly*.

SILVER, "απο τῷ Σιλβεν, quasi *silver, splendere*: Hor. nullus argento color—*nisi temperato splendat usu*.

SIMILAR Ὅμοιος, *omios, similis, similitudo*;
SIMILE } like, and likeness: or perhaps à Μιμηλος, *imitatus, representatus*.

SIMNEL; "Casaub. deflectit à Σιμηδαλις, *femidalis*;

Semidalis; Belg. *similago*, farina, ex quâ crassiores fures excreti sunt, dicitur *semel-meel*; *meal*, or *sine flour*: Lye."

SIMONY, "Σιμων, *Simon* furnamed the magician, who wanted to buy of St. Peter the gift of conferring the Holy Ghost: Nug."—as mentioned in Acts viii. and from that transaction, all those, who purchase church preferment unlawfully, are said to be guilty of *simony*, or to have made a *simoniacal* contract.

SIMPER; "leniter bullire," says Skinn. "ni fallor subridere, forte parùm deflexo sensu à Sax. *rimbelan*, *diem festum celebrare*; *rimbel-dæz*, *dies festus*:"—this very interpretation might lead us to suppose, that it was derived from **CYMBAL**; meaning to keep holiday, with *music*, *mirth*, and *merriment*: consequently Gr.

SIM-PLE; Απλοῦς, Απλοος, Απλος, *simplex*, *simplicitas*; plain, without guile; also *single*, *one*, *intire*: derivatur, says Scrivelius, ab *A unitatem* significante, et *πλω*, *sum*; tanquam *Απλος*, quia *unicam* est quod *simplex*: vel ab *A*, *non*; et *πολυς*, *multus*; quia quod *simplex*, non est è *multis*:—this latter deriv. seems very probable: tho' Vossius, under the art. *sincerus*, is of opinion, that "*simplex* ex *sine*; et *plico* (πλεω) conflatur:" and in this sense we say, *a man of simplicity, integrity, without any doublings, turnings, or chicanery*.

SIMULATION, Ὀμαλος, *similis*, unde *simulationis*; *a counterfeiting*, or using any *hypocrisy, art, or deceit*.

SIN, "Σινω, Σινομαι, *noceo*, *lædo*; Σινος, *noxius*, *noxius*: Casaub. and Upt."—*hurtful, injurious*.

* **SINCE**; "Doctus Th. Hensh. putat deflexum à nostro *sibence*; non absurdum etiam effet declinare à Lat. *exhinc*; *e*, et *b*, abjectis, et * facillimâ mutatione in *s*, transeunte: Skinn."—but it might be better to refer it, with Lye, to the Sax. Alph.

SINCERE, "Συγκυρον (it should have been printed Συγκηρον) est à *cera*;" says Voss. "*sincerum, purum, sine facio*; ut *mel sine cera*:"—it might perhaps be better to derive *sincere* à *Συγκηρι*, *cum corde*: not that there are any such words as either *Συγκηρον*, or *Συγκηρι*: but if we are at liberty to form the one, we are undoubtedly at liberty to form the other; and this latter would enable us to get rid of that difficulty which Vossius acknowledges; for, after having derived *sincerum* from *Συγκηρον*, he adds, reprehendit hanc sententiam Valla; negat præverbium *sine* ingredi in compositionem:—but there indeed he is wrong; for both the Latins, and ourselves, admit of such a composition: the greatest difficulty is to account for that strange signification, that *Συ* should answer *sine*: Vossius has taken

no notice of it, and consequently not given any answer to such an objection, tho' it stood so evidently before him.

SINE, "Δινος, *finus, vortex*; Δινω, *verso, gyro*: sane juvat illud Isidori in Glossis; *finum* vas in quo butyrum conficitur; Angl. *a churn*; quia in eo lac Δινειται, i. e. *circumagitur*: Voss." who quotes Turnebus; but is himself of opinion, that *sinus* may be derived ab *Ιγνυς*, à *cavitate*, et *finu poplitis*: Græcis est Κολπος, unde Ital. *golvo* pro Κολπω, *a gulf, or bay*:—it is also used in mathematics, to signify that right line, which is drawn from any part of an arch, and is perpendicular to the diameter of the circle; so, that the longest *sine* will at last become a semidiameter, or a radius.

SINEWS; "præfixo *s* videntur facta ex *Ives*, quasi *Σινες, nervi, venæ*: Jun."—*the nerves, veins, muscles, &c.*

SING; "Συγγειν, *confundere, confundendo miscere*; quòd scitè modulateque concinentes varias tantummodo voces varie permiscere videntur: Jun."—*to pour forth the voice*; *pours forth his little throat*:—"olim interim subdubitare cœpi," continues Jun. "annon prisca gens mortalium, longissime adhuc à lascivientium delitiis remota, atque etiamnum expers artium, quæ ad aures detinendas excoluntur, leni apum susurro pertentatum æra mulcente putaverit inter auras canere Sirenum concordiam: id si à vero non procul abire judicabimus, videri quoque potuerunt majores nostri suum illud *singan* à canoro *bombylantium apum* murmure, qui Ζιγγος dicebatur derivasse: Ζιγγος enim Hefychio est ὁ τῶν Μελισσῶν, ἢ τῶν ὁμοίων, ηχος:—the only difficulty is to say, how our ancestors in those remote ages should become acquainted with the word Ζιγγος, which, by the way, shews the propriety, though not the harmonious pronunciation of our Somersetshire men to this day, who desire a person to *zing* a *zong*:—we might however, with Skinn. rather suppose, that our words *sing*, *song*, and *songster*, originated à Φθογγη, Φθογγος, *vox, sonus*: R. Φεγγομαι, *sono, vocifero*; *to make any sound, or agreeable modulation with the voice*.

SINGE; Ένειν, *inflammare, torrere*; aspiratione versâ in *s*: Casaub. *to burn, parch, roast*.

SINGLE } Ια, Ιγ, unde Ιγνια, *singularis*;
SINGULAR } Eis, *unus*; *one, simple unit*: also *peculiar, odd*: Hefych.—Lye, under the art. *singular*, observes, that "scriptores sæculi semi-barbari apum, sive porcum sylvestrem passim vocant *singulare*; imitatione Græcorum, quibus porcus agrestis nuncupatur Μονος, quòd sit *solivagus*, atque ob naturæ suæ ferociam pascatur

solitarius; quod *singulatim* *vagatur*: "a solitary wild boar; *d'un solitaire*: see likewise SOLITAIRE.

SINISTER; Ἀριστερος, *sinister*; *the left hand*; *infaustus*; *unlucky*; because the Greeks looked on all those omens, and auguries, which were seen on the *left hand*, to be *unlucky*:—this is the interpretation that commentators and dictionary writers have given us of this word; which is leaving us as much in the dark, as if they had given us no explanation at all; and to convince us that *the left hand* was not always *unlucky*, the Romans accounted it *prosperous*; *intonuit levum*; Æn. II. 693, and Æn. IX. 631; and yet it is certain, that both Greeks and Romans sought for their prosperous or successful auguries from the same quarter: how then can these two opposites be reconciled? for Homer says, Ἀσπιδίων ἐπιδήξι, Iliad B. 353, and Κρονίδης ἐπιδήξια ἐπιμαλάφαινον: Iliad I. 236: but have we not a *right hand*, and a *left*, let us turn ourselves to whatever object we may?—for a solution therefore of this difficulty, we must have recourse to that great antiquary Dionysius of Halicarnassus, in his second book, section v. where he says—"The best site, or station, for those who are to make any augural observations, is that which looks towards the East (according to the Roman method) from whence both the sun and moon arise, as well as the planets, and fixed stars, and the revolutions of the heavens:—to those," continues he, "who turn their faces to the East, the NORTHERN parts of the world will be *on their left*, and the Southern on their right; and the former, viz. the NORTHERN, are looked upon as more honourable than the latter; because in the NORTHERN parts, *the pole* of the axis, on which the earth turns, *is elevated*; (he means in the Northern latitudes of Greece and Rome) and of the five circles, which encompass the sphere, that, called *the arctic circle*, always appears on that side, viz. in the NORTH; while in the Southern parts, the other, called *the antarctic circle*, is depressed, and invisible to us: this is the reason therefore why we (speaking like the Romans) look upon those omens in the heavens, and the air, to be the best, that appear on the best side, on the side that is more honourable."—thus then we find, that *the left* was the quarter from whence the Romans looked for their favourable auguries; i. e. from the NORTH:—since now the Greeks expected their favourable auguries from the same quarter, and yet had it *on their right*, it is evident that they must have stood fronting the West, when they made their augural observations; and thus the same region (the NORTH) was favourable to both

nations, and yet on different sides; because the Romans, by looking Eastward, had it *on their left*; and the Greeks, by looking Westward, had it *on the right*, during their religious ceremonies: and therefore *intonuit levum*, said the Roman; Ἀσπιδίων ἐπιδήξι, said the Greek:—with regard now to the acceptation of the word *sinister*, or *the left hand*, in our language, we seem to understand it in the sense of the Greeks; for as their happy omens came from the right, *the sinister omens* must have been *unfortunate*, because they came from *the left*; i. e. from the South:—the only thing which has caused any difficulty in understanding these subjects, is the manner in which the Romans have expressed themselves on some occasions; for Virgil mentions *the sinistra cornix*; and yet means *the unlucky crow*: now why they should thus change their ideas, and make this alteration of expression, would be impossible for me to say; unless we understand the *sinistra cornix* in the sense of *the good-ominous crow*; and indeed Melibœus blames himself for not attending to her,

Sæpe malum hoc nobis, si mens non levia fuisset,
De cœlo tactas memini prædicere quercus;
Sæpe sinistra cavâ prædixit ab ilice cornix:

Ecl. I. 16.

and yet it would be strange to understand it in that sense: the difficulty therefore of reconciling *intonuit levum*; and *sinistra cornix*, must be left to more learned critics.

SINK, or *drain*: Οὐδος, *sentina*; hinc *sentino* dictum de *sentinâ* navis; any *drain* to carry off, or collect foul water; an idea taken from the cistern at the bottom of the pump in a ship, made to receive all the bilge-water, which collecting there, and stagnating, causes a strong, and fetid smell, and sometimes instant death to those, who unadvisedly approach it.

SINOPE, Σινωπη, *Sinope*, nomen urbis Ponti, unde γῆ Παντικῆ, *terra Pontica*; a color in painting, brought from *Sinope*; a town of *Pontus*:—Xenophon, in his expedition of Cyrus, Book VI. near the beginning, says, it is situate in Paphlagonia, and was a colony of Milesians:—and Mr. Spelm. in his Note on that passage, observes from Tournefort, that "Sinope furnished the ancient painters with a *red earth*, which was one of the four colors, with which alone, Pliny tells us, Apelles, Echion, Melanthis, and Nicomachus, painted their immortal works: quatuor coloribus solis immortalia illa opera fecere; ex albis Melino; ex flaciis Attico; ex rubris Sinopide Ponticâ; ex nigris Atramento, Apelles, Echion, Melanthis, Nicomachus:"—I have produced this passage to convince many, who believe that

The *finople* mentioned by the antients is *green*, imagining that the *green* color which in heraldry is called *finople*, took its name from it: whereas we see from this passage, that Pliny says the Pontic *finople* was *red*: yet M. Tournefort, vol. iii. 48, acknowledges, that it is possible there may be some sort of *green* earth in the country of *Sinope*; for Chalcondylus says, there is excellent copper near it: but, however, there can be no doubt but that the antient *finople* was *red*.

SIP; "Σιφωνίζω τὸν οἶνον, *vinum calamis haurire, sorbillare*: Upt." *to sip, or suck up*.

SIPHER, commonly written *cypher*, as if derived from *Cyprus*; but originates à "*spbra*, quo in arithmetica vulgo utuntur, ab Arabibus ad nos venit; estque ab Hebr. כפר *numeravit*: Voss."—*a figure, or character in arithmetic*: also a secret method in writing.

SIPHON; Σιφων, unde Σιφωνίζω, à sono quem *siphone* extracto liquida edunt; an instrument *to draw, or rask off wines, ale, &c.* so called from its action of *sucking, or drawing up the liquor*.

SIR } Κυριος, Κυριε, *dominus; lord, or*
SIRE } *master*.

SIREN; "Συρειν, *trabere*; quòd quasi vinctos homines *tenerent*; Σειρα, *catena*; ἀπὸ τῆς Σειροῦσας: tria marina monstra, quæ delenifico cantu *attracterent* navigantes; unde et *Syrenes*, per γ, scribere malunt: Voss."—who gives us likewise several other etym.:—three sea monsters, who lived on the coast of Sicily, and by the sweetness of their singing *drew* passengers on shore to their destruction; according to the account of Homer, in Odyss. XII. 158.

SIRIUS, "Σειριος, *Sirius*; stella in ore caniculæ; et *Sirius* dicitur à Σειρω, *exsiccò*: Voss."—the star Sirius in the mouth of *the lesser dog*.

SIROCCO: "vox pura puta Ital. *Euro-notum* autem ventum significat; forte q. d. *ventus Syriacus*, seu è *Syria* flans; certe *Syria* ab oriente et Austro Italiam spectat: Skinn."—Sammes, 88, has given us a much better deriv. from Camden; for he says, *Circius*; *a vehement wind*, so called by the Gauls from its *force, and violence*, is derived by Camden from *Cyrocch*, signifying violence; and supposes it was so called by the Gauls and Britains; Κεραξω signifies *to exasperate, or make violent*:—this South-easterly wind was generally *very violent*; and is mentioned by Milton among other fierce winds:

————— thwart of these as fierce
Forth rush the Levant, and the Ponent winds
Eurus and Zephyr with their lateral noise,
Sirocco, and Libeccio.

SIRRAH: "vide SIR, q. d. *fir, ba!* Minsh."—or perhaps it may rather be a deviation of *Ψαρα, rasca*.

SISKIN; "*ligurinus, luteola, spinus avis*; nescio an à sono stridulo, quem edit sic dicta," says Skinn. "à Teut. *suesz; dulcis, suavis*; addita dim. *kin*; q. d. *suavicula, à saporis sc. suavitate*:"—but if the Dr's deriv. amounts to any thing, *siskin* is probably Gr. since his favourite Teut. *suesz* seems to be but a barbarous contraction of *suavis*; *sweet*; which is Gr.: see SUAVITY: Gr.

SISS; "Σιζειν, *stridere*; instar ferri candentis, quum in aquâ extinguitur: Skinn." *to hiss, like red hot iron, quenched in water*.

SISTER; "magis placet *sororem* ita appellatam, quòd quasi *scorsum* nascitur, separaturque ab eâ domo in quâ nata est, et in aliam familiam transfreditur: Voss."—and yet Casaub. seems to have given a better deriv. viz. *soror*; *a sister*, ab Ἰσση, *inferior, posthabenda*; or if that interpretation should not be acceptable, as bespeaking *inferiority*; we must take it in the sense Casaub. has given, ex Ἰσση, nomine substantivo, quod *matricem, &c.* significat; *the distinction of sex, between the male and female branches of a family*.

SITE; "Ανω, *sino, situs*; nunc adjectivum, seu participium; nunc substantivum; utrumque à *sino, situm*; nam unumquodque ibi *situm* est, hoc est *positum*, ubi illud *sivimus*, hoc est *liquimus*: Voss." *the situation, or place of any thing, in which it is left, or deposited*.

SITIENT, Διστος, *sitis, sitio*; τειρβ; *to be thirsty*.

SIX; Ἑξ, *sex*; the number *six*.

SIZE at college: by our having curtailed this word, it appears in so strange a form, as to render it almost impossible to trace it; but by taking Skinner's interpretation, we may, perhaps, gain the true etym.: "*siza*," says the Dr. "à Fr. Gall. *asseoir*; in academiis *assise*, sc. *sumptus*, qui in tabulas referuntur:"—and here the Dr. leaves us; but the Fr. Gall. *asseoir* seems to be derived ab *as, assis*; meaning *sumptus; money, cost, or charges*: "at cave iccirco *as* à Græcis esse putes," says Voss. "nam cum veteres Græci hanc vocem ignorant, dubitari nequit quin posteriores eam acceperint à Latinis:"—this may be; and yet it is possible to shew, that the Latins themselves, even from his own words, borrowed this expression from the antient Greeks; for thus he goes on; "ibidem unde *as* sit, docet Varro; *as*, inquit, ab *ere*:"—and, under the art. *as*, after producing several attempts, he says, "sed vide quanto simplicius sit, si dicamus *as* esse ab Ἀγης, *ferrum*; unde antiquus ille rectus *aires, & κατὰ συνηκονην, as*; ut à *plebes, plebs*."

SIZE } "comes from *scindo*," says Ray:—
SIZER } then it undoubtedly comes à Σχιζω,
quasi Σχιζω, *scindo, divido; to cut, divide; also the
proportion, or magnitude of any thing, whether it
be large, or diminutive.*

SKAIN, or *dagger*; "Sax. *ƿæzene; gladius, ensis brevior; hoc forte à scando; q. d. scina: Skinn.*"—then it would originate ab *Ανω, seco; to cut: vel à fica, q. d. sisina:—*but then again it would originate from the same Gr. verb; meaning *a short sword, or dagger; to cut, or stab with.*

SKALD: though this appellation seems to be intirely Gothic, yet from their function it appears to be Gr.; "nam isti *skaldi*," says Shering. 173, "ex præcipuo gentis suæ sanguine, regibus aliquando à consiliis erant; sueti etiam reges in militiam sequi; ut eorum facta coràm ipsi suis oculis intueri, nec aliorum fide arbitrari necesse haberent: eaque ratione melius ex vero posteritati tradere poterant:"—and therefore, according to Clel. we may refer to SKILL.

SKAMBLING, or *shuffling gait*: a pure Gr. expression; though Skinn. hesitates as to the deriv. "si Græcus essem, audacter deflecterem à Σκαμβος, *obliquus, incurvus, distortus; præsertim qui cruribus distortis est:*"—there is not the least shadow of an objection, why the Dr. should hesitate to adopt this deriv. since it signifies a person, whose legs are *distorted* in such a manner, *that he cannot walk steadily.*

SKARN: "Sax. *ƿcearn; stercus bovinum; hincque ƿcearn - ƿibba; scarabeus: Kiliano scbearn-wever: et quidem (lit conjecturæ venia) videor mihi non minima in voce scarabeus vocabuli nostri skarn vestigia discernere: quàm appositè enim redderent nostrates a skarn-bee? Ray:*"—tho' this gentleman could see no *vestiges*, or *appositeness* between *scarabeus*, and Καραβος, signifying *a species of beetle.*

SKEIN of *silk*, or *yarn*, and sometimes written *skain*; but neither of them proper, since it is derived à Σχοινιον, *funiculus è junco plexus: R. Σχοινος, juncus; mensura Ægyptiaca sexaginta stadia complectens: Hederic:—*an Egyptian measure of an uncertain length:—Skinn. and Lye explain *a skain of thread* by *glomus, seu volumen fili*: but then the Dr. strangely adds, "hoc nescio an à præp. *ex*, et Lat. *canna; (which by the way is Gr.) propter cavitatem; sc. ut pleraque omnia cava, præsertim si oblonga sint, canna nomine vulgo vocitantur; ob quam eandem rationem Gouldmanno forago dicitur:*"—*forago*, says Ainsw. is *a slip, or lea of yarn, silk, &c.*—as for the Dr.'s *cava, oblonga forago, or hollow, long bottom of thread*; it is utterly unintelligible.

SKELETON, "Σκελετος, *sceletos; exsiccatus; dried up, or nothing but skin and bone: R. Σκελλω, exsicco, arefacio: Nug.*"—it is only to be wondered that the Dr. should have made choice of Σκελετος, the adjective, preferably to Σκελετον, the substantive; signifying that system, or collection of human bones *dried*, and put together so artfully, as to give us a perfect idea of the construction of the human frame.

SKEP for *bees*; Σκεπω, *tego; a covering to hide them in.*

SKETCH: as Gothic as this word appears, it is evidently derived "à Σχισον, *pbilyra charta, vel aliud quid in quo scribimus:—*huc etiam pertinent, Ital. *schizzo; Belg. schetsse; adumbratio, i. e. prima delineatio exhibens rude specimen operis animo præconcepti; principium quodammodo informe, atque impolitum dare: prorsus ut Σχεδιαζεν Græcis est facere aliquid extempore, inelaborate formam destinati operis exhibere: Jun.*"—to make *a rough draught.*

SKEW, sometimes written *bescarwad, esbeer*, and *eskew*, but derived à Σκασιος, *scævus, varus, pravus; awry, askwart, distorted; as when we say a horse skews, i. e. starts aside: Casaub. deflectit à Σειω, cieo, quatitio; to stir, or shake:—*but the former is more preferable.

SKEWER; Σχιζω, *scindo; a split piece of wood; a splinter.*

SKIFF, "Σκαφη, *siapha, cimba, linter; a ship, bark, or barge: Casaub. and Upt.*"—R. Σκαπη, *fodio; to dig out, or make hollow.*

SKILL; Ισχω, per metath. *scio; to know; knowledge, or science: originem vocabuli petitam aliqui putant, says Jun. ex Σχολη, scbola; quod in eâ potissimum capiamus animi cultum, atque omnigenâ imbuamur scientiâ:—*or else, perhaps, it might be better to derive *skill* with Clel. Way. 41, from *call*, which, in the Welsh, to this day, signifies *wise, knowing, learned; and is radical to calleo, callidus; and skald; a bard:—*but *calleo*, and *callidus* are both Gr. tho' probably derived from a different source: nay, tho' we were to admit that *skill* comes from the Celtic *call*, in the sense of *scholar*, still it is Gr. viz. ab *Αυλα, aul-a; a ball, call, or colt eye.*

SKILLET; "fortasse est ab illo *scald* quod fuit supra," says Jun. "potissimum enim eâ utimur ad aquam in varios usus *fervefaciendam*:"—because chiefly used *to beat water in.*

SKIM over *a sking; expedito transire, transire; à Germ. antiq. in Gl. Lips. sciumo; citò; quickh, nimble: Lye explains it by despumare, and derives it à Sued. skuma; and then refers us to scio; which Junius derives à Xew, fundo; Xευμα, vel Xυμα, quod fusum, vel diffusum profuit: ab hoc igitur*

igitur *Χυμα*, præfixo *s*, origo vocis *scum*, et *skim*:—yet, after all, perhaps our word *scum* may take its origin from *spuma*, i. e. à *Πλυω*, *spuo*; *spit*, *froth*, or *foam*; that rises, and floats on the top of boiling liquor.

SKIMBLE-SKAMBLE: this is only a reduplication, which our language seems to be particularly fond of; and is introduced, because Shakespear has made use of it in his First Part of Hen. IV. Act iii. sc. 2, where he makes Hotspur excuse the freedom he had taken in thwarting Glendower; and say,

I cannot chuse: sometimes he angers me,
With telling of the mould-warp, and the ant—
A couching lion, and a rampant cat—

And such a deal of *skimble skamble stuff*: — the expression is pure Greek, and originates à *Σκαμβος*, *obliquus*, *incurvus*, *tortuosus*; præsertim qui *cruribus distortis est*; meaning a person who has a *shuffling gait*; and here used to signify any impertinent, incoherent jargon, void of sense, and devious from the common and ordinary discourse of men; or as in a former passage he had so justly expressed it by

This bald, unjointed chat of his. —

SKIN: “either from *Σκύλος*, *scutum*, *pellis*; a covering, or *bide*: Nug.”—or else, with Casaub. we may derive it à *Σκηνος*, etiam apud Longinum περι *Ἰψως*, *Αδρωπικον σκηνος*, *humanum corpus*: est enim *pellis* quoddam quasi corporis *tabernaculum*; *this caribly tabernacle*; or, perhaps, better still, ab *Ἄσκος*: ut *Ἄσκος βοας*, apud Homerum, *pellis bovina*; *Ἄσκος Μαρσυα*, apud Herodot. *pellis Marfyæ*; i. e. *exuvia*.

SKIP, *Σκαιρω*, *salio*, *tripudio*; *to jump*, or *leap* *atwart*.

SKIPPER: not from the foregoing root; but signifying now a *ship-man*, or *ship-mate*; and consequently derives from the same root with **SHIP**: Gr.

SKIRMISH; “Es, in; et *Χαρμα*, *pugna*; a combat, or *the beat*, and *courage*, which leads us on to battle: or simply from ἡ *Χαρμη*: R. *Χαιρω*, *to be full of joy*: unless we chuse to derive it from the German *schirmen*; *to skirmish*: Nug.”—but then it would be no Gr. deriv.

SKIRRET; *Σισαρον*, *sifer*; a *parsnip*, or *species of wild carrot*.

SKITTISH: we have no fewer than three deriv. of this word;—the first is produced by Casaub. and Upt. who would derive *skittish* “à *Χαίται*, and *Χαίσιζεν*, de equo proprie dicitur indomito, vel aliàs effræni, et sternace;” and Upt. quotes Homer, Il. E. 506, for *αμφι δε Χαίται ωμοις αιεσσαιαι*; and Virg. Æn. xi. 492, *luduntque jubæ per*

colla, per armos: *Αναχαισιζεν*, proprie de equo sefferente *erectis jubis*:—all which is more applicable to a *fralicksome* horse, than to a *skittish* one:—the next is produced by Casaub. alone, who observes, “Angli pariter de equo *skittish*, qualem, quia Galli vocant *ombrageux*, suspicetur aliquis fortasse ex *Σκια* potius manasse: sed ego illud magis probo:”—but is more preferable, because it answers nearer to the common idea of a *skittish horse*, viz. one who *starts aside* continually at every object, either through a deficiency of sight, as not having perfect vision, or whose sight is too good, i. e. perpetually looking at every object, and as perpetually frightened at it: the last deriv. has been suggested by this last idea; viz. that a *skittish* horse is one who *starts aside* continually; and therefore may be derived à *Σκαιρω*, vel *Σκιρτω*, *salto*, *exfilio*; *to skip*, or *dance about*, not in a frolicksome, but in a fearful manner, as being afraid of every object; and therefore *jumping* from it:—the third, after these, is not worth producing.

SKITTLES; antiently called *kails*, or *keels*, and supposed to be derived à *Κηλον* (because near it in sound) *jaculum*; a *dart*; for that they are like a *dart*: Law Dict.—but both *skittles* and *keels* seem to be more easily derived à *Σκελος*, quasi *Σκελος*, *crus*; *the thigh bone*; because, as the good old Dictionary itself acknowledges, they were formerly made of *the shank-bones* of an ox; or horse.

SKREEN, *bide*; “manifeste per usitatissimam literæ *ε* transpositionem factum est ex *Σκιρον*, *umbraculum*; *orbiculus*, vel *quadra* soli vel igni opposita ad moderandum ardorem: ipsum vero *Σκιρον*, dictum quasi *Σκιρον*: Jun.”—the root of both which is *Σκιαρον*, à *Σκια*, *umbra*; a *shade*, or *covering*, to secure or protect from any injury.

SKREEN, or *sift*; *Κρινω*, *cerno*, *secerno*; *to separate*, or *divide*.

SKULK; “*Σκυλλας*, et *Σκυλλατορας*, recentiores *ταυλικων* scriptores Græci appellant *exploratores*, (*scouts*) hinc etiam *sculcatoria navigia*, τὰ *Κατασκοπικα*, apud Cassiodorum, sunt *exploratoria*; (perhaps what we call *privateers*:)—pueros interim laborum fugitantes, atque ob hoc à scholâ se subducentes, *skulkers* nominant Dani: any idle loiterers: Jun.”

SKULL: “Minsh. deflectit à *Σκελλω*, *exsicco*; quia, inquit, omnium ossium est *siccissimum*; quod sane, nullus credo: Skinn.”—the Dr. therefore, has rather derived it à “*σβελ*; *Κολεος*, *culeus*, *vagina*, *loculus*:” *the lodgment* for the brain.

SKY: “Sax. *γcinan*; *splendere*, *fulgere*, nobis *to shine*; vel à *γceapian*; *conspicere*; quia sc. pulcherrimum omnium *speculaculum* est: vel à *γcua*; *umbra*:

umbra : alludit Σκία : Skinn."—this last is likewise the deriv. of Casaub.—but surely never were there two more opposite deriv. ; it is called *the sky*, because it is *bright* ; and it is called *the sky*, because it is *dark* ! and Lye observes, that Danis atque Islandis *skii* sunt *nubes* ; et Sued. *sky* est *æther* :—notwithstanding the authority of all these etym. it seems more natural to suppose, that our word *sky* is only a contraction of Κοι-λον, *co-lum* ; *the beavens* ; by only prefixing *s* ; thus Σκoi- vel *scæ* ; i. e. *sky*.

SLAB } the same as *slab*, and *slabby* : Gr.

SLABBY } here used to signify any liquors that are *ropy*, *slimy*, or *hang down in a string* :—Shakespear has made use of this word in that admirable scene of the Witches in *Macbeth*, Act IV. sc. 1, where, among all the horrid ingredients which they throw into the boiling cauldron, he mentions the

Liver of blaspheming Jew,
Gall of goat, and slips of yew,
Sliver'd in the moon's eclipse ;
Nose of Turk, and Tartar's lips ;
Finger of birth-strangled babe,
Ditch-deliver'd by a drab,
Make the gruel thick and *slab*.

SLACK } " Χαλαω, *remitto, relaxo* ; de funibus,

SLAKE } et id genus propriè : Casaub." *to unloose* ; *to quench*.

SLAM at cards ; " vox chartis ludentibus notissima ; vel à Teut. *schlagen* ; *percutere* ; etiam secundariò *hostem fundere*, in *fugam cogere, cedere, vertere* ; metaphorâ frequentissimâ à victoriâ in campo ad victoriam ludicram traductâ : Skinn."—had the Dr. translated it *hostem occidere*, instead of *hostem fundere*, he might perhaps have seen that his favourite pretty Teut. word *schlagen* was no more than SLAY ; not indeed literally, but only gaining a complete victory over an adversary at cards :—consequently Gr.

SLAM-MALKIN, commonly written, and pronounced *hammerkin* ; a factitious compound, signifying " femina squalida, vestitûs negligens, et incuriosa ; (or what we call a *dirty trollop*) R. Λιμω, *limus* ; *slimy* : unde Sax. *lim*, vel *lam* :—and *malkin* takes its origin from Μαρια, *Maria* ; *Mary* : unde *Mall*, et *Moll* ; cum terminatione diminutivâ *kin* ; q. d. *Mariola* : quia sc. officium ancillæ præstat, dum furnum everrit : Skinn." a *dirty sweeper*.

SLANDER, " Σκανδαλον, *scandalum, offendiculum*, quia in viâ insidiosè ponitur, ut pedem ad illud *offendendo* cadamus ; nisi fallor, ait Hieronymus, Σκωλον, et Σκανδαλον, apud Græcos ex *offensione*, et *ruinâ*, nomen accepit : quare Eras-

mus in notis ad eum Hieronymi locum, suspicatur venire Σκανδαλον à Σκαζω, *claudico* ; quòd cogit *inftar claudi* in obliquum tendere : Voss."—to raise a *scandalous*, or *false report*, to the injury, or prejudice of any one.

SLAP, Κολαφος, *colaphus, alapa* ; a *buffet*, or *box on the ear* : R. Κολαψω, *ferio, tundo* ; *to beat*.

SLAPE-ale : " vox agro Linc. usitatissima, et est *cervicifera* simplex, ut apponitur medicatæ absinthio, vel cochleariâ, vel alio liquore mixtæ : fortean, licet sensus non parum variet, ab *slape* quòd agro nostro Linc. *lubricum*, seu *mollem* signat ; i. e. *smooth ale*, hoc à verbo *to slip* ; quod vide : Skinn."—which the Dr. acknowledges, " alludit Gr. Λιπαρος, *pinguis* ; *pinguis enim lubrica sunt* :"—so that *slape ale* is literally *slipary* ; or, as it is commonly written, *slippery ale* ; i. e. *runs down glib*.

SLAPI-GRAVA ; " a *sleep-grave* ; because the dead body may be accompted as being *asleep* : Verst."—but SLEEP is Gr.

SLASH ; " Skinn. à sono fictum putat ; ego," says Lye, " ab Island. *flasa* ; *ledere, collidere* ; *percutere* : " then probably it is derived à Φλαω, vel Φλωω, *contundere* ; *to flay, beat, cut*.

so SLAT on ; " *to dab on* : Ray : "—perhaps only a different dialect for SLAP on with a *dab* ; if so, it is Gr.

SLATE ; " Doct. Th. Hensh. deflect. à Fr. Gall. *esclate*, vel *esclat* ; *assula* :—sed unde, inquires, hoc *esclat* ? forte à Lat. *exclanatus, exclangere* ; significat enim proprie *assulam*, cum *fragore* diffusam, abruptam et dissilientem : Skinn."—all this may be very true ; but we might rather suppose, with Jun. that " *slate* ita dictum esse à *sitt*, or *split* ; *findere, diffindere* : "—only then it is Gr. : see SHINDLES : Gr.

SLAVE ; " Εσκλωω, *includo* ; as much as to say, *kept under lock and key* : R. Κλωω, *claudio* :—Father Labbe thinks that this word might have been also derived from *Sclavonia*, the people whereof, after having been subdued, were sold over all the West. Nug."—both Jun. and Skinn. have given the same deriv.—but then it ought not to have had a place in the Dr's. list of words derived from the Gr.—Jun. however, has introduced another deriv. so curious, it deserves to be transcribed ; " contendebat olim vir eruditus, si *servus* dicatur, quasi *servatus* in bello ; etiam *slave* potuisse dici, qui sit *salvatus* in bello :—this seems to be the most probable opinion ; and may be derived à Σαος, *salvus* ; *saved, or preserved* from the sword by being taken prisoner : see SERVANT : Gr. :—Ciel. Voc. 30, n, says, that " *slave* is a word corrupted from *ich's-gebe* ; adscriptitius *glebe* ; (whatever is meant by that term) I have some reason,

reason, to think," says he, "that the Romans introduced the custom of tilling the land with *levus*; which gave rise to this mongrel word:"—mongrel indeed, if compounded, as it appears to be, of Celtic and Greek: but the former, which appears so much Celtic, is more probably Gr. viz. *icbi*, from *iEbus*; from *ico*, from *Εικα*, præterito verbi *Εικα*, *mitto*; vel à *θικε*, unde *iEbus*; à *θικω*, *tanq̄o*:—GLEBE likewise is Gr.

SLAVER, *Σιαλον*, vel *Σιαλος*, *saliva*, *pisivra*; *spi*, or *some*.

SLAUGHTER } *Κλαδος*, *clades*; *defeat*, or *over-*
SLAY } *ιθρω*: or else à *Θλαω*, vel
Φλαω, *tundo*; *to strike*, *beat*, or *put to death*: or perhaps *slay* may have come from the Swedish word *sla*; *percussio*; which probably comes from the same root with the word *slap*; i. e. à *Κολληω*, *ferio*; *to knock*, *beat*, or *strike to death*:—Ciel. Voc. 22, n, tells us, that "our word *slay* is but a contraction of *seg-lay*; the *g* being pronounced soft, or better omitted: this *seg*," says he, "is the root of *ficarius*:"—but under the art. SACERDOTAL, we have seen that *ficarius* is Gr.

SLAY-maker } *Σπαθη*, *Σπαθαω*, *licium inculco*
SLEA } *σπαθα*, vel *tudicula*; hinc "Sax. *plæ*; *peffen textoris*; exponitur etiam instrumentum textorium pensile, quo tela appellitur, densaturque: Skinn."—but Jun. gives a different idea, he says, "Sax. *plecz*; Belg. *segal*, *flagel*, sunt ex *plean*; *percussere*:"—if so, then it may descend from the former art. under a different idea.

SLEDGE: whether this word, which undoubtedly derives à *slide*; and whether *slide*, and *slidder*, be the same with *glide*, *glib*, and *slip*, I cannot pretend to say; but they all seem to carry the same idea; and therefore all these, together with the Sax. Belg. Teut. Dan. Sued. Iceland. and other barbarous words, hard to be pronounced, and scarce utterable, may be derived either from *Λιπαρος*, *pinguis*; *fat*, *greasy*: or from *Γλισχερος*, *lubricus*; *smooth*, and *slipary*.

SLEEP; *Λυω-υπνος*, *to be dissolved in sleep*: "mallein à *labi*," says Skinn. "quia dormientes in terram *labimur*:"—a very coarse idea: but may be derived from the same root with LAPSE: Gr.; unless, with Helvigijs, as quoted by Lye, we may suppose, that "ex ipso antiquitatis sinu ærompta est vox *schlaff*, à Græcis, ut videtur, petita: quibus *Συλλαβη* est *comprehensio*: hac igitur voce Germanis uti libeat ad significandum *sempnum*; quippe qui totius corporis, et sensuum sopitorum est quædam veluti *comprehensio*: R. *Λαμβανω*:"—but then he concludes; "cæterum hæc originationo mihi frigida prorsus, ac longe ni-

mis petita videtur:" he therefore prefers the Goth. Sax. Alman. and Belg. ingenuously allowing, that "the Alman. *slaffen*; *dormire*; et *slaf*; *somnus*, possunt videri facta ex *slaff*; quod *inertem*, ac *remissum* denotat: nam spiritus vitales, qui vigilantibus vividi, *somno pressos* quodammodo videntur destituere, atque omnia corporis nostri membra *solvere*; unde *Λουσιμελης υπνος*, dicitur Hom. Odyss. Ψ. 343: *ὁ τὰ μέλη τῷ σωματιος παρισσῆ, ἢ ἀμυρμινοσ*:"—so that now we are brought round again to *Λυω-υπνος*, as in the beginning of this art.

SLENDER: "Belg. *slinder*; unde quoque iidem et *ebelydrus*, genus serpentis; et *slidderen*, *slidderen*; *prolabi*, *reperere*: Jun."—then we might suppose they all were but collateral branches of *slide*, or *glide*; which is Gr.

SLICE; "Σχιζω, quasi *Σχινω*, *scindo*; *to divide*, *cut*, or *separate*: Minsh."—"satis violenter, more suo; says Skinn."—how just this censure we shall see presently, under the art. SPLINTER: Gr.

SLICK; *Λισσος*, *Λωος*, *levis*; *smooth*, *polished*, *slipary*.

SLIGHT, or *raze fortifications*; "Belg. *slichten*; *munimenta diruere*, *evertere*; *sicht*, et *secht*; *planus*, *æquis*: Skinn."—then it seems as if it was derived from SLEEK, or SLICK, Gr. i. e. *to level* all with the ground, or, as we sometimes say, *make every thing smack-smooth*.

SLIGHT, or *slender* } *Λωος*, *levis*; *smooth*; vel
SLIGHT, or *trick* } à *λεπις*, *cortex*, *levis*; *light*; of *no weight*: *quick*, *easy*, *nimble*.

SLIM; *Σκελλον*, *pravum*; unde Teut. *schelm*; Germa. *schlim*; *obliquus*, *disortus*; any thing *made not in a right*, and *proper manner*, but *slim*, *slight*, and *slimy*: see FILM: Gr.

SLIME; "Λεμων, *limus*, *locus irriguus*: vel à *Λεμας*, *locus humidus*, et *pinguis*: vel à *Λυμα*, *serdes*, *que abluuntur*; à *Λωω*, *purgo*: Voss."—or, according to Junius, à *Λιμνη*, *stagnum*, *palus*; a *pool*, or *marshy ground*.

SLING: if *sling* and *sling* are synonymous, they are Gr.: otherwise we must refer to the Sax. Alph.

SLINK, *slabby*: *Κωγαρος*, *laxus*; *lank*, quasi *flank*; *victus*, *macilentus*; i. e. "vitulus utero vaccæ exsectus; tales etenim *graciles*, *tenues*, et valde parvi sunt: Skinn."—a calf cut out of the cow's belly; and consequently *lank*, and *slabby*.

* SLINK, or *skulk away*: "Αδυσκαζω, *fugio*; *to skulk from battle*: Casaub."—or perhaps it is Sax.

SLIP; commonly written *slippery*: but from whence such orthography should come, would be difficult to say, since the Gr. orig. is *Λιπαρος*, *lubricus*, *pinguis*, *unEus*; *fat*, *greasy*, *lubricated*.

SLOP-

SLOP, or *spill*; Σιαλον, vel Σιαλος, *saliva*; *flaver*.

SLOP, or *sup up*; Λαπίω, *lambo*; *to lick up greedily*.

SLOP-shop: Clel. Way. 80, tells us, that "*slop* here is but a contraction of *sale-bap*, or *bab*, into *salap*, or *slop*, meaning a *shop* where they sell *habits*, *cloaths*, *garbs*, or *attire*:"—but **SELL**, or **SALE**, and **HAP**, **HAB**, or **HABIT**, are Gr.

SLOPS of *physic*; a contraction of **SYROPS**: Gr.

SLOVEN, Σαιρω, Σαρρω, quasi Σλαρω, *verro*; unde *sordidus*; *dirty*, *nasty*; whatever is *swept up* in a corner.

SLOUGH; Λακκος, *lucus*, *lacuna*; a *lake*, *loch*; or *puddle*.

SLOW-WORM; ῥαεπ-ῥῆνμ, *vermis tardus*; *slow in motion*; consequently Gr.

SLUBBER; vel à Λα, intensivâ particulâ; et Βω, Βαινω, *eo*; unde *labor*, *lapsus*, et *lubricus*, quasi *labricus*; *to slip*, or *slide over any thing in a careless, negligent manner*: vel à **LUBRICATE**: Gr.

SLUG; Χαλαω, *laxo*: Casaub. "*to be slack*"; unde "*Belg. slock*, *slocker*; *Dan. slug*, *slugbalsz*; *cessator*, *somnolentus*; qui præ *crapulâ* *somniculosè* omnia gerit: Jun."—one who, by overeating and gormandizing, does every thing in a *heavy sleepy-headed manner*.

SLUICE; Κλειω, Εκκλειω, *claudio*, *excludo*; *clusa*, *exclusa*: Nug."—"quod vis aquarum istis veluti obicibus reprimatur, et cludatur: Jun."—because the force of the water is *repressed*, and *shut up*, or *out*, by those moles, or dams, which are built cross rivers.

SLUMBER; Λυμη, *injuria*, *nocumentum*; unde Belg. *luymen*; *diffimulanter observare*, *insidiari*; proprie de iis, qui aliorum exitio imminentes, nullas non captabant occasiones, quibus eos ex improvise everterent: à *luymen*, frequentativum *luymeren*, et *sluymeren*; Dan. *summer*, et *summen*; *levis*, et minime profundus *somnus*; Jun."—*partial-sleep*, as if always on the watch for some mischief.

SLUR; Σαιρω, Σαρρω, *verro*; unde *sordidus*; *to brush*, or *sweep together all the refuse of a house*: unde "*Belg. slodder*, *slooren*, et *sloorken*; *sordida*, et *ignava ancilla*: Skinn." a *dirty*, *idle buffey*.

SLUSH; Σιαλος, *saliva*; *slabber*, or any moisture mixt with mud, dirt, &c.

SLUT: see **SLUR**: unless we may derive it à Λαω, *lavo*; one who always needs *washing*: unde *abluo*, *lutum*; *sordida mulier*, *mulier collutulata*; a *dirty flattern*.

SLY: Jun. under the art. *sie fellow*, derives it "à Sax. ῥlið, *lubricus*, *fallax*:" and Skinn. derives it "à Sax. ῥliðan, *labi*, *elabi*:"—but if *slide* be the same with *glide*, it is Gr.: and may

still carry the same signification; quia sc. hujusmodi homines magnam simplicitatem præ se ferunt:"—a subtle, crafty, *insinuating knave*; one who pretends to great simplicity, and thereby easily *glides* into the good opinion of others.

SMACK, Σμωχω, *mando*, *manduco*; *to eat*, *cbew*; *have a taste of any thing*.

SMARAGDUS, Σμαραγδος, *smaragdus*; an *emerald*, or *precious stone*.

SMART; Μερδει, Hesyck. exponit *κωλυει*, *βλαπτει*, *prohibet*; *lædit*: alii volunt desumptum ex *Σμερδνος*, *terribilis*, *formidabilis*: Jun."—but an object may be *terrible*, and *formidable*, without strictly causing *pain*, or *smart*.

SMARTLE away; *tabescere*, *decreescere*: "magnam mihi videtur habere affinitatem cum Sued. *smalta*; *liquefcere*; et Iceland. *smalta*; *concoquere*; unde Ital. *smaltire*; *cibum concoquere*; ut Ol. Verelio observatum fuit: Lye:"—then it is the more observable, that neither Ol. Verelius, nor Lye himself should have perceived the greater affinity between all those words, and *Μελδω*, *liquefcere*; *to melt*, or *waste away*; also *to smelt metals*.

SMATTER; "credo quasi *smacker*, à nostro *smack*; Sax. ῥmæccan; *gustare*, *sapere*, i. e. qui primoribus tantum labiis literas degustavit: Skinn."—consequently Gr.: see **SMACK**, or *taste*.

SMEER; Μυρον, et Μυριζω, *inungo*: Casaub. and Upt. "*to daub over*:"—this is undoubtedly the true origin, it signifying *to anoint with precious ointment*; *myrrh*, *aloes*, and *cassia*, &c.; but there is likewise another deriv. which deserves some notice, viz. *smeer*, à Σμηχω, *abstergo*, *detergo*, *lomento*; *to wipe*, or *daub over with painter's colors*; as in the following art.

SMEGMATIC; Σμηγματικός, *smegmaticus*; *soapy*, *detergsve*; any composition used in *scouring*: R. Σμηγμα, *lomentum*, *sapo*; *soap*.

SMELL ὀσμυλος, *apua*, *phalerica*; a pleasant

SMELT } fish; so called from its *odoriferous* scent: R. ὀσμη, *odor*; *smell*.

SMELTING of metals; *Μελδω*, *liquefacio*: proprie autem de metallis dicitur, ac imprimis de ære, et ferramentis; hinc Glossæ *ferruminatus*, Χαλκοκολλησις, ut *ferruminare* idem fit ac *malbare*, vel *malbare*, *stve solidare*, *stve partes glutinare*; *to solder by melting*: also to render metals more firm and solid by *refining* them:—this art has been more particularly cultivated by the Germans; and therefore, as Skinn. observes, under the art. *ammel*, "nec mirum est Germanos, cum chymixæ, et *metallurgiæ* in primis semper studiosi, et periti fuerunt, reliquis Europæ gentibus ex suâ linguâ hujus artis terminos suppeditasse:" and they called it *schmaeltzen*, unde Belg. *smeltza*,

smelten, and our word *smelting*; and yet he would not acknowledge that all were derived from *Μελω*, tho' he is forced to do it afterwards, under the art. *melt*:—Clel. Voc. 158, derives it from “*isb-cbeim-melt*; *melting*, or *softening by fire*.”—but *isb*, or *icht*, *cbeim*, and *melt*, are all Gr.: see CHIMNEY, &c.: Gr.

SMILE, “*Μαλυχός*, *blandus*, *placidus*; præfixo Σ, unde *Σμυλακός*, *φωτός*, et *Σμυλακός*, *φωτός* ἀπέλειπαι: ut *smile* proprie sit cum quadam blandæ vocis eruptione leniter renidere: Jun.”—under the art. *smould*.

SMIRCH takes the same root with SMEER: Gr.

SMIRK, “*Σμαραγμός*, *resonare*; suaviter, et cum quodam leni susurro ridere: unde Sax. *smircean*; *strepitum*, vel *stridorem edo*: Jun.”—to *smile sweetly*, with a gentle laugh.

SMITE } “*Σμῆσις*, vel *Σμῆσις*, unde *Σμῆσις*, vi-
SMITH } *bex*: Casaub.” a *bunny*, *bruise*, or *blow*;
to *strike*, or *smite the iron*:—and Clel. Voc. 158, supposes it to be Celt. from “*isb-cbeim-icht*, contracted to *schmidt*, *smith*, or *smed*; *ex igne percussor*; a *striker from the fire*.”—but both *cbeim*, and *icht*, are Gr.: see CHIMNEY, and HIT: Gr.

SMOKE: sometimes written *smoak*; but neither are right; for the original is *Σμυχῶ*, *uro*, *absumo*, *exuro*, *inflammo*; to *waste*, *consume*, to *burn*.

SMOOTH; “*Σμῶ*, *Σμυχῶ*, *Σμυγμα*, *Σμυξίς*: Upt.” *abstergo*, *detergo*, *smegma*, quo utimur in *abstergendo*; a kind of *soap*, or *wash-ball*; to *scour*, or *make clean with*.

SMOTHER } *Σμυχῶ*, *uro*; to *burn*; or suffo-
SMOULTER } cate what is *burning*.

SMUG, “*Σμυχῶ*: præt. pass. *Εσμυγμαι*, *abstergo*, *smegma*; *new soaped*, *new washed*; *made clean*, *neat*, *fine*: Casaub.”

SMUGGLER: “Belg. *smakkelen*; quod videtur frequentativum esse τῷ *smayken*; *clanculum aliquid agere*; *obnubilare*: Lye.”—then it is a wonder that this gentleman did not see, it must evidently come from the same root with *smake*; meaning to do any thing *clandestinely*, under a *cloud*, as it were in the dark, in the SMOKE:—consequently Gr.

SMUT } either from the same root, to fig-
SMUTCH } nify any thing *smeed* or *daubed on*, in order to *cleanse*, or *purify*: or, perhaps, à *Σμυχῶ*, *uro*; to *burn*; *smake*, *fume*; and here may signify to *smear*, or *daub with soot*.

SMYRED; “Sax. *Verft*.”—but it seems to be only a Northern dialect for *smeed*:—and consequently Gr.

SNACKS: Skinn. says, “that to go *snips*, vel *snacks*, i. e. *segmentum*, seu *portionem*, sibi *asserere*, seu *stipulari*, ejusdem est originis cum Belg. *snippen*; *præcidere*, *præsecare*.”—but we shall see presently that SNIP is Gr.

* SNAFFLE-*bride*; either from the same root with SNAP: Gr.: or else must be referred to the Sax. Alph.

SNAG } “Belg. *naegel*; Teut. *nagel*;
SNAGLE-*toothed* } *clavus*; cui sc. *dentes instar clavorum* in ore apparent: Skinn.”—those whose teeth appear as sharp as *nails*, or *needles*:—consequently Gr.

* SNAKE: “ego interim,” says Jun. “*snake*, *anguis*, jam olim deduxeram ex *Νακολον*, quod Helych. exp. *Ακαθαρίον*, *impurum*: huc refer *maledictionem*: pari profus ratione *Cimbris* videtur *anguis* dictus à *Kovos*, *impurus*.”—or else, being like a *needle*, it may, perhaps, take the same deriv. and in the same manner, viz. by joining part of the article to the noun, thus, *Ακν*, *acies*, *acus*; a *point*, any *acute thing*, contracted to *anake*; and then converting it to a *nake*, and putting an *s* before it, to represent the form of the creature, we have called it a *snake*: these, however, are only figurative, and ænigmatical deriv. and therefore, it might be better to refer it to the Sax. Alph.

SNAP, or *crack*; “*Ηνιπῶ*, *increpuit*: Hom. pleonasm. pro *Ηνιπεν*: Upt.”—this is an ingenious conceit, and perhaps nothing more; for the Greeks themselves have no words beginning with Σν; and therefore most of those words which begin with *sn*, are of Sax. extract. except a very few; and this, perhaps, may be one of them, as well as the following.

SNAP, or *slight repast*; *Καπῶ*, *comedo*; quasi *Κναπῶ*, et Κ, in Σ, tum mutato, quasi *Σναπῶ*, *to eat together hastily*.

to SNAPE one; “to check one: Ray.”—then it seems to be only a various dialect of SNAP-*short*; and if so, it is Gr.

SNARE; *Νευρον*, *nervus*; a *nerve*, or *string*.

to SNED trees; “*abnodare*, seu *enodare*; i. e. *arbores*, et *vites nodis purgare*; unde Ital. *disnodare*, *snodare*; to *sned*; et Gall. *desnouer*: Wachterus.”—then they all seem to be derived from the same root with KNOT: Gr.

SNEEZE: this word appears truly Gothic; and yet it happens, that both the Sax. and Belg. orthogr. is nearer to the Gr. than our own; for the Sax. wrote *niezan*, and the Belg. and Teut. *niesen*; but all are derived “à *Νίζαν*, vel *Νισσαν*, *fundo*; quòd sternutamenta spissiores gravati cerebri humores violentâ pectoris, capitique concussionis per os, et nares cribriforme ad levamentum capitis *diffundant* atque *ejiciant*: Jun.”

SNICK and SNEE } Skinn. supposes the last of
SNIDE } these words to be derived
SNIGGLE } à Belg. *snippen*; *præci-*
SNIP } *dere*: and Lye supposes

the two first to be derived from the Sax. *ꝛniðan*; *amputare, refecare*; to *prune*, or *trim up trees*:—but they all seem to be only various dialects, formed by an easy transposition of letters from the verb *Σχιζω*, quasi *Σχιῖδω*, *scindo*; which the Northern nations, always delighting in rough and hard pronunciation, have again transposed into *scnido*, and *schnido*, *scindo*; to *cut*, *snip*, or *clip*.

• **SNIFE** } Jun. says, “Belg. *sneppe*, et

• **SNITE** } *snep-boen*: Suec. *snaeppa*; de quo paulo ante nonnihil diximus in illo *snapp*; quod exponitur *bianti ore capere*; *invadere*:—but **SNAP**, as we have seen, is Gr.:—Lye gives us a better deriv. in the Sax. Alph.

SNITHY wind: Skinn. and Lye write it *snitbe wind*, and suppose it derived “à Sax. *ꝛniðan*; vox elegantissima agro Lincoln: usitatissima; significat autem *ventum valde frigidum*, et *penetrabilem*; Belg. *sneiden*; Teut. *schneiden*; *scindere*: ut nos dicimus, *a cutting wind*:”—it is remarkable, that both these gentlemen should be so near the original, and not see that their Sax. Belg. and Teut. words were all formed by a little transposition of the letter *n*: the Northerners write it *ꝛnið*—*sneid*—*schneid*; and the Romans wrote *scind*, i. e. *scindo*, à *Σχιζω*, quasi *Σχιῖδω*, or *Σχιῖδω*, *scindo*; *a cutting*, *peircing wind*.

SNITTLE: if this word signifies, as Skinn. tells us, in Sax. *ꝛniðan*; *mañtare*; Belg. *snyden*; Teut. *schneiden*; *scindere*; then it is to be hoped that this is the last time we shall meet with these barbarous words; which are undoubtedly derived and distorted, as in the foregoing art.

SNOD; “Sax. *ꝛniðan*, et *ꝛerniðan*; *dolare*: Belg. *sniiden*; *lævis*, *æquus*, *sine nodo*: Ray:”—what connexion these two interpretations can have with each other, must be left to abler critics: but since the Belg. and Sax. are the same, they undoubtedly are both Gr. take them in which sense you please: see **SNIDE**, and **KNOT**: Gr.

SNORE; *Κνωσω*, *sterto*, *profunde dormio*; to *sleep sound*.

SNORT; *ῥογγος*, vel *ῥογμος*, *sonus*, quem quis supinus *stertendo* edit: “aliquantum alludit *ῥωθων*, *ῥωθωνες*, *nasus*, *nares*: Skinn.”—or perhaps, from the foregoing art. meaning that *noisa* which any one makes when fast asleep.

SNOW; “*απο τῆ Νιφην*, *ningere*; the *s* prefixed: Upt.”—Verft. supposes it to be Sax.

SNYDE, to *cut* } “Sax. Verft.”—but
SNYDER, a *cutter* } **SNIDE**, and **SNICK**
and **SNEE**, are Gr.

SO; *Ως*, *sic*; *thus*, *likewise*.

SOAP; sometimes written *sape*, but derived à *Σαπων*, *sapo*; transposed to *soap*; Gallorum *inventum*; *a cosmetic composition*.

SOAR aloft: Jun. supposes this word is derived à *Συραυ*, *trabere*; est enim quasi *trahim* in circuitu huc illuc *volitare*:—but we might rather suppose, with Skinn. that it is derived à *Θορα*, *salio*; to *fly*, or *spring aloft*, no matter in what direction.

SOAR-bawk; perhaps designed for **SORE**, i. e. *a moulting bawk*:—consequently Gr.

SOB; “*complures viri longe doctissimi*,” says Jun. “*jam olim petierunt verbi originem* à *Σοβαν*, *expellere*, *excutere*; est etenim importunus ille singultantium agon convulsivus juxta atque *expulsivus*, cum luctum, quem per querelas minuere non sinuntur, lachrymando eluunt:”—but Lye says, “*multo magis aridet arcessere* à Sax. *ꝛoþian*; *dolere*, *lugere*; et quod propius ad verbum accedet *ꝛoþgenð*; *querulus*:”—if this be the true etym. it ought to have been referred to the Sax. Alph.

SOBER; *Σωφρων*, *sobrius*, *bonestus*; *sedate*, *moderate*: *sobrius* seems to be only an opposite to *ebrius*; and if so, then it might be better to derive it, as under the art. **EBRIETY**: Gr.

SOCIAL } *Οικιος*, *Οικμος*, *socius*; *a friend*, or
SOCIETY } *companion*.

SOCKETS of a chandelier: whatever the Fr. Gall. *souchette* in Skinn. might mean, it certainly does not mean the *socket* of a candlestick in modern French; for in modern French, *souchet* est *sorte de pierre de taille*; *a kind of free-stone*, and the worst part of it; and *souche* signifies *partie du tronc de l'arbre, qui est en terre*, what we call a *dock*, or *sleeper*; both which are far enough from the *socket of a candlestick*, which may, perhaps, be derived from the following art.

SOCKETS of the teeth; “*loculamenta, seu acetabula dentium*: Skinn.”—this conciseness has caused great obscurity; and yet the former of these words seems to point out the true etym. which is Gr.; thus, *loculamenta*, *loculatus*, *loculus*, *locus*, quasi *focus*, *sockus*; à *Λεγομαι*, *cubo*, *jaceo*, *dormio*; unde *Λεχος*, *lectus*, *locus cubandi*: so that the Dr's. *loculamenta* are the separate *lodgements* for the teeth; and a *socket* is here used quasi *locket*, or *lodging place* for each particular tooth.

SOCKS for the feet; only an abbreviation of *sokers*, or *suckers*, to keep the feet dry; because they *suck up*, or *soke up* any moisture or wet, that might get into the shoe: and consequently will take the same deriv. with **SOKE**: Gr.

SOCKS for the stage; *Συρχοι*, *soccus*, *calceaments Pbrigia*: Hesych. *a Pbrigian shoe*, worn to make the actors taller.

SODDEN, *Ζεων*, *ferreo*, *bullio*; to *boil*, and *bubble*; and therefore *sodden* seems to be only a participle of the verb *sothe*, *sethem*; *sodden*.

SOFT,

SOFT, " *videri potest abscissum ex Εφθος, elixus; ab Εψω, coquo; bene coctus, mollis, tener: Jon.*" as if rendered soft by *boiling, &c.*

SOIL, *the earth; 'Ολον, solum; the ground: proprie igitur per sola terra intelligitur terrarum orbis totus.*

to **SOIL** *milk*; "to cleanse it by causing all impurities to *subside*: Ray:"—who then refers us to **SILE** *down*; and quotes Skinn. for deriving it from the Sax. *ŕyl*; which is evidently derived from the foregoing art. Gr.

SOIL, or *spot*; *Σπιλου, maculo, infusco; to spot, or stain: or perhaps it may be taken from the idea of wallowing in the mire; and then soil may be derived à Συς, sus, suis; suillus, quasi suillare, to soil; to be as dirty as a swine.*

SOJOURN: those miserable abusers of language, the French, have so bemangled this word, that a Greek, or Roman, might consider it for generations, and admire the wonderfulness of its appearance, without ever once suspecting it was a word of their own growth and cultivation, changed, cut, and frittered *a la mode de François*, into its present shape, and disfigurement: thus, let a Greek take his word *Δαος*, and a Roman his word *dies*, both which have some connexion together; and then, with these *faire des cabrioles*, these *caper cutting gentry*, hash, and fricassée them, in the following curious manner, as under the art. **JOURNAL**; *Δαος, dies, diu, diurnus*; then taking from this last word the *d*, and the last syllable *nus*, they have left us only *d-IUR-nus*; and this *iur* they have then converted into *jour*; thence *sejour*, and *sejourner*: unde *sojourn*, to signify *hospitari, diversari*; i. e. *ad tempus, seu aliquot dies, commorari; to tarry, or remain only for a few days in any place.*

SOKE, *Μυζω, fugo; unde Sax. ŕocian; hoc forte à Lat. succare, says Skinn. (tho' Litt. and Ainsw. give us no such verb; and yet admit of insucco) i. e. succo imbuerere; to fill with liquor, moisture, fluid.*

SOLACE; *'Ολος, solus, solatium; comfort, assistance, delight.*

SOLAR, " *Σελας, sol, lumen, fulgor; the sun, and sun-beams: Voss.*"—there is another deriv. by Cicero, de Nat. Deor. lib. II. *sol dictus videtur, quia solus*:—if this be right, *solus* derives ab *'Ολος, totus; the whole, alone, the only one*:—as Milton likewise might perhaps have intended, in Satan's address to the Sun;

O thou, that with surpassing glory crown'd,
Look'st from thy sole dominion, like the god
Of this new world. Par. Lost, IV. 32.

SOLAR, or *seller* } à Lat. *solarium*: Ray:"
SOLARIUM } — consequently derived from the foregoing art. meaning an upper cham-

ber, or loft; also a walk on the flat roof of a house, to enjoy the warmth of the sun.

SOLDER; *'Ολος, solus, solidus, solidare; to render whole, firm, solid.*

SOLDIER, or *coin* } *'Ολος, solus, totus; an in-*
SOLDIER *in war* } *tire, or whole piece of*
gold coin, near the value of our old noble, or *spur royal*; now taken for a *billings*; *solidus, solidarius, à solido, quem meretur; a soldier's pay*:—and yet it is most probable, that a *soldier* did not take his appellation from *solidus*; but, according to Spelman, "à Germ. *solt* pro *sale*; et ut *soldum* à *solt*; sic *salarium* à *sale*:"—so that at last a *soldier* is an appellation arising from the *stipend* he fights for: only now it takes a different root: see **SALARY**: Gr.

SOLE, *alone*; *'Ολος, solus; alone; by himself.*

SOLE, *a fish* } *Υλιας, pellis, solea; a fish*
SOLE *of the foot* } *so called from its shape;*
SOLE *of a shoe* } *also a pantofle, or slipper;*
tied on the foot with a lace.

SOLOECISM, " *Σολοικισμος, solæcismus; taken from Σολοικοι, a people of Attica, who settling at Soles, a city of Cilicia, infected their language, speaking a mixt tongue, ex Atticâ, et Solicâ linguâ: R. Οικος, a house, habitation: Nug.*"—
" *Σολοι, verò à Solone conditore: Voss.*"

SOLID, *'Ολος, solus, solidus; whole, firm, strong.*

SOLI-LOQUY; *'Ολος-λαλεω, solus-loquor; to talk alone, by one's self.*

SOLITAIRE } *'Ολος, solus; alone, deserted:—*

SOLITUDE } we have already seen, in the art. **SINGLE**, that a wild boar has acquired the appellation of *d'un solitaire*, from his constantly living by himself, *single*, and *alone*: and from hence we may likewise see the reason why a lady wears a necklace, and diamond *solitaire*, being a very large one, and pendent by itself, to render it the more conspicuous.

SOLI-VAGANT; " *'Ολος-αγω, solus-ago, vago; i. e. valde-agere: Voss.*"—to wander alone, deserted, and forlorn.

SOLLEMN, commonly written *solemn*, and *solemnity*, with only one *l*; but Voss. has clearly proved, that it ought to be written with two *ll*'s; and yet, notwithstanding his arguments, and the authorities he has quoted, use will prevail, till some authors of good name, and great power, can establish the true orthogr.

SOLLICIT, commonly written *solicit*, and *solicitation*: here Voss. again contends, as in the former art. and derives it at last à *λασις, allisio, sullisio*; but those verbs are derived à *Λαχω, Λακω, or Λακισω*: as we have seen in the art. **DELICACY**:—there may be however another

deriv. which might suggest another orthogr.: but as it has not been adopted, it shall only be barely mentioned; viz. *solistit*, ab *Ελισσι*, *supplicio*; R. *Ελιω*, *volvō*; *to roll around, to entangle; to fall down before a person's feet, and obstruct his paths, while we entreat his compassion.*

SOL-STICE, *Σελας-ιστημι*, *sol-ista*, unde *solstitium*; the apparent standing still of the sun, viz. at those two periods of the year *June* and *December*, when the sun arrives at either of the two tropics, and seems to be *at a stand*; neither rising higher, nor falling lower on the meridian, for several days together.

SOLVE, *Λυω*, *solvo*, *solutum*; *solutio*; *to loosen*; *untie a difficult, and knotty question.*

SOME, "Sax. *sum*; Dan. et Belg. *sam*; Goth. *sums*: omnia videntur desumpta ex *Αμος*, *unus*, *aliquis*, *quidam*: Jun."

SOME, "in terminationibus, *band-some*, *frolick-some*, ut Belg. *saem*; et Teut. *sam*; qualitatem designat: nescio an à nostro *some*, *aliquid*; q. d. *aliquantum, tali qualitate imbutum*; ut terminatio *full, integrè imbutum* denotat: vel à Sax. *same*; *simul*; q. d. *tali qualitate stipatum, seu comitatum*: Skinn."—then both Gr.: for *aliquid* has been derived from *Αλλος*, under the art. AUGHT: and *simul* is derived ab *Αμα*, *simul*.

SOME-body: Casaub. with great probability, has derived the word *some* in this sense from *Σωμα*: and indeed if there is not too great a quaintness in this deriv. it seems as if it was intended to join the translation and the original together, thus, *Σωμα*, *corpus*; *some-body*.

SOMNI-FEROUS; *Τπνος*, *somnus*; et *Φερω*, *fero*; *bringing on sleep*.

SON, "nescio quâ musâ suggerente, Casaub. deflectit ab *Τιος* in accusativo *Τιον*, versâ pro more in sibilam s literam aspiratione: Skinn."—But tho' the Dr. seems to have been perplexed at this deriv. yet Jun. has adopted it: vide tamen annon antiqua Sax. *run*, *runa*, &c. petita sint ex *Τιος*, tanquam ex obliquo *Τια* primo fecerint *ruon*, ac postea *run*; *filius*; *a male-child*.

SOOL: "Sax. *rusle*, et *rusol*; *obsonium, pulmentarium*: Ray:"—but as this seems to be nothing more, than a various dialect of *soup*, or *sokpla*, *rusol*, contracted to *sool*, to signify any kind of *potage*, or *suppings*; it is most probably derived from the Gr.: see SUP up.

SOON; "the evening: Ray:"—perhaps it is only a contraction of the SUN-is-gone-DOWN; and if so, it is Gr.

SOOT; "Sax. *rot*; Iceland. *soot*; *fuligo camini*; Belg. *roet* dicitur, atque inde arbitror," says Jun. 'r, in s permutato, *soet* factum; inde *soot*; ipsumque adeo *roet* provenisse puto ex

roet; nam apud Belgarum nonnullos etiam nunc dicitur 'i roet van de sebowwe, rubiginem camini; fuliginem ex rubro, et nigro mixtam, veluti *russam* intuemur:"—in our *sea-coal soot*, the black predominates: but nevertheless *soot* undoubtedly originates à Belg. *roet*, as above; but then *roet* as undoubtedly originates ab *Ερυθρος*, *rubbe*, *rubigo*, *russus*, *russat*, *a dark brown red*, bordering on a black.

SOOTH } "in omni nempe vero putavit
SOOTH-sayer } antiquitas divinum quid elucere; atque ob hoc, *ροδ* desumpsit ex *Ζαβου*, *sacrosanctus, prœdivinus*: Jun."—*a sacred truth*:—Verst. supposes it to be Sax.

SOOTHE, *soften*, by flattery, and courteous words; perhaps from the same root; "quod blandiæ adulatorum illecebræ, sub aliquâ veri specie, in animos hominum influere soleant: Jun." because *flatterers* insinuate themselves into the hearts of men, under the appearance of *truth*.

SOP; *Τπαρ*, *sopor*, *sopio*, *sopitus*, *sleeped in sleep*, as in *liquor*:—but Jun. and Skinn. derive our word *sop* ab *offa*; and it may be so; for *offa* signifies any thing *foked*:

Melle soporatum et medicatis frugibus offam

Objicit:—Æn. VI. 420.

but then they ought to have considered, that "*offa* is derived ab *Οππα*, Æol. pro *Ομπα*, *Ομπα*, *θυμια* *πικρ* *και* *μηλι* *δεδομμενα*: Hesych. indeque *Ορπια* eidem *παιδοπατα* *τρυγαλια*: Voss." *sop* however seems to be only a diminutive of *sopitus* ab *Τπαρ*:—or perhaps *sop* may have taken its origin from *Δευ-σοπ-οις*, *tinctor*; *a dyer*, or *dye*; who *sokes*, or *sops* his articles in a medicated liquor: see DYER: Gr.

SOPH, *Σοφος*, *Σοφισμα*, *Σοφιστης*, *sophisma*; *a cheat*; *a man subtil, and designing in argument*:—Ciel. Way. 43; and Voc. 56, gives us a different deriv. for he tells us, that "*the professors, or heads of the Druidical colleges, or ministers, were called z'abs, s'abs, s'affs, or s'offs* (the initials being adventitious, in quality of the prepositive article) or *heads*:"—but *ab*, *aff*, *off*, *boss*, *koff*, *koph*, and *keph*, seem all to be but various dialects of the same signification, and consequently derived from *Κεφ-αλη*, *caput*; *the head*, or *chief*: or else from *Σοφ-ος*, *sapiens*; as above.

SOPORI-FIC: *Τπαρ*, cui opponitur *Οππ*, *sopor*, *soporificus*; *conducting to sleep*.

SORB-apple } *Ορρεω*, Æol. pro *Ρορρω*, quasi
SORBITION } *Σορρωω*, *sorbeo*, *sorbum*; *the fruit of the cervice tree*; quod ejus succum sorbere solent.

SORCERER, "Ορος, nūm est à *Συρος*, *capillus*, *acervus*; quia *accumulantur ea*, super quibus *sors* ducenda est: tan à *Συρον*, *strabere*; quia ex

vale

vult aliquo sortem suam extrahere quisque soleat: and as this *drawing* of lots, or lotteries, was always supposed to have something mysterious and superstitious in it, so all persons concerned in such *drawings*, were supposed formerly, whatever they may be now-a-days, to be *conjurers*, and *dealers in necromancy*.

SORD-pool } Lye, in his *Addenda*, writes it
SORDID } *saur-pool*; and then has immediate recourse to the Iceland. *saur*; which he explains by *sordes*; and yet did not see that his Iceland. *saur* was nothing more, than first a contraction, and then a deviation of *for-des*; or, as it is here written, *sord-pool*; meaning *sordes*, *impuritas*, *stercus*; and consequently all these words are derived à Σαῖρω, vel Σαρω, *verro*; to *brush*, or *sweep together any refuse*: vel à Σαρος, *cumulus*, *acervus*; nempe quæ *overruntur* è domo in unum locum *accumulantur*; the *sweepings of a house*, collected together in one heap.

SORDINE; “*fistula tubæ immissa, ut sonum intentiorem, et acutiorem faciat, nescio an à Lat. surda, vel surdina*; quia sc. licet tubæ sonum augeat, ipsa tamen per se non auditur; sed quasi *obsurdescit*: Skinn. under the art. *sordet*, vel *sordine*:”—this seems to be a strange definition; that the *sordine* is put into the trumpet to *increase its sound*, yet *cannot be heard of itself*!—Boyer has explained it much better by *the little pipe that is put into the mouth of the trumpet to make it sound low*:—only now he is wrong as to the end of the trumpet into which this little pipe is inserted; which, he says, is *into the mouth of it*;—but it is fixed at the *large end*, if that be *the mouth of the trumpet*:—so much for the little pipe, and its use; let us now trace its deriv. the Dr. tells us, the *sordine*, as he properly writes it, is derived à Lat. *surda*, vel *surdina*;—but both these are undoubtedly derived “à Σορδισμος, *sordus*, pro *surdus*; *muti enim et surdi semper confunduntur*: Voss.”

SORE, or *fester*; Πωρεα, vel potius Ψωρεα, *scabies*; a *scab*, or *raw wound*.

SORE, *violent*: “Belg. *seer*, vel *seere*, ut in quibusdam perantiquis Flandricæ linguæ monumentis scribitur, insignem habet affinitatem cum isthoc Ερ, quod significationem in compositis intendit: Jun.”—*my wickednesses are, like a sore burden, too heavy for me to bear*: Ps. xxxviii. 4.

SORE } “*vox venatica*; sic enim appellatur
SOREL } *cervus quadriennis, a fore*; *cervus triennis*; a *forel*: nescio an à *colore pilorum circa id ætatis subrufo*; qui color, Fr. Gall. *saur* dicitur: Skinn.”—who then refers us to SORREL-color, in the next art.: Gr.

SORREL-color; “Fr. Gall. *saur*, *saure*, *foret*;

Ital. *sauro*, *sauretto*; *subrufus*: Galli, inquit Jul. Scal. voce Gothicâ halices ad colorem aureum, vel potius æreum, infumatos *foret*, vel *saure*, appellant: ego mallem omnia à colore *sauro* derivare: Skinn.”—the Dr. generally pulls down every thing at last; for now he has made it Gr. as we have seen under the art. SATED:Gr.

SORREL-plant; “*oxalis*; à Fr. Gall. *forel*; *surelle*; Sax. *rupe*; *acetosa*: omnia à nom. *sour*; quod vide: Skinn.”—the Dr. meant his art. *soure*; which he has explained by, *acidus*, *accessere*: alludit Gr. Ξηρος:—in short, he has shewn great inattention even to his own definition; for surely there is no connexion, as to etym. between *oxalis*, and Ξηρος: he ought to have derived *oxalis* ab Οξυς, *acerbus*, *acidus*; and then *rupe*; *forel*, *surelle*, and *sorrel*, would all very naturally have originated from Οξυς, Æol. pro Οξυς, by only abbreviating the first letter; and then converting Ξυρ into SOUR.

SORROW; Skinn. after mentioning at least eighteen harsh barbarous Northern words, concludes thus; “*hæc autem omnia à nostro fore, gravis, et ejus parentibus, et cognatis orta existimo*; quia sc. *mæror*, et *cura* animum *gravant*, et *spiritus vitales deprimunt*:”—thus has the Dr. pointed out what he might have been in possession of himself: for this *fore*, *gravis*, is, as we have just now seen, derived ab Ερ, quod significationem in compositis intendit.

SORRY, *mean*, and *vile*: neither Skinn. nor Lye, would look towards the Gr. for a deriv. of this word: but the Dr. says only, credo ab αλτ. *sorrow*, vel *forey*; and the latter says, mihi magis arridet deducere ab Iceland. *saur*; *gur*; *impurus*; *saur*; *sordes*, *impuritas*; *saurga*; *inquinare*: but under the art. SORDID, these words are Gr.

SORT } *Opus, terminus, limes, finis; the*
SORTI-LEGY } *determination, or end of things*:
or rather from Σωρω, *trabo*; to *draw lots*: quia: ex vase aliquo *sortem suam extrahere quisque soleat*:—there is a remarkable passage in Shakespeare’s *Hen. V. act i. sc. 2*, where Canterbury uses this comparison;

————— for so work the honey bees;
Creatures, that by a rule in nature teach
The art of order to a peopled kingdom:
They have a king, and officers of sort:—
i. e. officers who take their different departments in the general work, according to the *allotment*, or *appointment* of the prince: this *division*, or *sorting* out the stations of different officers to their work by *lots*, is mentioned by Virgil, in the First Æneid, 511; where he describes queen *Dido*, entering the temple, and being seated on her throne, placed

—————mediâ

mediâ testudine templi,

Septa armis, folioque altè subnixa refedit;

Jura dabat, legesque viris, operumque laborem

Partibus æquabat justis, aut sorte trabebat.

SOT, Ἀσολός, *prodigus, profusus; a prodigal, drunkard.*

SOTH, *true*

SOTH-*feast, south-fast, veritable* } Sax. Verft.—

SOTH-*feastness, truthe, veritie* } but SOOTH

SOTHLIC, *truly* } is Gr.

SOVE-REIGN, Ἰνίε, *super, supra; high, above;*
et Ἀρχω, quasi Πάχω, *rego, regnator, super-regna-*
tor; governor, ruler, supreme commander.

SOUL: the Northern languages had so filled the minds of all our etymol. that they could not see that all their barbarous and semibarbarous words have originated from the Gr.: I shall not quote all their deriv. but take notice of only the Goth. *saiwilla*; or the Iceland. *saal*: with regard to which, Lye observes, “atque adeo cuius quoque, vel primo statim intuitu, liquere potest, reliqua paullatim ex hoc Gothico per correptionem deflecta: ipsum verum *saiwilla* peculiari quadam elegantissimæ Græco-Gothicæ compositionis ratione *vita-fontem* denotare videtur; tanquam sit à *Zaw, vivo*; et pala, *fons*.”—but without having recourse to this elegant Græco-Gothic semibarbarous composition, there is a much more natural, and consequently a much more easy method of deriving both the Gothic and Icelandic words, immediately from the Gr. and Lat. lang.; thus, *Σαος, vel Σοος, sal-vus; saiwilla, saal; soul.*

* SOUND, or *frith* } if, as Clel. Voc. 120, n,

* SOUNDING-line } affirms, that the Downs are derived from the Celtic privative *de*, and *uns*, or *und*; *water*; it is but reasonable to suppose, that after-ages might compose the word *sound*, and *sound-ing-line*, from *se-uns*, or *se-und*, quasi *s'und*, and then *sound, a narrow, shallow sea*: only now we are to consider, whether both *und*, and *unda, water*, are originals, or only derivatives, ab Ἰ-δωρ, quasi Ἰ-δωρ, *unda; water*: see rather the Sax. Alph.

SOUND, *strong, or whole*: *Σαος, vel potius Σοος, salvus, sanus; firm, intire, bealibful.*

SOUND, *sonorous*; *Τονος, tonus, sonus*; à *Τονωω, intendo vocem, vel sonum*; *to stretch the voice, or string*; *to make a tone, or tinkling.*

SOUP, Μυζω, *sugo*; *to suck, or soup, or sp*:—or perhaps *soup* may be only a contraction of *sup up*; and consequently may originate à Σιφωμιζω τὸν οἶνον, *vinum calamis baurire, sorbillare*; *to suck up wine thro' a reed.*

SOUR, “Οξυρ, Æol. pro Οξυρ, *acerbus, acidus; acid, sharp*: Nug.”—now the Dr. should have added, from Jun. under the art. *frolick*, that many of our words are derived to us from the

Greek, thro' the Sax. tongue; in which this word *sour*, as well as numberless others, are but abbreviations; as *πεορ*, from *Αρη, a star*; *ρυσ*, from *Οξυρ, sour, &c. &c. &c.*

SOUR-CROUT: Clel. Voc. 169, tells us, that “*kruid*, the antient word for *green*, and still used in Germany, and other countries, is one of those archaisms, which Virgil was so fond of, that it made him forget he was committing a pleonasm, in the following verse;

Jam senior, sed *cruda* deo, *viridisque* senectus.

Æn. VI. 304.

cruda, and *viridis*, are strictly synonymous; *cruda puella viro*; *cruda poma*; all signifying *crud*, or *green*: *crudus* has indeed other significations, but manifestly not in the verse I have quoted:—let it have as many significations as it may, the only point that etymol. contend for is the deriv. of a word; and this seems absolutely to be derived from the same origin with *CRUDE*; so that, when the Germans mention their favourite dish *sour-croust*, they mean *cabbages*, or *greens*, shaved small, and rendered *sour*, or acid, by their own fermentation; the wholesomeness of which preparation has been experienced even in long sea voyages.

SOURCE: this is another strange French depravation, almost impossible to trace; perhaps it may be deduced from *Ορομαι, Ορωμαι, orior, ortus, oriri*; from whence perhaps *sortir*: or else *source* may be deduced ab *Εγερω, surgo*; from whence perhaps their barbarous *sourdre*; unde *source*; *the spring head of a river, the fountain from whence the water rises out of the earth.*

SOURDINE; another instance of French orthogr.: see SORDINE: Gr.

SOUS: more French barbarism! à “Fr. Gall. *sol*; Ital. *soldo*; utrumque à Lat. *solidus*, supple *nummus*: Skinn.”—but if the Dr. imagined that he had now got to the true deriv. of this word, he was really as much mistaken, as if he had stopped at London-bridge, and thought he had found the source of the Thames:—from *solidus* then let us proceed with Voss. unde sit, docet his verbis Festus: “*sollum*, inquit Oscè *totum*, et *solidum* significat; unde tela quædam *solliferrea* vocantur *tota-ferrea*; et homo bonarum artium, *sollers*: *solidus* igitur dictus *nummus aureus*, quasi *integer*; ad discrimen *aureorum* dimidiatorum, et tertiariorum, qui *semisses*, ac *tremisses* dicti:” so far this great critic:—now then, as *sollum* signifies *solidus*, it is very probable they are both descended ab ὅλος, *solus, solidus, totus*; *the whole piece of money*; as *a crown is double of a half crown*; and *a shilling, of a sixpence*: whoever therefore

says,

says, that he has not a single *sous* left, means a *single shilling* left.

SOUSE, *pickle*; ἄλς, *sal, falfum, et falfum jus; to salt, or season any thing.*

SOUTH-WARK, "a variation of *Sud-reich* (now *Sutherick, and Surry*) *the Southern-region, or district*: Clel. Voc. 7."—but both SOUTH, and REICH, are Gr. as in the next art.

SOUTH-wind; Clel. Voc. 169, derives *south*, and *sud*, ex *udo*, and *udus*; and *z'cutb*, he says, signifies *water*: but Jun. with his usual sagacity, observes, that as "Notus putatur dictus ἀπο τῆς νότιος, ab *humore pluvio*; sic *ruð*, Belg. *suyd*; Germ. *sud*; Suec. *soder*; Icel. *sudur*; et Angl. *south*, videntur desumpta ex ἴδιος, *uvidus*, quasi *suctibus, vel sweetibus, wetibus, wet*; quod ventus Austro inde spirans soleat esse ἴδιος, *pluviosissimus; a drizzly, watery, showery wind.*

SOW, *seed*; Σπαρω, *sero*; Sax. *ræpan*; Teut. *saen*; Belg. *saeyen*; *to scatter, or sprinkle the corn about.*

SOW; or *swine*; Συς, *sus*; a *boar, hog, or sow.*

SOW with *hread*; Κάσσω, *suo, consuo*; *to fasten together with thread.*

SOWNE: here all our etymol. differ; for Spelman would derive it from the Longobardic verb *sonare*, which signifies *to sound, probe, search, or make inquiry*; probably Gr.:—Skinn. dislikes this deriv. and would deduce it from the "Sax. *romnian, vel ramnian*; vulgatus *geromnian, colligere*; ab adverb. *rome, vel rame, simul*:"—(then is not *simul* Gr.?) Lye, however, disliking both these etym. says, "corrupta est ex Gall. *souvenu*; ut recte observavit Th. Blount; nam stat. Hen. V. c. 7. Gall. script. verba hæc sunt, *des estreats nient souvenu*; quod postremum *u* aut *v* in *w* conversis fit primò ex *souvenu, sowenu, deinde sowne*:"—but I can find no such word in Boyer as *souvenu*; perhaps it may be a different dialect for *subvenio, or supervenio*; and if so, it would be Gr. if those verbs can be applied to this Exchequer expression; to signify whatever is *levyable, or possible to be gathered, or found on the premisses.*

SPACE, Σπασιον, et Æol. Σπαδιον, unde *spatium*; *width, distance.*

SPACKT; seems to be only a barbarous contraction of *aptus*; quasi *spacktus*, "signifying *apt to learn*; in some places called *pat* to learn: Ray:"—but APT is Gr.

SPADE-bone; Σπαθη, *spatba*; a *spatula, or broad flat instrument, like a shovel*; from whence *the shoulder bone* received its name.

SPADE *to dig with*; either from the same root with the foregoing art. or else "derivari potest," says Jun. "à Σπαω, vel Σπαδαζω, *extraho, educo,*

evello; quòd *ligonibus glebas, et radices virgultorum è terrâ excindamus, atque educamus*:"—but this etym. may be more applicable to the following art.

SPADE, *gelt*; Σπαδων à Σπαω, vel Σπαδαζω, *extraho, evello, excresco; a gelding, eunuch.*

SPAN, *a measure*; Σπιθαμη, *spatium* inter pollicem, et digitum minimum *expansos*; ἀπο τῆ Σπιζων, *extendere, expandere*: Σπᾶν, *trabere*: Casaub. and Upt."—and yet it looks as if this word should be derived rather à Πίλω, *patteo, vel à Φαινω, φανω, quasi φανθω, pando, expando*; *to open, diverge.*

SPAN-new: "properly of cloth which has been extended on the rack, and smoothed; *spick and span-new*, just taken from the *spicks, or spikes*: Upt."—this is giving us only definition instead of deriv.; for this is not telling us from whence these *spicks, or spikes*, are derived: see SPICK and SPAN-new: Gr.

SPANGLE, Σπυθνη, *scintilla*; a *spark of fire*: vel à Ψηγμα, *bracteola*; a *little leaf of gold, silver, &c.*: R. Ψηχω, *rado, attero*; *to file*: Jun. has given us another Gr. deriv.; viz. *spange* est Germanis, *fibula*, à Σφιγγεν, *constringere*: or perhaps à Ψαμμος, *arena, sabulum*; a *glittering sand.*

SPANIEL, Σπανιος, *rarus*; *thin, lean, meagre*: R. Σπανιζω, *penuria laboro*; *half starved*: tho' indeed this deriv. would answer better to *the gray-bound*, than the *spaniel*; which may perhaps have derived its name ab *Hispania*: Gr.

SPAR, or *rafter*; "derivant ex Σπαρασσω, *dilacero*; quòd ejusmodi *longurii, sive oblongæ perticæ, vel sudes, à reliquo arboris trunco veluti dilaceratæ, atque avulsæ videantur*: Jun."—long, thin branches of trees, *torn* as it were from the body of the tree:—"quoniam vero," continues he, "tenuioris fortis homines ædium suarum fores istiusmodi *perticis* interius olim firmabant, hinc factum arbitror, ut *spar the door* idem olim fuerit, quod *bar the door*; *obex, veltis*:"—then it would undoubtedly be of Sax. orig.:—but if we follow Spelman's explanation, it will be Gr.; for, he says, "sparro, *onis*; à Germanis *sparri*; à quo Angli *rigilla, seu longiores perticæ, quæ regulas sustinent, sparres, vocamus*; atque hinc Sax. *ræpa, Angl. a spear*; i. e. *hasta*:"—which happens to be Gr.

SPARAGOS: both Jun. and Skinn. write it *sperage*; and yet the Dr. acknowledges it to be derived ab *Asparagosis, or Asparagosis*: and Jun. quotes If. Casaub. for deriving it "à verbo Σπαω, *trabere*; inde *sparagos, quia trabendi vim habet, ventrem molliens, atque urinam ciens*:"—so that, according to this deriv. this is the true orthogr. and *grafs* has no connexion with it, tho'

it is generally called *sparra-grass*, and sometimes *sparrow grass*; and even *grass* alone; whatever such words may be derived from: see ASPARAGUS: Gr.

SPARE; Παυρον, *parum*; παυρον περ, *parum per*; *parcus, parus*; *thin, mean, meagre*: vel *parus* ab Æol. Πανος, pro Σπανος, vel Σπανιος, *rarus*; nam ν, sæpe abit in ρ; ut à κνίζω, *crisso*; γνύμα, *gruma*; κνίφας, *crepus*, unde *crepusculum*: but If. Voff. derives it à Σπαρος, *rarus, paucus, infrequens*.

SPARK, or *sweet-beart*: ab hac non ingrata igneæ lucis specie, quâ hominum oculos trahunt *scintilla*; Anglis quoque *a fine spark* per metaph. dicitur puer *animi ardentis*, et emicantibus undique ingenii *scintillis* præter cæteros conspicuus; one who carries on his suit of courtship with *assiduity, ardor, and alertness*.

SPARKLE, Σπινθηρ, *scintilla*; *a spark of fire*; *to glitter*: unless with Casaub. and Jun. we may derive it à Σπερχω, *urgeo, premo*; quod *scintillas* materię inflammatae candentis ferri concita quædam vis *ejectare*, ac propellere videatur:—and from hence likewise they derive the foregoing art.

* SPARKLING-wine, from *the brightness and clearness* of its color: from the foregoing root, or else Sax.

SPARROW, Ψαρ, *passer*; *a common bird*.

SPARROW-hawk; many suppose it derived from the foregoing art. because it catches only *sparrows*, and small birds: but, according to Casaub. it is more probably derived à Σπερχνος, ἄδος ἱερακος: Hesych. *genus accipitris*; à Σπερχω, Σπερχνω, *urgeo, festino*; being *a hawk of nimble wing*:—and yet it is probable that this great etymol. has mistaken the title of this hawk; for Spelman, under the art. *sparverius*, tells us, that the "*espervarius* is ex minori genere accipitrum: Germ. *sparwer*; Gall. *espervier*; Angl. *a spar-hawk*:"—so that *sparrow hawk* seems to be a vitiated pronunciation.

SPASM, Σπασμα, *spasmus, convulsio*; *a contraction of the nerves*: R. Σπᾶω, *convello*; *to pluck, pull, or twitch*.

SPATHULA, Σπαθλη, *spatula*; *virga, gladius*; *a twig, sword, &c.* a surgeon's instrument, broad, and flat, to spread salves with.

SPATTER } " Πασσω, *inspergo*; vel
SPATTER-dashes } Παλασσω, *scædo*: Upt."—tho' Casaub. derives it à Σπαθαώ, et Σπαθαλω, quod inter alia Σχορπιζεν *diffipare* significat: *to sprinkle*; *to make foul, dirty, &c.*

SPAVIN; " Σπᾶν, pro Συσπᾶν, *extendere*; quia tendines in hoc morbo *contrahuntur*: Skinn."—*a spasm*; sometimes called *the spring-balt, in horses*.

SPAWL, Πῦμα, *spuo*; *so spit about*.

SPAY; Σπαω, *extrabo, evollo, exseco*: see SPADE, *gelt*: Gr.

SPEAK: this is another instance of the wonderful change that words sometimes put on, when they have passed thro' the Northern dialects; thus no one at first sight could suppose, that *speak* should originate ab Επω, Εσπω, vel ab Ερεω, *dico, prædico*; tum Belg. s, *præmissio, quasi sprædico, unde spreken, sprachen*; *to speak*: or else, with Lye, we may derive it à Φασκω, *loquer*; nihil enim facilius quam ut Σ tantummodo transposito, et præfixo, ex Φασκων fieret Σφασκων, atque inde Sax. *ſpecan*; unde *speak*.

SPEAR, Πηραω, *transseo, transadigo*; *to pierce through*.

SPECHT: both Skinn. and Lye acknowledge that this Teut. word is derived from Lat. *picus*:—but *picus* originates à Πικω, Εαω, *tundo, cædo*; *to beat, or knock*; because *the speckts, or woodpecker, beats, or knocks* holes in trees, in order to get at the insects that are lodged under the bark:—it is observable, that Skinn. a little lower, calls it *a speight*.

SPECIAL } Σκεπτομαι, *specio*; *to behold, to*

SPECIES } *look on*:—but Litt. and Ainsw.

SPECIMEN } following the deriv. of Gerard Voff. suppose, that *specio* is derived à Σκεπω, σκοπῶ: but if Σκεπω should form σκοπω, or even signify σκοπω, it is a signification so totally lost, that, now Σκεπω signifies *tego*; directly contrary to *specio*, in the sense of *video*: it might therefore be much better to derive *specio* with If. Voff. ab Επω, quasi Πικω, Σπακω, *specio, similis sum*; unde *specimen*; *a likeness, copy, or example*.

SPECK, or *spot*: " Πικκίλος, *varius*; the S prefix: *spotted, variegated*: Casaub."

SPEED, " Σπευδειν, *festinare*: Casaub. and Upt." unde Σπῆδη, *festinatio*; *expedition*; *alertness*.

SPEED, *success*: " Σπεινω, pro quo olim Σπεινω dicebant: hinc Angl. ni fallor," says Casaub. *to speed*; *eventu bono uti*.

the SPEER, " or *chimney post*: Ray:"—it seems to originate from the same root with SPAR, or *rafter*: and if so, it is Gr.

SPELL: see GO-SPELL; Gr.: which Verst. supposes to be Sax.

SPELL, or *charm*: Skinn. and Lye derive this word from the Sax. Belg. and Goth. tongues: but they all seem to be but contractions of Αποβαλλω, *appello*, quasi *spello, loquor*; *to speak, or pronounce an incantation*; as we have already seen in the art. GO-SPELL.

* SPELL letters } to divide a word into its

* SPELLING-book } proper syllables, so as to give each syllable its just *pronunciation*, or *utterance*;

terance; consequently from the same root with the foregoing art. Gr.: or else it may be Sax.

SPEND } Δαπανῶ, *consumo, pendo, expen-*
SPEND-*tribute* } *do; any expence, or money laid*
out: Casaub. is of opinion, that *spend* is derived immediately à Σπενδο, *libo, sacrifico*; quòd veteres illi Græci nihil fere quod alicujus esset momenti aggredierentur, quin deos, ut feliciter eveniret, aliquo prius sacrificio placassent; unde *expendere, impendere, ex sacrificiorum consuetudine processit*; tunc enim tempus *sumptuum, cum rem divinam facerent*.

SPERM } Σπέρμα, *sperma; Σπερματικός,*
SPERMA-CETI } *unde Σπέρμα-κῆλος, semen, seminalis; seed; both animal, and vegetable: R. Σπέρμα, sero, semino; to sow*: Minsh. supposes, that *the sperma-ceti* comes à civitate *Parma*: which opinion Skinn. has justly branded with *ridicule*; and has more properly derived it à *sperma-ceti*; "quia olim *sperma-balæne* creditum est; nunc autem in *balæne capite* reperiri certum est:"—so that the Dr. knew every thing relating to this word, except its etym. and yet it is plain he must have known that too; for he could not but know that there were two such words in the Gr. lang. as Σπέρμα, and Κῆλος: from whence his *sperma-ceti* was derived: we have seen that it is sometimes written *PARMA-CETI*; and sometimes even worse still, *parmacity*; which might have misled Minshew.

SPEW, Σπρω, *spuo; to spit.*

SPHERE, Σφαῖρα, *sphæra; a globe, or any round body.*

SPHINCTER, Σφιγγίλη, *sphincter*; apud medicos musculus rotundus anum constringens, ne fæces ante tempus effluent; *the sphincter*; a certain round muscle, *contracting* the anus; and taking its name from its office; R. Σφιγγω, *stringo; to tie up, or bind round.*

SPHINX, "Σφίγγξ, *sphinx*: monstrum alatum, faciemque *virginæam* habens, et reliquo corpore *leoni* simile; ænigma hominibus solvendum proponens, nesciosque illud solvere miserè dilanians, ac devorans: Hederic. *sphinx* dicta est ἀπο τῆ Σφιγγων, *constringere, vincire*; quod ita *stringeret* homines suis quæstionibus, ut se expedire non possent; Lactantius:"—and are not these accounts as ænigmatical, and dark, as the monstrum alatum itself?—this is not giving us any explanation of this monster, and consequently no satisfaction to the reader, who desires to know the meaning of such a compound figure: let me then endeavour to divest this figure of all horror, and shew that it is one of the sublimest and grandest compositions among all the Egyptian hieroglyphics; and that it was so far from being

looked on by the Egyptians as a monster, that on the contrary, it was the most interesting figure they could contemplate, and next to those of the gods themselves:—this indeed is an ænigma; and the clearing it up, would have deserved more praise and commendation, than such idle, frivolous, and insignificant accounts, as those which have been given by those truly learned gentlemen: *the sphinx* then, it is true, is a *winged figure* (tho' it is not always represented with wings; neither have I as yet heard the interpretation of them; but all the rest of its appearance is very expressive) it has *the face and neck* of a beautiful *Virgin*, joined to the noble body of a *Lion*; to signify *the two months*, in which the sun always appears, when that wonderful Egyptian river, *the Nile*, overflows their country, and makes their lands so fruitful; *viz.* in the months of *July* and *August*, when the sun is in *Leo*, and *Virgo*: whenever therefore an Egyptian beholds this figure, he immediately recalls to mind the benefit he receives from the overflowing of the Nile, and begins to compute how long, or how short, the time, when the sun will come to *those two signs*, and give him the comfortable hopes of a plentiful harvest:—with regard to the etym. of the word *sphinx*, I shall be very short, because it certainly is not of Gr. extract. tho' used by the Greeks in the sense we have found in the beginning of this art. and so totally different from the true meaning of the word; for Mr. Spelman, in his fifth book of the Expedition of Cyrus, in his note on the temple at Ephesus, says, "the word *sphinx* is visibly derived from the Hebrew word שפן *sphan* (which no doubt the Hebrews borrowed from the Egyptians, while they were four hundred and thirty years sojourners in the land of Egypt) and which signifies *overflowing*; to express the *overflowing of the Nile*, in the months of *July* and *August*."

SPICE of it; Σπεω, *specio; to behold, to look at*; unde *species, exemplar; an example; a specimen*; or, as the jocular Dean Swift in his art of punning, calls a *specimen, a spice I mean*.

SPICES; Σπαχυς, Æol. pro Σταχυς, *spica*; "unde quoque Galeno teste, *spicatum* Romæ dicebatur unguentum ex *spicâ nardi* confectum: Jun" *any ointment, made of high aromatic spices.*

SPICK and SPAN-new: Σπαχυς, Æol. pro Σταχυς, *spica*; et Σπᾶν, à Σπᾶω, *extendo, vello, divello*: *spick, and span, Σπαχυς-Σπᾶν*, an idea taken from cloth *stretched, and expanded*, on the *spikes, or tenter books*; which is said to be *spick and span new*, when just taken down from the *books*: and from this idea of *new cloth*, the expression has been applied to every thing else, that

is just come out of the hands of the workman:—after this explanation, it may be curious to hear in what manner this expression, *spick*, and *span new*, has been interpreted by other writers: there is a passage in Butler's *Hudibras*, part I. canto iii. 395, which has given his commentator a fair opportunity of displaying his learning and abilities, on these words:

Then, while the honour thou hast got

Is *spick* and *span new*, piping hot:

on which his commentator observes, that "Mr. Ray, in his English proverbs, says, that this proverbial phrase, according to Mr. Howel, comes from *spica*; an ear of corn; but rather," says he, "as I am informed from a better author, *spike* is a sort of nail; and *spawn* the *chip* of a boat: so that it is all one as to say, every *chip*, and *nail*, is new:"—thus far collateral aids: now comes Mr. Grey in person: "but I humbly am of opinion, that it rather comes from *spike*, which signifies a nail; and a nail in measure is the 16th part of a yard; and *span*, which is in measure a quarter of a yard, or nine inches: and all that is meant by it, when applied to a new suit of cloaths (—or a new periwig,—) is, that it has been just measured from the piece, by the nail, and span:"—what a profundity of annotation scribbling!

SPIDER, Σπίδης, εος, *spissus, passus, amplus*; broad, thick, flat: R. Σπιζω, *extendo, expando*; to expand, or make broad: so that, this insect seems to have derived its name from its shape.

SPIGGOT; by altering the orthogr. of our word *spike*, or *spiket*, into *spiggot*, we have given it so strange an appearance as to have perplexed all etym.: Jun. thinks it ought to be written *spiggat*, quasi *spie-gate, epistomium*: Belg. *spie*, vel *spie* est *assula inspicata*; i. e. in acumen tenuata, ad instar ariltæ: to which Skinn. adds, foramini ad obturandum immiffa:—and yet neither of these etymol. would derive it à Σπαχυς, *spica, arista*; an ear, or beard of corn, long, sharp, and slender: and yet perhaps it may be derived à Πηγυμι, *pango*; to fix in the barrel: see COCK a hoop: Gr.

SPIKE, either from the foregoing root: or else with Voss. we might derive *spica* à Σπιζω, *extendo*; because it is long, and extended: If. Voss. would derive *spica* à Ψιχα: but Ψιχαί, αι αποπιπσαι των αρτων τεμνομενων ψιχα: *crumbs of bread, or chippings*: Hesych.

SPIKE-NARD; Σπαχυς-Ναρδος, *nardus frutex*; a sweet smelling shrub.

SPIN: "Ἐφαινειν, *texere*; per contract: and s prefixed; Ἐφαινης, *textor*; and from hence a *spinner*, and *spider*: Upt."—this seems rather a forced

deriv. both as to *spinner*, and *spider*; and therefore with Casaub. it might be better to derive *spin* à Σπαδων, *texere*; quæ quamvis diversa, sunt tamen affinia; confundi interdum vel illud doceat, quod aranea Latinis *texere* dicitur; unde et *aranea tela*.

SPINAGE, Σπινακια, *spinacia*, or *spinacea*: Lat. barb. to signify the herb *spinage*: Jun. seems to have pointed out the true deriv. of this word: "verisimile est *spinage* ita dictam à seminis *spinis*, atque *aculeis*;" from the sharp points and thorns with which the seed of *spinage* is armed: and the true etym. is Σπιζω, quod valet *extendo, extendo*; long, and extended, like a thorn.

SPINAL } Σπιζω, *extendo*; unde *spina*; a thorn;
SPINE } because the formation of the backbone is composed of joints surrounded with points.

SPINDLE: any one might suppose, that *spindle* was derived from the same root with *spin*; but Casaub. has very justly shewn, that Σπονδυλος, seu Σρονδυλος, est pars fusi, quam *verticillum* quidam nominant: properly speaking, the *verrel* of the spindle:—or perhaps **SPINDLE** may be derived à Σπεινω, *fundo*; unde *fusus, fusi*; signifying the spindle; à *fundendo*, says Voss. quia per ipsum *fundatur*, quod netum est: alluding to the action of *spinning*, which seems to have the appearance of *pouring out* a liquid.

SPINK, bird: Σπιννος, ο εραθος: or else à Σπινος, Σπιζω, *pipilo*; ut quædam aves; *fringillus*; quasi *frinch*; quia *fringutit*; a *finch*; from its note.

SPINNET: "Επι-Νηλη, which in Suidas, and Plutarch, is taken for a musical cord of a high tone: unless we chuse to derive it from *spina*, or *spinula*; because the small quills, which strike the chords, when the harpsichord (should not the Dr. have said the *spinet*?) is touched, are like so many small thorns: Nug."—both these deriv. are trifling; and yet the latter bids the fairer of the two; for in that the Dr. seems to have been much nearer to the true etym. than he imagined; at least if Ainsworth's be the true one; for he has explained a *spinet* by organum musicum fidiculis intentum, et *pinnularum* tactu, resonans:—so that the Dr's. *small quills* should have directed him in this art.; viz. not à *spina*, but à *penna*; i. e. à Πελενα, Πενος, unde Æol. Πενος, et eliso ῥ, Πενος, unde *penna*; a quill: a *spinet* being only a string-quilled instrument.

SPIRACLE, Σπαιρω, *spiro*; to breathe forth; sed hoc potius dicitur (ait Voss.) de animalibus moribundis, *extremum editura spiritum*: potius igitur *spiro* hic est à Πικη, Πικιζω, *ventilo*; to ventilate; a hole which emits smoke, air, &c.

SPIRAL, Σπειρα, quo generatim significatur ἰλιξ, *linea flexuosa*; a line, continually making circles, which do not revolve into themselves.

SPIRIT,

SPIRIT, Σπαιρω, *spiro*; *to breathe*; it signifies likewise *to aspire, to reach after, to attain to any eminence, height, or glory*; also whatever belongs not to corporeal bodies.

SPISSITUDE, Σπιδνος, *spissus, densus*; *thick, dark, obscure*.

SPIT at } Πλω, Πυελον; *sputum*; *froth, or SPITTLE* } *foam*.

SPIT, *to roast with*; Σπαθη, *rudis, gladius, virga, veru*; *a broche*: Skinn. supposes it is derived à Σπιζω, *extendo*; because of its *length*; and perhaps that may be a more proper deriv.

SPITAL; “manifeste corruptum est ex *hospitale*: Jun.”—which as manifestly derives ab Ερισ, idem quod Επισιος, Æol. Έσπιος, unde *hospes, vel hospis*; unde *hospitalis*; unde *hospital, or house appointed to receive the indigent sick, and paupers*.

SPITCH-COCK-cel; “anguilla major; feu ut Adr. Jun. loqui amat, decumana præsertim affa; à *spit*; *veru*; et *cock*, non tantum avibus, sed et piscibus tribuitur; ut apparet in *bret-cock*, et aliis: Riderus scribit *spitcock*, quasi vellet deflectere à Σπιθαμη: Skinn.”—and either Σπιθαμη, or Σπαθη, or his own verb Σπιζω, must have given origin to this word, if it comes, as the Dr. himself allows, à *spit*; *veru*; this species of *cel* being so large as to bear *roasting*.

SPITE, Σπεπιομαι, *specio, despicio*; “unde Belg. *spit*; *iracundia, odium*; Gall. *despit*; Ital. *despetto*; Hisp. *despecho*; Lat. *despectus*: vel si merè Teutonicum esse contendamus, necesse erit ex Teut. *spitten*; *spuere, despuere*: Jun.”—but why did he stop even there? for he must certainly have known, that *spuere*, and *despuere*, were not originals, but derived à Πλω, *spuo*; *to spit at*; ut *spit* proprie sit *dedignatio, et contemptus rei, ad cujus mentionem fastidiose despiciamus*: Gr. as above.

SPLASH, Πασσω, *inspergo*; et Παλασσω, *ædo*; *to dirty, daub, or smear*.

SPLAY-feet; Πλαγος, *latus*; *broad, sprawling feet*.

SPLEEN, Σπλην, *splen*; *the milt, lights, spleen*.

SPLENDOR, “Σπλω, *splendeo, niteo*; nempe ex Σπλω fit *blito, vel splito, splendeo*; n autem feri solet; ut ex *pago, pango; frago, frango*; &c.”—this deriv. Voss. has fixt on, with quod omnium maxime placet; and he has given no less than six other deriv. and introduced them with a little witticism, which he seldom or never commits; etsi nihil *splendore clarius, tamen si vocabulum spectes, sane origo ejus satis est obscura*: tentabimus tamen:—and then he begins.

SPLICE, Πλεκω, *plico*; *to fold over, join together, strengthen a splinter*.

SPLINTER } “Belg. *splenter, à splitten*; *diffin-*

SPLIT } *dere*; Sued. *splinta*: omnia credo,

says Lye, ab Iceland. *splitin*; *dilaceratus*.”—and

they all seem to be but different dialects of Σχιζω, *scindo*; quasi *splindo*; *to split, divide, separate*.

SPOIL, ροβ } Σπολη, Æol. pro Σπολη, *amictus, SPOLIATION* } *vestimentum*; nam *spoliare* proprie est *vestem detrabere*; unde *spolium*: Σπολη vero est à Σπλω, *vestio, amicio*; *to clothe*; also *to strip clothes off*:—Voss. derives *spolio* à Σκυλαω, i. e. à Σκυλα, *præda, spolia*; *prey, or booty*:—and this latter deriv. may perhaps be the more proper; since it is very well known, that the Dorians often inserted κ into words; thus Σκλη signifies *præda*; into which the Dorians inserted κ, and made it Σκυλον: after which, the Romans converted the κ into ρ, and of Σκυλον made *spolium*.

SPOIL, *stain, or injure*; Σπιλω, *maculo, labem adsperso, ædo*; *to spot, daub, or stain*: see **SOIL**, or *stain*: Gr.

SPOKES of a wheel: “Sax. *spacan*; Alman. *speichen*; Belg. *speecken*: Jun.”—and Skinn. adds, Teut. *speyche*; et Ital. *spighe della rota*; q. d. *spice rotæ*:—then surely they may all be derived à Σπαχος, *spica*; vel à Σπιζω, *extendo*; meaning those *long, thin, slender bars, which spread from the nave to the felly*.

SPONDEE, Σπονδειος πος, *spondæus pes, ex duabus syllabis longis constans*; a measure or foot in poetry consisting of *two long syllables*.

SPONGE, “Σπογγος, *spongia*: Nug.”—a sea plant, so called.

SPONSOR, Σπινδω, Σπονδη, *libo, libatio*; quia *sponderent* in Σπονδη, quo *libatio, vel libamen, item fædus* notatur; *respondere* proprie est *repromittere*; nam *spondere* ponebatur pro *dicere*; *to be a surety*: also *to answer* for any one at the font.

SPONTANEOUS, Σπονδη, unde *sponste, i. e. voluntarie, exopte, libenter*; *willingly, of one's own accord*.

* **SPOON**: “Σπαθη, *rudis, coclear, spatula*: Casaub.”—“quod quaecunque ligni segmentum leviter excavatum *coclearis* usum præbuerit: Jun.”—tho' perhaps it might be better referred to the Sax. Alph.

SPORT: Skinn. derives it from *porto*:—then he should have derived it à Φορω, *onero, porto*; and from thence he would transfer the signification to *se portare*; i. e. *jucundè se gerere*: but this is rather a forced construction: and therefore it might be better, with Minsh. to derive it à Σκωπιω, quasi Σκωρω, *joco, contumelioso gestu subsanno*.

SPOT; “Σπιλος, Σπιλω, *maculo, ædo*; *to daub or stain*: Casaub.”

SPOUT, Πλω, *spuo*; *sputum*; *to spit, or spout out water*.

SPRAWL; “nescio an à Belg. *sprieel*; *stibadium, torus*; præsertim gramineus in horto; q. d. tanquam in gramine *volutari*: vel quod eodem recidit, à Fr. Gall. *preau*, idem signante: an à

Lat. *speculari*, pro *sphaulari*; i. e. instar *sphaera* versari: Skinn."—but then it would be Gr.—Jun. from Casaub. says, *sprawl*, membrorum extremitates agitare motu vehementi; Dan. *spradle*; Belg. *spartelen*; Ασπαιρον, Σπαιρον, proprie intelliguntur de motu animalium cum ipsa morte colluctantium; to *spread the limbs wide*, like those in the agonies of death.

* **SPRAY**, or *branch*; perhaps from the same root: or else we must refer to the Sax. Alph.

SPRAY of the sea } Σπαρᾶσω, *spargo*; vel à

SPRAY, or *sprinkle* } Σπασω, *semino, spargo*;

to *scatter*, or *throw about*.

SPREACE } "speak" } Sax.: Verft."—

SPREACUNG } *speaking* } but both Gr.

SPREAD; either from the same root with *spray*: or else ab Έρπω, *serpo*; quasi *sperpo, sprepo*;

spread: to *creep on slowly forward*.

* **SPRIG**: see * **SPRAY**: Gr. or Sax.

SPRING, or *leap* } "elegantissime sic dic-

SPRING, or *sprout* } tum," says Skinn. "quia

SPRING-time } tunc temporis omnia

SPRING-water } *germant, et repullu-*

lant:"—and then the Dr. adds, Casaub. nostrum *spring* detorquet ab Ασπαιρω:—then let us hope, that Jun. would have pleased him better, à Σπριχαν, vel Σπριχεν, *urgere, festinare*, et quodam quasi *saltu* propellere se:—by transposition, quasi Σπριχεν, *springing*.

SPRINGES: Skinn. writes it *spryngez*, tho' he has derived them à Sax. *springan*; *oriri*: vel à *stringendo*:—he would not on any consideration have said à Στραγγισω:—but if the Dr admits that *sprain* is but another dialect for *strain*; then *springes* may be no more than another dialect for *stringes*; i. e. *stringo*; i. e. Στραγγισω: to *grasp*, or *hold fast*, to *ensnare*, to *entangle*.

SPRUCE, "Περισσος, Περιλλος, proprie, qui ultra cæteros aliquid habet in suo genere: *eximius, præstans, insignis*: Casaub." *neat, elegant, and smart*.

SPUME; Πισω, *spuo*; *spit*, or *some*.

SPUR; "Σφυρον, *malleolus pedis*: Σφυρω, *malleolos pedum ocreis munio, vel corrigiâ substringo*; solent enim calcaria *corrigiis ad malleolos pedum astringi*: Jun."—the ankles however being but an aukward place to fix the *spurs* to, we might be induced to derive a *spur* from the verb Σπριχω, *urgeo, festino*; to *hasten*, to make the horse go *faster*.

SPURGET } "a book, to hang any thing on:

SPURKET } Ray:"—perhaps it is only a va-

rious dialect of **SPIKE**; quasi *spiket*: Gr.

SPUR-WAY; from the same root with *spur*; being no more than a *horse-way*, or, as it is sometimes called, a *bridle-way*, through any person's ground, preserved by right of custom.

SPURIOUS, "Ψυρος, *pædico, παιδιστης, qui nascitur scorto, in cujus nidum plures conspirant amatores, adeo ut licet non minus, quam cæteri, uno nascatur parente*: Voss." who has likewise given many other interpretations:—*an illegitimate issue*.

SPURN; "Σφυρον, *malleolus pedis, calcar*: nescio, ait Jun. an sit à Σπερυνεν, quod Hesych. non modo exprimit Σπερεν, *serere, verum etiam θυμειναι, απειλιν, διακιν, irasci, minari, persequi*; to *be angry, threaten, to scorn*:"—but Voss. has given another deriv. which deserves some attention: quid si *sperno* dicamus contractum ex *separino*, quod sit à *separo*? nam ut à *nato, natino*, unde *natinatio*, apud Festum; ut à *nego, neguno*, unde *negunate*, pro *negate*; ut à *sto, stano*, unde *destino, obstino, præstino*; ita fortasse à *separo, separuno, vel separino*; to *separate*, quasi *spurnate*; *spurn, despise*:—only still *separo* is Gr.

SPURT forth } "parùm deflexo sensu à Belg.

SPURT of wind } *spruyten; surgere in altum*:

Skinn."—who then refers us to *squirt*: and Lye to *sprout*; both which happen unfortunately to be Gr.

SPY: "Herod. lib. IV. cap. 27, *spu, oculum* significat apud Scythas: hence the Latins *specio, inspicere, and aruspere*, ab extis *inspicendis*: Upt."—but what the word *aruspere* means, there is no dictionary will teach us: perhaps it ought to have been printed *aruspex*: neither could there have been any necessity for this gentleman's running to *Scythia* for a deriv. of the Latin verb *specio*, when it might so easily and so naturally, have been derived, either ab Εικω, Πικω, Σπακω, in Voss. if those verbs signify *video*; or else à Σκεπτομαι, unde Σκοπω, *specio, video*; to *see, to look into*; a *spy* being a person sent to take a view of the enemy, either secretly, or openly.

* **SQUAL aloud**: either from Καλω, to *call*: or else of Sax. orig.

* **SQUAL of wind, and rain**; perhaps from the same root.

SQUALID; Σκυβαλον, *quisquilia, stercus; sweepings, refuse, dirt*:—but Voss. does not approve of this deriv.: verum etsi hæc eruditè dicantur, tamen magis placet esse à *squalleo*, ab Ασχαλλω, vel Ασχαλω, *doleo*; quia *mæsti squallent*: vel à Σκελλος, *aridus*; quia *ariditas causat asperitudinem*.

SQUAMI-GEROUS; Σκαπισω, *scabo, scaber, squama*; quia *squamea sunt scabra*; *scabendo etenim auferatur; a scale, or scab, taken off by scratching*.

* **SQUANDER**: "Ital. *spandere*; Fr. Gall. *espandre*; utrumque à Lat. *expandere*; (perhaps *expandere*) etiam translata *profundere, prodigere*: Skinn."—consequently Gr.—to *spend money prodigally*: or else we must refer to the Sax. Alph.

SQUARE;

SQUARE; ἰσσοπέρα, *quatuor*; *four*; a figure with *four* equal sides.

SQUAT-down; “forte à *quietus*: Skinn. and Lye:”—consequently Gr.

SQUAT figure; “in agro Linc. et Norf. usurpatur pro homine mediocris, vel aliquanto humilioris staturæ, sed corpore robusto, et bene compacto: credo à Lat. *quadratus*: Skinn.”—consequently Gr.

• **SQUEESE**; Skinn. derives it “à *quassare*, *cassare*: certe proculdubio Ital. *scassiare*, et *squacciare*, ab alterutro horum ortum trahunt:”—but Jun. with greater probability, says, “fortasse *squeeze* est à *Κεαζεν*, *findere*, *dividere*, *conterere*:”—and yet that action seems directly contrary to our word *squeese*, or *press down close*: perhaps it would be better to refer it to the Sax. Alph.

SQUILL; Σκιλλα, *scilla*, *squilla*; a *shrimp*; also a *sea onion*.

SQUINANCY; commonly written *quinsy*: Συναγχή, *angina*; a *choaking*, occasioned by an impostume: R. Αγγω, *suffoco*; to *strangle*:—Litt. and Ainsw. write it *cynanche*; and would derive it à *Κυναγχή*, i. e. *Κυνος αγκυνη*, *canis angina*; and there may be some propriety in the deriv. because *mad dogs* are seized with that malady; but then the *s* would be totally improper.

SQUINT; “Σκαιος, vel Σκολιος, *transversus*, *obliquus*, *distortus*: Casaub.”—but Skinn. says, “potuisset melius ab *Αισχυυλος*, quia sc. tales oculi deformes, edque *pudori*, et *dedecori* sunt; et pessimum in physiognomiâ signum:”—yet not satisfied with these, because they were Gr.: he flies to his crabbed Saxon, and Teut. *scendan*; *schenden*, *schaenden*; *dedecorare*; et inde *schand*, *schande*; *dedecus*, *ignominia*:—but all these harsh Northern words seem to originate à *Σκανδαλον*, *offendiculum*.

SQUIRREL; “Σκιυρος, *sci-urus*, *sci-urulus*; ex *Σκια*, *umbra*; et *Ουρα*, *cauda*; nempe qui sedet sub *umbrâ caudæ* suæ: Upt.”—the pretty little animal, that sits secure under *the shadow* of his own tail.

SQUIRT; Σκιρτω, *salio*; to *leap*, or *jump forth*.

STAB, Σφαγανον, quasi Σταγανον, *ensis*; a *sword*.

STABLE, *firm* } Ἰσημι, Σταω, Στω; *sto*,

STABLE for horses } *stabilis*; *steady*, *firm*; also a *standing* for horses.

STACK, Ασαχυς, vel Σταχυς, *spica*, *arista*, *culmus*; *corn*, *straw*; &c.

STADIUM, “Σταδιος, *stadium*, *demensus*; a *furlong*, or 125 paces: Nug.”—the reason why this precise measure received the name of a *stadium*, is thus accounted for by Litt. and Ainsw. απο τῆς Στασιως, quod Hercules, cum uno spiritu id decurrisset, *subsisterit*.

STAFF; “vel à Σταχω, *incedo*; vel à Σταβα, *ambulo*: Jun. and Skinn.”—but as the former signifies *walking*, or *marching*; and the latter to *tread*, or *stamp down with the feet*; it might be better, with Casaub. to derive *staff* ab Ἰσημι, unde Σταω, *sto*, *stabilio*; not so strictly in the sense of *standing still*, as of *strengthening*, and *rendering* any thing *firm*, *stable*, *strong*.

STAF-SWEARD, “a *staf-sword*, a short spear, or *iaueling*, the iron whereof was long, and somewhat after the manner of a blade, a *framaea*: Verft.”—but *staff*, and *sword*, are Gr.

STAG, Σταχω, *ordine incedo*: Skinn. does not approve of this deriv.; and Jun. introduces it with only a *fortasse*; but then he gives so curious a quotation from Pliny, as deserves to be transcribed: in *cervis* certe gregatim prodeuntibus, mirum ordinem deprehendunt quibus ea recuræ: præcipue tamen admirabilis est *ordo*, quem tenent maria transmittentes: “maria tranant gregatim, nantes *porrecto ordine*, inquit Plinius, Nat. Hist. lib. viii. c. 32; et capita imponentes præcedentium clunibus, vicibusque ad terga redeuntes: hoc maxime notatur à Ciliciâ Cyprum trajicientibus; nec vident terras, sed in odorem earum natant:”—this *order* may likewise be confirmed by a similar passage in Virgil, *Æn.* I. 190; where mentioning the herd of *deer*, which *Æneas* observed from the top of a mountain, while they were feeding in the valley below, he says of the leaders,

— hos tota armenta sequuntur

A tergo, et longum per valles pascur agmen.

STAGE-coach; “Σταδμος, *statio*; a *baiting place*, ubi viatores *subsistere* solent: *diversorium*; *an inn*: Skinn.”

STAGE-play; Στεγω, vel Στεγαζω, *sustineo*, *sulcio*; to *sustain*, or *prop*.

STAGNANT; Στασιμος, Στασις, locus in quo *constititur* aqua perpetuò, nec decurrat; Ἰδροςασιον: Voff. does not approve of this etym.—but whatever dislike he might have to the deriv. the sense of it answers our idea of a *standing lake*, or pool, as well as that of *stagnum*, which, he says, à Siculis accepimus, qui Σταγνον dixere pro Στεγνοι, unde *stagnum* deducit Varro: Στεγνον autem dicitur, quod *minime rimosum* est: *stagno* igitur ex eo nomen, quòd *contineat*, ac *coercoat* aquam, neque manare possit:—but the Caspian is *not stagnant*, and yet *contineat*, et *coercoat* aquam.

STAIN, Τεγω, *tingo*; to *dip*, or *dye of different colors*.

STAIRS: Verft. and Jun. derive them “à Sax. *stæger*, à *stigan*; *ascendere*:”—Skinn. from “the Belg. *stegbe*; Teut. *steigen*:”—and Lye runs to Ireland, not Iceland this time, for

for *staigbr* :—and the Dr. is the only etymol. who has looked towards Greece, to which, he admits, they all allude; but would not acknowledge they were derived from; tho' *Στεῖχω*, he says signifies *ordine eo* :—and even Mr. Lye, under another art. viz. *stey*, *stie*, or *stib*, confesses, that planissime refert, ut inquit auctor (but where he does not say) Gr. *Στεῖχων*, *ire*.

STAKE, or *pledge*; “à verbo *to stick*; quod sc. in publico *figitur*, et *proponitur*, tanquam victoris brabeum *viēti μύστα*: Skinn.”—et *viētoris præmium*: consequently Gr. as will be seen in the next art.

STAKE, or *post*; *Στεῖζω*, *pungo*; *to stab*, or *peirce*; *any pointed thing*; or else à *Στεῖχος*, *spica*, *culmus*; *the points*, or *beards of corn*.

STALE, *acid* } “*Εωλος*, præ vetustate effæ-
STALE, *decayed* } *tus*, *viētus*: sed quid opus fuit è longinquo etymon petere, cum in vicino Belgico se palam offerat? Skinn.”—but we must è longinquo etymon petere, if the Belgic is not the original; and it happens rather unfortunately, that the Dr. himself proves it so: “datur enim Belg. *stel*; *vetus*; à quo nostrum *stale* manifeste deducitur:”—granted: “hoc forte q. d. *still*; *quietus* :”—but under the art. *still*, *quietus*, the Dr. says, “possim et declinare (not *derivare*) à Gr. *Στελλειν*, pro *Συστελλειν*, *comprimere* :”—so that *beer*, or any other liquor, may be *stale*, when by age it has acquired an acidity, or begins to be *flat*, *dead*, and *vapid*.

STALE, or *stalking horse*: “nescio an à Sax. *γτælan*, *furari*, *suffurari*; à *suffurando*, sc. *aves*: Skinn.”—not literally *stealing them*, but figuratively *stealing upon them*; or, as we sometimes say, *stealing a march on an enemy*; mentioned with so much raillery in a conversation between Xenophon and Cheirisophus, towards the close of the Fourth Book of the Anabasis:—but still it is Gr.: or, perhaps, *stale* here may be only another dialect for *stalk along*; as in the following art.

STALK *along* } “*Στεῖχω*, *ordine eo*, *ordine*
STALKING-*horse* } *incedo*; *to march*, or *go slowly*: Casaub.”

STALK of a *plant*; either from *Στεῖχος*, *culmus*; *straw*; or *stem*, on which corn grows: or else, with Casaub. “à *Στελεχος*, *truncus*, *caudex*; nam *caudex* et *caulis*, si naturam spectes, eadem res:”—but Skinn. dissatisfied with this, because it was Gr. adds “Belg. autem *steel*, et Teut. *stiel* deflecti possint à Sax. *γτigan*, vel *steigen*; *ascendere*; q. d. *stigel*; quia sc. *caulis* in altum se surrigit:”—how unlucky the Dr. is! he cannot get rid of the Gr.; for it is to be feared,

that both *γτigan*, and *steigen*, are derived from *Στεῖχων*, or *Στεῖχων* from them.

STALL in a *cathedral*: very few would imagine, at first sight, that these two words *stall*, and *cathedral* should be derived from one and the same source: *cathedral*, indeed, is nearer the original, viz. *Εζομαι*, unde *Καθεδρα*, *cathedra*, *sedes*; a *seat*: but *stall* is something farther removed, viz. ab *Εζομαι*, *sedeo*, *sedes*; *seat*, *set*, *settle*; Belg. *setel*, contractum statuemus *stel*, *stal*, *stall*: a *prebendary's seat* in a cathedral.

STALL at a *fair*; *Στελλω*, *instruo*, *apparo*, *adorno*; solent enim propolæ mercimonia sua cum quodam splendore quæsitissimi cultûs *proponere* venalia; *to set out a booth in all its finery*; *to trick it up with all its trumpery*.

STALL in a *stable*; *Στασις*, *statio*, *stabulum*; *the standing* for horses.

STALLION; “quasi dictum *stabuli dominus*, seu *maritus*: Skinn.”—consequently derived as in the foregoing art.:—“mallim,” says Jun. “vocabulum ad Sax. orig. referre; quandoquidem *γτælan*, olim significabat *salire*, *saltare*; verisimile itaque est vocem *stallion* (or rather *stalion*) originem traxisse ex prisca verbi participio *γτælend*, et *γτeliend*, *saliens* :”—or, as Virgil has, with the greatest delicacy, expressed it in his Third Geo. 127, *ne blando nequeant superesse labori*:—but now it seems to be derived either from *Στεω*, *in venerem prurire*; or literally from *Αλλομαι*, quasi *Σταλλομαι*, *salio*; *to leap*, or *dance upon*: and now the double *ll*'s would be proper.

STAMINA; *Στημων*, ab *Ισασθαι*, *stamen*, à *stando*; *the warp*, *the principal*, *the ground-work*, *support*, *foundation*.

* STAMMER; “*Σταμυλεν*, vel *Σταμυλλον*, *nimiâ loquacitate alios offendere*; quod impedit loquentes, libentissime garrere soleant; vel quod aliis nimii semper videantur, etiam parcissime loquentes: Jun.”—unless we may refer it to the Sax. Alph.

STAMP } “*Στεμβω*, quod Eustat'. expo-
STAMP-office } nit *συνεχως κινειν*, *assidue movere*: vide quoque etymologicum in *Ασημφορες*: huc etiam refer Gall. *estampe*; et Ital. *stampa*; *impresio*; Dan. *stempel*; *tudicula*, *typus*: Jun.” *any impression of a seal*, &c.

STANCH, *firm*, and *sound* } *Στεγνωσαι*, vel
STANCH, or *stop blood* } *Στεγνωσαι*, à *Στεγνῶν*, *stagnare*, *munire*, *indurare*; item *firmare sanguinem*, *ne fluat*; *to fortify*, *strengthen*; one who is *bearty*, and *sincere* in any cause: also *to stop*, and *coagulate blood*, so as to prevent it from flowing:—or, perhaps, *stanch* may, according

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ing to Litt. be only a contract. of *extinguish*; and then it would take a different root: see EX-STINGUISH: Gr.

STANCHION, *fulcrum*; à *stando*; ab ἵστημι, ἵστω, *sto*; to *stand*.

STAND in opposition } ἵσταν, ἑστάν, ἑσταζάν, ab
STAND, remain } ἵστημι, *sto*; to *stand*.

STANDARD }
STANK, or *sluice*; "Gall. *estang*; Ital. *stagno*; Hisp. *estangue*; Armor. *stanc*; derivant à Lat. *stagnum*; pro quo sequiora secula scribebant *stagnum*: Lye:"—but still it is Gr. if *stagnum* be derived from the same root with STAGNANT: Gr.

STANNARY, ἑσταζω, unde *stannum*; tin, or a tin-mine.

STANZA; "vox pura puta Ital. sic autem appellatur *series*, seu *ordo versuum*, puta *tetra-stichon*, *hexastichon*, seu *ogdoastichon* (how prettily the Dr. can talk Greek, when he pleases!) à *stanza*, seu *stantia*; *cubiculum*; quia sc. hi *versuum ordines*, tanquam *triclinia*, seu *contignationes ædium*, sibi invicem *superstruuntur*: utrumque à *stando*: Skinn."—now the Dr. is a little perverse, and would not go to the Gr. ἵστημι, ἵστω, *sto*; *stand*.

STAPLE of a door; from the same root; being the iron hook or cap into which the bolt of the lock shoots, in order to make the door *stable*, and *strong*.

STAPLE of trade; from the same root; being the market, or mart, where formerly merchants kept their *stations*, or *standings*.

STAR: "quis dubitet Ἀστὴρ ab Orientalibus esse acceptum cum Persis *stella* dicatur *ster*: unde *Esther* nomen habet; ut ad Eusebium Scaliger monet? Voss."—but, surely, the Persians were not more ancient than the Greeks, when Cyrus, the founder of the Persian monarchy, lived only 600 before Christ; but Ægiæus, the founder of Sicyon, lived above 1400 years before Cyrus.

STAR-BOARD: this word, tho' it wears so much the appearance of Northern extract. will be found at last to draw its source from the Gr. lang. thus, "Sax. *ŕceonbord*; Belg. *stierboord*; Teut. *stewerbord*; dextrum navigii latus, quod *naucerus*, seu gubernator occupat: Skinn."—this seems to be but an unfailor-like reason; because the pilot, or steersman occupies the *left*, as well as the *right* side a ship:—but, however, the Dr. goes on; "à Sax. *ŕceoran*; Belg. *stieren*; Teut. *steweren*; gubernare; et *bord*: datur et eodem sensu Fr. Gall. *estribors*; sed Germanicæ proculdubio originis:"—the Dr. is generally mistaken in his *proculdubios*, and unlucky in

his deriv.; for all these Northern words seem to originate from the verb *to steer*; or, as the Dr. writes it *stear*, *gubernare*; so he himself acknowledges afterwards, "alludit Gr. ἑστερος, *firmus*; quia sc. navem *firmat*; et ἑνεω, *tueor*; quia navem *conseruat*:"—but still the distinction between *star-board* and *lar-board* remains to be accounted for; the latter is visibly derived à λαίος-ορος, *levum-latus*; *the left-side*; but why *star-board* should signify the *right* is not altogether so evident.

STARCH; all our etymol. have made choice of the hard, and harsh Northern words for the originals of *starch*, merely because they signify *robore, firmare, durare, solidare*; but not one of them would admit of ἑστερος, ἑστερος, *starch*, tho' it signifies *firmus, durus, solidus*; viz. "amy-lum, five gluten ex amylo, quo muliercularum (et mulierum) *pepla firmantur*; pari quoque ratione, Belg. nuncupatur *stiffel*; à *stiven*; *firmare*: Jun." a well known composition, used to *stiffen* linen.

STARE, a bird } ὕαξ, *sturnus*; a *starling*.

STARLING }

STARE with the eyes: there was so natural, and so easy a deriv. of this word, that it is a wonder all the etymol. should be so perplexed about it; particularly since they all allow it signifies "rigidis oculis intueri; *rigido*, et *fixo obtutu* in aliquem intueri: Jun."—"vulgò astrorum, seu stellarum *contemplatione*: Casaub."—"intentiis oculis intueri: Skinn."—"torvè respicere: Lye:"—yet not one of them would admit of ἑστημι, ἑστω, vel ἑστερος, *solidus, firmus, rigidus*; to stare with *eyeballs firm, stiff, rigid*.

STARK cold, dead, mad, naked; from the same root; as Casaub. now admits.

START aside, seems to originate à *sto, stare*; thus to *start-up, stare insuper*; to get the *start*; *præstare*: if so, it would descend ab ἵστημι, *sto, stare*; to *stand*: but when we say *the horses started*: or, *he starts at a feather*; it seems then to take a different origin; as in the Sax. Alph.

STARVE; "ἑστερω, *privo, orbo*; to be deprived, in want: Casaub."

STATE: ἑσταίς, *statio*; a *station, place*, or *post of honor*: "origo ab ἵστημι, *statuo, colloco*: Jun."

STATHE for shipping; ἑσταθμος, *statio*; a *station, standing, or place for ships, while they are unloading their goods*.

STATICS; ἑσταται, vel ἵστημι, quod interdum *appendo, libro, pondero*; ἑσταθμος, *statio, mensura*; ἑστατικὴ, *staticæ, ponderandi ars*; *the art of weighing*: Adr. Jun. ait Græcos pro *trutina* etiam dicere ἑστατικὰ.

STATIONERS

STATIONERS } all these coming from the
 STATUE } foregoing root, require no
 STATUTE } farther explanation; ex-
 STAY } cept the company of *sta-*
 STAYS } *tioners*, "qui forte sic dicti,"
 STEAD } says Skinn. "quòd olim in
 STEADY } unâ certâ *statione*, seu certo
 vico, omnes simul officinas habebant; nunc autem
 sparsim habitant: certe bibliopolæ cœmeterii
 D. Pauli Lond. tot simul contiguas ædes incolentes
 prisca hujus moris aliquid etiamnum retinent.

* STAVE; perhaps, likewise, from the same
 root; viz. Σταβος, *statio*; *station*, *portion*, *part*:
 to sing a *stave* of a psalm: or else it is Sax.

STAWED; various dialect for *bestowed*: see
 STOW, or *lay up*: Gr.

STEAL; "Στελεω, *privo*, *furari*; ρ in l mutato:
ta rob, or *plunder*: Casaub." quasi Στελεω.

STEALTH; "nihil occurrit opportunius,
 quàm ut dicas esse à ρτILLE, ρτILLICE; *tacitus*, *ta-*
cite; ob rationem per se manifestam: Jun."—
 true; but he himself has adopted the opinion of
 Casaub. under the art. STILL; viz. à Στελλαν,
comprimere; as we shall see presently.

STEAM; "Θυμαμα, *suffitus*, *suffimentum* ex
 aromatibus; Θυμαν, *suffire*; by prefixing s: Upt."
 —*perfume*, or *fumigation*:—*steam* seems rather to
 be derived ab Αιμν, vel Αιμος, by transposition
 Τηαμ, and then prefixing Σ, is formed Σηαμ,
vapor, *fumus*; *vapor*, *smoke*.

STEE } "Sax. ρτIZAN; *ascendere*: Verft."
 STEEGEN } —but derived à Στεχεν, *ire*; to
 go up; to ascend:—see STAIRS: Gr.

STEED; "Sax. ρTEBA; *equus admissarius*,
 item *bellator*; ρTOB; *admissarius*, à Gr. Στω, in
venerem prurio: vel forte à Lat. et Gr. *stadium*;
 equus sc. nobilis, qui *stadium* decurrit: quod
 si verum erymon non sit, quod merito dubitari
 potest, saltem allusio: Skinn."—and yet, accord-
 ing to Spelm. "*stot* significat equus admissarius,
 caballus, ρTOB enim *stationarium* significat:"—
 consequently Gr.: see STABLE, or STALL:
 Gr.

STEEL, Στερεος, *solidus*, *durus*, *firmus*; *iron*
refined; and by that means rendered more *solid*,
firm, *compact*:—Skinn. derives it à Στομμωμα, *fer-*
rum durum: vel alludit Στελλω, *splendo*; because
 it takes a high polish.

STEEL-YARD: any person would naturally
 suppose, from our manner of writing this word,
 that the *Steel-yard* was a place, where *bars* of
iron, or *steel* were formerly forged; and conse-
 quently, that it was derived from the same root
 with the foregoing art; but instead of that, it
 has no connexion with *iron*, and *steel*; as Jun. un-

der the art. *Lead-ball*, has very properly shewn;
 for there he says, "*Lead-ball*, and *Steel-yard*
 Londinensibus unam eandemque aulam, vel do-
 mum publicam significant:" and then he proceeds
 to the true deriv. of the word *Steel-yard*; "*Bel-*
gis nimirum staelan, vel stellen est merces ven-
ales exponere, Gall. quoque *estaller* mutuati sunt à
 Belg. *stellen*; *exponere*, et *explicare merces emptor-*
um oculis:" and therefore, instead of *Steel-yard*,
 it ought to be written *Stall-yard*; viz. that *yard*,
 or place, where formerly the woollen-cloth mer-
 chants kept their *stalls*, or *booths*; and conse-
 quently derived, as Jun. very justly observes à
stall; *statio*; locus ubi res venales proponuntur;
 etiam Στελλω exponitur *instruo*, *exorno*; to set
goods out to view: Belgis ad hoc *Staelen bet laken*,
plumbare, vel *plumbeo sigillo* munire pannum probe
 tinctum; and so we see our broad clothes stamp
 with that leaden seal, or mark, to this day;
 and *Staelhood* est sigillum plumbeum pannis te-
 lisive sine ullâ fraude elaboratis tinctive appen-
 sum; et *Staelhof*, locus ubi panni sigillantur.

STEEP, *prone*: Skinn. imagines it is de-
 rived à *step*; quia sc. in loco acclivi *gressus* ma-
 gis firmare et figere cogimur: he then refers to
step, which, he says, Jun. derives "à Στεβω, *cal-*
care, *ambulare*:"—this, however, is not a fair
 quotation; for Jun. gives the reason why he
 made choice of that deriv. "quòd non modo
calcere, verum etiam *fullonis instar calcere* signi-
 ficat: notissimum nempe est quanto cum labore
 in ardua montium enitantur homines, immo et
 in turrium edita:"—to step like a fuller at
 work, who treads as if he was always going
 up stairs.

STEER, an ox, "Ταυρος, *taurus*; a bull:
 Upt."—we might rather suppose, with Casaub.
 and Jun. that it was called a *steer*, à Στερα, *ster-*
ilis; βυς Στερα apud Hom. ob castrationem *sterilis*,
 sc. et tauro oppositus: see STURK: Sax.

STEER a ship } Skinn. writes it *stear*, and
 STEER's-man } acknowledges, that all his
 Northern words "alludunt Gr. Στερος *firmus*; quia
 sc. navem *firmat*: et Τηρω, quia navem *conser-*
vat:"—and yet, under the next immediate art.
 which he writes *stearn*, he says, "hæc omnia Fr.
 Jun. (et Casaub.) suo more deflectit à Gr. Στερα,
 vel Στερωμα, *navis carina*:"—the only point now
 is to determine, whether Στερα did not signify
navis carina at the time of the Argonautic ex-
 pedition, and whether that expedition was not
 performed generations before ρTEARN, or *stier*,
 or *stiura* signified *puppis navis* in any of those
 languages quoted by the Dr. with so much com-
 placency: either this must be granted, or it
 must

must be granted that the *argo* had no *stern*, and that she was not *steered*.

STEGHERS: "now *stairs*: Sax.: Verft."—but STAIRS are Gr.

STEICK } "Teut. and Belg. *stecken*; to thrust,
STEKE } put, or *stake*: Ray:"—perhaps he meant *push* a stake, or pin into the staple, in order to fasten the door:—consequently derived à *Στεγω*, *pungo*; to stab, or drive a stake into any thing.

STELLAR } *ἄστρον*, ex *ἄστρα*, *stella*; Latini
STELLION } enim ab obliquis Græcorum, rectos suos formare solent: *ἄστρον* vero, juxta Eustath. fit ab *ἄω*, vel *ἄνω*, *splendo*; to be bright and resplendent; vel *stella* deducitur à *Σείλας*, *lumen*; *light*: vel à *Τείλω*, *sto*, *orior*.

STEM of a plant: " *ἴσθημα*, *stamen*, *caulis*: Casaub." *the stem*, *stock*, or *trunk of a tree*, or *plant*: also *the lineage of a family*: *ἴσθημι*, *statio*, *sto*; to stand; to support; on which the whole superstructure is raised.

STEM of a ship } from the foregoing root,
STEM the tide } *ἴσθημι*, *sto*, *resisto*; *the head*, or *fore-part of the ship*, which opposes, or resists the flood:—Jun. has explained it by *rostrum navis*; and had he stopped there, it might have been right; but he adds, "*prora*, vel *puppis*:" these two words, indeed, are often promiscuous; but there is a manifest distinction between them in our language; for *prora* is the *pro*w, or the *head*; and *puppis*, *the poop*, or the *stern*: as for Dr. Skinn. if he had been no better a physician than a navigator, and etymol. his patients must have suffered more than his readers: for the Dr. tells us, that "the *stem* of a ship is the *rostrum*, meaning not the *beak*, but the *forecastle*; nescio an à Belg. *stam*; Teut. *stamm*; *caudex*, *truncus*; quoniam sc. ab illâ extremitate in alteram, sc. in gubernaculum, et præsertim ipsi superstructum navis *suggestum*, (*rostrum*; *the pulpit*) *the fore-castle* dictum; tanquam à *caudice*; ad *cacumen navis* sensim affurgit:"—all which would have been more applicable to the *stern*, than the *stem* of the ship: but it seems that the Dr. never heard of *stemming*, or resisting the tide; for he has left it out.

STENO-GRAPHY; *ἰστρογραφία*, *stenographia*; the art of writing *short-band*: R. *ἰστρον*, *contractus*; *short*, and *abbreviated*.

STENTOREAN; *ἰστωρ*, *stentor*, *præco*; qui tantum vociferabatur, quantum alii quinquaginta; a herald mentioned by Homer for having a remarkably loud voice;

Ἐνθα γὰρ ἦυσε θεὰ λευκώλενος Ἥρη,
ἰστωρὶ εἰσαμένη μεγαλήτορι χαλκιοφώνῳ
Ὅς τοσόν αὐθόσασχ', ὅσον ἄλλοι πενήκοντα:

Iliad. E. 784.

STEP; " *Στεβειν*, *calcare*, *ambulare*; *Στεβος*, *via*, *vestigium*: Casaub." a *pace*, *stride*; to tread, or walk.

STEP-child } "Sax. *ῥτεοπ*; *vitricus*, et *no-*
STEP-dame } *verca*:" and Jun. observes, that
STEP-father } "Gor. Becanus vult *nover-*
STEP-mother } *cam* Belg. *stief-moder*, dictam, quoniam fit *dura*, *immitis*, *rigida*, *sæva*; à *stif*; *durus*, *rigidus*:" and in this sense it is understood in Virgil,

Est mihi namque domi pater, est *injūsta* *no-*
verca:

Ecl. iii. 33.

fed Sax. *ῥτεοπ*," continues Jun. "*Alman. stief*; et Angl. *step* in hac compositione longe aliam habent significationem, atque originem: quamvis enim speciosa Becani originatio primâ fronte videri possit locum habere in Belgicâ, atque etiam Danicâ *novercæ* denominatione, prorsus tamen aliena est à *ῥτεοπ-pader*, ac magis etiam ab illo *ῥτεοπ-beapn*, et *ῥτεοπ-cild*, quæ *orphannum* denotant; neque enim facile quis affirmaverit desolatissimæ orphanorum forti nomen quoque impositum à *pervicaci*, difficilique morositate, cum eos *dura* lex orbitatis jubeat quidvis et facere, et pati: fortasse sunt à *Στερω* eâ notione accepto, quâ *Στεψαι*, et *Αναστεψαι*, Hesychio exponuntur *Στεργασαι*, *molestius vinci*, *tristari*; adeo ut *ἄρτεπτε* videri possint liberi à parentibus loco cedentibus in hæreditate relicti:"—thus has this great and judicious critic settled the proper distinction between the Belg. Dan. and Sax. ideas of this word:—Verft. supposes it intirely Sax.

STEPHEN, *Στεφανος*, *Stephanus*; *corona*, *corolla*, *sertum*; a *crown*, *wreath*, or *garland*: R. *Στεφω*, *corono*, *orno*, *cingo*; to crown, adorn, surround.

STERCORATION, *ἰστρογανος*, *κοπρος*, Hesych. *stercus*, *sterquilinium*; a *dung-bill*, *muck-beap*, *mud*: any *compost* to enrich land.

STERILE; " *ἰστρον*, *sterilis*: R. *ἰστρον*, *privo*, *orbo*: Nug."—*barrenness*, *infecundity*.

STERLING-money: "à natione *Esterlings*, vel *Oosterlingbers*, i. e. orientalibus dicta accolis maris Balthici, ut Borussia, Pomerania, &c. qui artem flandi, et feriendi auri et argenti optime pro illâ ætate calluerunt, et eam Anglos magnâ ex parte docuerunt: *sterling* tamen olim etiam nummum quendam significavit: Skinn."—this may, perhaps, be the proper deriv.; but Jun. has given us another, which deserves to be mentioned: "*sterling*, proba moneta Angliæ; videntur nempe Angli pecuniam suam hac voce distinguere voluisse ab improbâ multarum gentium monetâ, quam *cocudunum* plerique vocant: fortasse vero vocabulum *sterling* (additâ solummodo termina-

tione in compluribus Anglis, Teutonicisque vocibus receptissimâ) fecerunt Angli ex Στερος, prout *solidus, integer, et perfectus*: alterum vero genus, *cocoduni* quod vocant, videtur dictum à Κυκῶν, *miscere*; propter æris atque argenti mixturam:—the opposition, therefore, between these two species of coin, almost overthrows the opinion of Skinn's. *Esterlings*; unless he could have found out another set of people to have answered the *cocoduni*:—however, even the word *Esterlings* is Gr. i. e. if they derived their name from their *Easterly* situation.

STERN, *morose*; “Plato in Phædo, speaking of Socrates, Ταυρηδος ὑποβλεψας: this Socratic expression, Aristoph. in *Ran.* 816, applies to Æschylus: Virgil, *Geo.* III. 51, *optima torvæ forma bovis*: Upt.”—there was a much more happy quotation, which this gentleman might have taken from Virgil, viz. in the Sixth Æn. 467; where Æneas meets Dido in the Elysian fields, and endeavours to soothe her woe, while she all the time is described *ardentem, et torva tuentem*; looking at him *sternly*:—Cleland, *Way.* 1, would derive it from *externus*:—consequently Gr.

STERN of a *ship*; Skinn. writes it *stearn*, and says, “hæc omnia Fr. Jun. (et Casaub.) suo more deflectit à Σηρα, vel Σηρωμα, *navis carina*: puto esse à Σηρεν, ait Martinius in gubernaculum:—but the Dr. himself, under the art. *stear* (as he writes it) says, alludunt Στερος, *firmus*; quia sc. navem firmat; et Τηρω, *servo, conservo*; quia navem conservat.

STERNUTATION; Πτερνυμι, Πτερνω, *sternuo*; to sneeze: R. Πτερνω, *sternuto*.

STEW *meat*; “Σταθεω, *foveo, calefacio, lento igne assa*; to simmer over a gentle fire: Casaub.”

STEW-pond, seems to be derived from the foregoing art.; but Jun. thinks it is more probably derived from the same root with **STOW** *close*: Gr.; because the fish, being confined in a smaller compass, are not only more readily come at, but likewise feed better, having less room to range in.

* **STEWARD**; “Στοι, *porticus*; et de variis locis usurpabatur: Angl. vett. *stow* est locus; *stoadge, pabulum reconditum*; sed ad alia sæpe, quæ recondita servantur, transfertur: *steward* fortasse, quasi *stoward*; *dispensator, custos*; a *guardian, warder, keeper*: Casaub.” see likewise in the Sax. Alph.

STEWs; “Στω, *tentigine laboro*; unde Στωμα, Στωμος, et Ασυλος: Anglis *stews*; *lupanar*: Casaub.” and Jun. in a truly religious and moral

manner; “omnino tamen (salubrioris moniti, quod proximam consequitur etymologiam, intuitu) malim *stews* derivare à Στωμα, *tristitia*, vel *morore afficior*; quod animum ad *lupanaria*, ac *lupas* inducentem subeat interim *horror ex facto*, et *planctus*, et *tedium*, ac *detestatio sui*, cum falsæ, fallacisque voluptatis errorem veris mox detrimentis expiandum intelligit:—we may evidently see the goodness of heart, which every where directed the pen of this truly worthy writer; and for the sake of the moral sentiments which he has here given us, it were to be wished his deriv. had been just; but it seems most probable, that our word *stews* (by being written as it were in the plural number) is derived à Στοι, *porticus*; those *porticos, piazzas, or places*, where those really pitiable and miserable girls used to expose themselves, and where even now they to this day expose themselves to public view:—and yet, as good, and as religious as this interpretation may appear, it has not probably reached the true deriv. which, according to Spelm. in the art. *stuba*, seems to be “dicta à Germ. *stuba*; Gall. *estufe*, vel *estuve*; et Ital. *stufa*; omnia à verbo *to stue*, i. e. *leniter coquere, sudare, calefacere*; unde Angl. a *stue*, vel *hot-house* appellatur; hinc *lupanaria* dicta sunt *stues*:—consequently derived as in the foregoing art. or **STOVE**: Gr.

STICK *close* } Σηβαρος, *densus, solidus, robustus*;
STICKLE } to render any thing *close, thick*;
to make it become *solid, firm, compact*; to adhere, unite.

STICK, or *stab*; “Σηζω, *pungo, cæda*: Casaub. and Upt.”

STICK to walk with; perhaps from Σηβα, *ambulo*; a *stick, or staff, to walk with*: or else, *stuck* may be derived ab Ισημι, à Σηω, Σηω, *sto*, to stand, or to support the infirm.

STIFF; “απο τῷ Σησεν, *astringere*; vel Σηβαρος, *densus, solidus, robustus*: Nug.”—“vel à Σησπος, *firmus, validus, rigidus*: Casaub.”

STIFF, *starched, prim*; “Ασημπος, *immutus, asper, gravis*: Casaub.”

STIFLE; “Σησω, *stipo, adstringo*; to suffocate, or choke: Casaub.”

STIGHEL; “now of vs pronounced *styk*: Verst.”—but **STILE** is Gr.

STIGMATIZE; “Σηγμα, a mark fixt upon any body: R. Σηζω, *pungo*: Nug.”

STILE to climb over; “*scala agrestis*; parum flexo sensu à Sax. *stigele*; Belg. *stieghen*; à *stigan*; ascendere: Fr. Jun. more suo deflectit à Σησεν, Skinn. and Verst.”—but if *stigan*, and *stieghen* signify *ascendere*; and Σησεν signifies the same;

same; then it is plain that the Greeks borrowed from the Saxons, or the Saxons from the Gr.

STILETTO; "*pugionis genus, Italis nimis usitatum; credo à stylorum Romanorum (the Dr. would not say Græcorum) similitudine sic dictum; styli enim instar, versus extremitatem, tenuatur: Skinn.*" a *poignard*, or *dagger*; consequently derived from the foregoing art. but one: Gr.

STILL, or *drop gently*; *ἑλαλαζω, stillo; to trickle down softly.*

STILL; *quiet*; "*possem declinare à ἑλαλεῖν, comprimere, quiescere: Jun. and Skinn.*"—Verst. and Lye suppose it to be Sax.: see **HIST**: Gr.

STIMULATE; "*ἑλιγμα, stimulus, nota, quæ quis compunctus: R. ἑλιζω, pungo; to stab, goad, or sting.*

STING; *ἑλιζω, pungo; to goad, or urge to the quick*: Casaub. derives it à *ἑλιγμα, ἑλιγμαλιζω*: which signifies the same.

STINK; "*ἑταγγος, rancidus; by prefixing s: Upt.*"—Verst. supposes it Sax.

STINT; *ἑταναί, stare, consistere; to stop, hinder, fix bounds to.*

STIPATE; *ἑλιβω, stipo, calco; to stuff, thwack, or cram*: or else à *ἑλυω, stipo*; in the same sense.

STIPEND; *ἑλυφος, κερδος, Helych. stipes, lucrum; a salary.*

STIPULATION; "*ἑλυπτικός, stipticus, stipulatio: R. ἑλυω, astringo; to bind by articles of agreement; a treaty binding to each party: Nug.*"

* **STIR**; *ἑλυρακιζω, stimulo; à ἑλυραξ, cuspis haste; the point of a spear*: Casaub. derives it ab *οἰσπος, stimulus; incitare, irritare*; or perhaps it may be Iceland.

STIR-ROP, sometimes written *stirrup*; but that is not the sense of the word, which ought more properly to be written *sti-rop*, it being compounded of *sti*; i. e. *ἑτιζαν; ascendere; to climb*; and *rop*; *funis; a rope*; meaning *a rope to climb*, or mount the horse's sides by: just like *Hudibras's*, tho' indeed he had but one;

For having but *one stirrup tied*

T' his saddle on the *further side*;

Part I. Cant. i. 407,

which, by the way, is the wrong side for mounting; because all common riders stand on *the near*, i. e. *the left side* of the horse to mount; but *Hudibras*, being an uncommon hero, and an uncommon rider, mounts on *the further side*:—this point being settled, let us consider the etym. of the word *stirrop*: Verst. Jun. and Skinn. derive it as above from the Sax.; but we have already seen, under the art. **STAIRS**, and **STILE**, that *ἑτιζαν* is evidently derived à *ἑλυχεῖν, ascendere*: and we have likewise seen, under the art. **ROPE**, that that word also is of Gr. orig.

STITCH *in the side* } *ἑλιζω, pungo; any sharp*
STITCH, or *sow* } *pain; also acu pingere;*
to work with a needle.

STITHE; "*Sax. ἑτιθ; stiff, hard, strong; stitbe cheese; strong cheese: Ray*"—this Sax. word must be applicable to *taste*, as well as *texture*; and if so, then there can be no impropriety in deriving it either from *ἑλιζω, ἑλυω, pungo*, from the *pungency* of its *taste*; or else from *ἑλιβωρε, densus, solidus*; from the *firmness* and *hardness* of its *texture*.

STITHY, or, as it is sometimes called, *stiddy*, à *ἑτιρεος, durus, firmus, validus; a blacksmith's shop*, where all *strong* work is done.

STIVE, or *stow close*; *ἑλιβω, stipo; to cram, or lay close.*

STIVE, or *summer dust*; a contraction of *æstivus*, which may be derived either from *αιστος, quod verbale sit ab ησαι, perfecto verbi αιθω, accendo; to burn, to scorch*: or from *ἑστη, et Æol. ἑθειν, ἑτος, et ἑθος, ætas; beat: summer-dust, blown by the wind, or raised by travellers.*

STOCK of assurance } "sane eleganti meta-
STOCK of bees } phorâ ab arboris cau-
STOCK, or capital } dice sumptâ; quia sc. ut
STOCK, or origin } rami, et fructus à cau-
STOCK of a tree } dice trahentes, assu-

gunt; ita *foenus et lucrum, quo mercatore sustentat, à sorte originem et incrementum trahunt: Skinn.*"—the Dr's. observation is just; but it is to be hoped he did not intend either *caudice*, or *sorte*, as the origin of our word *stock*; now, had he made use of *stipes* instead of *caudex*, he might have found, that *stipes* descended from *ἑλυπος, and ἑλυπος, quasi ἑλυκος, may have given origin to stock.*

STOCK-dove; from the foregoing art, "*forte sic dicta quia inter arbores, seu truncos arborum habitat: Skinn.*"—and sometimes in the cavities of rocks,

Qualis spelunca subito commota columba,

Cui domos, et dulces latebroso in pumice nidi,

Fertur in arva volans: ——— Æn. V. 213.

STOCK-fish; perhaps from the same root; "*sic dictus quia durus est, instar stoci, i. e. trunci, seu caudicis: Skinn.*"—(seu *stipitis*.)

STOCKS; Skinn. derives it "*à Sax. ἑτοcce, Belg. et Dan. stock; truncus; quia sc. ex lignis perforatis fit*;" which is a very weak reason; because the *pillory* happens to be made of the same materials, and *ex lignis perforatis*, and for the same purpose, viz. to expose offenders; only the one confines the neck and wrists; and the other the *ankles*: or, as Butler has humourously expressed the unfortunate situation in which his hero is discovered by the widow, who, on pay-
ing

ing him a visit, and finding him *set in the stocks*, condoles him sarcastically thus;

And those uneasy bruises make
My heart for company to ake;
To see so worshipful a friend
I th' pillory set at the *wrong end*.

Part II. Cant. i. 179.

STOIC; “Στοῖκοι, (Στωϊκοί) philosophers, who were ἐν τῇ Στοᾷ, in *porticu*: we generally in English understand by the word *stoic*, a man of a severe morose disposition, or of some very odd humor, or temper: Nug.”

STOLE, or *robe*; Στόλη, *stola*; Græcis est *virilis vestis*; Latinis, *muliebris*; à Στελλω, quod inter alia significat ἐσθυσεν, περιβαλλειν, a *vest*, or *robe*, worn by our kings, and from which *the groom of the stole* takes his denomination.

STOLIDITY, Θαλλος, *planta virens*; vel Στολος, à Στελλω, *mitto*; quia *emittitur* è radicibus; quippe *stolo* vocatur proprie id, quod è radicibus circum arbores enascitur; (*a sucker*) metaphoricè accipitur pro *stolido*, i. e. *stulto*: Aufonius,

— Jam potes, *O stolo*, doceri:
nempe homo *imprudens*, plane inutilis est: in Philoxeni Glossis scribitur *stulo*, per *u*; hinc homo *improvidus*, à *stolone* sit dictus *stultus*; unde *stolidus*; *foolish*, *improvident*, *inconsiderate*:—Cleb. Way. 86, gives us quite a different idea; for he tells us, that “the antient Celts annexed to an uncivilized, wild, or wood-man, the idea of *madness*; and expressed that idea by the word *fol*, or (*of-ul*) *from the wood*: the French retain it to this day, in the sense of *wildness*:”—consequently the whole power of this word depends on the syllables *ol*, and *ul*; which are evidently descended from ὄλ-η, *syl-va*, *wood*, *wild*, or *savage*.

STOMACH, “Στομαχος, and per aphæresin *mau*: Nug.”—or, perhaps, it may be derived by contraction from Στενον μηκος, according to Voss; but the former is more applicable to our orthogr.

STONE, Σθον, vel Σθω, *lapillus*, *calculus*; *gravel*, *grit*.

STONE-HENGE; it would exceed the office of an etymol. to enter into an historical account of this wonderful structure, which seems to have been raised by the Phœnicians, or Druids: let me then only consider its etym. which seems to be this: “upon the plains, about six miles from Salisbury,” says Sammes, 395, “stands and for many ages has stood, a structure, the architraves whereof are so strangely and artificially set upon the heads of the upright stones, that they *hang*, as it were in the air; from whence, not improperly termed *stone-henge*:”—

to which he adds, from Camden, that “the overthwart pieces do bear and rest cross-wise with small tenons, and mortises, so as the whole frame seemeth to *hang*:”—these cross pieces, Cleb. very properly calls the *lgapen*, or *altar*; and the whole edifice seems now to have taken its name from these pieces, which, from their position, seem to *hang in the air*; consequently ought to have been more properly called *stone-hang*, or *hanging-stones*, being *high exalted* in the air: and if so, the deriv. is purely Gr.:—by our commonly writing it *stone-henge*, we have totally altered both the sound and signification of that wonderful structure; for by writing *henge*, we pronounce it soft; whereas it ought to be pronounced hard, as is plain from the deriv.; then as to the signification, it would be no easy matter to tell us what *henge* signifies; but when we are told that *stone-heng* means, what Spelm. has so very elegantly called *saxa-pensilia*; *hanging stones*, or *rocks*, the signification becomes evident, and the deriv. easy; meaning, as the same great critic tells us in the art. *Hertbus*, “ingentia illa saxa quo in planicie Salisburiensi conspiciuntur, Herthi templum judicare arbitremur:” but Cleb. Voc. 38, supposes this structure to be of far greater antiquity, “and coeval, probably,” says he, “to the pyramids of Egypt:”—let their antiquity, however, be coeval with the *Tower of Babel*, it is their etym. alone that we are concerned for, and this is purely Gr.; for both **STONE**, and **HANG**, are Gr.

STOOL: Casaub. derives it à Στυλος, *columna*, cui ædificium, aliudve innitur:—it is not, however, a conformity of letters alone will justify such a deriv.:—on the contrary, it is possible, as we have seen in many instances, that our English words are derived to us from the Gr. thro’ so many different languages, and those the Northern ones, that at last we have not retained a single letter of the original Greek; another and remarkable instance of which happens in this very word **STOOL**, which it may seem strange to derive from Εζομαι, and yet it is highly probable, that it originates from thence; thus Εζομαι, “*Edos*, *Edωλιον*, *sedeo*, *sedes*; *seat*, *set*, *settle*—et non incommode quoque ex *settle*, *setel*, vel ut apud Bedam scribitur *reotol*, contractum statuemus *stel*, *stoel*; *stool*: Jun.”

STOOP-down; Κυπητα, *cumbo*, *cubo*; *to recline*, *bend*, *lie down*.

STOOP, or “*stowp*; a *post fastened in the earth*; from the Lat. *stupa*: Ray:”—but *stupa* and *stuppa* happen to be Lat. for *low*, not *stowp*: now it has been already observed, that a similarity of letters, or even a similarity of sound, will

not constitute true etym.; therefore, when two words signify two absolutely different things, tho' they sound ever so nearly, can hardly be derived from one and the same root: thus a *sloop*, or *stowp*, signifies a *post fastened in the earth*; and *stupa* signifies *tow, hemp, flax, and oakum*; these two words therefore, can have no connexion together; but *sloop*, or *stowp*, ought rather to have been derived à *Στυκος*, *stipes, caudex, truncus*; a *stock*, or *post fastened in the ground*; and sometimes called a *stulp*.

STOOP of wine: Wachterus has very justly derived this expression a *sloop of wine* from *Δεπας*, *poculum*; a *cup*; præposito *sibilo*, quasi *Σδεπας*, a *sloop*.

STOP-close: *Στυπην*, *Στυπη*, vel *Στυπιον*, *stupa*; ut *stop up close* nihil aliud sit, quam implere et inferire *stupâ*; to fill, or cram up with *tow, cork*, or any other materials:—or else from *Στεβω*, *stipo*, *stipare, stupare*; unde Germ. *stapfen*; Gall. *estouper*; Ital. *stoppare*; to close up.

STOP, or *obstruere*; perhaps from the same root, parum deflexo sensu; for, whoever hinders, or prevents another, does either literally, or figuratively *stop up*, or *bar up* his passage, purpose, or design.

STORAX; *Στοραξ*, *storax*; a *sweet gum*.

STORE-house; *Στερεω*, *struo*; *firmum, solidumque reddo*; to build, or heap up; to raise, or lay up on high: Litt. and Ainsw. seduced by a similarity of letters, suppose that *struo* originates from *Στερω*, vel *Στορω*, *sterno*; which is very strange; for then the Lat. and Gr. words would contradict each other; for *struo*, as we have seen, signifies to build; and *Στερω*, *sterno*, is to pull down: as for *Στερω*, as Ainsw. writes it, it must be an error of the press.

STORK; “*απο τῆς Στοργης, naturalis amor hujus avis erga parentes jam senio confectos, est pictatis emblema; to take care of their parents in their old age* is a singular instance of the natural affection of these birds; ut jam multis observatum: Casaub. and Upt.”

STORKEN; “videtur non minimam habere affinitatem cum Gothico illo *gastaurkny, Enraivskai*, non *arescere* solummodo, sed et *gelu constringi* denotare: it seems to me to be derived from **STARK**: Ray:”—consequently Gr.

STORM: “Germ. *sturm*, à *storen*; *turbare*; unde *to storm a city* allegorice dicitur irrumpere in oppidum, *tempestatis* in modum: Benson in Sax. *stymman tempestatibus* concutere: Wacht.”—consequently Gr.; for all seem now to be descended from the same root with **STIR**: Gr.

STORM aloud } “*Στορμος*, quasi *Στορμ-βος*,
STORM, tempest } *turbo*; a *burracane*: Casaub.”

STORY in building; Skinn. supposes it is derived “à Teut. *stewer*; *fulcrum*; vel à nostro *store*;

q. d. locus ubi supellex, et reliqua omnia bona asservantur: vel à Belg. *schuere*; *borreum, granarium*; vel forte quasi *stower*, vel *stowry*, à Sax. *stow*; *locus*:”—in short, the Dr. would have ransacked every quarter of the globe (except Greece) for a deriv. of this word; which so easily, and so naturally comes from *Στερεω*, *struo*, and by transposition *stori*; to raise, or rear a superior building on an inferior; and so to mount to a first, second, or third *story*.

STORY in writing, “is only a contraction of *ἱστορια*, *hystoria*; *hystory*: Upt.”

STOT: “Sax. *stod*, *steda*; a *stallion*, or *steed*; a *young bullock*, or *steer*; or *young horse*: Ray:”—but it is possible that **STALLION**, and **STEED** may be Gr.

STOVE, or *furnace*: if *stove* takes the same origin with *stew*, it may be derived, with Casaub. à *Σταθεω*, *staveo, calefacio*: or else, with Nug. it may originate à *Τυση*, *accensio*: R. *Τυση*, *to burn*, *to smoke*:—instead of *Τυση*, it would have been much better, if the Dr. had said *Τυπος*, *fumus*.

STOVER: “vox fori à Gall. *estoffer*; *priscis estover*, i. e. *materiem inhibere, copiam rei alicujus ministrare*: quibusdam *alere, fovere*; hinc Angli *pabulum*, quod pecori reponitur, etiam nunc *stover*; *materiem ad rem omnem comparatam, ipsamque supellectilem, stuff*, appellamus: Spelm.”—and yet all seem to be but various dialects of *foveo*; *fovere*:—and consequently Gr.: see **FODDER**, and **FOOD**: Gr.

STOUND, *amaze*: it is very remarkable, that most of those gentlemen, who have written on the etym. of the English lang. should have done it in Latin; and seem to have fixt their thoughts intirely on the Northern or Gothic tongues for the *radix*, or *basis* of our own; whereas those very Northern or Gothic words themselves, may be traced up to the Gr. or Lat. lang. or even sometimes our own words may be deduced immediately from the Gr. without the intervention of any language whatever: thus, in this instance before us, Hickes would have us derive our word *stound* ab Iceland. *styn*; *doleo*; *stunde*; *dolui*: and Lyç would have us derive *stound* from *stun*; and *stun* à Sax. *stunah*; *obtunderé aures alicujus*; *obstupescere*; and then refers us to *astonished*; but if *astonished*, and *stun*, and *stound* have any connexion with each other, then, without having recourse to the Northern tongues, we may go immediately to the Gr. and there we have variety enough; for *stound* may be derived either from *Τυνη*, *typho*, *tundo, obundo*; or from *Στοιχος*, *gemebundus, tristis, suspicifus*; according to Upt.: or, perhaps, better still à *Τωος*, *Towos*, *tono*, *attanitus*; *astonished, stounded*.

STOUND,

STOUND, or *step*; “à *stand*: Ray:”—con-
frequently ab ἵστημι, ἵστω, *sto, stare, stando*.

STOUT-hearted: here our etymol. widely
differ: Jun. derives it “ab Alman. *bolzer*; Dan. et Belg. *stout*; *audax, ferox*.”—“malle,”
says Skinn. “à Sax. *stut, stod hopr*; Dan. *stod*
best; *equus admissarius*; tales enim, nisi ubi venere
exhausti, *animosi, et pugnaces sunt*.”—and Casaub.
derives it “à ἰστυλαί, *minatur*; quo hominem *au-*
dacem, et praesidentem indicant:”—but perhaps it
might not be altogether foreign to derive *stout*
à ἰστυρεός, *durus, firmus, validus*; *brave, strong,*
courageous.

STOUT, and *strong*; from this last deriv.

STOW *close*; ἰσθῆς, *stipo*; unde ἰσθῆς, et
ἰσθῆς, *stupa*; oakam, or *toow, to calk ships with,*
by driving it in *hard and close*.

STOW, or *lay up*; “ἰσθῆς sunt *porticus*; sed et
de variis *locis* usurpabatur; siquidem ἰσθῆς, dice-
bantur etiam *loca*, in quibus frumentum recon-
debantur; καὶ Ταμνα, ἐν οἷς ὁ εἶδος, inquit Aristo-
phanis scholiastes: Anglis vetustioribus *stow* erat
statio, aut locus; et *stowing*; *collocatio*; hodie *to*
bestow est *collocare*; he hath *bestowed* his daughter
well: de temporis, atque otii *collocatione*; he
knows how to *bestow, or employ* his time: et
steward fortasse quasi *stoward* dictus est *dispensa-*
tor, custos, vel procurator peni, Ταμναχος, a but-
ler: Casaub. and Jun.”—Verst. supposes it to
be Sax.

STRAFT; “Iceland. *at straffa*; *objurgare, in-*
crepare: Ray:”—*to scold, rate, or chide*; which
might lead us to suppose that it originated from
the same root with STRIFE, *variance, animosity*.

STRAGGLE; “quasi *straygle*; à verbo *to*
stray: Skinn.”—which the Dr. has derived “ab
Ital. *straviare*; *errare*; q. d. *extra-viare*.”—but
would not, on any account, derive it ab Οἶα, *via*;
a road, or path; *to be out of the way*.

STRAIGHT: from the Gothic appearance of
this word, we may easily discern the channel
thro’ which it has been derived to us, as all our
etymol. agree: but little have they imagined,
that all the barbarous words they have produced
were nothing more than so many horrid, rugged,
rough distortions of either Ορθός, *rectus*; or Ορεινός,
porrigo; *stretcht into a straight line*; to signify *any*
thing done immediately, straightway, without delay.

STRAIN, or *bind*; ἰσθῆς, ἰσθῆς, *stringo*;
to draw hard.

STRAIN, *stretch the voice*; “ἰσθῆς, *asper,*
acutus: ἰσθῆς βοῆς, *aspere clamare*; *to call aloud*:
Casaub.”

STRAIT, *narrow*; ἰσθῆς, ἰσθῆς, *stringo*;
vel fortasse à ἰσθῆς, *stringo, strictus*; *strait,*
confined.

STRAITWAY; Belg. *strack, statim*: quasi
stratum, vel stractum; “ab ἰσθῆς, *sto*; unde *sta-*
tim cito: Voss.” *presently, immediately*.

STRANGER; Εξ, *ex*; vel Εξῆς, *extra, intra-*
neus, extrinsecus; *a foreigner*.

STRANGLE } ἰσθῆς, ἰσθῆς, vel

STRANGUARY } ἰσθῆς, ἰσθῆς, *stringo, strau-*
gulo: R. ἰσθῆς, *tortuosus*; *twisted, contracted;*
choked; or suffocated.

“STRAT-AGEM: Nug.” } ἰσθῆς, ἰσθῆς,

STRAT-EGEM } ἰσθῆς, *strateg-*

ma, exercitum-duco; *to lead, or conduct an army*:
R. ἰσθῆς, *exercitus, et Agw, duco*: when com-
pounded ἰσθῆς, *dux*.

STRATO-CRACY: ἰσθῆς, *exercitus; an army;*
and Κρατεῖστας, *regor*; *to rule, or govern*; strictly
sword-law.

STRATUM; ἰσθῆς, *sterno, stravi, stratum*:
to spread, or lay prostrate: also the different *layers*
of earth; soils, &c.

STRAW; from the same root; because *strowed*
on the ground for litter.

STRAW-berry; Lye says, “recte Skinnerus,
qui ita dictum vult, quod instar *straminis* humi
insternitur.”—but this would be as applicable
to the *cucumber, &c.*—however, should it be
true, it would then originate from the Gr. as in
the foregoing art.

STR-AY seems to be contracted from *extra-vi-*
are, errare; i. e. ab Οἶα, *via*; *a way*: *to wander*
out of *the way*.

STREAKS; ἰσθῆς, γος, *striatus, striga, columna*
canaliculus; *the channel, or gutter of a pillar*; the
fluted part of it, which appears cambered; and
hence used to signify the iron hoop which bor-
ders the wheel, and makes the tracks, or marks
in the earth.

* STREAM; ἰσθῆς, *vertigo, gyros*; *a whirl-*
pool, eddy; for *a stream* may flow in a direction
circular, as well as *rectilinear*:—or else it may
be Sax.

STREET; ἰσθῆς, ἰσθῆς, unde ἰσθῆς, à
ἰσθῆς, *sterno, stravi, stratum*; *to strow, or spread*
over with pebbles, to form a stony pavement.

STRENG } Verst. supposes them all to be

STRENGRA } Sax.: and indeed they have

STRENGTH } that barbarous appearance;

but are all evidently derived either à ἰσθῆς, *ro-*
bur; vel à ἰσθῆς, ἰσθῆς, *firmus, durus, robustus;*
firm, solid, strong.

STRENUOUS, ἰσθῆς, ἰσθῆς: Hesyck. *stre-*
nuus; *brisk, active, lively*.

STREPEROUS, Τριζῶ, *strideo, strepo, streperus*;
loud, noisy, jarring.

STRESS; ἰσθῆς, ἰσθῆς, *stringo, stritus*;
straitened; drawn into a strait, distress, or trouble.

STRETCH,

STRETCH, either from *Δραω, Δρασω, Δραγῶ, trabo*; to draw to the utmost; or else, with Casaub. from *Ορεγω, porrigo*; to reach out.

STRIATED; *Στρεῖξ, γος, striga, striatus*; a gutter, groove, or channel.

STRICT; *Στραγγεω, stringo, strictus*; to strain, or draw close; unde *Στραγγος, tortus*; twisted, like a string, or cord.

STRIFE; vel à *Στρευγομαι, tardo, cesso*; vel à *Στροφη, versura, flexus*; i. e. à *Στρεφω, torqueo, contorquendo luxa*; to stop, bend, thwart.

STRIKE a blow; “*Στραγγεω, vel Στραγγιζω, stringo*; unde *Στρεῖξ, strix, striga*; a ridge, or rather dint, caused by a stick, &c. Voss.”—or, perhaps, our word *strike* may come from the Celtic *z'ick*; according to Clel. Voc. 140, n; as that likewise seems to come from the Gr.: see **HIT**: Gr.

STRIKE of corn } from the same root, parum
STRIKLE } deflexo sensu, nempe men-
suram hostorio radere, seu coequare, complanare; to make smooth, or level the corn to the top of the measure.

STRIKE sail; from the same root, parum deflexo sensu, nempe velum remittere, relaxare, deponere; to drop the sail lower: Gr.

STRIP of cloth; *Στενίος, flexilis*; a long, slender piece.

STRIPLING: the reader, probably, may not chuse to admit of the first deriv. of Jun. who supposes a youth receives the appellation of *stripling*, either because he refuses any longer to submit to **STRIPES**; qui, parum à virili staturâ, nec tamen adhuc nates virgis, aut manum ferulæ, subduxit; but rather his latter, as being one who *outstrippeth* his fellows: only now he should have traced it up to the Gr.; for, since he allows that *stripling* has a connexion with *growth*, let it first be derived from the Teut. *struetzen, spruetzen, vel spritzen*, which Skinn. under the art. *outstrip*, says, signifies *proflire*; instar aquæ siphone projectæ; or, perhaps, as he should rather have said, to shoot forth, like *sprouts in the spring*; and then it would naturally take the same origin with **SPRING**, or *leap forth*, i. e. Gr.; for *stripling* is no more than a contraction, and transposition of that Teut. word *spritzen*; thus, *strip-*, and the termination *zen*, changed into the diminutive *ling*: so that, at last, a *stripling* signifies either an *overgrown youth*; or a youth but just under *full growth*, i. e. *nearly arrived at manhood*; and seems to take the same origin with *sprout*; or rather **SPRING forth**.

STROP, Casaub. writes it, according to the common orthogr. *strap*; and derives it à *Στενίος, flexilis*; *Στενίον armilla, funiculi*; and yet

there is another Gr. word *Στροπος, stropus, στρωμαίνος λωπος, Hesych. a fillet, thong, string.*

STROW; “*Στρωω, στρωω, στρωσις, stramen; straw*: Upt.”—but there is no such verb as *Στρωω*, our lexicons give us *Στρωονυμι, and Στρωω, sterno*.

STRUCTURE; *Στρεωω, struo; to build*:—Litt. and Ainsw. seduced by a similarity of letters, suppose *struo, xi, Etum*, to be derived à *Στρωω, vel Στρωω, sterno*; which is very strange; for then (as we observed under the art. *store-house*) the Lat. and Gr. words would directly contradict each other; for *struo*, as they admit, signifies *to build*; and *Στρωω, sterno, is to pull down*; so that a *structure*, according to them, should signify an edifice *pulled down*: as for *Στρωω*, as Ainsw. writes it, it must be an error of the press.

STRUGGLE with a disorder: “*Casaub. deflectit à Στρευγομαι, vel Στραγγενομαι, gustatim* (it should have been *guttatim* in Skinn. edit.) *deficio, tabesco, consumo*. Skinn.”—and then the Dr. ought to have quoted Homer, as Casaub. has done;

Βελλερον η απολεσθαι ενα χρονον, η βιωσαι.

Η ενθα Στρευγεσθαι εν αυη δηδησι.

Better to perish once, or to be saved,

. Than waste by piece-meal in a ling'ring war.

Il. O. 577.

STRUMOUS; “*vel à struendo* (i. e. à *Στρεωω*), quia *struim affurgit*; vel à *Στρεωω, ob duritiam*: vel à *tuma, cum præcipue collum infestet*: Voss.”—*a wen, or swelling in the neck*; a *scrophulous tumor*.

STRUMPET; “*Μαστροπος, Casaub. Μαστροπος, Upt.*”—for both signify *leno, vel lena*; by transposition *Μαστροπος, quasi Ασρομπος, a strumpet, a pimp, or bawd*.

STRUSHINGS; “*oris*; from *destruction*, I suppose,” says Ray:—then I should suppose it would be Gr.

* **STRUT**: hoc certum est (says Casaub.) quæ *majora solitis essent Στενεια, nuncupata*: unde *Στενεια μυλα, i. e. majora*; *inflari, turgere*: to swell with insolence and pride: or else it may be Sax.

STUB. } *Στενος, stipes, truncus*; the trunk,

STUBBLE } or bottom part of the trunk of a tree: “*stipula*,” says Voss. “*diminutivum ab insit: stipa quia caulis est frumenti*,” the stalk, or stem of corn.

STUBBORN; “*Στεβερως, densus, firmus: stiff, and untractable*: Casaub.”

STUD of horses, and breeding mares: see.

STEED: Gr.

STUDY; *Σταδω, quasi Στεδω, studium*; eagerness, earnestness, and ardor.

STUFF; materials: “*Gall. estaffæ; materia, materies*;

materies; estoffer; necessaria suppeditare; priscis estouver; i. e. materiem exhibere, copiam rei alicujus ministrare; quibusdam alere, fovere; hinc Angli pabulum, quod pecori reponitur, etiam nunc fover; materiem ad rem omnem comparatam, ipsamque supellectilem, stuff, appellamus: Spelm.—and yet all seem to be but various dialects of *foveo, fovere*; and consequently Gr.: see FODDER, and FOOD: Gr.

STUFF, or *cram* } “*Συφω, stipo; to fill, or cram*
STUFFING } *close: Casaub.*”

STUM; “*vox ænopolis fatis nota: Suecice stum detruncatum volunt ex Lat. mustum: Lye:*”—but *mustum*, as we have already seen under the art. MUST (which, by the way, happens to form STUM by transposition) is of Gr. extract.

STUMBLE, “*Τύλλον βαω, titubo; parum eo; to walk unsteadily: Voss.*”—unless we may derive it à *Πλωμα, casus: Πίπω, cado; to fall.*

STUMP: “*Casaub. derivat ab illo Στυμος, quod Hesych. exponit Στελεχος, κορμος, caulis, truncus; the trunk, or part of the trunk of a tree: Jun.*”

STUNT, *stiff*; “*vel à stultus, fatuus; forte quia stulti præferoces sunt: vel à verbo to stand; ut resty (or rather restive) à restando; metaphora ab equis contumacibus sumpta: Verst. Skinn. and Ray:*”—but then these gentlemen should have traced their deriv. up to the Gr.; as under the art: STOLIDITY, and STAND; Gr.: *to stand on the reserve.*

STUPID, *Θαμβω, Θαμβορ, stupor*: vel. à *Στυπος, stipes, truncus*; quia *stupidus, stipitis, vel trunci instar sit*: aliquantum etiam convenit cum *Θηπω, stupeo, admiror*; *to-be in amaze, lost in astonishment.*

STUPRATION, *Στυωι vel Στυοματι, stuprum, tentigine laboro; to instigate lust, excite desire.*

STURDY, “*Στερρος, vel Στιβαρος, durus, firmus; stout, obstinate: Casaub.*”

STURGEON, *tursho, quasi sturgio, “vulgo dicitur sturio: Jun.”* a fish so called.

STY; “*Sax. stizzo; Belg. swinstige: ipsum vero stize quam proximè accedit ad Στυγος, odium; unde Στυγερος, horridus, gravis, odiosus; vix enim incidat aliquis in locum, odio digniorem, quam baram, suile; ubi animalium immundissimi conspectus oculos, graveolentia nares, grunntus aures, pariter offendunt: Jun.*”—a *hog-sty*; than which there cannot be a more nasty place, where the filthy sight of the animals themselves offends our eyes, their smell our nostrils, and their grunting noise our ears.

STYLE in writing: *Στυλος, graphium; structura orationis, ad dicendi modus; the construction of a sentence, choice of words, manner of writing, mode of expression: alio an iron instrument to write with,*

made use of by the Greeks and Romans:—this instrument, *Clel. Way. 30; and Voc. 198, n,* derives from “*icht's-til, or ystil; the tool (telum) for writing, or striking the letter:*”—but both *icht*, and *til*, and *tool*, and *telum*, are Gr.: see HIT; and TOOL: Gr.

STYLITE; “*Στυλιτης, one who is on a pillar: R. Στυλος, vel Στυλις, columna: this denomination was given to St. Simeon, who lived a long time on the top of a pillar: Nug.*”

STYPTIC; *Στυφω, vel Στιβω, stipo; to staunch blood.*

STYX; *Στυξ, styx; fluvius infernalis; horror, odium: an infernal river mentioned by the poets: R. Στυγεω, odio prosequor; to pursue with hatred: vel απο τῷ Στυγερα, à tristitia; causing sorrow, and woe.*

SUAGE; commonly written *assuage*, but derived either from “*Ευω, Ευεω, suco, assuesco, mansuesco: Is. Voss.*”—*to be accustomed, trained to the hand*: or else *suage* may be derived ab *Ηδω, Æol. Ηνδω, suavis; sweet*; “*quasi adsuaviore, suavem reddere; i. e. edulcorare, mitigare: Skinn. and Minsh.*”—and yet neither of them would acknowledge, that *suavis* was derived ab *Ηδω*, tho' the transmutation was so natural.

SUASORY, *Αδω, suadeo, placeo, deleo; to please, delight, prevail with: vel ab Ηδω, suavis; sweet; unde suadeo, blande loquor; to talk sweet words with soothing blandishment.*

SUAVI-LOQUY, *Ηδω-λαλειν, suavi-loquens; sweetly-talking.*

SUAVITY, *Ηδωτης, suavitas; sweetness.*

SUB-ACTION: see ACTION; Gr.—We have many other words in our language, beginning with the preposition SUB, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

SUB-ALTERN, *Αλοτερρος, Æol. pro Αλλοτριος, alter, alternus, sub-alternus; taking turns under another; an inferior officer.*

SUB-DITITIOUS; *Υπο-διδωμι, sub-do, sub-dititius; given instead of another; a counterfeit; falsity, forgery.*

SUB-DOLOUS, *Δολος, dolus, subdolus; full of deceits, tricks, frauds.*

SUB-DUE; *Υπο-διδωμι, sub-do; to put under subjection.*

SUB-JECT, *Ιεω, Ιημι, mitto; unde jacio; sub-jects; cast down, or subdued; rendered obedient, loyal.*

SUB-ITANEOUS, *Υπ-τω, εμη, πορευομαι, εω, subeo, subitaneus; hasty, sudden.*

SUB-LIME, *Λειμων, limus, sublimis; high, and lofty;*

lofty; above all *earthly things*: if we may depend on Litt. and Ainsw's. etym. tho' with Voff. we might rather derive it à *Λίμνη*, *limen*; quia quod *sublime* est, id, instar *subliminis*, est *elevatum*.

SUB-ORN, *Ὠρα*, *venustas*; *Ὠραϊον*, *ornamentum*; *orno*; *sub-orno*; to *prepare*, *instruē* any one privily to bear false witness, or any other mischievous practice.

SUB-PŒNA, *ῥᾶ Πῶνη*, *sub-pæna*; a writ to call a man into Chancery, to bear witness in a trial, *under punishment* in case of non-attendance.

SUB-SIDENCE } *ἔζομαι*, *sedeo*, *subsideo*, *subsidi-*
SUB-SIDIARY } *dior*, *subsidium*; to *sink to the*
SUB-SIDY } *bottom*; to *stand by in time*

of need; to *support*, *under-prop*: also a *national tax*.

SUB-STANCE } à *substando*; quod per se

SUB-STANTIVE } *substāt*; whatever can *subsist of itself*; and is able to *STAND by its own power*: consequently Gr.

SUB-TIL, *Τίλα*, vel potius *Πίλα*, *pennæ molles*; *light feathers*, *soft as down*; and hence used to signify *any refined cunning*, *close laid argument*: or else we may, with Cæs. Scal. derive it rather "à *filis tenuioribus quæ in telâ bene textâ oculorum aciem penè fallunt*:"—only now we must trace *tela*; and Voff. tells us, prius fuit *textura* à *texo*; and *texo* he derives à *Ταξῆ*, hoc est *ordine* quo *fili artificiose junguntur*.

SUB-TRACTION, sometimes written *subtraction*; but both originate à *Δρασσω*, *δραγῶ*, *trabo*; to *draw from*, to *deduct*.

SUB-URBS, "*Κυρβασαι*, et *Χυρβιασαι*: Voff."—but Hesych. explains those words by *Σκιρθησαι*, *saltare*: then what connexion those words can have with *suburbs*, is not easy at first sight to discern: however, let me give his words, under the art. *urbs*, a second reading: quod autem Romani aratri curvaturam *urvum* vocarunt, id eò factum quia *urvum* generatim dicerent τὸ *Ανασιμον*, hoc est, quod ita *flexum*, ut redeat sursum versus: hinc *urvare*, *Κυρβασαι*, et *Χυρβιασαι*: since then these words may have some connexion with the shape, or *curvature* of the plow, let us now see what connexion *the plow* can have with the word *urbs*, and consequently with our word *suburbs*:—Voff. tells us, in the beginning of his art. that *urbem* dici quasi *orbem*, ut ait Varro, quia in *orbem* fiet: vel ab *urbo*, sive *urvo*, hoc est *buris*, sive aratri *curvatura*; nimirum *urbem* condituri taurum ac vaccam jungere solebant, et aratro fulcum designabant, intra quem, vel in quo, fundamenta ponerent: est hac de re illustris quoque locus apud Ovid: Fast. IV;

Apta dies legitur, quâ moenia signet aratro;
and Virgil, Æn. V. 755;

Interea Æneas urbem designat aratro:

ex his planum sit cum *urbi* nomen inditum voluerit Varro, sc. ab *urbo*, vel *urvo*:—the introduction, and use of *the plow*, being thus accounted for, let us now trace the deriv. of *urbus*, vel *urvus*, which are evidently derived à *curvus*; and that is as evidently derived à *Κυρῖος*, *curvus*, *convexus*; *bent*, *bowed*, or *crooked*; meaning *the plow-tail*, or *handle*; as Virgil has described the *buris*: Geo. I. 169;

Continuo in sylvis magnâ vi flexa domatur

In *burim*, et *curvi* formam accipit ulmus aratri: this mention of the *buris*, or *plow-tail*, suggests to me another deriv.; viz. *buris*, à *Βοός-υρα*, *bovis-cauda*; *the ox-tail*; and *the ox*, or *bull*, being antiently made use of in agriculture, they called *the handle of the plow*, *the plow-tail*, or more properly *the ox tail*: and *Βοός-υρα* was translated *buris*; and *buris* was transformed into *urbs*, *urbis*; which indeed is *buris* transposed.

SUC-CEDANEUM } *Χαζῶ*, *καθῶ*, *cedo*, *succe-*
SUC-CEDE } *do*; to *follow*, to *come in*
SUC-CESS } *the place of another*; to
stand in his *stead*.

SUCCINUM; *Μυζῶ*, *sugo*; *succus*; any *juice to suck*.

SUC-COUR; *ῥεω*, *fluo*, *ruo*, *corruo*, *curro*, *succorro*; to *run* to the timely aid and assistance of any person.

SUCH; derived to us from the Greek, thro' the Northern languages; thus, "Belg. *fulck*; Sax. *ypalc*; Alman. *fulib*; q. d. *so lic*, vel *su lic*; i. e. *ita simile*; *so belike*: Verst. Jun. and Skinn."—now, both *so*, and *like*, are Gr.

SUCK, *Μυζῶ*, *sugo*; to *suck*, or *draw*; like a pump, or a siphon.

SUDORI-FIC, *Ἴδωρ*, vel *Ἰδρως*, *sudor*; *sweat*, *perspiration*.

SUDDEN; "magnam videtur affinitatem habere cum illo *Συδην*, quod Hesych. exp. *ταχως*, *ὀρμηλικως*, *celeriter*, *impetuose*: Jun."—but this appears of modern construction; we might therefore, with Skinn. rather suppose, that *sudden* was only a contraction of *subitaneus*; and then trace the Greek etym. as we have seen under that art.: Gr.

SUDS: Skinn. and Lye have derived this word from the Sax. *reoðan*; *coquere*; and *zeroben*, *coctus*: and then Lye refers us to *scetbe*; which unfortunately is Gr.

SUE for a favor } seem to be but a contraction
SUE at law } of *persue*; to *follow it close*
without intercession; and therefore may be derived either from *Ἐπομαι*, quasi *equomai*, *sequor*, *persecutus*: or else the former may be derived à *Ζῆλω*, *quero*; to *seek*, *ask*, or *intreat* with great importunity.

SUE, *transpire*; a contraction of *sudor*; i. e. of ἰδῶρ vel ἰδῶς, *sweat*, or *perspiration*, or rather now the *transudation of trees*; as gums, &c.

SUET; commonly written *sewet*; Συς, Συός, *sus*, *porcus*: vel à Στεῖρα, *sebum*, vel *seuum*, vel *sepum*; *fat*; à *sue*; quali *sueuum*, quòd plus *pinguidinis* hoc animal habet: the *lard* of bacon.

SUFFER, Φερω, *fero*, *suffero*; to bear, endure, permit.

SUF-FICIENT, Φυω, *fio*, *sufficiens*; *suitable*, *agreeable*.

SUF-FLATION, Πνεω, Πνώ, *fio*, *sufflamen*; machine genus, quo in descensu, vel procurfu nimio, rota solet *sufflari*; a machine applied to the wheel of a carriage, when the descent would be too violent and rapid: we commonly call it a *trigger*.

SUF-FOCATE, Βωκνς, Βωκνς, à Βωω, *voco*; Βωξ, *vox*; unde *fauces*; *sub fauces suffoco*; to *strangle*; any *stricture under the jaws*, or *obstruction in the throat, or larynx*.

SUF-FRAGAN } instead of following the deriv.

SUF-FRAGE } of *suffrago*, *suffragor*, and *suffraganeus*, which seem to convey a very forced idea, when applied to our word *suffragan*, and which then would originate à Ψησω, ραγῶ, quasi ρανγω, *frango*; to *break*; an idea far enough distant from the idea of a *bishop*: but *suffrago* signifies *to assist*, or *help*; and in that sense it may be applicable to an *assisting bishop*: let the signification of a word however be whatever it may, and let whatever be the sense given to that word, still it is the root and source alone that etym. is concerned about; and therefore instead of following the distant deriv. of the Latin word, let us rather attend to the far more natural, and consequently far more satisfactory deriv. of Clcl. Voc. 45, where he tells us, that "the inferior or subordinate dignitaries to the high barons, or bishops, were called *suf-fragans*, or *sub-bar-reichins*, *under-heads of a district*:"—only now all those words are Gr.

SUGAR: "Σακχαρ, or Σακχαριον, *saccarum*: Nug."—what a pity it is, the Dr. did not consult his lexicon and dictionary, before he ventured to give us such false orthogr.—he should have written Σακχαρ, and *saccharum*; *sugar*; a species of honey found in reeds, or canes, of a gummy substance at first, but refined by boiling, and consolidated by baking; which latter operation is a more modern invention.

SUG-GESTION; Χαρ, χηρος, χηριζω, *gero*; *suggestio*; *prompting*, *reminding*.

SUI-CIDE, Ου-κωτω, *sui*, vel *se-cædit*; to kill himself; *self-murder*: the most unnatural of all crimes.

SUITE of attendants; "Gall. *suite*; unde Anglica vox desumpta est; nemo non deducit à *suiure*, *sequi*: Jun. under the art. *scuite*:"—but unde *suiure*; *sequi*?—ab Επομαι, vel *equomai*, *sequor*; to follow; affecclæ, greges affecclarum rarâ, et privatum modum supergressâ magnificentiæ pompâ conspicui: *pages*, or a great number of attendants; a nobleman's, or an ambassador's *suite* of servants.

SULLEN; Συλλω, *veho*, *fatigo*; to be vexed, grieved, soured:—"q. d. *solaneus*; i. e. qui solitudines quærit: alludit Gr. Συλλω, Skinn. Wachterus:"—but **SOLE**, and **SOLITUDE**, are Gr.

SULPHUR: if we wanted any other arguments to prove, that the Celtic language was derived from the Gr. not the Gr. from the Celt. we might be convinced from this single instance alone; for, according to Clcl. Voc. 166, "we are to derive *sulphur* from the Celtic, thus;

z; the prepositive article } *sulphur*; *materia*
ul; *materia* } *igneæ*; an *igneous*
pbur; *fire* } *substance*:"—now

Τλ-η in Greek signifies *materia*, *materies*; it cannot therefore be an original expression in both languages; the one therefore must be derived from the other, or both languages must be the same; the priority must be determined somewhere: the same observation likewise may be made on the latter half of this compound; viz. *pbur*, which is evidently descended from Πυρ, *ignis*; *fire*; or any thing very inflammable.

SUM-total } Τπει, *super*, *supremus*, contracted
SUMMIT } to *summus*; τὸ Συμ-παν, *the total amount*; *biggest*, *best*:—with regard to the expression *full-summed*, Skinn. very properly remarks, "vox accipitrariorum propria; sic dicitur *accipiter*, cui omnes pennæ jam *succeverunt*; i. e. cui nihil de *summâ* pennarum decst:"—but then the Dr. ought to have derived it as above.

SUMMER: there are two deriv. of this word; Martinius dici putat quasi *sun-mer*; *solis-plus*; quòd illa tempestas anni *plus* habeat *solis*: this is not so good as the following, Petro Nannio *somer* dicitur quasi *son-beer*; *solis dominus*; quemadmodum *hyems* quibusdam putatur *wint-er* dictus, quasi *wint-beer*; *venti dominus*:—these gentlemen therefore look on these words as purely Sax.; but they are all Greek; for *sun*, or *son*, as we shall see presently, is Gr.; and *mer*, or *more*, is of the same orig.; and *wint* is no more than **WIND**; consequently Gr.; and *beer* is evidently derived ab *berus*: see **HEIR**; Gr.—so that *sun-mer*, and *summer-months*, are months in which the sun predominates.

SUMMER-SET: from the common appearance

ance of this word, nobody would suspect that it was first derived from the Fr. Gall. *soubresault*; which was first derived from the Lat. *supra*, vel *supremus*, vel *summus*, *salvus*; and then, that all of them are derived ab *Ἵπερ-αλλομαι*, *super-salio*, unde *salvus*; *the biggest bounder*, or *skipper*; *the best Frenchman*.

SUM-MON } *Μναω, Μναομαι, commonefacio*; to
SUM-MONS } give notice, or warning to attend
a trial.

SUMPTER-*borse*; *Σαγμα*, Gall. *somme*; Belg. *soom*; Sax. *ream*; Armor. *sam*; Fr. Gall. *sommier*; Ital. *somro*; *jumentum clitellarium*; a beast of burden, that carries a pack-saddle.

SUMPTUOUS, vel ab *ἁμῶ θειριζω*: vel ab *ἁσιμουω*, *sumo*, *sumptus*; *belonging to expences*; *prodigal*, *costly*.

SUN } “quod videri potest ab *Ἡλιος*,
SUN-DAY } defluxisse; aspiratione in sibilum
transfente; unde *sol*; postea quoque, mutato *l*
in *n*, factum fuerit Belg. *son*, *sonne*; deinde Sax.
runne; deinde Alman. *sun*: Jun. and Lye; from
Voss.”—tho’ Cicero de Nat. Deor. derives it à
solus; and Milton, in the beginning of his fourth
book of Paradise Lost, 33, seems to have
adopted the same deriv. where in Satan’s address
to the *sun*, he says,

O thou, that with surpassing glory crown’d,
Look’st from thy sole dominion, like the god
Of this new world; at whose sight all the stars
Hide their diminish’d heads: to thee I call,
But with no friendly voice, and add thy name,
O *sun*, to tell thee how I hate thy beams.

SUPER-ABLE: see ABLE; Gr.—We have many other words in our language, beginning with the preposition SUPER, which will be more properly found under their respective articles, unless when the primitives themselves are not in use; as in the following words, when compounded.

SUPER-B: a barbarous contraction of *Ἵπερ-βιος*, vel potius *Ἵπερ-βιος*, *superbus*; proprie notat *violentum*; ab *Ἵπερ*, *super*; et *βια*, *vis*, *robur*; *proud*, *haughty*, *insolent*:—but If. Voss. derives *superbus* ab *Ἵπερ-βας*, *Ἵπερ-βαιω*, *Ἵπερ-βαινω*, *super-co*; *to go beyond due bounds*, *to carry one’s self above our equals*.

SUPER-CILLIOUSNESS; *Ἵπερ-κινος*, à *Κινειν*, *movere*; unde *cinus*, *cillus*, *cilleo*, *moveo*; quia perpetuo *cillant*:—but Isidorus imagines, that *the eye-brows*, or rather *the eye-lids*, were called *cilia*, quia sunt tegmina, quibus *co-operiuntur* oculi, quia *celent oculos* (*ceal up the ship boy’s eyes*) tegantque tutâ custodiâ:—should this be the true deriv. it may originate à *Κοιλωω*, *celo*, *abscundo*, *occulto*; *to con-ceal*, *to bide*, *to close*, or *shut up*:

—If. Voss. would derive *supercilium* à *Χαλια*: but *Χαλια* are rather *the lips*, than *the eye-brows*, or *eye-lids*; as indeed they approach nearer to it in found.

SUPER-FICIES, *Ἵπερ-φωω*, *super-fio*, *super-ficies*; *the surface*, *the outward part*, *nothing internal*.

SUPERIOR, *Ἵπερ-φερω*, *super-feror*, *super-latus*, *superior*, *supernus*; *on high*, *aloft*, *above*.

SUPER-SEDE; *Ἐξομαι*, *sedeo*, *supersedeo*; *to sit above*; *to suspend another from his office*.

SUPER-STITION; *Ἵπερ-στημι*, *super-sum*; *super-sto*; *superstitio*, *timor inanis deorum*; *a vain dread of the deity*; qui totos dies precabantur, et immolabant, ut liberi sui sibi *superstitēs* essent, *superstitiosi* sunt appellati: Cicero: *superstitio est Ἵπερ-στασις*: et *superstitiosus*, qui ubique *subsistit*, et hæret; etiam non timenda timens; *a fruitless fear*:—Ciel. Way. 6, n; and Voc. 81, tells us, that “*superstition was the fixture of the party arrested, and their continuing to stand on the spot, inclosed by the ray, or circle, formed by the wand of the mage, or magus, the antient minister of justice*.”—consequently Gr. as above.

SUPER-VACANEOUS; *Ευκαιρος*, *vacuus*, *super-vacaneus*; *at leisure*; *work done above the ordinary hours*.

SUPINE; subst. *supinam*; *cujus etymo magnæ lites inter grammaticos*: *the supine of a verb*; or, as some call it, a participle.

SUPINE; adjct. *Ἵπιος*, ejecto *l*, quasi *Συπιος*, *supinus*, *resupinus*; *in dorsum versus*; *turned on the back*; *face upwards*, *like one asleep*.

SUP-PEDITATE, “*Ἵπερ-πέτω*, *suppedito*, *ministro*; fortasse igitur primum ea vox *ministris* convenit, qui domino equitanti *pedibus ipsi iter facientes*, omnia præbere cogentur: vel *suppeditare* proprie sit *peditem* ad militiam præbere: Voss.”—from either of these definitions it is evident we must look for the etym. of this word in *Πας*, *pes*; *pedes*; signifying one who, while his master rides on horseback, runs *on foot* all the way by his side: or the supplying a *foot soldier* for the war: and hence used to signify *to supply*, or *administer*, in general.

SUPPER; *Ἵπιος*, ejecto *l*, *resupinus*; it being the last meal toward *bed-time*:—tho’ with Jun. and Skinn. we might rather derive it à *Ῥοφωω*, quasi *Σορφωω*, *sorbeo*; *to sup*, or *soup up*; quia majores nostri unico liberali, et solenni pastu, sc. *prandio* utebantur: noctu autem, vel vesperi, loco cœnæ, tantum *jus*, aut *panem jure maceratum*, comedebant:—should this be the true interpretation, it may originate ab *Ἵπαρ*, *sopor*, *sopitus*; *sleep’d in liquor*, as in *sleep*: unless we may derive *supper* ab *Οππα*, Æol. pro *Ομπη*: *Ομπη*, *θυμαία*,

θυμῶνα, πυρρῶ και μελίσσι διδύμενα: Hesych. *offa*; a *lop*, or *soked bread*, *gruel*, *porrage*, &c.

SUP-PLE; Πλεκω, *plico*; to *bend*, or *fold over*; any thing *pliant*.

SUP-PLEMENT; Πλω, *obsoletum*; unde Πληθω, *impleo*: R. Πλεος, *plenus*; *full*; something *added*, in order to *fill up*, and *complete*, what was *deficient*.

SUP-PLICATE, Πλεκω, *plico*, *supplico*; *supplex*; to *bend down*, *prostrate*, or *bow low*; to *entreat*, or *make intercession*.

SUP-PLY, Πληρωω, vel Πληθω, *impleo*, *suppleo*; unde Πλω, *obsoletum*; as above in *supplement*.

SUP-PORT, Φερω, Φαρευ, et Φορσω, *porto*; to *bear*, *carry*, or *sustain* any great weight; also to *assist*, or *relieve* any weight; i. e. *bear* a part of it.

SUP-POSE, Θω, *pono*; ut à δω, *dono*: *suppono*, *suppositus*; to *substitute*; to *imagine*.

SUP-PURATION; either from Εμπυω, *suppuro*, *pus exscreo*; to *fester*; to *ripen*, as a *pustule*; or else from Πω, *ignis*; unde *puro*, *purus*; to *render pure*, and *clean*, by *purifying* a wound.

SUPREME, Ὑπερ, *super*, *superrimus*, contracted to *supremus*; *the highest*, *chiefest*, and *sublimest* office.

SUR-CINGLE, Ζωννω, quasi *zingo*, *cingo*; to *girt*, *surround*.

SURD-numbers: see ABSURD: Gr.—with regard to the signification of *surd*, when applied to numbers, it means any number, or quantity, incommensurate with unity.

SURDITY; plainly borrowed from the Lat. *surdus*; and that is as plainly borrowed from the Gr. “Σορδισμος, *sordus*, pro *surdus*; *muti enim et surdi semper confunduntur*: Voff.”

SUR-FEIT, Ἀλις, *fatis*; λ in *t* converso: ex *fatis*, *satur*, *saturitas*; *fulness*, *satiety*, and *superabundance*.

SURGE; Εγερω, *furgo*; to *rise*; properly the *foam* that *swims on the top of the waves*.

SUR-MISE; Μεθιμι, *mitto*, *supermitto*; to *imagine*, *suppose*: vel à Νομιζω, *autumo*, *arbitror*; to *think*, *conjecture*.

SUR-PLICE, Πλεκω, *plico*, *superplico*; q. d. *super-plicium*; in *plicas* enim ob magnam latitudinem convolvitur; a *large covering*, or *vest*, which, by means of a vast number of *pleats*, is worn by the priest over all his other robes:—Spelm. in “*pellicea*, *pellicium*, gives us a different, and undoubtedly the proper deriv.; viz. *tunica*, vel *indumentum pellicium*; Angl. a *pileb*; hinc *superpellidium*; a *surplice*; q. d. a *surpileb*.”—but still it is Gr. à Φελλος, *pellis*; unde *pellica*, et *pellicium*; a *vest*, or *garment that covers all*.

SUR-PLUS; Πλεον, converso *v* in *s*, *pleos*, *plus*; *more*:—*sur* is a contraction of *super*; so that *sur-*

plus, is the same as *superplus*; *something more*, *that remains over and above*; a *residue*.

SUR-PRISE, “Fr. Gall. *surprendre*; Ital. *so-praprendere*; *inopinato invadere*, *assequi*; unde particip. *surpris*, *surpris*; et *verbalia surprinse*; q. d. *supraprebendere*: Skinn.”—and so far is very well; but now the Dr. ought to have told us, where to find the root of *supraprebendere*; which has been already given under the art. AP-PRE-HEND: Gr.

SUR-REPTITIOUS, Ἀραξ, *rapax*, *rapio*, *surripio*; to *steal away*, to *do any thing in a clandestine manner*.

SUR-REY, as Clel. Voc. 7, very justly observes, “is only a contraction first of *South-wark*.” and then of *Suttheric*:—consequently Gr.: see SOUTH-WARK.

SUR-VEY, a contraction from *super-vido*: see VISION: Gr.

SUS-CITATION, Σιω, *citō*, *cito*, *resuscitatio*, a *raising up*: or else with the other etymol. we may derive it from *κω*, *eo*; vel à *κνω*, *omisso s*.

SU-SPECT, a contraction of *super-spicio*: see A-SPECT: Gr.

SUS-PENSE, *pendeo*, *suspendeo*, *suspensus*; to *hang down*; R. *pondus*; a *weight*; and hence used to express a person's remaining in a doubtful state, *poised* between hope and fear.

SU-SURRATION; Ψυβριω, *susurro*; vel Συριζω, *sibilo*; to *whisper*, or *make a hissing noise*.

SUTLER: though all our etymol. agree in defining this word, yet they cannot agree in deriving it: Skinn. would deduce it à *subtilianus*; but orthography is against him: Jun. refers us to *soil*, or *daub*; and there he says, “Anglis quoque *sutler*; Dan. *sutlere*; Belg. *soetelaer*, est *caupo militaris*, *mediastinus sordida præstans ministeria*; *servus culinarius*, *adipe ac fuligine perunctus*; nisi *malis petere* ex Dan. *soed*; and Belg. *soet*, quod utrisque *camini fuliginem* denotat:”—but then it ought to have been written *sootler*; and referred to that art.: Gr.—however Lye rather approves of the former of these deriv. which Jun. has produced; “unde,” says he, “*soetelen*, *sordida* et *vilia officia obire*; *versari in sordida* et *tenui arte*: ex quo fiunt Belg. *soeteler*, et nostrum *sutler*.”—but then, not quite satisfied with this, he says, “*arctissimam videntur habere necessitudinem cum Hibern. sal*; *scoria*; *salaighim*; *polluere*, *inquinare*, *conspurare*.”—all these latter deriv. seem to point out *the sordidness* of the office; and therefore it might be better to derive it from SOOT; Gr.

SUTURE; Σω, *antiq. suo*; unde *Κασσω*, pro *Καλωσω*, Atticè *Καλλω*, quod Hesych. exp. *ιατρω*, *suo*; to *sow*, *patch*, or *darn*; also, *sutura*; a *sowing together*;

together; meaning that *fine connexion* of the bones of the skull.

* SWAIN: "Dan. *suend*; *puer, minister*; Sax. *ſwein*; Belg. *ſwent*; *juvenis*; *ſwente*; *juvencula*; quæ Anglis *wench*: Jun."—but if *ſwain*, and *wench*, may be deduced from the ſame origin; their deriv. will be more properly conſidered under the art. WENCH: Gr.—Ciel. gives us a Celtic deriv. which will be produced in the Sax. Alph.

SWALLOW, or *bird*: under the preſent orthogr. it would be impoſſible to gueſs at the deriv.; but after having traced it thro' all the Northern languages, it ſeems to originate at laſt from Ἡλιος, *ſol*; *the ſun*; for if, inſtead of *ſwallow*, it had been written *ſollar*, i. e. *solar*, the deriv. might have been more viſible: what may convince us of the propriety of this deriv. is, that all the Northern words ſignify *accendere, inflammare, torridus, calidus, æſtus*; "nam *ſwallow* videtur nomen accepiffe à ῥπaloð, propterea quòd *caloris æſtivi* nuntia ſit: ipſum vero ῥπaloð, eſt à ῥpælan, *utere*: Jun."—and if ῥpælan does not derive from Ἡλιος, there is no dependence on etym.; but the tranſition is ſo eaſy, there is no need of conviction: ſee likewiſe SWEAL: Gr.

SWAMP; "locus *ſpongioſus, ſeu fungoſus*: Lye."—who then produces ſeven different languages, all Northern; but at laſt concludes with, "alludit Gr. Σομφος, *rarus, inanis, fungoſus*:"—but if this be only an alluſion, what are all the Northern words? they cannot all be originals:—Skinn. likewiſe will admit of no more than feliciffime alludit Gr. Σομφος;—ſtill the Gr. is only an alluſion; it cannot poſſibly be the original of all thoſe barbarous Northern words, tho' it ſignified *fungoſus, ſpongioſus*; numberleſs generations before thoſe languages had any being, that we know of:—"Germ. *ſumpe*; *palus*: *ſumfig*; *paludoſus*; quod depravatum putat Wachterus è Francico *ſunſt*, ejuſdem ſignificationis:"—but ſtill it may be Gr. as above.

* SWARM; "Εσων, properly *the king of the bees*, according to the etymologiſt; from whence alſo comes Εσμος, *examen*: tho' ſome derive it ab Εω, *mitto*: wherefore Εσμος is ſometimes written with a rough breathing, and ſometimes with a ſmooth one: Nug."—let us not diſpute the propriety, or impropriety of the Dr's. *king of the bees*; but his deriv. is certainly not ſo good a one as the following from Jun. "examen, globus apum in ramo arboris, uvæ inſtar, ſuſpenſus: neſcio an hujusmodi uva apum primo *ſarm*, ac poſtea *ſwarm*, dicta ſit voce detruncatâ ab Αγω-ουα, *concentus*; propter grave illud, canorumque murmur, quo perſtrepit apum populus,

quotieſcunque ex alvearibus prorumpit, æ grande aliquod uber, ſuſpendens ſe imitatur:"—but this is the deſcription of a flight of bees: ſince then it is called a *ſwarm* of bees, not ſo much from the *murmuring noiſe* they make while flying, as *the manner* in which they *connect*, and *join themſelves together* at that remarkable time of *ſwarming*, it ſeems but reaſonable to ſuppoſe, that the word *ſwarm* may be more naturally derived ab Αγων, *compages, commiſſura*; a *mixing, uniting, or joining together*:—if this deriv. ſhould not be admitted, we muſt then refer to the Sax. Alph.

a SWARTH; "the *ghoſt of a dying man*; forte à Sax. *ſpæart*; *black, dark, pale, wan*: Ray:"—this no doubt is a proper deriv. tho' it would appear ſomewhat odd in our language to ſay *as black as a ghoſt*: and yet it is certainly derived from the ſame root with SWARTHY: and conſequently Gr. as in the next art.

SWARTHY: "olim ſuſpicabar," ſays Jun. "Alman. *ſuarz*; *tetrum*, per quendam tranſpoſitionem literarum factum ex Ζοφρεος, quaſi Ζοφρως; *tenebroſus, caliginoſus, obſcurus*; nunc tamen diſpicio numquid commodius offeratur, unde derivem."

SWATHE; "calm": Ray:"—perhaps it is only another dialect for SOOTHE, *affuage, ſoſten, make calm, or pacify*: and if ſo, it is Gr.

SWAY a ſceptre: "Belgæ *ſtauoſe* incedentes: *ſwaeyen en draeyen*, quando tunicarum ſuarum lacinias in imos talos effuſas haud aliter *vibrant*, ac ſi aurâ levi ſubeunte *fluitarent; succuterenturque*: unde quoque *ſwaeyen* iſtud, ſ tantummodo præfixo, videri poſſunt Belgæ feciſſe ex *waeyen*; *ventillare*; *to ſway a ſword, or ſway a ſceptre; vibrare gladium, vibrare ſceptrum*: Jun."—and from this very action of *vibrating*, and *waving* backwards and forwards, it ſeems more natural to derive our word *ſway* ab Αιγες, τὰ κυρτά, Heſych. unde *Αιγες* (et hinc mare *Ægeum*, i. e. mare *vexatum*) *the waves of the ſea*; and *to wave; undulare, vibrare*.

SWEAL: "Sax. ῥpælan; *utere*; nunc dierum dicitur de candelâ inæqualiter eliqueſcente: Skinn. and Lye:"—true; but moſt probably ῥpælan is no original word, but derived ab Ἡλιος, *ſol*; *solaris*; *the ſun*, or *solar beams*, which melt down every thing with fervent heat:—and yet it is obſervable, that this word *ſweal* is made uſe of to ſignify *the ſhade*; to retire under *the ſweal*; i. e. under ſome ſhelter from the ſcorching *beams of the ſun*.

SWEAR; Σιβουαι, *veneror*; Σειβηρος; *ſeverus*; *affevero*; quaſi *ſweavero*; unde Sax. *ſpærian*; Belg. *ſwoeren*; Teut. *ſchweren*; *jurare*; *graviter, ſerid*, et *ſeverè* aliquid dicere, vel affirmare; *to pronounce*;

or declare any thing solemnly; to affirm with perseverance.

SWEAT, "Ἴδρω, Ἴδος, Ἵνυλος; *sudor*: Voss."—moist, wet; or rather ab Ἴδρω, *sudor*; *sweat*.

SWEEP; "Σκαπῶ, *scabo*; unde *scopæ*; quasi *scweepæ*, quia iis pavimentum *scabitur*, ac Σκαπῆλαι, *soditur*, ac *fulcatur*: Voss."—a brush, or broom to scrape, or scratch the floor with, &c.

SWEET; "Ἡδύς, Ἐνδύς, *suavis, dulcis*; by prefixing *s*, and changing *δ* into *t*: Casaub. and Upt."—*the flavor most agreeable to the palate*.

SWEENE } "Sax. *γρεπεν*; unde *αρεπῆαν*;

SWEVEN } *sopire*; *βερνευετ*; *soporatus*; *parum certe abest, quin id Græcæ origini adscribam, tanquam ab Ἴπνος (aspero nimirum spiritu in γ, et π in φ commutato) prius fuit Συφνος, atque inde γρουφην, et γρεφην: Scaliger in verborum etymologiis, pari modo censet ex Ἴπνος, primo fuisse *sopnus*, ac deinde *somnus*: Lye:"—Verst. supposes them to be Sax.*

SWIG: "vel ab Iceland. *siuga*; *sorbere*; sensu paulum mutato: vel extrito *h*, à Sax. *γπιλζαν*; ut idem fere significet quod *swill*: Lye:"—but both these deriv. are Gr.; for the Iceland. *siuga* is no more than a different dialect of *fugo*; i. e. *Μυζῶ, to suck down*: and the Sax. *γπιλζαν* will be considered in the art. SWILL.

to SWILKER over; "to dash over: Ray:"—perhaps it is only a various dialect of *swiggle*, or WAGGLE, or *shake over*; i. e. *to spill*: Gr.

SWILL: "Sax. *γπιλζαν*, et *γπελζαν*; *swelgben, schwelgen*; *perpotare, popinari, belluari*: Jun. Skinn. and Lye:"—but if we take only the first syllable of these Northern words, *γπιλ*, *γπελ*, *swel*, and *schwel*—we shall immediately see that they all are but barbarous distortions of *suil-lus*; i. e. *suile*; i. e. of *sus*; i. e. of *Συς*, vel Ἴς, *porcus*; a hog, or whatever belongs to swine; and here used to signify their voracious manner of feeding; *perpotantes, popinantes, belluantes*; and for this very reason the food given to those creatures is by our farmers properly called their *swill*; not from their only *swallowing* it (for all creatures *swallow* their food) but from their greedy and voracious manner of *swallowing* it; so truly *swinish*.

* SWIM: "Iceland. *svimma*; Sax. *γπιμμαν*; Belg. *swemmen*; fortasse sunt ab illo Σιμιον, quod Helych. exp. *αιγιαλος, littus, ora maritima*: Jun."—this deriv. may rather be doubted, because both Σιμιον, and *Αιγιαλος*, signify *place*, not *abstem*;—but any thing may be found *swimming* at sea, hundreds of leagues from all *shore*:—the deriv. of this art. therefore is rather referred to the Sax. Alph.

SWINE-GREUN: "Dan. an Iceland. *graun*;

nasus: Ray:"—then we might suppose this *greun*, and *graun*, was nothing more than a barbarous distortion of Πῦ, *nasus*; *the nose*, or *snout* of a swine; commonly called *the grunny*, quasi *grimy*.

SWINK: "Sax. *γρινε*, *labor*; *γρινεαν, laborare*; *to labor, toil*: Lye:"—it seems to descend à Νικω, by transposition *ινω*, *vinco*; unde *γρινε*, *to labor, to be fatigued, to be wearied, or overcome* with work.

SWITCH; *Σκυλος, scutica*; *a whip, lash, or goad*.

St. SWITHIN, seems to have descended to us from the Celtic "*Swyrb*"; as *Alfswyrb*, a place in London, formerly called *Alface*, or *Alsatia*; signifying *the seat of a college*: Clel. Voc. 179:"—consequently Gr.; for both *swyrb*, and *seat*, are evidently derived à *sedes*; and *sedes* is derived ab *Εζομαι, sedeo*; unde *sedes, a seat*, quasi *swyseat*, or *swyrb*.

SWIVE; "plane referre malim ad *Συβῶν, Æol. Συβῶν, subare*; et *Συβαξ, vel Συβας, quod significat suillis moribus præditum; porciq;ue insar libidinosum*: Voss. and Jun." *a brimming sow*:—this is the vulgar and common acceptation of the word; but it may wear a more decent appearance, by giving it only another deriv.; viz. to WIFE, *to marry a WIFE*: Gr.

to SWIZZEN; "to singe: Ray:"—perhaps the same with WIZ: Gr.

SWORD: "Σιδηρος, Græcis, ut *ferrum*, Latinis, metonymice haud raro *ensem* significat: Anglis solitâ contractione *a sword*; per metath. et contractionem: Casaub. and Upt."—or rather ab *Αορ, ensis*; any weapon made of *iron*, or *steel*; as Butler has, in the beginning of the Third Canto, part i. v. 1, very justly said,

Ay me! what perils do environ

The man that meddles with cold iron.

to SWORL; "or *snarl, as a dog*: Ray:"—perhaps only a contraction of *swear*, and *growl*: and if so, it is Gr.

SYCO-MORE; *Συκομορος, Συκομορεα, fycomorus*; *the fycomore tree*: R. *Συκον, ficus*; *the fig tree*; and *Μορος, morus*; *the mulberry tree*.

SYCO-PHANT, "*Συκοφαιης, fycophanta*: lege olim apud Athenienses cautum erat, ne quis *ficu* Athenis exportaret; qui deferebant adversus legem eam peccantes, ex re dicti, *Συκοφαιης*: soletque hoc hominum genus delationibus sibi parare victum; atque adeo sæpe et ficta crimina intendebat; eâque de causâ *calumniatoribus* id nomen tributum fuit: Voss."—to export *figs* from Athens was prohibited by law; and therefore those *informers* acquired the name of *fycophants*; from *Συκος, ficus*; *a fig*; and *Φαινω, pro Εγκαλω, accuso*; *to inform*:—but in our language, *fycophants*

are

are rather *flatterers*, than *informers*; and signify those, who by *calumniating* others, would insinuate themselves into favor.

SYITH; "Hibern. *sibim*; *placare, reconciliare*: hinc etiam voces forenses *affib, affibment*; *compensatio per multam pecuniariam*: Lye:"—*to appease, to reconcile*; also to make compensation by a pecuniary fine:—from all which, and particularly in the sense of *appeasing*, it seems as if *sib* was only a various dialect of SOOTHE, or *soften*: and if so, it may be Gr.

SYL-LABLE; "Συλλαβη, *syllaba*; from Συλλαβανω, *comprehendo*; a *syllable* is an assemblage of letters: R. Λαμβανω, *capio*: Nug."—this is rather too much; for a *word* is an assemblage of letters; but there are several words that consist of many *syllables*: a *syllable* therefore ought to be defined such a portion of any word as may be *comprehended* and *pronounced* at one utterance.

SYLLABUS; Συλλαβες, Σιλλυβες, Σιλλυβες, *syllabus*; an *index of the words*, or *chief beads of a book*, &c. a *table of contents*; an *abridgement*, or *summary*.

SYL-LOGISM, "Συλλογισμος, *argument, conclusion*: Συλλογιζομαι, *to conclude by argument*: R. Λεγω, *dico*; Λογος, *ratio*: Nug."

SYLVAN } videntur dicti quasi *xyliua*, à
SYLVESTER } Ξυλον, *lignum*; quia in eâ
} ligna cædantur: sed est ab Ύλη, *sylua*; a *wood*,
} or *grove*:—Ciel. Way. 71, supposes the Celtic
} *ul*, or *il*, to be radical to ὕλη, to *syl-ua*, to *bill*,
} or *boll*, and many other words signifying a *wood*,
} or *grove*:—but can we suppose, that the Greeks
} did not the word ὕλη, till they borrowed it from
} the Celts?

SYM-BOL; "Συμβολον, *nota, signum*; from Συμβαλλω, *conjicio, confero*: R. Βαλλω, *jacio*;—the *symbol*, or *creed*, has been so called, either because it is a *distinguishing mark*, and *characteristic* of true *atholics*; or because it is as it were a *collection*, and *abridgement of our faith*: Nug."

SYM-METRY; "Συμμετρία, *proportion, justitia*: R. Μέτρον, *mensura, modus*: Nug."—a *barony of parts*.

SYM-PHONY; "Συμφωνία: Nug."—a *cord of sweet sounds*: R. Συν, *cum*; *with*; and ὠν, *vox*; a *sound*: in music it is understood as a *clude*, or a *repeating part*: sometimes an *echo*.

SYM-POSIAS; Συμποσια, *compositio, convivium*; the *master of the feast*.

SYM-PTOM; "Συμπτωμα: Nug."—*quod accidit, casus, adfectus præter naturam morbum* quens: an *accident*, or *sickness, accompanying any order*; as the ague does the *head-ach*; and vice

versa; also the crisis of a disorder, discovered by some certain *signs*, and *effects*.

SYN-AGOGUE; "Συναγωγη, *synagoga*: R. Αγω, *to lead*: Nug." the place of worship, where the Jews *assemble*, and *meet together*.

SYN-ALCEPHE, Συναλοιφη, *synalæpha*; *eliso vocalis in fine dictionis ante alteram in initio sequentis*; ut *vit' est*; *viv' bodie*; pro *vita*, et *vive*; *the cutting off* a vowel in scansion, at the end of a word, when the next word likewise begins with one: R. Συν, and Αλειφω, *deleo, oblitero*.

SYN-CHRONISM, Συγχρονισμος, *synchronismus, convenientia temporis*, sine ea, quæ in *idem tempus concurrunt*; two events happening *at the same time*; R. Συν, and Χρονος, *tempus*; *time*.

SYN-COPE; "Συγκοπη, *syncofa*; R. Κοψω, *to cut*: Nug."—it should have been printed *syncope*; *figura grammatica, quâ syllaba è medio abjicitur*: a figure, by which a *syllable* is *cut off* in the middle of a word; as *amâsse*, pro *amavisse*: in physic it signifies a disease occasioned by a sudden decay of the spirits.

SYN-DIC; "Συνδικος, *syndicus*; one who has the charge of the affairs of a community: R. Δικη, *jus, justitia, causa*: Nug."

SYN-EK-DOCHE, Συνεκδοχη, *synecdoche*; *figura gramm. comprehensio, perceptio*: R. Συν-εκ, et Δεχομαι, *capio*; a fig. in gramm. which expresses only a *part for the whole*; thus *carina*, the *keel of a ship*, is used in Latin to express *the whole ship*.

SYN-OD; "Συνodus, *synodus, conventus*; a *public assembly*, to which the people resort from all parts: R. Odos, *via*: Nug."—there cannot be, surely, a more flat, spiritless, and insignificant interpretation, than what the Dr. has here exhibited; in which he has given us rather the idea of a country fair, to which people resort from all parts, than of a *meeting*, or *assembly of divines*, convened on some solemn occasion, in a *general council*, or a *congress of senators*.

SYN-ONYMOUS, "Συνωνυμων, *of the same name, or signification*: R. Ονομα, *nomen*; a *name*: Nug."

SYN-OPSIS, Συνοψις, *synopsis*; *conspicetus, estimatio*; an *inventory*; a *brief*, or *summary description*.

SYN-TAXIS; Συναγμα, *syntagma*, et. "Συναξις, *constructio, ordinatio*: R. Τασσω, *to range*, or *put in order*: Nug."—a *treatise at large*: also the *order*, and *grammatical construction of words*.

SYN-TÉRESIS, printed in Nugent's edition *synderesis*; tho' properly derived by the Dr. from "Συντηρησις, *observatio*; a *remorse of conscience*: R. Τηρω, *servo, observo*: Nug."

SYN-THESIS; Συνθεσις, *synthesis*: fig. gramm. a gramm. fig. when a noun collective singular is joined to a verb plural.

SYRINGE,

· SYRINGE, Συριγξ, συριγγος, *syrinx, fistula*, et quicquid *fistulorum* est *siphonis* instar; an instrument-like a *siphon*, made use of to inject any liquid.

SYR-OP, sometimes written *sirrup*, and *syrup*; but derived from Συριας Οπος, *Syrius succus*, quo Syri impense delectarentur; *the Syrian juice*, so much admired.

SY-STEM; Συστημα, *systema, compages*; *the compleat body* of a science: R. Σημα, ab ἴσημι, *stamen*; *the stem, stock*, or as it were *the foundation* of that science.

SY-STOLE, Συστολη, *systole*; *contractio*; *the contraction of the heart at every pulsation of the blood*: R. Συν, et Στελλω, *contrabo*; *the pressing, or contracting together*; being opposite to the DIA-STOLE: Gr.

SY-ZYGY, Συζυγία, *syzygia*; *conjunctio*; *the conjunction of sun and moon*: R. Ζυγος, *jugum*; *a joining*.

T.

TABBY; "Ital. *tabi, tabino*; *serici confecti* genus: forte Barbaræ Indicæ, seu Persicæ originis: nisi malis à *tapes* deflectere; quia sc. ad magnatum *tapetes* adhibetur: Skinn." — but TAPESTRY is Gr.

TABE-FACTION; Ταρω, Dor. pro Τηρω, *liquo, liquefacio*; quia ut *calor ignis metalla*, sic *morbus corporis soliditatem liquefacit, et solvit*; itaque *tabes, et tabidus*, nihil aliud quam Τησις, seu *liquefactio*; *a consumption, or any other disorder, wasting and consuming the body*; and as it were *melting it away, like metals in a crucible*.

TABERN; *a cellar*; from the following art. Gr.

TABERNACLE; Ταρω, idem quod Τειρω, *extendo, taba*, obsoletum; unde diminutivum *tabula*, et *taberna*, "literarum subductione è *tabulerna*; nam et Verrius Flaccus, atque ex eo Festus in *tabernaculum, tabernas* sic dictas ait, quòd ex *tabulis* olim fiebant: Voff." — *a little shop, tent, or pavilion, run up with boards; a booth*.

TABLE; "Ταρω, idem quod Τειρω, *extendo; taba*, obsoletum; unde diminutivum *tabula*, non tam argumentis, quam è vocis sono cognoscimus," says Voff. *a table, or desk to write on*: in architecture it is called *an entablature*, and signifies that part which is composed of the *architrave, frieze, and cornice* of a pillar; being in effect the extremity of the *flooring*, which is either supported by pillars, or by the wall, if there are no pillars.

TABOR, and *tsfe*; "Gall. *tabourin, tambour*; Ital. *tamburro, tamburrino*; Belg. *tamboer, tamborin*;

Hisp. *atambor*; idem signante; sed vulgatus *tympanum*; et non multum interest," say Jun. and Skinn.—but *tympanum* is undoubtedly derived à Τυμπανον, *tympanum; a drum*; of which the *tabor* is a smaller species.

TACHU-GRAPHY; Ταχυγραφία, Ταχυγραφος, *qui velociter scribit*; *a swift writer, a writer of short-hand*: R. Ταχυς, *celer; swift*; and Γραφω, *scribo; to write*.

TACIT; "Ακιω, quidem in usu non est, sed obtinet participium ejus Ακιων, *quietus, tacitus*; præmisso T, quasi Τακειω, *taceo, tacens, tacitus*; ut ab ερα, *tera, sive terra*: sane Ακην, Hefych. exp. per accusativum Ησυχιαν, hoc est *quietem, et silentium*: sed sæpius adverbialiter exponitur *tacite; silently, quietly, without any noise*: Voff." — or else it seems to be compounded ex A, *non*; et Χειν, *bio, bisco*.

TACK together; "Ταρω, Ταξω, ταξω, i. e. *ordine*, quo fila artificiose *junguntur: texo* eâ formâ est à *tego*, quâ est *vexo à vebo; taxo à tago*; quia in opere quod *textitur* filum filo *tegitur*: Voff." — according to this explanation, any one might suppose, that *texo* and *tego* were derived from the same root; which they certainly are not; and perhaps were placed together here, only to shew their close connexion to each other, not as to etym. but signification; for *texo* signifies *ordo*, and is undoubtedly derived à Τασσα: but *tego*, in weaving, may signify *the covering, or intermixing* of one thread with another, which is undoubtedly derived à Στεγω, abjecto Σ, quomodo à Σφαλλω, *fallo*. — but it seems more natural to derive *tack* à Τασσω, *texo: to weave, knit, or join together*.

TACTICS; from the same root, Τασσω, *ordo, ordino*; and now used to signify *the art military, or drawing up soldiers in ranks, &c.*

TACTION; Θιγω, Θιγγαω, *tango, tabum; to touch, contaminate*, by being brought into contact with any thing that may *defile*: à Ταγγω, *rancido*; *a rancidness of taste*: — we use the words *stain, or attain*, and *attainder*, in the sense of accusing any person of high crimes and misdemeanors, when his fidelity and loyalty are *contaminated, and corrupt*.

TAD-POLE; half Sax. half Gr.; the former is only a contraction of *toad*, which is Sax. but *pole* is evidently Gr. à Πωλος, *pullus*; which signifies *the young* of any creature; so that a *tad-pole* is a *young toad, or frog*.

TAG of a lace: Clel. Way, 52, most concisely and most judiciously tells us, that "*tag* is derived from "*the-ag, or the point*:" — if he had but now as faithfully derived this Celtic word from Ακ-η, *ac-ies; ac-us; ac-uleus*; *a needle, thorn, or any sharp pointed thing*.

TAG of a shoe; "the *latchet*: Ray:"—this, probably, is the same with a *tag*; or *late*: consequently Gr.:—and when it signifies a *child's banging-steeves*, it may perhaps be the same with the above; because they are *long* and *narrow*, like a *lace*, or a *latchet*.

TAG-RAG; first of all contracted from Πίσταριον, *pittacium*; a *patch*; and then joined to its translation a *rag*; meaning a *mob* of *tatterdemalions*, whose clothes are but *rags*, or covered with *patches*.

TAIL; "vel à Θηγαλιος, *acutus*; quia in *acutum* definit: vel potius à Θαιλα, quod Hesych. exp. Ουρα, Κερκος, *cauda*; the *tail*."

TAILOR, Θαλλος; vel Θαλλια, *ramus virens, talia*; a chip of wood *cut off*: unde Fr. Gall. *tailler*; *scindere, rescindere, amputare*; to *snip*, or *cut cloth*.

TAKE; "Ταξω, (it should have been Ταω, vel Ταξω) *prehendo, capio*; Ταγων, Τεταγων: Hom. Il. A. 591:—or from Δεχομαι, quasi Τεχομαι, by changing Δ into Τ, Δεω, *be took*: Hom. Il. B. 420: Casaub. and Upt."

TALC; "*talcum*; Lat. Barb. lapis contra ignis vim contumacissimus; ni fallor, ait Skinn. *asbesti, amianti, seu aluminis plumosi species*:"—a *fine transparent species of stone* of the *stae tribe*; which splits and separates into very thin diaphanous laminæ, so very thin, that they are made use of to inclose objects to be viewed by the microscope.

TALENT; Ταλειον, *talentum*; a *talent*, or *sum of money*; not always of the same amount, being different, in different places.

TALISMAN; "vox Arabica, sed à Græco fonte, sc. à Τελεσμα, *deflexa*: Skinn."—what a condescension! "Τελεσμα, *vestigal, pensitatio, tributum*; item *functio*; à Τελειω, *perficio*: Hederic:"—but the Dr. explains it by "*effigies aliqua sub certâ astrorum configuratione, cum magicis verbis, et ceremoniis consecrata, ad mirabiles aliquos effectus edendos; si credere fas sit*:"—and, according to this latter interpretation, we understand a *talisman* to be an *astrological charm*, image, or figure, of wonderful efficacy and power, if we may believe those who make them:—this word, Clel. Voc. 134, n, derives from the Celtic words "*tal-wist-meyn*, or, perhaps, *t'al-wist-meyn, the-all-wise-stone*, being a species of *stone* bearing some *strange marks*, or *signatures*;"—or, perhaps, *t'al-wist-meyn*, may be interpreted *the wise-scholar's stone*; being a kind of *philosopher's stone*, that was to do some mighty wonders: but **WISE**, **SCHOLAR**, and **MEYN**, are all Gr.

TALK; "Θαλω, *mulceo, delinio*; to *sooth*, *soften*, *latter*: Casaub."

TALL; "Θαλλω, *vireo, floreo*; to *grow*, *flourish*: Θαλλος, *ramus virens*; a *young strong shoot*: Τηλικος, *tantus*; de corporeâ proprie magnitudine: Casaub."—besides the other senses of *tall* for *height*, it conveyed the idea of *valor*; *tall-man* was a *valiant man*; it is precisely the Θαλερος of Homer:—and is precisely the very sense that Butler has used it, in Part II. Cant. ii. 60r; where, in describing a West country riding, he says they were

— followed by a world of *tall tads*,
Who merry ditties tron'd, and ballads.

TALLOW; "Θαλωσθαι, *in fuliginem evaporare*; to *evaporate in smoke*: quæ vox nusquam occurrit, nisi in vetero lexico, Hen. Stephani: Oh! illum beatum!" cries Skinn.—vel Θαλυσθαι, quod Hesych. exp. Φλεγεσθαι, *uri*; to *be burnt up*, *consumed*: because it continually, and insensibly *stwaes away in a burning taper*.

TALLY; Jun. Skinn. Litt. and Ainsw. derive our word *tally*, from Θαλια, Θαλια, vel Θαλλος, *ramus virens*; à Θαλλω, *vireo*; unde *talea*, à *tali* similitudine; from its likeness to a *green bough*:—but this is rather too distant an idea; especially as we have one much nearer; viz. that two *tallies*, or rather *talies*, are two pieces of thin wood, which agree so exactly in size together, that they may both be marked *alike*; and therefore, we might rather suppose that a *taly* might be more properly derived à Ταλικος, Æol. pro Τηλικος, *talis*; *like*; they being exactly *like* each other; *like to like*.

TALONS; "Ταλων, *talus*; quod est *ferre, tolerare*; nam *tali gestant corpus animalium*: Voss."—or rather, as Skinn. says, "*talus, forte quia prætipuum istarum avium rapacium robur in talo; seu calcaneo, consistit*:" the *strong pounces*, or *claws* of eagles, hawks, &c.

TAMARIND, *Tamarindus*; a *fruit like green damascenes*.

TAMARISK; Μυρικη, *myrica, viburna, genista*; a *low shrub*; as Virgil calls it, in his Fourth Ecl. 2;

Non omnes arbusa juvant, humilescque myricæ.

TAMBOUR; "Gall. *tambour*; Ital. *tamburro, tamburrino*; Belg. *tamboer, tamboriin*; Hisp. *atambor*; idem signante, vel vulgatus *tympanum*; et non multum interest," says Skinn.—as we have just now seen in the art. **TABOR**; and yet neither he, nor Jun. nor Lye have admitted this word; which looks as if it had been adopted into our language since their times; tho' it is observable, that Lye's Oxonian edition of Jun. was printed in 1743, about forty years ago:—*tambour* is a species of embroidery; which, because the ladies work at it on a frame that resembles a

drum, has received the appellation of *tambour-work*; and consequently derived à Τυμπανον; *tympanum*; a *drum*.

TAME a *bottle*, or *pipe of wine*; Menagius ab Ελισσειν, Ελισσειν deflectit: vel à Ταμιος, τα Ταμις, enim seu *promi condi* est utrem *aperire, explorare*: Fr. Gall. *entamer* primum *incidere carnes*, seu aliquid aliud primum *de gustare*, seu *explorare*; unde translato ab esculentis, ad potentia sensu, nobis gustu, utrem, seu cadum vini *explorare*, designat: Skinn.—but tho' the Dr. has mentioned *explorare* three times in this art. with other synonymous terms, as *aperire*, and *de gustare*, yet he has not observed, that Ταμιος relates more to *the butler* than to *the cask, or bottle*.

TAME; *subdue*; “to tame; Διαμαίνω, *domare*, by changing Δ into Τ: Upt.”

TAMPER with: Τεινω, Æol. Τεινω, *tendo, tento*; to *attempt, to make an attack on a person's virtue, integrity, &c.*

TANER; commonly written *tann*, and *tanmer*; but “videntur esse à Τανω, vel Τανωμ, *expando, explico, distendo*: solent enim *pelles, largo unguine imbutæ, facile extendi, si trahantur*: ab hac operâ alutariorum, maceratum corium colore bætico imbuentium, nomen accepit color ille bæticus, rarus, castaneus, qui Danis *tanete brun*; Belg. *taneyt, vel tanneyt*; Ital. *taneto*; Gall. *tané*, nuncupatur: Jun.” to *dye any thing, particularly leather, of a dark brown color*.

TANG, *taste*; “Ταγγη, *rancor*; Ταγγος, *rancidus*: Casaub. and Upt.”—*musty, fishy, nasty*.

TANGENT; Θιγω, Θιγγανω, *tango*; to *touch*.

TANKARD; “Κανθαρος, *cantbarus*; per metaphor. ; and hence a *can*: Upt.”—*a cup, or any vessel to drink out of*.

TANSY; Αθανασία, *tanacetum, immortalitas*; an *aromatic herb*; *the immortal plant*.

TANTALIZE; Ταλας, Ταλαντερος, Ταλανταles, *miserrimus*; quasi *talantatise*; unde *Tantalus*, a king of Corinth, or of Phrygia, who for his crimes was supposed to be punished by standing in water to the chin, and pleasant fruits just at his lips, without having the power to quench his thirst, or satiate his hunger.

TANT-AMOUNT; “Ital. *tanto monta; tanti valet*; ad *tantum*; i. e. *ad idem assurgis*: vide *mount*: Skinn.”—but **MOUNT** is Gr.

TANTI-VY, “*tantâ vi, quantâ potes currere, equitare*: vel à *tentâ vi*; q. d. *tentis, intentis, contentis, omnibus viribus, et nervis equitare*: Skinn. and Lye:”—then all derived à Τανω, *tendo*; et *Is, vis*; to *stretch to the utmost, to gallop full speed*.

TAP, or *gentle blow*; either from Τυπω, *verbero*; to *strike gently*; or by contraction, and trans-

position from Παλ-αση, *pulse, serio*; to *strike softly*: see **PAT**: Gr.

TAPER, or *lamp*; “Ταπος, vel Ταπ, *sepulchrum, sepulchra*; quod præcipuus olim fuerit co-reorum usus in funeribus. Jun.”—*a funeral torch*; or *lamp* that constantly burnt in the ancient *sepulchres*.

TAPER, *long, and slender*; from the same root, according to Lye: “hinc (à Ταπος, vel Ταπ) translatio sensu pyramidalis, ad cerei formam factus:” because *a taper is taper*.

TAPESTRY Ταπης, à Δαπεδω, *tapes*; quasi **TAPIS** Θαλπης, Θαλπω, *foveo, calefacio*; *tapes, and tapetum*; *tapestry hangings to keep rooms warm*; and also to cover the tables of council chambers; and hence an affair is said to be brought on the *tapis*, when a state of it is drawn up, and laid before the council on their table.

TAPISE; Ταπίωνω, *humilem reddo, demitto, de-primo*; to *sink down*; to *squat low*, as game does in hunting.

TARANTULA; *tarantula*; a large species of venomous spiders.

TARDY; Βραδύς, quasi Βαρδύς, *tardus*; *slow, creeping, crawling*.

TARES; “Belg. *seron, teeren*; Teut. *zebren*; *absumere*; quod sc. *frumentum absumit*; teeren autem parum deflexo sensu à Lat. *sero, serere* ortum ducit: Skinn.”—we have too often seen that the Lat. is the farthest of the Dr's. etym.; and now must observe, that the Lat. *sero* is derived à Gr. Τερω, Τερω, τερῶ, inde Τριβω, and that is the reason why the Lat. *sero* forms *trivi, tritum*; to *rub, waste, consume*.

TARGET; Skinn. says, “vel, quod Menagio verisimilius, fit à Lat. *tergus*; quia sc. olim clypei ex lignis, coriis, seu *tergoribus boum coöpertis*, conficiebantur: et huic sane etymo prorsus acquiesco:”—and we might have done so too, if *tergus* had been the original word:—but Voss. tells us, that “*tergus* et *tergum* differunt (as to signification, but not as to etym.) illo *dorsum* significatur, hoc *tata pallis*: et *tergus* autem ab Æol. Τερπος, pro Στερπος, quod Ionicum, ac idem est ac Βυρσα, δερμα:”—*the skin or hide of any beast*; with which they used to cover *targets, or shields*.

TARNISH; “nescio an hoc à Lat. *termes*, *vermiculus* quidam: Skinn. as quoted by Lye:”—but why this latter gentleman should implicitly adopt a mistake of the Dr's. without any farther inquiry, is a point he could best have accounted for:—but Voss. informs us, that *termes*, et *termis*, are very different; at longe aliud est *termis*, nempe *vermiculi genus, exedens carnem*, ut scribit Festus, sive *ligna rodens*, et idem sit ac Θρηξ, pro

quâ sententiâ facit illud Vitruvii; *sed ea* (de abiete sermo est) *quod habet in se plus caloris, procreat, et alit termitem, ab eoque vitatur: ac putabat* Jos. Scal. similiter usum Plautum: Mostell. act. iii. sc. 11;

Ambo postes ab infimo tarmes fecat; in vulgatis Plauti codicibus pro *tarmes* legitur *trames*: so that *to tarnish* signifies *to corrupt, spoil, or any ways destroy* the beauty or strength of things; a metaphor taken from this insect.

TAR-PALLING; commonly written, and pronounced *tar-pawling*; an expression half Sax. half Gr.; for *tar* is Sax. or Belg. and *palling*, or *pawling*, is derived à *pallium*; q. d. *palliam pice liquidiâ nitum*; "*pallium* vel à Lat. *pulum*; vel ab Hebræo: Voss."—but a *pall*, or *covering*, is Gr.

TARR *him on*; Θαρρην, *confido, bono animo esse; to cheer him up, to hearten him on*,

TARRAGON; Δρακονισιον, *tarragona, quasi dragona; the name of an herb*.

TARRY; λοιτερ; Βραδύς; by transposition Βραδύς, *tardus; slow: vel à Τηρην, expello, observo; to wait for, stay for, look for*.

TART, *acid*; "Αλαστρος, Hom. II. A. 223. from the middle of the word; which is no unusual thing: Casaub. and Upt."—*acerbus; asper; sharp, rough, sour, and acid*.

TART, or *pye*; Αρτος-τυπος, *panis, et caseus; bread and cheese; or as we sometimes call it a cheese-cake, or any such light edible*.

TARTAR, "*tartarum; tartar; the hard crust, or gravelly substance, that sticketh to the inside of wine vessels: Litt. and Ainsw.*"—but give no reason why it received that appellation, rather than any other:—see the Sax. Alph.

TARTARUS; Ταρταρος, *Tartarus, profundissimus inferorum locus; a pit in the infernal regions; so called "ὡσα ψυχρότης, και τὸ ριγνύειν παλλισθαι αι τριμην: Tartarus à frigore appellatus est; et ut horrore concutiantur, ac tremunt; sole enim caret, eruius, Lactantius: vel cum Martinio statue per duplicationem fieri à Τάρταρι, quia illic impii περυσται, hoc est custodiantur: Voss."*

TASK, Τασσω, *ordino; an ordered work; laid out in due form*.

TASSELS; Skinn. derives them "à Lat. *texta; texta; est enim vestis additamentum; et quasi pendix:*"—then they may originate à Τάσσω, ἔσω, *taxo; to weave; as if they were ornaments woven to the piece;—this seems to be a more natural supposition than that of Voss. "ita agis mihi verisimile est ut à Πασσαλός, patus; taxillus, à tango, pro tango; sic taxi; unde taxus, à quo taxillus; unde taxillus:"*—but still Voss derives à Θίγω.—If Voss. thinks it is derived

à Πάλλω, *to vibrate: and that is a very natural deriv. since, as Lye observes, tasselli sunt glandes, sive nodi, ex auro, et ferico multiplici confecti, dependentes (ac vibrantes) de vestium angulis.*

TASTE; all our etymol. allow, that this word originates à *tango*; unde quasi *tasso; tasto, tafo; i. e. leviter tangere*; according to Menagius;—but that great critic, and his followers, ought to have considered, that *tango*, according to Voss. is derived à Θίγω, aut Θίγγανω, *tango; taste* being of the same import with *tang*; tho' generally the latter is understood in a deficient sense.

TATTERS; "Sax. *tættecian*," says Skinn.—but perhaps it should have been printed *tæt-ceptian*: Lye derives *tatter* "ab Armor. *satri; seminina*; and then refers to *tottered*, which he derives à Sax. *totærian; dirupius, laceratus:*"—perhaps they are all but various dialects of Σπαρσσω, *lacero; to tear in pieces*.

TAVE; "vett. Belg. *dooven; insanire, delirare: Lye:*"—but Skinn. writes it, "Belg. *tobben, toppen, daven; Teut. tobën; furere: alludunt Τύττω, verbere; Σοβειν, abigo, expello, insolenter incedo; Ύοβειν, sono, strepo:*"—but what connexion these two last Gr. words can have with *insanire*, vel *furere*, is not easy to suppose; unless it be to *rave aloud*.

TAUGHT; past tense, and particip. of **TEACH**: Gr.

TAUNT, "*increpare: Casaub. derivat à Τωδάζειν, mordacibus incessere dieteris: Jun.*"—"Skinnerus autem," says Lye: "à Gall. *tanfer; reprehendere, increpare; et hoc à Lat. tentare: vel à taint, pro ataint: cur non à Belg. tanden; profferre dentes, dentire, impetere; quod à tand; dens?—hanc à Minsevio originationem, etiam Skinnero repudiatam, priori præferendam censeo:*"—and so will every one; but then we ought not to stop there; for neither the Belg. *tanden*, nor even the Lat. *dentes*, are originals; but both are derived ab Οδύς, Οδοῦλος, *dens, dentis; a tooth; to shew the teeth, to snarl, to sneer*.

TAURUS; Ταυρος, *taurus; a bull; also the constellation so called*.

TAUTO-LOGY; Ταυτο-λογία, *tautologia, vitium sermonis; quando res eadem pluribus, et plane eadem significantibus, verbis redditur; a repeated repetition of one and the self-same thing the self-same way, over and over, again and again*.

TAW; "Sax. *capian; coria subigere, depserere; Belg. towen; premere, macerare: Skinn.*"—"Belg. *leer-souwer, a leather-dresser: Jun.*"—since then all these words relate to *pulling, dragging, and tugging about*, as the tanner does the hides, in order to render them soft, and pliant, they seem to be but various dialects of Τάω, *tendo, teneo;*

zeon, *tease, tose, teaze, tow, towse, tauw*, and
TUG:—consequently Gr.

TAWNY; Ταυω, vel Ταυμι, *expando; to open, expand, and stretch*; as tanners do their leather, before they colour it:—see TAN; Gr.

TAX, or *accuse*; Τιγω, Τιγγανω, *tango, tactum; to attain*.

TAX, or *tribute*; Τασω, Ταξω, *ordino, statuo; Ταξω, ordinatio; an appointing or ordering a tribute, subsidy, &c.*; also two officers annually chosen at Cambridge, to regulate the true gage of weights and measures; they first originated from the *taxing*, or rating the rents of houses.

TEACH; Jun. derives it à Δακω, pro Δακνωμι, *offendo, monstro*; nam *docentes monstrant*: alii referunt ad Δοκειν, unde Δογματα, *decreta*: Casaub. derivat à Διδασκειν, *docere*: and Skinn, derives it “à Sax. *tæcan, docere*.”—it is true, all these words signify *to teach*:—but Casaub. above, seems to have given the best deriv. viz. à Διδακω, *doces*; whence *teach, and taught*; for the Northern nations continually changed Δ into T; as Δαμαω, *domo; to Tame, &c, &c.*

TEAL; “Belg. Holl. *teelingb; querquedula, boscas minor*; hoc forte à verbo *teelen; gignere, procreare*; ob numerosam quam edit prolem: Skinn.” *the wild duck, and drake, called teal*, on account of their numerous progeny:—but if the Dr’s definition amounts to any thing, this word is intirely Gr. and derived as in the art.

TEEM; of which it seems to be but a various dialect.

TEAR in pieces; Σπαρῆσω, *lacero; to pull asunder*.
TEAR and roar; “a *tearing voice; felicissime alludit Τορον φεγγμα, à Τερωω, terebro, perforo; i. e. vox aerem terebrans*: Skinn.” a *penetrating voice, that pierces the air*.

TEARS; “Δακρυω, *lacryma*: by changing Δ into T; and then by contract. Upt.”

TEAT; “Τηθος, *mamma; a breast, or nipple*: Casaub. and Upt.”

TEAZE; Διζω, *dubito, ambigo; to doubt, puzzle, perplex*: or else from Σιζω, *pungo; to urge, gall, or goad*.

TECHNICAL; Τεχνη, *ars technica; an art, calling, or trade*.

TECHY; commonly written *tetchy*; “he *took a tetch*, seems to be only a various dialect for *touch*; inclinable to be *touched* with whatever is said, or done: Ray:” in the art. *mistechi*:—but TOUCH is Gr.

TEDIOUS; Αδνω, *tædio afficio; I am weary; tædet; it grieves me*: R, Ηδως, *suavis, insuavis; unpleasant*.

TEEM: all our dict. make a distinction be-

tween a *team of horses*, and a *team of ducks*, or *teem*, or *pour out*; but etym. knows of no such distinction in orthogr.; for as they both signify the same thing, and as they both convey the same idea, so they both originate from the same root; viz. “Σημων-ρυμος, *teno; the pole of a coach; also horses drawing in a strait line*; dicitur ergo quasi *teno, à Τνω, extendo; quia in jugo Αποδαινας, extenditur; stretcht out*: hinc forte Angl. a *duck with her teem*; dicitur anas *longam pullorum lineam post se trahens*; et quoniam hi pulli matrem suam prosequuntur singulatim nantantes, et justum aliquod interstitium servantes inter se, fortasse proluxa series equorum jugalium iisdem Anglis ab hac similitudine sobolis anatinae a *team of horses* pincipatur: Jun.”—and from hence likewise seem to have sprung the ideas of *teeming out water* in a long stream; and a *teeming woman*, who has a numerous offspring walking after her in a long comely train.

TEENS, a contraction of *thirteen; fourteen, fifteen, &c.* and consequently derived à Δεκα, *decem; ten*.

TEGUMENT; “Στεγω, abjecto Σ, *tego; to cover, conceal*; ut à Σφαλλω, *fallo*: Voss.”

TEIL-tree; Τηλε, Τηλη, sive Τηλοθι, *procul; unde telum; tela proprie dici videntur ea, quæ missilia sunt*: vel à Βελος, *telum, απο τῆ Βαλεσθαι*: ac *telia* dicitur, quod lignum ejus ad *telorum* usum sit utife, ob levitatem ejus:—there is, however, another deriv. by Martinus, viz. à Πηλον, quasi Τηλον, *pennis; nempe ob foliola albicantia, pennas referentia; et Τηλια, αιγροποι populus, alnus; a species of poplar, or alder-tree*: Hesych.

TELE-SCOPE; Τηλος, *finis*; et Σκοπω, *video*: an optical instrument, *to discover objects at a distance*.

TELL; or *number*; “Τελεω, *pendo, numero*: Casaub.” *to reckon, number*.

TELL, *to talk*; “Τελλω, Ετελλω, *mando, facio*.”

TELL-tale; Τελλω, *enjoim, command, relate*: Verft. supposes it to be Sax.

TEMERITY; Τολμερωω, vel Αθεμερωω, *temeritas, audacter; boldly, rashly*: vel à Μεθυ, *pe metath. temetum, temulentum; intoxicated; head strong, violent*.

TEMPER } Τυρω, *sumigo; vel à Θαλυ*
TEMPERANCE } *foveo; unde Θαλπος, i. pro*
unde *temperantia; moderate heat, and warmth*.

TEMPEST; Τημος, *tunc, tempus, tempestas, time, season, weather*; also *storm, wind, hurricane*.

TEMPLE; Τεμβειν, et Τεμπειν, *honorare; und*
Τεμενος, Τεμεινον, *templum; a place of public worship*: “others derive it à Τεμνω, *seca; τὸ ἀπὸ μακροθεν, και ἀφωρισμενον ἰδια χωριου; et generatim*
sumitur

sumitur pro *portione agri ab aliis reserati*; tamen plurimum dicitur de agro, qui deo alicui, vel heroi, sit sacratu; atque ab eâ Τεμενε notionē templum vocatur; a certain *portion* of ground set apart, separated, and consecrated to religious purposes: *templum* enim veteres vocabant locum, qui ab omni parte adspici; vel ex quo omnis pars videri potest: Voss."—so justly applicable is that line in Pope's Universal Prayer;

To Thee, whose temple is all space:

—Ciel. Voc. 67, n, gives us this Celtic deriv. of temple; viz. "t'imp-ul; any given space supposed, full of a divine spirit:"—but imp is most probably Gr.

TEMPLES of the head; "tempus vero cūm Κεφαλον, partem capitis notat, à Στεφεν, et Τιμειον dicitur: If. Voss." vel à Τιμειον, τιμῶν, honorare; Hesych. because the temples of the head are the seat of honor, being surrounded by crowns, diadems, and all the ornaments of regal dignity.

TEMPORAL; "Τημος, tunc, tempus; time: Voss."

TEMPT; Τεινω, Æol. Τεινω, tendo, tento; at-tempt, assail, assault.

TEMULENCY; Μεθυ, per metath. Θειμυ, temulum, temulentum; intoxicated with strong wine.

TEN, Δεκα, decem, deni; ten.

TEN-ABLE; Τεινω, Æol. Τεινω, tendo; veteres pro teneo dixere teno; unde tetini, pro tenui: unde tenax, acis; to hold, occupy, possess.

TENCH, tinca; the fish so called.

TEND; Τεινω, tendo; an endeavour, a leaning toward; attention, inclination.

TENDER, or proffer; Τεινω, Τεινω, tendo, pro-tendo; to hold forth; to offer, to make advances.

TENDER; a small ship, that AT-TENDS on a greater: Gr.

TENDER, soft; "Τεινω, by transp. Τεινω, tener; mild, gentle, easy: Upt."

TENDON; Τεινω, tendo, tendines; muscles, nerves, or fibres.

TENDRIL; "Fr. Gall. tendrillan; capreaulus vitis; Minsh. deflectit à tenendo, quia uvas tenet: malleum," says Skinn. "à tendendo:"—then the Dr's. malleum amounts to just nothing; for both tenendo, and tendendo, originate à Τεινω, tenēo, et tendo; not for the reason here given by Minsh. quia uvas tenet; but because the tendrils of a vine extend to, and lay bold on all things.

TENEBOUS, "Δνοφερος, quasi denefra; tenebra; dark, gloomy: vel quod αναλωσιον, ut à verto, vertebra; à salio, salebra; à lateo, latebra; et à scateo, scatebra; ita quoque à teneo, tenebra; non quidem quod umbras teneant, quam nominis rationem afferet Isidor. sed potius quod homines in tenebris quasi teneantur, nec libere se commovere audeant; metuentes ne impin-

gant uspiam, vel è locis superioribus decident: Voss."—and this may, perhaps, account for that terror which is generally apprehended at being alone in the dark; not arising from any real terror in darkness itself, but as it deprives us of so much light to guide, and protect ourselves from the danger of running against any opposite body, or of falling over it, or tumbling down some precipice, if we advance a step or two; and therefore we are, as it were, held, stooped, and restrained from going any farther, till the light comes; and then all our fears are over:—Ciel. Voc. 169; and 191, n, derives tenebra from the Celt. thus;

tein; fire; light, or the sun } "ten-eb-r-a;
ebb; privation } darkness; or
ur; time; or the hour } the hour of
a; idiomatic; as in bore } evening:—

to trace the word farther, we shall find, that every one of its component parts are Gr.; thus, tein, tan, or tine (tine the flant lightning, says Milton) originates from Τινθαλιος, callidus, fervidus; to kindle; for ebb, see EVE; for ur, see HOUR: Gr.

TENNIS; "accipe quod Celtæ, omnium in hac arte peritissimi," says Skinn. "dicere solent, cūm pilam percipiunt, tenez: vel à Fr. Galk tente; tentorium; quia sc. sub tentoriis plerumque luditur:"—from both which explanations the Dr. ought to have found that it was Gr.: see TENACIOUS, and TENT: both Gr.

TENOR; Τεινω, tendo; veteres pro tenor dixere tonor, quasi à Τωρος, sonus; an order, continuance, constant course; also the tone, or accent of a word.

TENSE, Τημος, tunc, tempus; the time of action.

TENSION

TENT

TENTER-book } Τεινω, tendo, tento, tentare; to stretch.

TENT-wine; "Hisp. vino tento, vinum tinctum; sic dictum vinum è Gallæcia Hispaniæ nobis advectum à cupidine valde saturâ, et insigni; Skinn. as quoted by Lye:"—but neither of them would trace it to the Gr. tho' the deriv. was so easy; viz. Οινον Τενκλον, vinum tinctum; tent-wine, or rather tent-wine; as if it was artificially tinged of a deep red color.

TENT for a wound; "videri potest tenta nomen à tentando desumptum; quod primus potiorque ejus usus olim fuerit vulneris modum profunditatemque pertentare: Lye:"—but this is not going far enough; for we have seen that tento originates à Τεινω, tendo, tento.

TENUITY; Τεινω, à Τεινω, tendo; unde tenuis, tenuitas; slim, taper, slender; as if stretcht out into length without breadth.

TEPID; Τεινω, tepeo, fumigo: vel à Θεινω, foveo, calefacio; to warm, cherish, comfort.

TERE-

TERRERATION; Τέρω, à Τέρω, *tero, terrebro*; to bore through.

TER-GEMINI; Τρις-νημειοί, *ter-gemini, ter-conjuncti*; three joined in a birth: R. Anſu, *jungo*; to join, unite.

TERGI-VERSATION: “Τερος, Æol. pro Πτερος, quod Ionicum, et idem est ac βυρσα, *corium pellis, dorsum*: et Τρεω, quasi Πεω, *verto, versatio*: Voff.”—*tergum-versare*; to turn the back, like a coward in the day of battle.

TERM; Τέρμα, Τερμονος, *terminus, meta*; an end, boundary, or goal.

TERM-time: Clel. Voc. 13, n, tells us, that “*term-time* is only a contraction of *tigbearn-time*; expressing the ceremony of crowning the Druidical May-pole with the garland; as a symbol of opening the sessions; which ceremony was always performed by the sheriff, who was antiently called *the tircan*; (the *c* converting into *g*, and then aspirating, by a general rule) forms *tigbearn*”—and this, he supposes to be the etymon of Τυραννος, *tyrannus*; which being granted, we need not dispute the priority.

TER-MAGANT } “quidam, iique non in-

TER-MEGANT } docti viri, factum volunt

ex ter-magnus: Lye:”—and why this gentleman should reject that deriv. would not be so easy to say, since he has gained no advantage by it:—but “*mihi videtur*, continues he, *esse purum putum Saxonicum, à particulâ tÿp*; quæ adjectivis præposita significationem intendit, quasi ad *tertium* gradum; et *maga, vel magan, potens, compositum*; prorsus, ut ab eadē, *beatus; bappy, fit tÿp-eadiz, beatissimus; most bappy, (or rather thrice-bappy) sic à magan fit tÿp-magan, potentissimus; most powerful (or thrice-powerful) hæc prima sua significatio*; nunc vero mirifice mutata transfertur ad denotandam *mulierem rixosam*; eam, quæ cuique sibi obviam facto strepitu, pugnâque verborum parata est ad concertandum:”—*a perfect shrew*: all this observation is very just; and, had the etym. been as just, we might have acquiesced in it; but it seems manifest, that both *ter magnus*, and *tÿp-maga*, are derived à Τρις-μεγας, *ter magnus*:—after which, all is plain; for it will undoubtedly be granted, that *magnus* and *potens*, that *magnates* and *potentes*, are the same.

TERMS, or *courses* } Τημος, *tunc, tempus*; time,

TERMS in law } stated, and periodical.

TERNARY; Τρις, *tres, ternarius*; three, or belonging to three.

TERRA-firma } “vel à Τέρω, i. e. Ξηραινω,
FERRACE } sicco; quomodo Hesych.
TERRÆ-filius } exp. Æol. Τερσεύας, Ξηραινω.
TERRITORY } ὑπολις, nempe à *siccitate*
id *terre* nomen datum: vel potius *terra* fuerit

ab Ερα, quomodo Græcis vocatur; unde fortasse Ερεβος, *Erebus*, quia *subterraneus*; nisi malis Ερεβω, esse ab Ερεω, *tego*: Voff.”—*the earth, ground, or soil*:—with regard to the last word of this act, viz. *territory*, it seems to be a compound; for the former part of which, this deriv. will only account: the latter is thus explained by Voff. de Permut. lit. “*territorium* dictum est quasi *tritorium*, seu potius Ερα-τριβω, *terra-trita* bubus et aratro: condituri enim civitates, taurum in dextrâ, vaccam in sinistrâ jungebant; et cincti ritu Gabino, i. e. togæ parte caput velati, parte succincti, tenebant stivam obliquam, ut glebæ omnes intrinsecus caderent; et ita sulco ducto, loca designabant murorum, aratrum suspendentes circa loca portarum: Servius, ad Æn. V. 755:—Clel. Voc. 128, would derive “*earth, or territorial*, from the Celtic *tir*: or, p. 162, *ter* (for *t'er*) *the earth*”:—which, surely, came from Ερα, *terra*; *the earth*.

TERROR; Ταρασσω, *perterrefacio, terribilis*; struck with fear; also striking fear into any one: Voff. derives it “à Τρεω, *tremo, terreo*; to tremble, or be in a fright:”—but perhaps it might be better to derive it à Ταρβαλιος, *terribilis*; *dreadful, horrible*.

TERSE; Τειρω, Τερω, Τερω, unde Τειρω, *tero, tersus*; worn, scoured, brightened; also *the wear and tear of any thing*.

TERTIAN; Τρις, Τριλος, *tertius*; the third day, &c.

TESELLATED, Τεσσερα, *tessella*, hoc est quatuor, quadrata; four; also *four-square*; checker-work, mosaic, wrought with small pieces of marble, cut *four-square*.

TESTACEOUS, Τειρω, quâ notat Ξηραινω, *terreo, testus, testa*, quasi *testa*; a burnt brick, tile, &c.: also *the shell of a fish*.

TEST; “Θισμος, *lex*; unde Θεωρ, *testis*, quasi *testis*, according to Scaliger; which was used in the antient tongue to express *witnesses*; and came from Θεσθαι, *ponere, deponere*: Nug,” — “non dubitandum,” says Voff. “quin *testis* veniat à Θεωρ, quomodo antiquâ linguâ dicitur ὁ Μαρτυρ, nempe à Θεσθαι, quia dicebant Μαρτυρ Θεσθαι, ut apud Hesiod. Εργ. A. 368;

Και τε πασιγνήτω γελασας επι μαρτυρα θεσθαι: Θεσθαι undoubtedly conjugates à Θεω, vel Τιθημι, *pono*; unde aor. 2. med. infin. Θεσθαι: and no doubt but from hence, in all our law courts, *witnesses* are called *deponents*, who, by their *attestation*, *deposit* their evidence on oath, to the best of their knowledge, the truth, the whole truth, and nothing but the truth; so help them God: which *deposition* is sometimes received on *affirmation* only.

TETHER;

TETHER; "*jumentis lascivientis retinaculum*; forte à Lat. *tenetor*; quia sc. jumentum tenet, vel retinet, ne evagetur: Skinn."—consequently Gr. —Lye says, "omnino pete ab Iceland. *tiver*; *funis*, quo equos, vel pecora, *ligant*: quod nullus dubito, quia factum sit ab Hib. *tead*; *funis*, *funiculus*, *restis*:"—but, since this *rope*, or *setber*, or *tedder*, or *teaber*, or *tead*, is made use of to *tie* the cattle with, *setber* is very probably only another dialect for *tied together*; consequently Gr.: see TIE: Gr.

TETRA-CHORD: Τετραχορδον, contracted to Τετραχορδος, *quatuor constitutus chordis, tetra-chordum*; a four-stringed instrument.

TETRA-GON, Τετραγωνος, *tetra-gonus*; a mathematical figure exactly *four-square*: R. Τετρα, *quatuor*; et Γωνια, *angulus*; an angle.

TETRA-GRAMMATON, Τετραγραμματον, *tetragrammaton*, ex *quatuor literis constans*; the ineffable name of God in Hebrew, consisting of these *four letters*, יהוה which the Jews held it unlawful to pronounce.

TETRA-PTOTE, Τετραπτοτος, *tetra-ptoton*; a noun declined with only *four cases*: R. Τετρα, *quatuor*; et Πτωσις, *casus*.

TETR-ARCH; Τετραρχης, *tetrarches*, ex Τετραρα, et Αρχης: Litt. and Ainw. very justly explain a *tetrarch* by a *governor of only a fourth part of a country*: and Voss. observes, that, Hen. Stephens in Ling. Gr. Thesaur. suspicatur *tetrarchem* dici, qui *quatuor provincias administrat*; sed omnino fallitur, says he, nam sic vocatur, qui Τετραδα, sive *quadrantem* regionis pleno jure regit: exempli gratia; Thessalia divisa erat. in *quatuor Τετραδεις*, sc. Θεσσαλιωσιν, Πελαγονιωσιν, Φθιωσιν, Ηραιωσιν: his singulis constituerat Philippus Macedo dynastam, à quo pleno regerentur jure; erant igitur *tetrarchie*:—and thus we find in Luke iii. 1, that in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate was governor of Judea, Herod *tetrarch* of Galilee; his brother Philip *tetrarch* of Iturrea, and of the region of Trachonitis; and Lyfanias was at the same time *tetrarch* of Abilene.

TETRA-STICH, Τετραστιχος, *tetrastichus*, seu ex *quatuor constans versibus*; an epigram of *four verses*: R. Τετρα, *quatuor*; et Στιχος, *versus*.

TETRA-SYL-LABLE, Τετρασυλλαβος, *tetrasyllabus*, *quatuor habens syllabas*; a word consisting of *four syllables*.

TETTER-worm; Ανδρω, quasi Τανδρω, *tædio afficior*; *tædet*, *teter*, unde et *tæter* scribendum nonnulli putant: Skinn. has gone no farther than *tetrum*; unless it be to hint at another deriv. "vel à *tartaro*: chymicorum, quod Fr. Gall. *tartre* appellatur; quia sc. hic morbus à *tartaro emisso* cutem exedente ortus creditur:"

Jun. has given us still another, viz. Ἐξ Ἰσλαρα, præc. med. à Ταρτω, significante Τουρω, *terebro*, *penetro*; quod foeda fictæ squammosæque scabiei illuvies totam cutem perforat: it is in Latin generally called *impetigo*, and is a cutaneous disorder of the *leprous* tribe; so finely described by Shakespear, in his *Hamlet*; act i. sc. 8; where his father's ghost gives this account of his having been poisoned;

— sleeping within mine orchard,
My custom always in an afternoon,
Upon my secret hour thine uncle stole,
With juice of cursed Hebenon in a vial,
And in the porches of mine ears did pour
The leperous distillment, whose effect
Holds such an enmity with blood of man,
That, swift as quicksilver it courses through
The nat'ral lanes and allies of the body,
And with a sudden vigor it doth possēt
And curd, like eager droppings into milk,
The thin, and wholesome blood: so did it
mine,

And a most instant TETTER bark'd about,
Most lazar like, with vile and loathsome crust
All my smooth body.—

TEXT } Τακτω, Τακτω, *ordino*; quo fila
TEXTURE } artificiose junguntur; unde *texo*;
to weave; *textus*; the subject of a discourse.

THANE; "Sax. ðegn, ðegen; *vir fortis*, *nobilis*, *generosus*; *minister*, *servus*, *sarapa*; hoc à verbo *denian*; *servire*, *obsequi*; quia sc. tales regis beneficiarii servi et satellites erant: Run. Dan. *thegn*; *vir*; i. e. regis vir, vel homo: Casaubon desleatit à Θης, *servus*: Skinn."—and we may suppose, that the Dr. on no account, and on no consideration whatever, would admit that his barbarous and Gothic words above quoted, were derived from the Greek, though they all signified the same thing: there is however another deriv. from the Gr. which may deserve mentioning; viz. that ðegn, ðegen, and *thegn*, may originate à Δεινος, quasi Θεινος, ðegn, *dignus*; idem quod Δειλος, Δειγματος, *gratus*, *acceptus*; à Δεχομαι, *capio*; *worthy*, *honourable*, *received into favor*, *highly accepted*: also *glory acquired*: and yet the former deriv. ought to be preferred; because, as Verst. observes, "the prince of VVales, the kyng of England's eldest sonne, is wont to use for his poesly (after our ancient English speech) the words *Je dien*, for *Ich thian*; i. e. *I serve*: where the reader is to remember, that *d* and *th* was in our ancient language indifferently used:"—nay, it might not be amiss to join both these deriv. and compose the word *thane*, of Θης and Δειγματος, contracted into Θειγμ, or the Run. Dan. *thegn*, and then converted into *thane*: see ICH THIEN.

THANKS;

THANKS; "Alman. *thanken*; Belg. *dancken*; *gratias agere*; videtur esse à Sax. *ðencean*; *cogitare, meminisse*: Jun."—then it is a wonder that this great etymol. did not derive it from *think*, which he himself acknowledges, after Casaub. to be Gr.; meaning by *thanks* to think of a favor with a grateful remembrance; to call to mind, to recollect a favor done: and therefore to return our *thanks*, is to renew our *thoughts* of a favor past: see **THINK**: Gr.

THANUM-FOORTH, "*thence-foorth*: Verft."—but both are Gr.

THAT: "Sax. *ðæt*; Belg. *dat*; *iste, istud*; *illud*: Skinn. and Lye:"—it seems to originate ab *Ooxe*, *Ox*, *is*, *ea*, *id*; quasi *ad*; by transposition *dat*; *that*.

THATCH; "*teſtum* culmis conſternere, vel ſtramine *contegere*: Jun."—to which Lye adds, "Sax. *ðeccian*, beðeccan; Suec. *sacka*; est à Sax. *ðac*, et *ðæc*; *teſtum*:"—but, are not all these Northern words evidently derived from the first syllable of *tec-tum*? and is not *teſtum* derived à *tego*? and is not *tego* derived à *Στεγω*, *tego*; abjecto Σ?—all signifying *to cover* with any materials; the only point is to determine in which language it signified *to cover* first: however here it signifies *to cover with straw, sedge, rushes, reed*; so grandly expressed by Virgil in his admirable description of Æneas' shield: Æn. VIII. 654;

Romuleoque recens horrebat regia *culmo*.

THAW; "Belg. *dauwe*, *douw*; Teut. *taw*; *ros*: Belg. *doyen*; *degelare, regelare*; Teut. *tawen*; *rorare*: vide *dew*: alludit Gr. *Θεω*: Skinn."—properly speaking, *Θεω* signifies *curro*; and thus we sometimes say of *ice*, when it begins to *thaw*; and of metals, when they begin to *melt*, that they *run*:—if we are to refer *thaw* to *dew*, the Dr. tells us, under that art. that alludit Gr. *Δευω*, *rigo*; *to water*, or *to moisten*; as ice, and snow, when they begin to melt:—Ciel. Way. 52, would derive "*thaw* from *the-aw*, q. d. *the water returns*;—or *the ice*, and *snow*, *liquifies*:"—but *aw*, *rau*, and *thaw*, do all originate ab *Ἰ-δωρ*, *aqua*; *water*.

THE; "Belg. *de*; Teut. *die*; articulus; ut *le*, Fr. Gall. et *é*, *è*, *ò*; Gr.: Fran. Jun. *de* deflectit à *Δεω*: Skinn."

THEAT; "*firm*, *staunch*; spoken of barrels, when they do not run: Ray:"—had this gentleman but considered, that *theat* was no more than a different orthogr. of *thight*; and that they both of them were only a various dialect of **TIGHT**, he might have seen that they were all Gr.

THEATRE; "*Θεατρον*, *theatrum*; the place where plays are acted: R. *Θεατρομαι*, *video*; *to see*: Nug."

THEIST; *Θεος*, *Deus*; *God*; one who acknowledges the being of a *God*; but rejects *Revelation*.

THEME; "*Θημα*, *thema*; a *subject*, or *argument*: R. *Τιθημι*, *pono*: Nug." *to lay down a position*; *to give a subject to write on*.

THEN; "*Ἵταν*, per aphær. Belg. *dan*; Alm. *iban*; *tunc*, *tum*, *cum*: Jun." *when*, *afterwards*; *after that*.

THENCE; "Minsheu dictum putat quasi *there hence*: says Skinn." without giving any deriv. and therefore it is probable he rested in this; but it seems to be derived from the foregoing art. when it relates to time; as when we say *thence forward*; *after*, or *from that time*.

THEO-CRITUS; *Θεοκριτος*, *Theocritus*; "a proper name," says Nug. "which signifies *the judgement of God*: R. *Θεος*, *Deus*; and *Λεγω*, *dico*; *Λογος*, *sermo*:"—here must certainly be some mistake, either in the original, or the copy, or the compositor, or in somebody; for we cannot suppose, that the Dr. himself could possibly derive *Theo-critus* à *Θεος-λεγω*:—he must undoubtedly have intended to say, *Θεος-κρινω*, *judico*; *Theo-critus*; à *κρινω*, unde *κρινης*, *judex*; et *κρισις*; *judicium*; *judgement*.

THEO-DORE } *Θεωδωρος*, *Theodorus*; *the gift*

THEO-DORIC } *of God*: R. *Θεος*, *Deus*; et *Δωρον*, *donum*; a *gift*: Verft. p. 251, under the art. *deuight-ric*, says, "it is now vulgarly in the Netherlands written *dieric*; and in Latin, and after the Latin, I know not with what reason, made *Theodorus*, and *Theodoric*:"—but here the good old gentleman is evidently mistaken; for *Theodorus* is not Latin, but Gr. as we have seen above.

THEO-DOSIUS; *Θεοδοσιος*, *Theodosius*; *the gift of God*: R. *Θεος*, *Deus*; et *Δοσις*, *donum*; a *gift*: R. *Διδωμι*.

THEO-LOGY; *Θεολογια*, *theologia*; *divinity*: R. *Θεος*, *Deus*; et *Λογος*, *sermo*; a *discourse*, *system*, or *treatise*.

THEO-PHILUS; "*Θεοφιλος*, *Theophilus*; *beloved of God*: R. *Θεος*, *Deus*; et *φιλω*, *amo*; *to love*: Nug."

THEOREM; "*Θεωρια*, *contemplation*, *consideration*, *speculation*: R. *Θεωρομαι*, *video*: Nug."

THERAPEUTIC; *Θεραπευτικος*, *therapeutica*; *officius*, *obsequiosus*; *officiouſness*, *obsequiouſness*: R. *Θεραπευω*, *seruio*; *to be subservient*.

THERIACAL; *Θηριακη*, *theriaca*; *treacle*; *antidotus adversus venenum*; a *remedy against poison*.

THERMO-METRE; *Θερμος*, *termæ*; *hot*; et *Μετροι*, *mensura*; *measure*: *instrumentum philosophicum aeris temperamentum ostendens*; a *philosophical instrument*, *measuring the degree of heat*

beat in the air, and all other bodies; a *beat-measurer*.

THESSALO-NICA; “Θεσσαλονικη, a city of Macedonia, which took its name from a *signal victory* obtained there by Philip king of Macedon; as much as to say, *victoria à Thessalis reportata*: R. Νικη, *victoria*: *Thessaly* before was called *Halia*, i. e. a *sea-port* or *maritime town*; ab Ἄλις, *αλος*, *mare*; *the sea*.

THEY; “Sax. hi; *illi*; Teut. *sie*; Sax. *autem hi*, à Lat. *bi*, vel *ii*, *fatis manifeste ortum ducit*: Skinn.”—and yet the Dr. could not, or would not, see that the Lat. *bi* as *fatis manifeste ortum ducit* à Gr. *Oi*, *bi*; *these*.

THICK } “Πυκα, Πυκνος; *spissus, densus*;
THICKET } unde Sax. *dicce*, et *diccettu*;
loca spinis condensa, dumetum; a place *thick-set* with thorns: Skinn.”

THIEF; “Sax. *þeof*; Belg. *dief*; Teut. *dieb*; *fur*: Skinn.”—and yet the Dr. in his own language, tho’ an etymol. writes it *theef*:—but there is something more material to add from Jun. viz. “*omnia singularem habent affinitatem cum Διφῶν, quod Hesych. exp. ζῆλον, ψηλαφῶν, κρενῶν, querere, contredando perscrutari, investigare*; unde *τοιχω-διφῶν*, idem quod *τοιχω-ρυχος, effraitor parietum, fur nocturnus*:”—*any one who breaks thro’ walls*; a *nightly house-breaker*, a *thief*.

THIMBLE; “*digitale*; quasi *pollicare*: Minsh. dictum putat quasi *thumb-bell*, in forma campanæ simili; et citat vocem Belg. *duym-belle*, idem signantem; sed apud Kilianum non invenio: Skinn.”—but under the art. *thumb*, the Dr. either did find it, or borrowed it without recollecting the author’s name; for there he says, “*thumb*, à Belg. *duym*:”—let me only observe, that this deriv. appears odd, that it should be called a *thumb-bell*, because worn on *the finger*:—THUMB however is Gr.

THIN, “*Τενειν, tendere, tenuis*; ut proprie sit idem quod *Τελανος, extensus, porrectus*; nam quæ *extenduntur*, ea *attenuantur*; ut liquet in pannis, laminis, atque aliis: Voss.” *sine, slender, slim*; *stretchs out*.

THINE; “*Σου, Dor. Τεου, tuum*: Upt.”—*yours, belonging to you*.

THING; “*Τι, Τίνα, aliquid*, by changing *T* into *TH*: Upt.”—*something, any-thing, no-thing*:—Ciel. Way. 52, gives a much better deriv. from the Celtic particle *the*, and the old word *en* (quasi *the-en*) which signifies *entity*:—consequently Gr. from *Εντι*, the participle of which is *εν, εσα, ου, ens*; unde *en*; *being, entity*.

THINK; “*Δοκειν, videri*; quasi *dink*; *Δοκει μοι, methinketh*: Calaub.”—Ciel. Way. 52, says, that “*think* is composed of no less than three

syllables, *the-en-ak*, i. e. in a paraphrastic translation, I do *make the thing* out to be so: *ak* is radical to *make*, of *ago*:—but if *ak* gives origin to *ag-o*, it is Gr.: see AGENT, and MAKE: and *en*, as in the foregoing art. is Gr. likewise.

THIRD, *Τριτος, tertius; the third*: R. *Τρεις, three*.

THIRST; “*Θερω, fut. Θερῶ, Æol. Θερσω, Θερσομενος, calefacio*; *causa fitis est aestas, calorque*: Upt.”—*hot and dry*.

THIRTEEN } *Τριςκαιδεκα, tredecim* } Belg. *der-*
THIRTY } *Τριακοντα, triginta* } *tig.*

THIS, *Οσκει, Ος, is*; *that*.

THIS-TLE, *Δυσθαλης, infeliciter virens; ill-growing weed*:—“à Germ. *distel*: vide, inquit Wachterus, *annon carduus sic dictus est, quod tangentes pungat*; à Sax. *ðýðan, pungere*; ut primò fuerit *thydsel*, à medio derivandi *sel*, et postea transposito sibilo *thystel*:”—this seems as if *thistle* was compounded of *Δυς, male*; and *Στιγω, pungo*; to signify the *ill-stinging* plant.

THOLE; “*tolerare, perferre*: Lye:” see TOLERATE: Gr.

THOMAS, “*Θωμας, Thomas, à Θαυμασος, mirabilis; admirable*: R. *Θαυμαζω, miror*; *to wonder*: Nug.”

THORN, “*origo vocis videtur petenda à Τορος, penetrans, acumine suo pertransiens*: alii tamen potius habent deducere à *Τυρειν*, quod idem est cum *Τυρειν, molestiâ afficere, cruciare, vexare*: sic *Τυρω* accepit is, qui argumentum scripsit Oedipodis tyranni Sophoclei, tanquam ex eo derivatum sit *Τυραννος*: dictus est *Τυραννος*, inquit, *κατα τὸ εἶναι, quasi Τυρων τις λαος, και ανιας επιφερον, to pierce, gall, or goad the people*: Lye.”

THORN-EY-abby: Ciel. Voc. 67, n, plainly and evidently shews, that “two such minsters as *Westminster*, and *Ely*, could not possibly have agreed to receive the name of *Thorney* from the weak supposition of their having a few, or even a number of *thorn-bushes* growing round them:” he therefore, with much greater reason, derives the name of *Thorney* as “a variation of *carney*, or *carn-ey*; *the church*, which also included a place of *justice*:”—and in p. 129, he says, “in Britany, in France, at a place called *Carnac*, there exist to this day the ruins of an ancient *carney*, or *place of judicature*, whence it takes its name; as *Westminster-abby* was once called *the thorney (the carn-ey) abby*, from that circumstance: and I repeat this with pleasure, as it may satisfy some readers to find, that the very spot in which (or very near which) the law is at this instant administered (in *Westminster-hall*) was in all human probability the very spot in which the ancient Britons, or Celts, held their courts of justice,

justice, for ages before the Roman invasion, or before the Saxon re-vindication of the territories of their British ancestors; that is to say, if they were the *Æsiii*, or a branch of the *Æsiii*, as there are great reasons for believing they were:—but still the etym. is Gr.; for if *carn*, *kern*, *kirn*, and *kirk*, be the same, then they all originate à *Κίρκος*, *circus*; a circle, the form of the structure in which the antient *carns* were raised: and *ey* we have seen is Gr.

THOROUGH-fare: both Verft. and Lye derive this word à Sax. *Þurh*, vel *Þurh*; *per*; et *þan*; *ire*; *to go through, a passage, through which we may go*: Verft. indeed writes it “*dure*, and *durb-fare*, or *thorow-passage*.”—their interpretations are proper, but their etym. dubious; for *Þurh*, and *dure*, like our word *door*, are evidently derived à *Θυρα*, *janua*; a way, or passage through.

TH-ORPE: “Sax. *Þorpe*; Belg. *dorp*; Alman. *thorf*; *pagus, oppidum*: Verft. Jun. and Skinn.”—but Cl. Way. 52, following the genius of our language (and indeed the genius of all the Northern tongues, which delight in contractions, and transpositions) tells us, that “*thorpe* is only a contraction of *the urb*; *the town*; signifying a small country village near some great town.”—only now this great etymol. has not gone far enough; for *urbs* is Gr.: see **SUB-URBS**: Gr.

THORUKE, “fortasse non incommode referas ad illud *Τορκιμον*, quod Hesych. exp. βαρυ και μισηλον, *grave, et odiosum*: Jun.”—a sink, which always smells strong, and odious.

THOSE, *Ους, bos, eos, quos*; *whom*.

THOU; *Συ, tu*; *you*; and *Σε, te*; *thee*.

THOUGHT, the subst. past tense, and particip. of **THINK**: Gr.

THOUSAND, “*Δεκα, decem*; *ten*; et *εκατον, centum*; a hundred: Upt.”

THOWLS: Johnson quotes Ainsw. for calling *the thowls, pieces of timber*; at which every captain in the navy would smile: whereas both Litt. and Ainsw. very properly call them *scalms*; round pieces of wood, whereat the oars hung by a loop of leather:—in short, they are two little sticks, stuck up in the sides of the boat, for the oars to play in: “*ni fallor*,” says Skinn. “male corruptum à Lat. et Gr. *tholus*.” but what connexion there may be between them, is not very discernible; for *tholus*, says Litt. proprie est umbilicus testudinis in templis, ex quo donaria suspendi solebant.

THRAL } “Sax. *Þræl*; Dan. *træl*;
THRALDOM } *servus, mancipium*; à Gr. *Θυ-*
ut olim sc. signaverit *vilissimum mancipium*,

ad gregum et armentorum custodiam sub dio excubare solitum: Skinn.”—to which let me add from Jun. *Θυραυλος, ante januam excubans, foris pernoctans*: Hesych. certe *Θυραυλοι, exp. των ποιμηνων οι αποκοιλοι, illi inter pastores, qui extra ædes secubant*; unde mox sequitur *Θυραυλοι, προ θυρων διαδριβουσι, et θυραλλου, εξω θυρων αυλιζουσι*: one who like a slave was forced to keep watch in open air, and sleep without doors, abroad, out of the house.

THRASH, “in the Western dialect *to drash*, απο τῆ Δραγματων, *manipulos colligere*: *Δραγμα, manipulus*; abusive pro *ipsâ segete*: Il. A. 69; τὰ δὲ Δραγματῶν ταρφια πηλῆ, *manipuli vero crebri cadunt*: Upt.”—this is scarce applicable to our idea of *thrashing out corn*; besides, Homer is there describing *the reaper*, not *the thrasher*; and therefore, with Jun. we might derive *thrash* à *Θραυ*, *Θραυστω, serio, frango*; *to beat, or break*; *frumentum spicis excutere, excutere granum flagellis*:—Skinn. derives it “à *Τρυχω, Τρυω, tero, attero*,” but this belongs rather to *treading out the corn*, than *thrashing it*; as the orthogr. itself points out.

THRASONICAL, *Θρασος, audax*; à *Θηρος, ferox*; *Thraso*; a bragadocio.

THRAVE: Skinn. and Lye tell us, that *thrave* signifies *urgere*; and would derive it à Sax. *Þræþian, or Þræþan*; *to drive*:—which is Gr.

THREAD:—“Germ. *drat*; *filum*; *Wachterus*; refer ad *dreben*; *torquere*; quia *filum* è colo torquendo ducitur:”—if *dreben*, and *drat*, signify absolutely *torquere*, unconnectedly and independently of *trabere*, the following must be given up: but both *dreben*, and *drat*, seem to convey the same idea as *draw*; and are very properly applied to *thread*, which is *drawn*, as well as *twisted* from the wheel; and therefore seems to be derived à *Δρα-γω, traho*; *to draw, or be drawn out*; unde *drat*, quasi *thrat*; *thread*.

THREATEN: Verft. and Skinn. could only find that it came from the Sax. Belg. and Teut. tongues; but Jun. says, “fortasse sunt à *Θρω*, vel *Θρομαι, tumultuose vociferor*; *to speak with vehemence, or bawl aloud*: nisi malis ab *Αθραι, απειλαι και ανασειεις, Hesych. minæ, et insurrectiones adversus aliquem*.”—to utter denunciations against any one.

THREE } *Τρεις, tres*; *three*.
THRICE }

THREN-ODY, *Θρηνοδια, threnodia*; *lugubris cantus, lamentum*; a funeral dirge: R. *Θρηνη, planctus*; et *Ωδην, cantus*; a mournful ode.

THRESHOLD: “Casaub. arbitratur compositum ex *Θυρα, janua*, et *Ουδος, terra, pavementum*; q. d. *pavimentum janua*; est enim pars inferior *janua*,

janæ, et solo proxima; superliminari opposita:—but this deriv. pleased neither Jun. nor Skinn.; their opinions therefore are referred to the Sax. Alph. which however terminate at last in the Gr.

THRIFT, “*frugalitas; ita fortasse nuncuparunt hanc virtutem, quod sit præter cæteras* *θρησικη, alendi, ac nutriendi vi prædita; siquidem nihil unquam deesse potest hominibus frugi, æque instructis magno parcimonix vectigali:* R. *Τρεφο, nutrio; to nourish, grow, increase:* Jun.”

THROAT, *Τραχηλος, collum, cervix; ibe neck.*

THROB, *Θρουβω, tumultuor, perturbo; to beat quick, like the pulse.*

THRODDEN: Lye derives it ab Iceland. *thraa; cresco, augeo; throast; invalescere, incrementa capere:*—from all which it seems to be only another dialect for the particip. *thriwen;* consequently Gr.: see **THRIFT**: Gr.

THRONE; “*Θρονος, thronus: Nug.*—*a regal seat; the chair of royalty:* R. *Θρω, sedeo; to sit down:* verbum rarissimum, says Hederic; occurrit *Θρησασθαι*, apud Athenæum, ex Phileta:—Ciel. Way. 75, n; and Voc. 24, n, with all his usual sagacity, tells us, that “*throne* is but a contraction of *tir-bone; high-ground;* it answers to the *suggestum* of the Romans:”—this is indeed giving us a very primitive idea both of the Celtic and Latin words; for both the *tir-bone*, and the *suggestum*, were nothing more than mounds, or hillocks of earth, sometimes formed naturally, but oftener *thrown up by hand occasionally*, in order to elevate the general while haranguing his army: this might lead us to suppose, that *tir*, or *ter*, originated ab *Ερα, terra; the earth,* or *ground;* and that *bone* was but a contraction of either *beightened*, or else of *boven*, i. e. **HEAPED**, or **HEAVED-up**: Gr.

THRONG; “*Θροος, Θρος, clamor, tumultus:* Casaub. and Upt.”

THROWES: Skinn. and Lye think this word is pure Sax. “*Þropian; jacere, pati; q. d. mulieris passiones, labores puerperæ:*”—but Casaub. deflectit à *Θορω, salio; to express the starts, springs, and contorsions of a woman in labor:* vel à *Θυρος, impetuosus;* to express *the intenseness, and sharpness of her pains.*

THRUMS; “*Sax. trum, zetrum; nodus:* vel à Teut. *truncken; trudere, premere:* alludunt *Θρομβος, et Θρομβω, frustum rei in unam massam concretæ:* Skinn.”—but surely *thrums* are as much *thrums* when they are *scattered*, and *thrown about*, as when they are in unam massam *concretæ:* this is therefore but a puerile deriv.—we might rather suppose, *thrums* were derived à *Θρομμαλα*, which, tho’ Hefych. applies to *κλασμαλα τῷ ἀφῆ, may signify κλασμαλα* of any kind; and then *thrums,*

or *pickings*, may be here used to signify *those ends, or scraps of refuse yarn, which are picked out from the loom, spinning wheel, &c.*

THRUSH, a disease: Ciel. Way. 51, says, the “*thrush* is a mungrel corruption of two words coalited, *the* and *rouge:*”—but **ROUGE** is Gr.

THRUST, *Τρω, tero, trudo; d inserto; ut à τενω, tendo; à τομαυ, tondeo; to shove, push, or croud:* Skinn. derives it à *Θραυ, Θραυω, contundo.*

THRUTCH; “*various dialect for thrust, or croud down; as beap, and thrutch; Maxfield measure: Ray:*”—then it may be derived from the foregoing root, in the sense of “*good measure, pressed down, and shaken together, and running over:*” Luke vi. 38.

THUMB; “*Martinius,*” as quoted by Jun. “*derivat à Δαμῶν, domare; quod ejus robore domamus ea, quæ nos aliquâ perficiendi difficultate cruciant: unde et ἀλιχῆε dicitur Græcis, quod solus tantum polleat, quantum reliqua manus cum omnibus digitis: Jun.*”—*the strongest* of the five fingers, and called *the thumb*, because by its prevalence we are able to *manage, govern, and subdue* the greatest weights; and by its power are able to do more, than with all the other fingers together.

THUMP; “*Δαπος: Hom. Π. Δ. 455; δαπυο, sonuit: vel à Τυπη, percussio: Hom. Π. Ε. 887; τυπησι, iſtibus: R. Τυπηω, verbero: Casaub. and Upt.*”

THUNDER: “*Sax. ðunder; Belg. and Teut. donder; tonitru: omnia à Lat. tonare; et hoc à nomine tonus: Skinn.*”—strange! that the Dr. would not derive *tonus* à *Τονος, sonus; any loud noise:* vel à *Τονθορος, murmur; a deep rumbling noise.*

THUNNY; *Θυννος, thynnus; a fish so called:* Hederic is so very profuse on this word, as to give us no less than fifteen articles relating to this fish.

THURIBULUM, *Θυον, vel Θυος, thus, thuris, thuribulum; an aromatic gum, called frankincense; απο τῷ Θυον, i. e. Θυον, rebus odoratis suffio; a sweet smelling savour.*

THURS-day: it is something so uncommon to find Skinn. advancing beyond the Sax. lang. that it really appears a phænomenon; however these are the Dr’s. words: “*Thursday, Sax. Ðunnesdæg (quasi Ðunderdæg) Belg. Donderdag; Teut. Donners-tag; Dan. Thorisdag; dies Jovis, i. e. Tonantis, seu Tonitru: Verft. à Thor, præcipuo Saxonum, Ethnicorum deo, deflectit; quem ex statua formâ eundem cum Jove (tonante) seu rege cœli fuisse constat: ab eodem Thor, oriuntur; Dan. Torden; tonitru; et Torvener; tono: si Græcis fiderem (but still troubled with scruples of conscience)*

conscience) hunc Gothorum deum *Thor* deducere à *Θυρος*, *impetuofus*; cui feliciter etiam consonat Teut. *Thor*; *infanus*; *impetuous*, *violent*, *raging*:—to which let me only add from Lye, “in libello M.S. sic scribitur de *Thor*, Othoni filio; mensis Martius ab eo vocatur *Tbormaaner*, mensis *Tboronis*; et dies Jovis (*Tburfday*) *Tborsdag*, sive dies *Tboronis*:”—so that the appellation properly signifies *the Thunderer's day*, or *Tburfday*.

THUS; *Ως*, quasi *Σως*: unde Fr. Theotisc. *fus*; Sax. *ður*; *fic*; *so*; *in this*, or *the like manner*.

THUUF; *vexilli genus*: see TUFT; Gr.

THWACK, seems to be only an abbreviation of *Βακ-ἴρον*, *bac-culus*, aut *bac-illus*; *a stick*, or *staff to strike with*.

THWART; “*Δυερον*, quasi *Δυερί-ον*: unde Belg. *dwers*; Dan. *tuer*; Sax. *ḍryr*; *adversus*, *transversus*, *obliquus*: *Δυερον* Suidæ exp. *βλαβερον*, *επιβλαβες*, *noxium*: Hesychio quoque *Δυερος* est *επιπονος*, *laboriosus*; à *Δυη*, *δυστυχία*, *ταλαιπωρία*, *infortunium*, *miseria*: Jun.” *any incident that happens contrary*.

THYME; “*Θυμος*, *thymum*, *thyme*; *the herb*: Nug.”—commonly called *time*, or *tyme*; *a sweet smelling herb*, both *wild*, and *cultivated*.

TIAR; *Τιαρα*, *tiara*; *capitis gestamen apud Persas*; *a Persian diadem*: “*pileus autem erat acuminatus*; Clarif. Relandus,” says Hutchinson in his first Index to Xenophon's *Cyropaideia*, “à *tir*; *sagitta*; ob figuram *tiaræ sagittiformem*, sive *acuminatam*, et nonnunquam *apicibus distinctam*, posse derivari conjicit:”—Dionys. mentions these *apices* in the second book of his *Roman Antiq.* sec. 70; and Virgil mentions them, *Æn.* II. 683; and *Æn.* VIII. 664:—“if ever this word *tiar*,” says Clel. Voc. 44, n, “penetrated into Persia, or was known in their ancient *Peblavi* tongue, it undoubtedly pervaded so far by means of the Northern conquests:”—but unless we could fix the date of those conquests, it would be impossible to say any thing on the antiquity of this word; which will scarce be found to have existed above 2000 years before Christ, the period known for the founding the kingdom of Sicyon in Greece; whatever language those founders spoke.

TIBIAL } “*Τυπίω*, *percutio*; unde

TIBICINATION } *Τυπος*, *vestigium*, *quod reliquit τὸ Τυψαν*: à *Τυπος*, *tubus*; à *tubus*; *tibia*; proprie in animali *os cruris suræ oppositum*; ita dictum si Papiam audimus, quasi *tubia*, quia *tubam* referat: à *tibia*, *tibicen*: Voss.”—*the fine bone of the leg*, formed like a small *tube*.

TICK-TACK: “Fr. Gall. *tritac*; Ital. *tracche* *tracche*; forte à lege *lufus*, *touch and take*:

Skinn.”—but they happen to be both Gr.: “vel potius,” adds the Dr. “quoniam vox *levi* discrimine etiam Gallica, et Italica est, à strepitu, quem victoris latrunculus edit, dum victi solitarium latrunculum ferit, et quasi vi sede suâ dimovet:”—still it may be Gr.

TICKET; an abbreviation of *Τίτλος*, *titulus*; *the title* fixt to any thing.

TICKING: “per quendam transpositionem facta ex *Κοίση*, *cubile*; et Gall. sine ullâ *metath. coite* dixerunt: Glossatoris tamen verba, quæ hoc in loco de voce *teca* subjungit, propemodum mendocent, ut credam eum censuisse *ziecha* deductum esse ex *Θηκα*, *theca*; ut *ziecha* primâ olim acceptione non tam *culcitram* ipsam denotaverit, quam exterius illud *receptaculum*, cui tomenta infarciebant: Lye, under *tike*:”—properly speaking, *the covering*, which contains the down of a feather bed.

TICKLE, may be derived either from *Θιγω*, *tango*, *tactus*, quasi *tackle*: or else quasi *tittle*, from TITILLATION: Gr.

TIDY: under the art. *tit*, Upton, being misled by a similarity of sound, has derived our expression *a tydie girl* from *Τυθός*, *parvus*; *little*:—but *tydie*, or rather *tidy*, carries no such idea in our lang.; for with us it seems to signify *neat*, *clean*, *clever*: as therefore it has no relation to size, for *a tall woman* may be *neat*, and *a little girl* may be *a slut*; it would be better to suppose, that *tidy* is only a contraction of *ni-tida*; *neat-tidy*; and consequently derived à *Νιζω*, *Νιζω*, *lavo*; “nam *lota nitent*; et *lautum* pro *nitido*, atque *eleganti* accipitur: Voss.”—Jun. and Skinn. likewise give us the idea of *neat*, and *clean*; but then they derive *tidy* from the Sax.; whereas it seems rather to be Gr. through the Lat. lang.

TIE; “*Δεω*, quasi *Τεω*, *ligo*; *to bind*, or *fasten with a cord*, *string*, &c.: Casaub. and Upt.”—Clel. Voc. 121, n, would derive our word *tie* from “the Celtic *ee*, or *i*, with the *l*, or *t*, prepositive *l'ee*, or *t'ie*:”—but it seems rather to descend either from *Δεω*, as above; or from *Λυγω*, *ligo*; *to bind*, or *fasten*.

TIER } commonly written *tire*, and *at-*
TIER-woman } *tire*; but Clel. Voc. 44, 5, derives it, and writes it much better *tier*, or *tiar*, from the Græco-Persico *Τιαρα*, or from the Celtic *tiar*: “if this word,” says he, “ever penetrated into Persia, or was known in their ancient *Pehlavi* tongue, it undoubtedly pervaded so far by means of the Northern conquests:”—but, as we just now observed, in the art. TIAR, unless we could fix the date of those conquests, it would be impossible to say any thing on the antiquity of this word: and therefore perhaps it might be better

to adopt the former opinion of that gentleman in Way. 80; where he supposes, that "*tier*, *at-tire*, and *tier* woman, are expressive of what is *tied around* one; meaning any garb, robe, &c."—and then *ar*, and *er*, would originate à Περὶ, in the sense of ἀμφί, *circum*; *around*:—and TIE, as we have just now seen, is Gr. likewise:—let me only add that remarkable passage in scripture, 2 Kings ix. 30, where Jezebel is described as "having *tired* (or rather *tiered*) her head, and looking out at a window:"—where by the way, what has been rendered in English by *tired her head*, is expressed in the Septuagint only by *ἠγάθη τὴν κεφαλὴν αὐτῆς*, *caput compsit*; *she combed her hair*, i. e. *she decked, she graced, she ornamented her head*.

TIERS, or worse still TIERCE; transposed by the modern French, with a design of giving this word the air of originality; but evidently borrowed, perverted, and transposed from Τρεῖς, *tres*; *three*.

TIFF, *take amiss* } Τυφος, *fastus, superbia*; to

TIFF, or *dress out* } shew a resentment at any thing, said, or done: also *to deck, or dress out superbly*.

TIFFENY; "*sericum tenuissimum, et molliissimum*; *nebula bombycina*; à Fr. Gall. *tifer, tiffer*; *ornare*: q. d. *sericum ornamentis et pompæ idoneum*: alludit saltem Gr. Τυφος, *fastus, superbia*: Skinn."—*to deck and dress out in the finest, thinnest silks, to display all the pride of beauty*.

TIGER; Τίγρις, *tigris*; *a noble wild beast, of the lion, leopard, and panther species*; brought from Africa.

TIGHT, *neat, and spruce*; as *a tight girl*; perhaps only another dialect for *digbt*; *deckt*, or *dressed out neat and clever*: see DECK, or *adorn*: Gr.

TIGHT, *stopt-close*; "*Teut. dicht*; Στεγανον, *factum tectum*; ut opponitur *foraminulento, vel fusili, quod liquorem transfundit; a leak*: utrumque ni fallor à Lat. *tectum*: Skinn."—but *tectum*, whether substantive, or particip. is derived à Στεγω, *tego*; *to cover*; unde Στεγανον, as above; to signify any thing *covered, or stopt up close*.

TIKE, commonly called *a tick*; "*videtur esse à Τικω, attenuo, macero*; *ricinus, vermis* (or rather *pediculus*) *caninas* (and *ovinas*) *aures, &c. infestans*; quod hi vermes (or *pediculi*) *ovibus* (canibusque) *maciem inducant, nisi opportunis medicamentis tempestive tollantur*: Jun."—an intolerable filthy creature, like *a bug*, which infests sheep, dogs, &c.

TILE, Στεγω, *tego, to cover*; unde *tegula, quod teget ædes*; *the covering of a house*.

TILL, or *drawer*; perhaps derived à *tiroir*,

petite caisse ou layette emboîtée dans une table, une armoire, &c. which seems to be but another derivation, and contraction of trahitur, i. e. a drawer, or small box, which is pulled or drawn out from under a counter, and into which shopkeepers drop their current cash:—consequently Gr. à Δραω: see DRAWER: Gr.

TILL *the ground*; Πηλος, Τελμα, *tellus*; *the earth, to plow the soil*.

TILLER; "*nescio an à Belg. tillen*; *levare, tollere, movere à loco*; à *mobilitate* scilicet, says Skinn."—and yet did not see that it might have been very easily derived à Τίλλω, *vello, vellico*; *to pluck, or pull out of its place*; *the tiller being the handle of the rudder, by which the ship is moved and turned, by plucking or pulling the rudder out of its former direction*.

TILT, or *covering of boats, waggons, &c.* "*Sax. zetelb*; *Alman. gezelt*; *origo non incommode videtur peti posse à Ζελλαν, quod Hesych. et etymol. exp. Βαλλαν, jacere*; nihil enim dixeris *tentoria, vel tabernacula, quàm vela, vel afferes opere tumultuario in perticas ad hoc ipsum adaptatas injecti: hanc palos solo infingendi, et vela superinjiciendi rationem videntur aptissimo loquendi modo designare Saxonica monumenta, quotiescunque de figendis tentoriis, &c. incidit sermo*: Jun." *a kind of tent, or covering from the weather, &c.*

TILT, *to raise a vessel*: "*Belg. tillen*; *tollere*: Skinn."—but *tollo* originates à Ταλαω, *tollo, sustineo*; *to lift, or raise up the hinder part of the cask, in order to slope the vessel, and the liquor in it*.

TIMBREL, Τυμπανον, *tympanum*; *a drum*.

TIME; Τημος *tempus, nunc, tunc, tam*: *years, months, days, &c.*

TIMOROUS, Δειμος, Δειμος, *timor*; *fear, dread, apprehension*.

TIMO-CRACY, Τιμοκρατια, *dominatus*, in quo à *censu magistratus creantur*; *a government in which the wealthiest rule*: R. Τιμη, *honor*, ἐξ Κρατος, *potentia*.

TIN, Σιζω, *stillo*; unde *stannum*; *tin*.

TINCTURE, Τεγγω, Τεγκλος, *tingo, tinctus*; *stained, coloured*.

TINDER } Τιοθαλιος, *calidus, fervidus*; *hot,*
TINE } *glowing*: Milton X. 1075, *time the flant lightning*: Upt."

TINES of a fork; Οδus, οδολος, *dens, dentis*: "*barrow-tines, occæ dentes*; *Suec. barwotinne, sunt ab Iceland. timme; diminutivum τῆ tan; dens; ad quod non dubito,*" says Lye, "*referre the tines of horns apud Skinn. et pro iron tynes, quod ex Comenio affert, legere iron tynes, ferræ styli, seu dentes*:"—this just correction is made on the Dr's. last article, under the letter T; but it is something

something remarkable, that Lye should not have taken notice of the extraordinary manner in which the Dr. has explained these *iron tynes*, or rather *iron tynes*, which he himself, or Comenius, has properly called "*styli ferrei*; nescio an," says the Dr. "à Sax. *tynan*; *accendere*; quia fortasse *styli*, quos ille innuit, in usum *foci* comparati sunt: interim me vocem nec audisse unquam, nec legisse profiteor:"—but that the Dr. should never have heard, or read, of *the tines of a fork*, or *the tines of a barrow*, is wonderful indeed.

TINGE, "Τεγγω, *tingo*; to *tinge*: Nug."—to dye, stain, or colour.

TINKER } Τονος, vel Τεννα, σλεves, Hesych.

TINKLE } *tinnio*, *tinnitus*; to make a *small* *shrill* sound, like the clear ringing of a silver bell.

TINSEL; "*pannus*, seu *sericum* metalli aurei, seu argentei coloris contextum: credo à Gall. *estincelle*; *scintilla*; *estinciller*; *scintillare*; (if there be any such modern French words; they seem to be rather Fr. Gall.) q. d. *pannus scintillans*, seu *micans*: Skinn. as quoted by Lye:"—but neither of them would give us the true original word:—let us then hear Voss.; *scintilla*, quasi *spintilla*, à Σπινθηρ, quod idem: a *spark of fire*; and here used to signify a *sparkling*, *glittering* *manufacture of silk*.

TINY *mouse*, Τενου, *tendere*; ut proprie sit idem quod Τίλωος, *extensus*, *exporrectus*; nam quæ *extenduntur*, ea *attenuantur*; *the little*, *slim*, *slender* *mouse*: unless we may derive it from Τύθρος, *parvus*:—tho' Lye says, "nullus dubito quin sit à Τυπος, vel Τυπος, quod idem notat: Hesych."

TIP: perhaps but a various dialect for TOP: Gr.

TIPPLE, "Διψιος, Διψωδης, *sticulosus*, *stim* *suam avidè atque inconsulte sedare cupiens*: Jun."—one who is always *thirsty*, and consequently always *drinking*.

TIRE, *fatigue*; "Τρωω, *attero*, *vexo*; Αρσύων, *indomita*; Minervæ epithet. apud Hom. Upt."—that Τρωω, signifies *to tire*; and that Αρσύων signifies *untired*, *unwearied*, *unsubdued*, every one will allow; but it may be very much doubted whether Τρωω gives origin to *tire*; and therefore it might be better with Casaub. to derive *tire* à Τρωω, *infecto*, *molestiâ afficio*; *to be turmoiled*, or *fatigued*: also *to teaze*, *infect*, *molest*: vel à Τριβω, *tero*, *to wear*; or *weary*.

TIRO; "Τιρω, *tero*: vel à Τερω, *torno*: ergo non per y, *tyro*; sed per i, *tiro*; ut est in Pandectis Florent. imo et antiq. inscript. in quo perperam sententiam mutavit Manutius, falsâ inscriptione deceptus: est vero *tiro*, Νεολεξις, Νεογαλις, dicitur ex Becmanni mente à Τερον, quia etiamnum *tener*, ac *rudis*; nam opponitur

veterano: *malim tamen*," continues Voss. "*tiro*, quia se *primùm terit*, i. e. *exercet*:"—a *young practitioner*, a *cadet*, a *fresh-man*; one who is but just beginning to learn the rudiments of any science.

TISSUE: "Hiccius derivat ab Angl.-Norman. *io*, *tis*; *texo*; quod *tis* fieri videtur à *texo*, *texturae opus*: Lye:"—but *texo* originates à Τασσω, Ταξω, *texo*; *to weave*:—which seems to be too general a deriv.

TIT; "Τύθος, *parvus*; *little*: Casaub. and Upt." who quotes Hom. Il. Z. (222)—επι μ' ετι τύθρον, εοβία: (there ought to have been no comma after τύθρον) *me adhuc parvulum existentem*: a *tit* to ride on; Τύθος ιππος, *equus parvulus*; a *little dapper nag*.

TIT-BIT; from the foregoing root: Gr.

TIT-MOUSE: why this *bird* should have acquired the name of *tit-mouse*, is not easy to say; for since this name relates either to its *diminutive size*, or to *the smallness of its note*, we might suppose that *tit* alone would have answered either of those purposes; particularly since we find him sometimes called *the tom-tit*:—when therefore Upton, in his art. *tit*, calls the *tit-mouse* Τύθος μύς, we must not suppose that he intended to give us the proper name of this bird in Gr.; for the proper name in Gr. is Αιγιδάλος, and in Latin *parus*, perhaps a contraction of *parvus*: or else, says he, it was called *tit-mouse* απο τῆ Τίτην, à voce quam edunt:—but this relates only to *tit*; and leaves the poor *mouse* to explain itself:—Willoughby says, the Germans, as well as we English, call them *mice*; because, like *mice*, they creep into the holes of trees: and sometimes they are called *the muskin*; or little birds as *small as mice*.

TIT for TAT, only a various dialect of THIS for THAT; consequently Gr.

TITAN; "Τιθαλειος, *calidus*, *fervidus*; *titan*, i. e. *domus ignis*; Seneca, *ardens Titan laxavit fervidum diem*: Upt." under the art. *tine*:—Ciel. Voc. 95, admits of this signification, but tells us, that it is derived from *ti*, *mansion*; and *tan*, or *tein*, *fire* (*tine the slant lightning*, says Milton) and in his note, Cleland says, that "*tan* likewise signifies *the earth*; thus *Britannia*, *Lusitania*, *Mauritania*, &c."—it is indeed very remarkable, that *tan* in the Celtic should signify two elements so totally opposite, as *earth* and *fire*: but then it takes two different roots: when it signifies *earth* it originates à Τανω, *extendo*, *porrigo*; as when we say, *extent of country*: but when it signifies *fire*, it originates à Τι-θαλειος, *calidus*, *fervidus*; *hot*, *glowing*.

TITHES, Δεκα, *decem*, *deni*; *ten*, *tenth*, *tisbe*, *the tenth part*.

TITILLATION,

TITILLATION, Τίλλω, *vellico*; to pull gently, to tickle.

TITLE; Τίσιλος, *titulus*; which we not only meet (with) in St. John, ch. xix; but also in Hesych.; and which, according to Scal. comes from Τίω, *honoro*; whereof they first made Τίσιος, and afterwards Τίσιλος, *titulus*: omnino vero *titulus* est à Τίσιος, quod απο τῆ Τιων, unde Τιμη, says Voss.: and he moreover observes, that this etym. has been followed by the two Scal. to whom we also join H. Stephen: Nug.—it is true, Voss. acknowledges, that *titulus* is derived from Τιων, but then he afterwards adds, “nec tamen tam à Τιω esse arbitror, quam à Τίσιω, quod per reduplicationem à priori factum: sane Hesychio, Τίσιω, τιμῶ.”

TITTLE; Τυθός, *parvus*; little tittle, or small dot.

TITTY, Τυθός, *parvulus quidem*: Odyss. XV. 380.

TITU-BATION, Τυθον-βαω, *parum-co, titubo*; to walk unsteadily, to stumble, to totter.

TMESIS; Τμησις, *tmesis*; *sectio*; dividing a word into two parts, by the interposition of others; as απο-κλιση τυχεια-δυσσαι, pro απο-δυσσαι, εν- in clytis armis -uere; pro exuere: R. Τιμνω, pro Τιμω, *seco*; to cut, or divide.

TO: Casaub. p. 197, 8, has very justly observed, that “jam infinitivorum Græcorum terminatio inter alia, et præ aliis usitatissima est in εν, ut Τυπλ-εν: — Saxoniorum, ut hodieque Belgarum et Germanorum, in an, vel en, ut γερ-ταν, *ponere*; syll-en, *dare*.”—but it is purely the characteristic of the English tongue alone to make use of the particle TO for the sign of the infinitive mood; in the very same manner as the Greeks themselves; for thus Casaub. proceeds; “et ut Græci infinitivis vulgo præponunt articulum neutrum τὸ, ut τὸ εσθιεν, τὸ Πινεν, ita Angli vulgo *to eat, to drink*: si hoc tam notabile omissem, non unus fortasse oscitantium reprehendisset:”—and indeed the conformity is very remarkable.

TOD of wool: “Minsevius declinat à Flandr. *todderen; neetere*:—possem,”—says Skinn. “et non minus speciose deflectere à Lat. *tondere*.”—possem quoque non minus speciosa deflectere à Lat. *tondeo*, à Gr. Τομαω, *seco*, inserto δ, quasi Τομδαω, *tondeo*; to clip, cut, or shear the wool; unde *tod*,” as the Dr. observes, “eliso n, *tondeo*, quasi *todeo*; a *rod of wool* being,” continues he, “quantum lanæ *tondendo* à duobus ovium paribus, i. e. quatuor ovibus auferri potest.

TODRIFENE: Verst. has given so strange an appearance to this word, that it is no wonder he took it for Sax.; but since he tells us it signifies *driven away, or dispersed*, it certainly means no more than TO DRIVE:—consequently Gr.

TOES: “derivata videntur ab illo *Tava, extendo*, quod pleraque tempora mutuatur ab inusit. *Taw*:—ratio derivationis fuerit forte, quæd *digiti pedis* ipsum pedem quasi producant: vel potius quod brevior atque humili corpore proditi in extremos pedum digitos *assurgere* solent, ut speciem aliquam addant corpusculo, ac staturam qualicunque ratione *extendant*: Junr.”—it is very seldom that this great critic produces so weak a reason for any of his etymologies.

TOGETHER, means no more than as we sometimes repeat it, *to gather together*; and therefore Casaub. has very justly derived it ab *Αγηρω, colligo*; to collect, or unite in a body:—this deriv. was evident enough to Skinn.;—but he chose to fly to the Sax, γαδεριαν; *colligere*; and shove the Gr. etym. on Casaub. in hopes to get rid of it; and yet he writes *τογαδερη*; Belg. *gader te gader*: all which are evidently derived from *gather*; and consequently from *Αγηρω*.

TOIL, or labor; Όσλος, à Τλαω, *patior, sustineo*; to bear, endure: Casaub. and Upr.—tho' Casaub. has added another; viz. Τυλη; *callus*, qualis ex multo labore solet provenire; *the callous substance produced by hard labor*.

TOIL, or net; “*tela* quod et in Actio scripsit Pontanus, et ex eo Erythræus in Indice Virgiliano prius fuit *textura*, à *texo*: Voss.”—but *texo* he himself derives “à *Ταλλω, Τασσω, Ταξω, Ταξι, ordine*, quo fila artificiose junguntur:”—*a web, net, or toil*; to weave, knit, or join.

T-OILET; τὸ Ειλειον, *involucrum*; from whence also comes the Latin word *tela*: R. Ειλειω, *velvo*: Nug.—this is another instance, in which the Gr. article is united with the substantive; a circumstance which seldom happens in English, tho' often in Gr.: *toilet* quasi τὸ Ειλει, *involucrum*, meaning a lady's dressing table, which is generally covered over with some fine linen cloth, &c.

TOKEN, Δεικνυμι, *ostendo*; to shew; unde Sax. tacnian; Teut. *doycbene, indicia*; marks, signs, significations:—Clel. Way. 53, derives *token* more simply from “*to ken, to kenow, or to know*, i. e. any thing sent, by which *to know* the truth of a message; a credential:”—but to KEN is Gr.

TOLERATE; Ταλαω, Ταλω, *tollo, suffero*; to bear, sustain, support: vel à Τελαω, *sustineo*; unde *tellus*, quia nempe omnia *sustinet*; ac ab eadem voce dicuntur, *telamones*, qui Αθλωντες, itidem παρω τὸ Τληναι, *to support, permit*: vel à Τελλω.

TOLL the bell; perhaps only another dialect for *knoll*:—consequently Gr.

TOLL, or tax; Τελος, Τελωω, *veffigal*; unde Τελω, *cenfeor*: Casaub.

TOMB; Τυμβος, *buftum, foffa, sepulchrum*: from

from hence also comes the word *catacombs*, *catatumba*, taken from *Κατα*, or *Κατω*, *infra*, which is a *subterraneous place*, whither it is supposed the primitive Christians retired, during the persecution, and where they buried the martyrs: but now it is customary to say *catacombs*: Nug."—the reason why *Τυμβος*, *tumulus*, was made choice of to express a *burying grave*, is quia est eminentior terra, sive terræ *agestum*; *rising*, or *swelling earth*, as all graves seem to be; over which, at last, monuments were erected: à *Τυμβος* est *tumeo*; *to rise*, *to swell*: tho' Voss. de Permut. lit. is of opinion, that *tumeo* originates à *Φυμα*, *sumor*:—and so it may in some instances.

TOM-BOY: Verft. under the art. *tumbe*, p. 234, has given so curious a definition of this word, as no doubt will please the reader: "*tumbe*; *to dance*; *tumbod*; *danced*; heerof wee yet call a *wenche* that *skippetb*, and *leapetb* lyke a *boy*, a *tomboy*: our name also of *tumbling* cometh heerhence:"—so far he is right; but then we shall see presently that *tumble* is Gr.; and **BOY** is the same.

TOME; "*Τομος*, *tomus*; and this from *Τεινω*, perf. med. *Τισομαι*, *to cut*, *to part*: Nug."—as when the works of an author are *divided* into several volumes, any one of those volumes is called a *tome*, or a *division*, or a *part of those works*; i. e. *Τομη*, *sectio*; à *Τεινω*.

tone; "*Τονος*, *sonus*; and this from *Τεινω*, *tendo*: Nug."—*to stretch*; because, when a string, or wire is *stretched*, it utters a *sound*.

TONGS; "*Sax.* *tonz*; *Belg.* *tonghe*; *Dan.* *tang*; *forceps*: omnia forte ab Ital. *tengo*, *tenco*; quia sc. per illos quidvis *tenemus*: Skinn."—but we have already seen, that *teneo* originates à *Τεινω*, *tendo*; unde *tenco*; *to bold*, or *grasp any thing*.

TONGUE; "*Φθογγος*, *sonus*; viz. *soni instrumentum*, et causa: R. *Φθεγγομαι*, *loquor*; *to speak*: Casaub. and Upt."—*the grand organ of speech*.

TONSILS, *Ταλαω*, *tollo*; unde *tonsa*, *tonfilla*; *the tonsils of the neck*; being certain kernels at the root of the tongue, which are the seat of that disorder called the mumps in children, or glanders in horses.

TONSOR } *Τομειν*, *tondere*; *d* inferro, quasi
TONSURE } *Τομειν*: ut ab Æol. *τεινω*, *tendo*:
à *tondeo* est *tonsus*, *tonsor*; a *barber*, or *cutter of hair*, a *shaver*.

TOOL; by transposition from *Όλος*, vel *Όλημz*, *labor*; quasi *Όλος*:—"hinc etiam Anglis," says Jun. *tools* dicuntur instrumenta cuique opificio debita, potissimum tamen ferrea:" and yet, perhaps, it might be better, if we were to derive *tool*, according to Clel. Voc. 198, n, from *telum*: only then, with Voss. we ought to trace

it up to the Gr. viz. à *Τηλε*, sive *Τηλε*, sive *Τηλοθι*, *procul*; properly signifying all *missive weapons*; but here used to signify all sorts of *iron instruments* for workmen of every tribe: or, perhaps, à *Κηλον*, but still in the sense of either a *javelin*, or a *tool*.

TOOTH; "*Sax.* *toð*; *Belg.* *tand*; *Iceland.* *tann*; originem videntur sumpsisse ex *Τενω*, vel *Τενω*, *comedo*: Lye:"—*to eat*, *to chew with*.

TOP, *to play with*: Skinn. after giving us all the Northern words for this well-known playing, says; "nescio an liceat nostrum *top*, et cognatas Germanicas voces desistere ab antiq. Lat. *toper*, *celeriter*:"—that there was such an antique Lat. word as *toper*, Voss. has shewn from Cæs. Scal. thus; "*semper fuit semiopere*; sicut *toper*, *toto opere*; *nuper*, *novo opere*: significat enim *toper cito*, et *expedite*; ita ut opera absoluta sit:" and then he adds, "*quemadmodum Græcis Ταχα*, ita et *topper* Latinis, et *cito* notat, et *fortasse*:"—so that *toper*, or *topper*, seems to relate more to *dispatch of business*, than to bear any connexion with the *sport*, and *pastime of boys*:—let me then offer another deriv. which has a reference more immediately to that darling amusement; and is taken from the well-known simile in Virgil:

Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent; ille ætus habendâ
Curvatis fertur spatiiis; stupet incia supra
Impubesque manus, mirata volubile buxum;

Dant animos *plage*: ——— Æn. VII. 378:
from hence it is plain that these young gentlemen were amusing themselves with what their successors at this day call *the swelpling top*; and as it is well known that that *top* is *whipt into life* by a *lash*, or *thong*, it seems but reasonable to derive that *top* à *Τυπ-ω*, *verbero*; *to beat*, *whip*, or *lash into motion*.

TOP, or *summit*: Clel. Way. 52, tells us, that "*top* is derived from the Celt. *the-ur(-per part)* or *summit*:"—but **UP** is Gr. ab *Τη-ω*, *super*; *upon*, or *above all*.

TOPAZ; *Τοπαζιος*, *topazius lapis*; a *precious stone*.

TOPER, by transposition from *Πότης*, *potator*, *potator*; a *drinker*; a *bibber*, or literally a *tofs-pot*.

TOPIC; *Τοπικη*, *Τοπικος*, *ars topica*, ostendens *Τοπας*, sive *locos*, è quibus argumenta desumenda sunt, ad aliquid vel probandum, vel amplificandum: an art, shewing *the beads*, or *chief places*, from whence the arguments are to be drawn, either for proving, or amplifying any subject.

TOPO-GRAPHY; *Τοπογραφια*, *topographia*; *locorum descriptio*; *the map of any particular place*: R. *Τοπος*, *locus*; and *Γραφω*, *scribo*.

TOPPLE-

TOPPLE-down } from the same origin with
TOPSY-TURVY } *top*, or *summit*; so far as
relates to the words *topple*, and *topsy*; but as for
the other part of that latter compound *turvy*, it
is thus derived by Lye: "Iceland. *tyrva*; *ob-*
ruere; *tyrva met steinum*, *obruere lapidibus*: Sax-
ones dixere *τορριαν* mid *γτανum*; unde re-
servasse videntur Angli Boreal. suum *torfet*;
mori:"—these are, either of them, better than
Skinn's. supposing that *turvy* comes à *turf*, the
plural of which is *turves*; and *topsy-turvy*, says
he, signifies, "*vertices*, seu *capita in cespite*, *ca-*
pita humi strata:"—but this they might be, if a
man was *to lie along on the ground*; which would
not express *topsy-turvy*; for that properly is hav-
ing *the head downward*, and *the heels upward*;
like *a tumbler*:—in short, all our etymol. and
diction. can explain this expression, and tell us
what it signifies, but none have given a satisfac-
tory deriv. of it, which, perhaps, is nothing more
than a contraction of *top* turned deorsum, *versus*;
top turn'd versus, or *topsy verfy*; then *topsy tur-ry*:
—consequently Gr.

TOR; a contraction of *tower*; *Τυρίς*, *turris*;
a turret, *tower*, or fortified place; hence *Glas-*
tonbury tor.

TORCH, "*Τορχειν*, *torqueo*, *tortum*; quidam
dici putant," says Jun. "quod ex *intortis*, pice,
resinâque inbutis *funibus* conficiatur: potest etiam
videri desumptum ex *Ταρχειν*, vel *Ταρχειν*, *sepelio*,
exequias facio; quod *facum*, *tædarumque præci-*
pius olim in exequiis usus:"—the former seems to
be the more natural; because the latter is but an
accidental use of them: sometimes they are made
with wax, and then they are called *flambeaus*.

TORCULARIOUS, *Τορικός*, *Τορχειν*, *torqueo*,
torcularium; ipsum autem *torcular*, si non cochleis
torquetur, &c.—"*torcular*, quia eo uvæ, et olivæ
torquentur, ac *premuntur*: Voss."—*the screw-press*
for grapes, *alives*, *apples*, &c.

TORMENT; *Τορχειν*, *torqueo*, *tortum*, *tor-*
mentum: "sane quæ nunc in *-mentum* definunt, ea
veteres per *men* extulere; ut *augmen*, pro *aug-*
mentum; *documen*, pro *documentum*: Voss."—*a*
torture, *pain*.

TOROSITY; *Τειρω*, cujus præterit. med.
Τίλορα, unde *Τορος*, ut generatim sic dicatur quic-
quid *rotundum* est: *tori* quoque dicuntur in ani-
mali partes extantes carnosæ; nempe vel ob
rotunditatem; quia musculosæ illæ partes nervis,
quasi *toris*, seu *funibus* sint compactæ; *browni-*
ness, *fullness of flesh*; particularly those two *swel-*
lings, which are always observed at the chests of
horses; thus described by Virgil,

Luxuriatque *toris* animosum pectus: —

Geo. III. 81.

TORPID; "forte à *Τειρω*, *oblecto*; ut pro-
prie de iis dicatur, qui voluptatibus immeriti
segnescunt, ac *torpent*: Voss."—but Isaac derives
it "forte ex *Ταρβος*, seu *Τρομος*:"—which signi-
fy rather *fear*, and *trembling*, than *numbness*,
and *stupefaction*:—neither of these deriv. seem
satisfactory; and all the other etymol. have left
it out:—now, since the Gr. name for the *torpedo*
is *Ναρχα*, vel *Ναρχη*, it might lead us to suppose,
that that word was only a transposition of *Νηκαρ*,
vel *Νωκαρ*, *torpor*: or else the word *torpor* is
purely Latin: *Νωκαρ* itself, Hederic tells us, is
compounded of *Νω*, in compositione privativum,
et *intensivum*; et *Καρος*, *sopor*, cum *gravedine*; *a*
deep, or *heavy sleep*, *numbness*, or *stupidity*.

TORQUATED; *Τορχειν*, *torqueo*, *torques*,
torquatus; *a chain*; which at first was *twisted*;
and afterwards composed of *links*, or *rings*.

TORRENT; "*Τειρω*, quæ notat *ἐρηαινω*, quod
unda rapido impetu *æstuet*: Litt. and Ainsw."—but
it seems rather to descend à *Τορχειν*, *torqued*; unde
torrens quasi *torquens*; *tearing*, *whirling*, *burry-*
ing every thing along with it; in the same man-
ner as Virgil has so poetically described it in
the Second Æn. 304:

In fegetem veluti cum flamma furentibus austris
Incidit; aut rapidus montano flumine *torrens*
Sternit agros, *sternit* sata læta, boumque labores,
Præcipitesque trahit sylvas.

TORRID; *Τειρω*, quæ notat *ἐρηαινω*, *torreo*,
aresfacio; *to scorch*, *parch*, *burn*: vel à *Θειρω*: vel
potius *Τειρω*, *calesfacio*.

TORSION; *Τορχειν*, *torqueo*, *torsum*; *twisted*,
wrested, *distorted*.

TORTOISE; *Τειρω*, quæ notat *ἐρηαινω*, *torreo*,
testus; unde *testa* et *testudo*; *a tortoise*, an am-
phibious animal, enveloped in a very hard *shell*.

TORVITY, *Ταυρος*, *taurus*; unde *torvus*;
bull-like, *stern*, and *fierce*.

TORY-RORY; "Teut. *Tbor*; *insanus*; nisi
quod suspicor," says Skinn. "Hibernicæ sit
originis:"—but *Tbor*, Gothorum deus, he had
deduced "à *Θυρος*, *impetuosus*; cui feliciter etiam
consonat Teut. *Tbor*; *insanus*:"—one who acts
like *a mad man*, and *roars* like *a bedlamite*: or
else, perhaps, it may be derived à *Τορον* *πείρωμα*,
à *Τειρω*, *terebro*, *perforo*; i. e. vox *aerem*, vel
aures terebrans; *a voice*, or *noise*, that *peirces*
the air, and the ears thro' and thro': *the ear-peir-*
ing sife.

TOSS: "Casaub. putat desumptum ex *Θιαρος*,
coetus Bacchantium, et enthusiasticâ corporum
jaçtatione Baccho litantium; *Θιαραι*, choreas
ducere, et corpora cum quadam tripudiandi ve-
hementiâ. Bacchantium ritu, varie *jaçtare*: Jun."—
but this is applicable to only one mode of

action;

action; it would scarcely be proper when the word *toft* is applied to *burl*, *caft*, or *throw*.

TOST, commonly written, and pronounced *toaft*; like *boaft*, *coaft*, and *roaft*; but derived à Τυρω, quæ notat ξηραινω, *sicco*; *torreo*, *toftus*; *parcbit*, *roafted*, *half burnt*.

TOTAL; ὅλος, *totus*, *totalis*; *the whole*, *intire fum*.

TOTTER; Τῦλλον-βαω, *parùm-eo*, *titubo*; *to walk unfteadily*, *to ftumble*.

TOUCH, *fuft.* } “Θιγω, Θιγγανω, *tango*, *tac-*
TOUCH, *verb.* } *tus*: Nug.” *conjoined*, *unit-*
ed, *in clofe contaft*: hence *toucht* to the quick; *eafily provoked*:—Clef. Voc. 10, 11, derives *touch* from “*ich*, *ickt*.”—which vifibly originates from *iſtus*;—confequently Gr.: fee **HIT**: Gr.

TO-VET; “fometimes written *tofet*; à Sax. *tu*, *duo*; et *pat*, *menfuram*, quæ duos peccos, feu congios continet: Ray:”—confequently Gr.: fee **TWO**, and **VAT**: Gr.

TOUGH: “Σιφιλος, *durus*, *asper*: Cafaub.”—but Skinn. was fo much difpleafed with this, that he could not help being witty upon it: “Σιφιλος, *durus*, *asper*; et fane fatis *durum*, et *asperum* eft etymon:”—let us then hear the Dr. “*tough*,” fays he, “à Sax. *toh*; credo à *teon*; *trabere*, *ducere*; quia fc. *lenta* omnia, *duftilia* funt:”—from this very definition then, we might be induced to fuppoſe, that both *toh*, and *teon*, originated à *τεινω*, *tendo*, *teneo*; unde *teon*: *tenax*; *tenacious*, or *tough*.

TOW along; “Sax. *teon*, *ducere*, *protrabere*: Skinn.”—probably Gr.: fee **TUG**.

TOW, or *flax*; “Sax. *top*; Belg. *touw*; utrumque credo à Σιτωα, *ſtura*: Skinn.”—it ſeems rather to be only an abbreviation of *to-mentum*; i. e. à *θυμος*, *τυμβος*, *tumeo*: “verum *tomenti* etymon; de quo plane adſentio Iſidoro,” fays Voff: “qui putat eſſe à *tumeo*; nempe quia eo *tumeat* culcita; ut à *moveo* eft *momentum*; fic à *tumeo* eft *tumentum*, vel *tomentum*.”—unde *tow*, *flax*, *hemp*, or any ſuch light and ſoft ſubſtance to *buff out mattresses*, and make them *fwell*, and *riſe up*.

TOWEL, or as it is ſometimes more properly called *towle*, à *Τωλη*, *culcita*, *lodix*; *a pillow*, *ſheet*, or any thing like a *napkin*: or, perhaps, it may be only a contraction of *mantile*, derived à *Μαντιλη*, à *Μαντιω*, *μασσω*, idem quod *mappa*: vel à *Μανδουα*, *mappa*, *mantella*; and from hence *Μανδουλιον*, *mantelium*; as if it was deſigned for an abbreviation of *manu-terium*; ubi *manus* terguntur; *any piece of cloth to wipe the hands on*.

TOWER, or rather, as Upt. writes it, “*tour*; *Τυρρις*, *turris*; *a turret*, *tower*, or *fortified place*: Hence *tor*; *Glaſſenbury tor*: Upt.”

TOWN; Cafaub. derives *town* ab *Ανω*, *quafi a ftown*, unde *a town*: but Upt. with more ſeeming plauſibility, derives *town* “à *Θω*, *collis*; *a hill*; nam oppida munita olim in *collibus*, et *locis editioribus* ſtructa: apud Tacitum *mons Tan-nus* memoratur:”—becauſe antiently *towns* were built on *hills*, and *eminences*.

TOYS: “quum vero (ſays Jun. under his art. *toies*) ex antecedentibus liqueat Dan. *toy* idem ſignificare quod Teut. *tuych*; nullus quoque dubito quin *toy* factum ſit ex *tuych*: antiquitatem *tuych* pro *armaturâ*, mirifice firmat notabilis affinitas, quam habet cum *Τευχια*, *arma*:”—all kinds of *trinkets*.

TRABAL; Τραφνη, *trabes*, vel *trabs*, *trabal-lis*; *a beam*.

TRACE for *horſes to draw by*: *Δρασσω*, *Δραγω*, *trabo*; *to draw*, *drag*, or *pull*.

TRACE } *a path*; ab *Αραπος*, *via trita*; ex *A*,

TRACK } *inteniiva*; et *Τραπειω*, *calco*; unde *trames*, *callis*, *femita*; *a well-worn path*, or *track*; and hence the ſportſmen very properly call it *tracing a hare*; i. e. as Virgil calls it *auritoſque ſequi lepores*; to follow *the print of her ſteps* in the ſnow: or elſe our words *trace*, and *track*, may be, according to Cafaub. deſumpta ex *Τραχος*, *rota*; the impreſſion which is left by *the wheel*.

TRACT-ABLE; *Δρασσω*, *Δραγω*, *trabo*, *tractatus*; any ſubject, or argument *handled*; or *diſ-course treated*; *a treatiſe*.

TRADE; “Minſh. deſlectit à *tradendo*; but, malle,” fays Skinn. “à *traftando*.”—but then it would originate from the ſame root with the preceding art. to ſignify *any art*, *manu-facture*, *handicraft*, or *trade*:—*trade*, however, ſeems more naturally to be derived à *Τρακινης*, *mercator*; *a merchant*, or *dealer in various articles*.

TRA-DITION; *Διδωμι*, *do*; *trado*, *traditio*; *a delivering down* to poſterity by word of mouth, or *oral tradition*.

TRA-DUCE; *Δεικνω*, *duco*, *traduco*; *to deliver over* to ſhame, ſlander, &c.

TRAFFICK; “quidam ſuſpicantur ab Arabibus mutuatum,” fays Jun. “ſed cùm *trato*, et *trato*, idem ſint Hiſpanis, et Italis, quod *traffic*; videri poteſt inde factum verbum *traſificare*; et contracte *traſificare*: quæ ſententia eſt propinqui mei: Iſ. Voff.”—then let me hope to meet with pardon, if, after theſe great critics, I were to ſuppoſe, that *trato*, et *trato*, originated à *traftus*, et *traftatus*; i. e. à *Δρασσω*, *Δραγω*, *trabo*, *trafto*; as we have juſt now ſeen, viz. *all kind of merchandiſe*, and *mercantile wares*, made, bought, or ſold by hand.

TRAG-ACANTH; *Τραγακανθα*, *tragacantha*, *hircina ſpina*; a ſhrub, which produces *gum dragon*, commonly called *gum dragon*, or more properly *buck-*

buck-thorn; but why it obtained this latter appellation is somewhat remarkable, since etym. shews it is derived à Τραγος, *bircus*; a goat; and Αναθα, *spina*; a thorn; and consequently ought to have been called *goat-thorn*, instead of *buck-thorn*.

TRAGEDY; Τραγωδία, *tragœdia*; a tragedy; quia præmium ejus, qui *tragœdiâ* vicisset, *bircus* esset; quem ille Baccho sacrificabat; unde Horatius, in *Arte Poetica*,

Carmine qui *tragicæ* vilem certavit ob *bircum*: according to modern ideas, a *tragedy* is a mournful subject; but it was very far from being such, according to the original institution; for *Theſpis*, it seems, was the inventor of *tragedy*; and some think Τραγωδίαν dici, quasi Τρυγηδίαν, à Τρυγες, *feces*: nondum enim usu *personarum* invento, actores *face* vini faciem perungebant, vasis, seu cadis *face* tenuis epotatis; quod idem Horatius docet, 275;

Ignotum *tragicæ* genus invenisse *camenæ*

Dicitur, et *plaustris* vexisse poemata *Theſpis*,

Quæ canerent, agerentque, *perunthi* *fecibus* ora: for it is but reasonable to suppose, that *Theſpis*, having been the inventor of *tragedy*, must have lived before the introduction of the *tragic mask*; and accordingly we here find, that his actors made use of *the lees of wine*, instead of *masks*: which makes it the more extraordinary that Voss. who has quoted this very passage from Horace, should say, “alii Τραγωδίαν dici aiunt, quòd scenici or perlinerent *face*, ante usum *personarum* à *Theſpide* inventarum;” whereas Horace says directly the contrary; that *Theſpis* made use of *the lees*; but does not say, that *Theſpis* invented *the mask*; nay, Horace’s very next words are,

Post hunc, (nempe *Theſpidem*)

Personæ, Pallæque repertor honestæ

Æschylos, et modicis intravit pulpita tignis,

Et docuit magnumque loqui, nitique cothurno: From the manner in which *Theſpis* (as in the former quotation from Horace) is described, as having carried his actors about in a waggon, and perhaps acting from thence, Clel. Voc. 125, has been induced to derive “*tragedy* à *trabea*, an old Italian word for a waggon, or *tumbril*, a part of the Τραγωδία, a *song from a cart*, or *waggon* :”—but *trabea* certainly is derived à Δρασσω, Δραγῶ, *trabo*, unde *trabea*; to drag, or draw in a cart, or waggon.

TRAIL } Δρασσω, Δραγῶ; *trabo*; to draw, drag,

TRAIN } or pull.

TRAIN-oil: it may appear odd to deduce this article from the foregoing; and yet Skinn. has pointed out the way, tho’ he has not availed himself of the opportunity; for he has said only, “*train-oil*, *oleum setaceum*; à Fr. Gall. *traine*;

traba; a sled; q. d. *oleum villius*, quo sc. *trabarum rotas inungunt* :”—the derivation now was evident enough; and signifies *that oil, and grease*, which are made use of together for the greasing *cart-wheels*.

TRAITOR: this word is either derived from Διδωμι, *do*; unde *transdo*, contracted to *trado*, hinc *traditor*, *traditio*; a *delivering up*, or *surrendering by treachery*: or else, since Clel. Voc. 119, does not admit of this deriv. it has been traced up to the Gr. thro’ his own interpretation, in the art. BE-TRAY: Gr.

TRA-JECTION, Iew, Iημι, *mitto*, *jacio*, *trajicio*; to cast thro’.

TRAMEL, quasi *dramel*; Δρασσω, Δραγῶ, *traba*; to draw, a *drag-net*; also any *entanglement*, or *tetber*.

TRA-MONTANE, Περων-Βουνος, *trans-mons*, *trans-montanus*; a person who lived *beyond the mountains*, meaning *the Alps*; a term of reproach given by the Romans to any foreigner.

TRAMP on foot, seems to be a contraction of *terrâ-ambulo*, quasi *ter-ambulo*, *tr-amb-ulo*, to *tramp*, or *walk on land*, or rather *walk on foot*:—consequently Gr.: or else it may be derived from the following art.

TRAMPLE; Τραπω, *calco*, speciatim *uvas in lacu*; to *tread out the grapes*: also to *walk up and down*.

TRANCE; “Fr. Gall. *transe*; animi *diliquium*; Λεπο-θυμος: à Lat. *transire*; q. d. *transitus in alium mundum*: Skinn.”—now the Dr. should have produced the Gr. etym. as in the art. TRANS-IENT: Gr.

TRAN-QUILLITY; “malem priorem partem vocis *trano*, quam *transio*, statuere: et quod ad posteriorem partem, non satis liquet; sitne ex eo, quòd *tranæs quiete*; an quia *tranari quit*; sed non aliunde hoc colligi potest: Voss.”—according to this etym. it would derive either from Περων-νεω, *no, nare, tranare*; et Κεμαι, vel Κεω, *quo, quietus*: or from Περων-νεω, *tranare*; et *queo*; meaning a *calm sea*, which may be sailed over quietly; and here used to signify a *placidness*, and *evenness of temper*.

TRANS-ACTION: see ACTION: Gr.— We have many other words in our language, beginning with this preposition TRANS, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

TRANS-IENT } Περων-Ειμι, Εω, *trans-eo*; to
TRANS-ITION } go, or pass over; to pass away, or be of short duration.

TRANS-MO-GRAPHY; plainly derived from Περων-μορφη-γραφω, meaning to change the

form of any thing; to meta-morphose it; or rather metamorphose it.

TRANS-OM, abbreviated from Περαι-αιμι, *transeo*; unde *transtrum*, quasi *transitrum*; i. e. *trabes transversæ*; beams that go across, run atbwart.

TRAP-ball; “Τροπα, lusus puerilis genus, quod Stephanus describit; cui non absimilis, quem *trap* vocant Anglici pueri: Casaub.”

TRAP, or *snare*; Nug. would derive our word *trap*, “à Τρεπω, quasi Περσω, *verto*; because traps *turn about* when they are opened; from whence *trapa*, and *ad trapare* :”—these two last are unintelligible: Jun. indeed, says, “fuit et medii sæculi vocabulum *trappa*: Johannes Nicotus videtur Gallicum *trape* voluisse deducere à Τραπεζα, *mensa*: fortasse quod ad insidiosam machinam inconsulta animalcula, veluti *ad mensam instructissimam*, accurrant et illaqueantur :”—Skinn. is so far displeas'd with Casaub. who has given the same deriv. as to say, “*nescio quamobrem* desleclit à Τραπεζα :”—the *quamobrem* is evident and plain; because *traps* are for the most part made with a *flat piece of board*, called *the table*, on which is laid, or fastened some kind of food, to tempt the enemy into the snare.

TRAPE *up and down*; Ετραπην, *versus sum*; to walk forwards in the streets for some way, and then *turn back again*: R. Τρεπω, quasi Περσω, *verto*; to *turn*.

TRAPES; either from the foregoing root, or from the same origin with our word DRAB, or *common woman*.

TRAPEZIUM, Τραπεζιον, *trapezium*; *mensula*, *abaculus*; a *quadrangle*, or any little square figure, like a *table*: R. Τραπεζα, *mensa*; a *table*.

TRAPPINGS: “quasi *ter-bappings*, or *ger-bappings*, i. e. *ger-bap*, contracted to *garb*: Clel. Way. 80 :”—only now *ger* is Gr.: see GYR-A-TION: Gr.

TRASH, Τρεξ, *sæx*, *scoria ferri*; *lees*, *settlings*, or any *refuse*.

TRAVEL; “Θλιβω, *premo*: or from Τρω, *terro*, *perforo*: from whence also comes *teriones*, in the antient language for *boves*; quia solum *terunt*: *the ox is an animal made for labor*: Nug.”—perhaps it might be better to derive *terro*, and *teriones*, unde *triones*, et *septen-triones*, not from Τρω, *perforo*; but from Τριβω, *terro*; neither are oxen called *teriones*, quia solum, sed *aream*, *terunt*, *perforant*; as in the sense of that passage in Deut. xxv. 4; *bovi trituranti os ne obscurato*; “thou shalt not muzzle the ox that *treadeth out the corn* :”—Clef. Way. 35, derives our word *travels* as a contraction from *terr-ambles*, contracted first to *trambles*, then to *trables*, and at last to *travels*, or *journies by land* :”—but, would he have us suppose those two words to be Celtic?—they are both Gr.

TRA-VERSE; Περαι-νεραι, *trans-verto*, *trans-versus*; *atbwart*.

TRA-VESTY; “Fr. Gall. *travesti*; Ital. *travestito*; *vestibus mutatis*, *ab oculis hominum absconditus*: q. d. Lat. *transvestitus*; i. e. Gr. Μήμφισμενος: Skinn.”—(it should have been Μήμφισμενος) since the Dr. has been pleas'd to give us the Gr. signification of this word, it were to be wish'd he had likewise given us the Gr. etym. of it; but there he has fail'd us; for he certainly gave us Μήμφισμενος only as a synonymous term, not as a derivation of *trans-vestitus*:—Voss. then will derive that word for us, either from Ερθης, *vestis*: vel à Laconico Βερων, quod *vellus*, et *lanam* notat :—so that the works of an author being *travestied*, signifies the *sense or meaning* of that author being *put into so strange and ridiculous a clothing, dress, or garb*, as absolutely to pervert his design and intention; and has the same ridiculous appearance in print, as the dressing up the statues of Homer, or Virgil, in a merry Andrew's jacket, would have among an ignorant rabble; it might raise a contemptuous laughter in them, but indignation among the judicious.

TRAY, or *trough*: “Minsh. desleclit à Teut. *tragen*; Belg. *draeghen*; *ferre*, *portare*: *malleum*,” says Skinn. “parum deflexo sensu, à Fr. Gall. *trayoir*, *trayer*; utrumque à *traire une vacche*; *vaccam mulgere*; hoc à Lat. *trabere*: q. d. *lac vaccæ trahere*, seu *extrahere* :”—but even then it would be Gr. as we have already seen in the art. DRAG: Gr.:—but Jun. and Lye give us another, and a better etym. viz. *tray*, à *trulla*; which they would derive à Cymræis *trychu*; *truncare*; *the body of a tree hollowed out*; quod *atvci*, ac *lintres* olim nihil fuerint aliud quam *arbores dissectæ*, atque *excavatæ*; Μονοξυλα, *whole pieces of wood* :”—but then here again, as the Dr. has done in the foregoing art. they have given us only a synonymous Gr. word, instead of a Gr. deriv. which will, however, be found under the art. TROUGH: Gr.:—though perhaps it would be better still, to derive “*tray*, according to Wachterus, à *trua*; i. e. *terro*, *trivi* :”—but still it is Gr. viz. à Τρω, *terro*, *altero*; *to wear*, *rub*, or *scoop hollow*.

TREACHERY; “ridiculum est illud Minsevi etymon à Τρω χειρας,” says Skinn.—and he says true; but then the Dr. has not much improved upon him; for he tells us, that *treachery* is derived “parum deflexo sensu à Fr. Gall. *tricherie*; *impostura*, *deceptio*; hoc à verbo *tricher*; *imponere*, *fallere*, utrumque à Lat. *trica* :”—but this is being *tricky*, not *treacherous*; which undoubtedly is derived from the same root with TRAITOR, or BETRAY: Gr.

TREACLE;

TREACLE; “Θηριακὴ, *iberiaca*; antidotus adversus venenum; confectio alexipharmica nobilissima et antiquissima; sic dicta,” says Skinn. “à vipera pulvere præcipuo ejus ingredienti:” — we must not presume to doubt the Dr’s. prescription; however, his following observation may be right; “vipera autem Θηριον, i. e. fera, καὶ ἐξοχὴν dicitur:” — Jun. writes it *triacle*; but common pronunciation is against him.

TREAD; Τρω, Τριβω, *tero, tritum*; to tread, or trample on.

TREASURE; Θησαυρος, *thesaurus*, quasi *thesaurus*; παρα τὸ εἰς Αὐριον τιθεῖναι, a place to lay up money in till to-morrow: vel potius, et quod verius puto, says Voff. “erit Θησαυρος, ex Θησω, seu Τιθεσθαι, et prisco Αὔρος, vel Αὐρον, unde Latinorum *aurum*:” i. e. Γαζοφυλακίον, *gazophylacium*; a place to lodge money in.

TREAT } Δρασσω, Δραγω, *trabo, tractatus*;
TREATISE } to handle a subject; to write
TREATY } on any argument.

TREBLE; Τρεις, *tres*; three, thrice.

TREE; “Δρυς, *quercus*; vel *quævis arbor*; by changing Δ into Τ; quasi Τρυς, Τρυ, *tree*: Casaub. and Upt.” — an oak, or any other tree.

TREEN-ware; “earthen vessels: Ray:” — without any deriv. tho’ it was only a Northern contraction of *treen*, from *terrene*; and yet it is possible this gentleman looked upon *treen* as an original Sax. word; as, no doubt, several other etymol. have in many other instances: — but **TERRENE** is Gr.

TRE-FOIL; Τρι-φυλλον, *trifolium*; an herb or grass, so called from its leaves being divided into three parts.

TRELLIS; “Fr. Gall. *treillis*; cancelli, clabrum; à verbo *treiller*; *cancellare*, septum cancellatum; quod Menagius desectit à Lat. *trichila*, idem signante: et hoc à Gr. Θριξ, *trica*: Skinn.”

TREMBLE } “Τρεμειν, *tremere*, à Τρειω, to shake,
TREMOR } or quake for fear: Nug.”

TRENCH } these two words convey two

TRENCHER } different ideas; and yet both originate from the same root; either from Περαινω, *trans-seco*; or from Σχιζω, quasi Σχινδω, *scindo*, *trans-scindere*, contracted to *trench*; being a line, qui *trans* campum ligone *secatur*, vel *scinditur*; and a *trencher* being a flat piece of wood, either round, or square, on which our meat cultello *trans-secatur*, aut *trans-scinditur*: any thing cut across.

TRENDLE; a mill-wheel, spinning wheel, &c.; see **TRUNDLE**: Gr.

TREO } “a tree: Sax. Verft.” — certain-
TREOW } ly Gr.

TREPAN, or *betray*; Τρυπανον, *veterator*, *vaster*; an artful deceiver.

TREPAN, in *surgery*, “Τρυπανω, Τρυπανιζω, *perforo*: Nug.” — none of my lexicons give me Τρυπανω, but all write it Τρυπαω, the infinitive mood of which forming Τρυπῶν, *perforare*; it is a wonder the Dr. did not make choice of it.

TREPIDATION; “Τρεπω, quasi Περβω, *verto*, in fugam *vertere*; to turn, or put to flight: Fest. Litt. and Ainsw.” — it may rather be derived “à Τρεω, Τρεμω, unde *trepido*, quod nec multum abit à Ταρβω, *tremo*: Voff.” — to tremble, or shake.

TRES-PASS, compounded of *trans*, and *passus*; i. e. *trans-gressus*; and consequently will take the same deriv. with **PASS**: Gr. to pass over the due bounds, or *trans-gress* against the just rules of religion and morality.

TRESSSEL } Τριπες, *tripes*; a tripod, or trivet;

TRESTLE } Ital. *trespido*; a three-footed stool; or else à Τραπεζα, *tabula*; a table, with any number of feet; or any flat board.

TRESSES; Θριξ, *τριχος*, *capillus*, *cirrus capillorum*; curled, or *crisped locks*; or what Milton has so finely called *the tangles of Neira’s hair*: Lycidas, 69.

TRET; “vox mercatoria,” says Skinn. “si bene memini illud quod ad compensandum mercium *detrimendum* assignatur; forte à Lat. *tritum*, vel *atritum*:” — forte à Τριβω, *tero*; unde *tritum*.

TRIAL; either from Τρω, *tero*; or from Τριβω, *tero, trivi, tritum*; to wear, or rub to the quick; to be brought to the test, and proved by the touchstone of truth, and justice.

TRI-ANGLE; Τρι-γωνος, *triangulus*; a triangle; a figure with three angles: the proper Gr. word is Τριγωνος.

TRI-ARCHY; Τριαρχια, *triarchia*; a triarchy; a government of three persons: properly there are no such Gr. or Lat. words, tho’ they have Μοναρχια, Ολιγαρχια, &c.

TRIBE; “Τριβος, sive Τριβος, unde Τριβωρχης, ὁ αρχων τῆς Τριβος: sic, ut suspicer, facit,” says Voff. “quod leviculâ tantum immutatione sit opus, litteræ l, in b; Τριβος, *tribus*; quæ in aliis quoque occurrit; ut cum à Τριβρον dicitur *terebra*, et *terebrium*; à Λιβρα, *libra*: summa quoque est significationis affinitas, sive sequamur Pollucem, Eustathium, et Aristophanis scholiastem, qui aiunt Τριβος idem esse quod Εθνος, ac Φρατριαν: sive Harpocratonem, Suidam et etymologum, qui esse docent Τριβον μοιραν τῆς φυλης; et Varro dicit, ager Romanus primum divisus in partes tres, à quo *tribus* appellatæ; a *tribe*, or *ward*; being a third division of the Roman state; tho’ afterwards increased to *thirty-five*: R. Τρεις, *tres*; three: Τριος, *tertius*; the third.

TRIBULATION, Τριβω, *tero*; to rub, or tread out corn; hence *tribula, tribulo*; to thresh, or beat out

cut corn with a flail; and with us it is metaphorically used to signify affliction, oppression, vexation, which frets, galls, and wears away the stoutest constitution.

TRICE; "forte à Dan. reyse; surgere, se erigere, attollere: q. d. tantillo temporis quanto quis se attollere potest: Skinn."—but as the Dr. says, under the art. ROCK *the cradle*, miror hominem Angl. (et physic.) à terrâ Danicâ usque arcessere, quod in Græciâ invenire potuit; for in a trice originates plainly, and simply à Τρεῖς, tres; three; meaning for quick, and sudden, that you shall not count three before it is done.

TRICK, conjuring; "Εὐπρεπία, solertia, calliditas: Casaub."—any slight, art, or skill.

TRICK, or dress out; probably nothing more than a different dialect of *to rig*, contracted to *trig*, and then changed to *trick*:—consequently Gr.: see RIGGING: Gr.

TRICKLE-down } Τρεχω, curro, decurro; to
TRICKLE a hoop } run down drop after drop;
also to run, as a boy does after his hoop.

TRI-DENT; Τρι-όδους, Τριωνύα, tri-dens; three-toothed, or three-tined fork.

TRIFLE; Φλωρος, nugæ; argutia; subtilicities: vel à Τρυφῆλος, delicatus; deliciis deditus; a soft, delicate, insignificant fellow: or, lastly, it may be derived à Τριξ, Τριχος, unde Τριχες, crines; hairs, straws; things of no moment.

TRIG, probably nothing more than a contraction of *to rig*; like a ship in all her finery: see RIGGING: Gr.:—tho' Casaub. here would have us derive our expression *to be trig* "ab Εὐπρεπῶν, incurrit, convenit, quadrat, aptum est:" i. e. à Τρεχω, curro:—perhaps the former may be preferred.

TRIGGER of a gun } "à Τριξ, Τριχος, a hair;
TRIGGER for a wheel } unde trica; which, as Nonnius observes, sunt impedimenta, implicationes; (hinc intricare, impedire, morari). dictæ quasi terica; quod pullos gallinaceos involvant, et impediunt capilla, pennæ, &c. pedibus implicata:—and now used to signify that little iron stop, which prevents the gun going off, till the fatal touch is given: and hence likewise used to signify the sufflumen, or stop (in some places called *the nape*) which entangles, or confines the wheel of any carriage, from rushing down a hill, or any steep place, too precipitately.

TRI-GON; Τριγων, Τριγωνος, trigonus, triangularis; of a triangular form.

TRI-GONO-METRY; "Τριγωνομετρία, trigonometria, trigonometry; the art of measuring triangles:—tho' none of our lex. or diction. give us either of these words, yet the deriv. of them is evident and plain.

TRILL; Τριβω, tero, terebellum; a wibble to

bore a hole with: hence used in music, to signify "viduus ille et penetrabilis vocem vibrassantium sonus, quia aures subinde, sc. quando in altum assurgit, perforat, et perterebrat: Skinn."—any shrill-sounding notes, when they are shaken cause the greater trilliancy, or penetrability; or as Shakespear, in his *Othello*, Act III. sc. 8, has so properly called it *the ear-piercing sife*.

TRIM, neat, spruce; "Sax. ζετρύμμεδ; perfectus; vel ζετρύμπτum: Jun. and Skinn."—we might rather suppose, with Casaub. that it was only an abbrev. of Τετρίμ-μας, the præter. perf. pass. of Τριβω, tero, tritum; rubbed smooth, polished; or rendered anyways neat, fine.

TRINITY; Τριάς, Τριάδος, Trinitas: R. Τρεῖς, tres; three, the Trinity.

TRIO, from the same root; being a piece of music performed in three parts.

TRIP; "Τριποδίζων, (tripedia, in Hederic, should have been tripudium;) and Τριποδιαζων, (there is no such verb) tripudiare: Horace,

Gaudet invisam pepulisse fossor

Ter pede terram: —

and trip the pert fairies: Milton: Upt."—to dance, skip, or bound; also to stumble, or make a false step; unless we may derive it, in this latter sense, à Πιπῶ, quasi Τραπῶ, cado; to fall, or nearly to fall.

TRIBE; "Gall. tripes; Ital. et Hisp. tripas; Belg. tripan:—"non defuere," says Jun: "qui deducerent à Τρυπαω, perforo; omasum etenim, atque alia intestina videntur quodammodo perforata:—because tripe, and all intrails seem to be hollow, perforated, and, as it were, bored thro'.

TRI-POD; Τριπους, tripes; a trivet, or three-footed stool.

TRI-REME; Τριηρης, Τρις, et Επισπας, remus; an oar; an ancient vessel, with three ranks, or tiers of oars.

TRIST-FUL; "Τριστος, quod Hesych. exp. Δουλος, timidus; nempe à Τρεω, tremo, formido: et si nec absurde deduxeris à Τρασσα, hoc est Ταρσος, turbo; ut apud Maronem, tristi turbatus tempora bello: vel, quod non displicet," continues Voss. "à Τριξω, strido; unde Τρισπας οδοντων, crepitus dentium; ut proprie tristis dicatur, qui præ maxore horret totus, et stridet dentibus:"—but gnashing the teeth is as much an action of anger as of grief:—besides, a person may be tristful, or sorrowful, without expressing any outward signs of passion; and therefore, we might rather prefer either of the two first deriv.

TRITE; Τριβω, tero; to wear, or rub: a well-worn path; a common, or proverbial expression.

TRITON; Τριτων, Triton; the son of Neptune; whoever that gentleman was.

TRITU-

TRITURATE; Τριβω, *trōo*, *triburatus*; to *thresh, beat, or tread out the corn*; also *to grind, to digest the food*.

TRIUMPH; "Θριαμβός, *triumphus*: Upt."—*a solemn pomp, or procession, granted by the senate at the return of a general from the wars, for a considerable victory gained over an enemy not before conquered; wherein he, in a golden chariot, wearing a golden crown on his head, preceded by the conquered captives, with their spoils, ascended the capitol, to return thanks, and make his oblations to Jupiter Capitolinus: Ainsw.*—it is remarkable, that Dionys. of Halicarn. in his Rom. Antiq. Book VII. 274, gives us the following description of an ancient Roman *triumph*; where he says, "*the triumphal processions also shew, that railery and satyrical jokes were an ancient and national entertainment among the Romans; for the soldiers who attended the triumphs, are allowed to satyrise, and ridicule the most considerable men, without sparing even their generals; in the same manner as the Athenians, who rode in processions in carts formerly, were permitted to rally every one they met: now they sing extemporary verses*:"—there is so humorous, and at the same time so witty a burlesque on the *Roman triumphs* in Butler, Part II. Cant. ii. 595, that I must desire leave to transcribe some part of it; which properly begins thirty lines before the following,

For as the aldermen of Rome,
Their foes at training overcome,
And not enlarging territory,
(As some, mistaken, write the story)
Being mounted, in their best array,
Upon a car, and *ambo* but they?
And follow'd by a world of tall lads,
That merry ditties troll'd, and ballads,
Did ride with many a good-morrow,
Crying, *Hye for our town*, thro' the borough:—
So when, &c.

and thus he goes on to describe a *West country riding*, in so full, and so laughable a manner, as is only too long for a quotation.

TRIUM-VIRATE; Τρις, Τρις, *tres*; et Is, *vis, vim, vi*; unde *vir*; a government of three men.

TRI-VIAL: Jun. has given us so intirely a new sense to this word in our language, that his own words deserve quotation: "*trivialis, vilis, atque in omni trivio profans; Gall. trivial; Ital. triviale; hinc Anglis a trivial school; est alphabetaria; quod in omni propemodum trivio, pueruli prima literarum rudimenta doceantur: appositè auctor Germ. trivium est ubi tres viae conveniunt: unde grammatica, logica, rhetorica, sunt unum trivium; et. aliæ quatuor musica,*

arithmetica, geometria, et astronomia, nominantur quadrivium:"—this may be true, with regard to the Lat. word *trivialis*; but our own word *trivial* seems rather to descend from TRIFLE: Gr.

TROCHAIC; Τροχαιος, Τροχαιος, *trochaus*; pes metricus, constans priore longa, et posteriore brevi; a poetic measure; of which the first syllable is long, the next short.

TROCHES; Τροχια, *rotæ vestigium, orbita*; rotundus: R. Τροχος, à Τρεχω, *curro*; any thing rolled round, like a pill, or a lozenge.

TROCHLEA; Τροχιλια, χαλις, estque à Τροχαλος, rotundus, volubilis: *trochlea est machina tractoria, continens rotulam aeneam, ligneamve, (cui proprie trochleæ nomen comperit) axiculum per eam rotulam trajectum, et funem, qui circa rotulam currit; a pully, crane, windlass, or any such rolling machine.*

TROLL for *fib*; from the foregoing root; because the person who practises that art makes use of a wheel, and some running tackle.

TROLLOP; see TRULL: a contraction of Μαδρυλλη, *lena*; Μαδρυλλιον, *lupanar*; a dirty drab; a common girl, that walks the streets.

TROOP; "Θορυβός, *turba*: Upt."—a company, or confused croud.

TROPE; Τροπος, *tropus*; in verbis, *deflectio à communi usu*; a figure in rhetoric, by which words are *deflected*, or turned from their common acceptation: R. Τρεπω, *verto*:

———— he could not open

His mouth, but out there flew a trope:

Hud. Part I. Cant i. 81.

TROPHY; "Τροπαιον, *tropæum*: R. Τρεπω, *verto*: Nug."—the Dr. meant Τρεπω, *verto*; for Τρεπω is *natio*:—besides, even this deriv. is disputed by Clel. Way. 45; because, as he very justly observes, *trophies* were equally erected, if the enemy did not turn, and run away; but fought till they were either killed, or taken prisoners: in the Celtic, Τροπαιον signifies *armour hung on a post*: "is not this," says he, "rather a more just definition?"—doubtless; but this is not giving us the Celtic word, without which we cannot judge of the propriety of the derivation.

TROPIC, Τρεπω, *verto*; to turn; because, when the sun arrives at the Southern *tropic of Capricorn*, he turns again Northward to the equator; and having crossed that line, proceeds still more Northward, till he arrives at the Northern *tropic of Cancer*; after which he rises no farther to the North, but turns again Southward to the equator; and having crossed that line again, proceeds still more to the Southward; till he arrives again at the Southern *tropic of Capricorn*; which compleats one annual revolution, or a year.

TROPO—

TROPO-LOGICAL; Τροπολογία, *tropologia*, *tropicus*, et *figuratus sermo*; et sermo ad emendationem morum directus; speaking by *tropes*, and *figures*.

TROUBLE, subst. and verb. Τυρβη, et Τυρβαζω, quod παρα τὸ Θορυβῶ dicitur: Voss. who likewise adds, vel potius à Ταρβω, *terreo*, metu *perturbo*; to *affrighten*, put in *fear*.

TROVER; Τρεπω, *verto*; to *controvert*; an action of *trover*.

TROUGH to *eat out of*; Jun. Skinn. and Lye have ransacked all the Northern lang. they could possibly pick up, viz. the Cymraean, Iceland. Alman. Dan. Belg. Sued. Sax. Fr. Theotisc. and Teut. not one of which seems to be the original word; for, *trough*, and *tray* may be more naturally derived à *trua*, and *trulla*; i. e. à Τορυνη, quæ λεγεται τὸ κινηριον, vel κινηριον, a *large kind of pot, bowl, or basin, or any vessel, as the trunk, or body of a tree, split and scooped out, to hold water, &c. in.*

TROUNCE him } “primario, *truncus*; secundario, *truncus*; q. d. *fuste*, vel *trunco*, eum probe dedolabo: Skinn. and Lye:”—but *truncus* originates “à Τρεχνος, ελεγχος, κλαδος, φύλον, βλαστημα: Hesych.” *the body of a tree, when the branches are lopt off*: R. Τρυχω, *carpo*; *cropt*, or *cut off*; but here used to signify a *cudgel, or staff*; also a *batt, or short stick*.

TROUT: Nug. has given a wonderful deriv. of this word; viz. “Τρυγων, *pastinaca*; a *fish with a poisonous sting*; item *turtur*, which signifies the same; à Τρυζω, *susurro*; vel Τριζω, *strido*:”—to *make a murmuring noise*; whereas *fish happen to make no noise*: and therefore, we might rather adopt his second deriv. because both Jun. and Skinn. had given the same before him; viz. Τρωϊνης, *trocta*, *trutta*; à Τρωγω, *comedo*; to *devour*; the *trout* being very voracious.

TROW; Casaub. derives it à Θροω, *clamo*, *loquor*; Θροος, *sonus, sermo*; i. e. *puto, credo*; nam *putare*, et *loqui*, affinia naturâ:—but it seems rather to take the same deriv. with **TRUE**, and **TRUST**: Gr.

TROWELL; Τορυνη, à Τορνεω, *torno*; to *form any thing with a trowell, as a turner forms with his wheel*: the Lat. word for a *trowell* is *trulla*; properly a *ladle*, from its shape; *trulla* is only a diminutive of *trua*; which, as we have seen under the art. **TROUGH**, originates à Τορυνη, as above.

TROWSERS } seem to be only a contraction
TROWSES } of *trunk-hose*: consequently would be half Gr. half Sax.

TRUANT, Τρυα, *tero, attero*; to *wear, and waste away the time*; a *loiterer, a lingerer*.

TRUCE; “*induciae*; i. e. *fides temporaria hosti data*: Jun. Skinn. and Lye:”—who then mention their different deriv.; but from whatever sources those may be drawn, our word *truce* seems to originate from the same root with *true*, *truth*, and *trot*; for, as we say on another occasion, the parties *have given, and pledged their troth either to other*, so, when two contending powers, who have long been at war with each other, form at last a *truce*, they thereby enter into a solemn league and covenant, and pledge their mutual *faith and troth* to each other, that they will abstain from all farther acts of hostility, for a limited time.

TRUCK a *ball, at billiards*; Minsh. derives it “à Τρεχω, *carro*, vel Τροχος, *rota*:” but Skinn. with greater probability, “à *trudendo pilam*:” if he had but then told us, that *truda* was descended à Τρω, *trudo*; to *thrust, push, or drive* the ball into the pocket.

TRUCK, *traffic* } “Τρωϊνης, *mercator, nundina-*
TRUCKSTER } *tor, negotiator*: Casaub.—and sometimes translated *veterator, ingeniosus*; a *trickster, a barterer, a cheat, or one who will cheat, if he can*.

TRUCKLE-bed; Τροχιλευ, *trochlea*: R. Τρυχω, *curro*; to *run*; meaning a *bed, which may be trickled under another, or shoved to any part of the chamber*; a *trundle bed*; such as *Ralpho* is described as lying on by the side, or at the feet of his good knight: Part II. Cant. ii. 39;

But first, with knocking loud, and bawling,

He rouz'd the squire in *truckle* lolling.

TRUCULENT: “quid si dicamus *corruptum esse* à Συθρος, quod Hesych. exp. Χαλιπος υμος, συγρος τας οφεις: vel ex Τρωχυς, *asper*; *rough*, and *ferce*: vel, quid si derivemus à Τρωχω, *tero, vexo, affligo*: sed maxime omnium placet, ut ab *atrox* fiat *trux, truculentus*: Voss.”—he had derived *atrox* à Τρω, *saucio, vulnero*; to signify a *ferce, cruel, savage disposition, or one who delights in nothing but wounds, and blood*.

TRUDGE; Τρεχω, *curro*; to *trot up and down*; to *be always on foot*.

TRUE-PENNY: what this expression should possibly mean under its present appearance, there is no conception can account for; and consequently its etym. must be lost, till we can be bold enough to write it **TRUPANY**; “à Τρωπανων, *vaser, veterator*: Casaub.”—this word would scarce have deserved any notice, it being very seldom used in our language, had not *Shakespeare* introduced it in his *Hamlet*, Act I. sc. 9, where he has made that prince unseasonably jocular with his father's ghost: for, the very first time that the ghost cries under the stage, *Swear*; *Hamlet* replies, *Ham.*

Ham. Ah ha, boy; say'st thou so? art thou there, *True-penny*?

i. e. art thou there, *my dear little trifter*?—there is, however, another deriv. equally applicable to this expression, and perhaps what Shakespear might have alluded to; viz. à Τρυπῶν, *terebra*; an *augre*, *wimble*, or *gimblet*; and then it may be interpreted thus;

Ham. Ah ha, boy; say'st thou so? art thou there, *True-penny*?

i. e. art thou there, *old Bore-apace*?—which will be conformable to what he himself makes the prince repeat a little farther on; for, when, Hamlet, Horatio, and Marcellus have shifted their ground, and Hamlet would have them *swear by his sword*, not to reveal what they had seen, the Ghost replies,

Gb. Swear by his sword.

then Hamlet breaks out again;

Ham. Well said, *Old Mole*; can'st *work i'th' ground* so fast?

TRUFLES; Gall. *truffes* videtur ortum immediatè à *tuber*, per epenth. τῦ r: Lye; for which he quotes Skinn's. vegetables:—and since both the Dr. and this gentleman have observed, that these *truffles* are “Gallis et præcipue Italis, maxime in deliciis,” it is the greater wonder, that neither of them would derive *truffles* immediately à Τρυφα, *delicia*; *delicacies*; like *musbrooms*, *capers*, &c.; particularly since the French call them *truffles*, not *trufles*, per epenthesis τῦ l, not τῦ r:—it is an almost subterraneous vegetable production, very frequent in Italy.

TRULL; “Μαίρulla, *lena*: Casaub.”—“Μαίρulla, *lapanar*: Upt.”—it should have been *lapanar*; a *dirty drab*; a *street-walker*.

to **TRULL**; to *trundle*; “per contractionem: Ray:”—consequently Gr.

TRULLA; from the same root with a *trull*; or, as Wacht. says, “à *trua*; i. e. à Τρυω, *tero*, *astero*; unde a *tray*:” how happily has Butler perpetuated this word *trulla*, by making it the name of the beloved mistress of brave *Mag-nano*! for,

He *Trulla* loved; *Trulla* more bright,
Than burnish'd armour of her knight.

Hud. Part I. Cant. ii. 365.

TRUMP at cards; “Θριαμβος, *triumbus*; a *triumph*; *charta triumphatrix*; the *trump card*, or *trump card*; viz. that card which bears the victory over all the others: Upt.”

TRUMP, or *barp*; as a *Jew's-trump*, or *Jew's-barp*; “*crembalum*, sive ludicrum puerorum instrumentum, quod labris (dentibus) compressum, qualemcunque modulaminis musici sonitum imitatur, dum lingua inflexa, quæ medium dividit in-

strumentum, digito agitata, perstrepat: videtur autem vocabulum *trump* desumptum ex Κρεμβάλον: (quasi Κρεμβάλον, changed to *trump*) frequens etenim est literarum K et T permutatio: Jun.”—than whom none could have given a more elegant, or just description of that droll instrument.

TRUMPET; here Jun. very candidly acknowledges a former mistake which he had adopted concerning the deriv. of this word: he had supposed it was derived à Τρειω, Τρειω, vel Τρομειω, *tremo*, *formido*, *trepido*; propterea quòd hominibus, ad clangorem *tubæ*, et raucos, fractosque æris canori fremitus, capillus ipse furrigi, atque animus tacito quodam horrore perfundi, solet: quæ ne quidem mihi ipsi olim displicebant: at nunc aliud videtur: siquidem constat rudioribus etiamnum sæculis nihil aliud fuisse *tubas*, quam *tubos* ex *ossibus*, *cornubus*, aut *ligno* excavatos; tandem tamen *tubas* ex *ære* facere cœperunt; et *tubas* quidem exinde fecerunt ex *ære* recto, sicuti *cornua* ex *ære* flexo, atque in se, cornuum instar, recurvato; itaque liqueat *tubas* primitus fuisse *tubos perforatos*; facile inducor ut credam *trumba* desumptum ex Τρυπῶν, *perforare*, inserto *m*; unde Τρυπομενος, est *perforatus*: minime vero novam atque insolentem esse hujus literæ *m* insertionem; probant, vel monstrant, *clamo* ex Κλαω, pro Κλαιω: *colymna* ex Κολων: *lambo* ex Λαπιω: *limbus* ex Λοβος: *rumor* à ριω, vel ρωω: et *rumpro* à ριπιω:—there is great ingenuousness and candor in thus retracting a former error; and shews the worthiness of the mind that made it.

TRUNCATED } Τρεχτος, τελεχος, Κλαδος, φυ-
TRUNCH } τον, βλασημα: Hefych. *trun-*

TRUNCHEON } cus, *truncatus*; the body of
a tree, when the branches are lopt off: R. Τρυχω, *carpo*; *cropt short*.

TRUNDLE-bed: see **TRUCKLE-bed**: Gr.; unless this word *trundle* may come from Ροθιω, *roto*; to *roll along*; because it *runs* upon *round things*, like *wheels*, called *casters*: or perhaps from Ρειω, vel Ρυω, *fluere*; because it *flows*, or *runs along*, or *under another bed*.

TRUNK of an *elephant*; “Gall. *trompe d'un elephant*; Belg. *tromp van den olifant*: rationem denominationis discas ex verbis Plinii, (lib. XI. cap. 51) *elephas* citra nares, ore ipso sternutamento similem elidit sonum; per nares autem, *tubarum* raucitati: Jun.”—so that it originates from the same root with **TRUMPET**, both as to shape and sound:—tho' the Romans gave it a much more proper name, from its use; calling it *manus elephantis*, because *the trunk* really serves him for a *hand*, by means of a *small book*, or *gristle*, at the end of it; with which he takes up

his food, and even very minute bodies:—consequently will take the same origin with HAND: Gr.

TRUNK, or *box* } see TRUNCATED: Gr. TRUNK of a tree } the last indeed of these TRUNK-HOSE } three art. is half Gr. half Sax. and signifies a large pair of breeches, not close, but so full, that they made the man appear like a Dutch skipper, or the body of a tree walking, or rather wabbling, and waddling along.

TRUSS of *boy*; Τρυα, trudo; to squeeze, or press close.

TRUSS a *point*, seems to be the same with thrust a *point*, *set* over, or *hook* into the waist-band of the breeches, to fasten them up:—consequently Gr.: see THRUST; Gr.

TRUST (perhaps from Θαρύω, confidens,

TRUTH) in *spem erectus*; placing our trust, our hope, our confidence in any thing; what we may faithfully rely on: Casaub. derives "truth ab *Alpinis, vetus*; *Alpina, veritas*; quasi *Alpini, impavidus*; prodendæ siquidem ut *veritatis*, ita et *stabilitatis* inter causas præcipuas rimor:"—should this be the true etym. then, as we observed under the art. DARK, by our having cut off the negative particle A, (for both *Alpinus*, and *Alpine*, seem to be negative compounds) we have given our word *truth* the strange appearance of being derived from a Gr. verb Τρω, which signifies to tremble, to fear; whereas *truth* is always on the contrary represented as bold, and dauntless, and having nothing to fear.

TUB; Θυσ, *arca scirpæ*, proprie; sed latius interdum pro loculo quovis, aut repositoryo: Casaub.—"Exod. ii. 3. LXX. vide et Helychium: Upt."

TUBE, Τυβος, *vestigium*, quod reliquit το Τυβαν, à Τυβω, *verbero*; unde *tubus*: Scaliger, and Voss." what we call a *dint*, or *bruise*, *beaten in metal*; hence a *tube*, which is formed by any hollow substance.

TUCK, or *pointed instrument*: "Fr. Gall. *estoc*; Ital. *foëto*; *ansis longior, verutum, cultrum*: Skinn."—which might lead us to suppose, that both the Gall. and Ital. words were not originals, but derived à Τυκω, *pungo*; to stick, or stab.

TUCK-up; "comprimere, et convolvere pannum;" says Skinn. "à Teut. *crucken*; Fr. Theotisc. *ibrucken*; *premere, comprimere*: vel à *tucken*; *se demittere, abscondere*:"—but all of these seem to originate from the same root with THRUST: Gr.

TUES-day: Ciel. Voc. 8, n, will not allow this word to be derived either from the Gr. *Apne*, or the Latin *Mars*, tho' both the Latin and the French name for Tuesday, is *dies Martis*, and *Mardi*: nor yet from the Saxon-god *Tueso*, or *Faisto*; but says, that "*Mardi* is but a provin-

cial dialect for *two-day*, or that day of the week which was most likely set apart for the Common Pleas by the judge of the parish: in confirmation of which, our word *Tuesday* is but a variation of *ty's-day*, or *day of justice*:"—but still it may be Gr. as under those art.: or else we must refer to the Sax. Alph.

TUFT: "Fr. Gall. *touffet, touffe*; Teut. *zopff, chincmas, citrus capillorum*: in Græco-Romano imperio *Tupa, ταν κορον, tristam galeæ, tum flammulam signabat*: Skinn."—a *puff*, or *plume of feathers*, &c.

TUG: "Sax. *teogan, getogan; extrahasi*; particip. verbi *toon*; *trabers, dactre, vettere*; *teogung; vultata, consolatio*: Skinn."—but we have already seen, under the art. TOUGH, that *teon* is very probably derived à *Tuna, tendo, teneo*; unde *toon*; to hold fast, pull, or drag along: Verst. sup. Sax.

TUITION, "proprie autem, ab primo ablati videre; sit à *Θωμαι, contract. ex Θωμαι, tuor, spolia; to bold*, to see so; or, as well sometimes say, *to oversee*: vel à *Θωμαι, Θωπώ, spello*: Voss."

TULIP; "Fr. Gall. *tulippe, tulipan*; Bos ille pulcherrimus, cujus radix bulbosa est, in *Sabyria; lilium Solomonis*; sic dictus à similitudine *tulipani, seu turhani*; i. e. *pili Hercii*: Skinn."—to which let me add from Jun. "*sicuti vero flas, à similitudine ejus pili; ita pileas Turcicus sic vocatus videtur à figura globosa, quæ refert Τελουαν, lanam purgatam in globos compositam, ut colo adaptatur*:"—the tulip, a very beautiful flower to look at; so called from its resembling a *Turk's turban*, which bears some resemblance to a *ball of pure cotton*, or *wool*, ready drest for the distaff.

TUMBLE, "Θυμειν, locus editior in scena unde saltationibus, et gestulationibus saltatores, et gestulationes populum delectabant: Casaub."—vel à *Πτωμα, quasi Τωπαθα, casus, lapsus; a fall*, or a pretended fall: R. *Πτω, tado; to stumble*.

TUMBREL; "tumberellam; instrumentum, quo femine fixis viciniam turbantes in cœnosum stagnum deturbantur; atque ita bene madidæ, ac luto, cœnoque cooperæ, domum remittuntur: Jun."—properly a *ducking-stool*; which Skinn. likewise has very properly described by "*sella urinaria, seu domersoria, clamosatum apud nos mulierum supplicium*;"—if the Dr. had buras properly derived it; but, he says only, "à Fr. Gall. *tomber; cadere, decidere*: vide *tumble*:"—for madam seems as it were to *tumble under water*:—but *tumble* is Gr. as above.

TUMID; Θυμος, quo animas et ira significat. TUMOR; *tor*; quia *trasi tumens; to swell, to be enraged*: hinc *Τυφος, sanctus; quia est eminentior*

abundantia terra; sine terra aggregata; unde turco; turselli; on beave. etc. with pride; anger, and exultation.

TUMULT, from the foregoing root; "quia res tument; vel malum aliquod porturitur videtur: facit pro hac etymologia quoque locus ille Macrobius."

— Iho (foh) etiam eccos: inflare: tumultus
Sæpe moxer, fraudemque et opera tumultuosa
hella. Geo. l. 464: Voss."

PUN, Δυνος, tina; a large wine-vessel.

TUNE, Τωνος, tonus; a tonos nris quinis, vocis: intrasse; the modulation of the voice; αρω τῶ: Τωνος, tendere; to stretch to the utmost pitch.

TUNE, "a tonum; tunes, τουνος: Verst.: Sax"—but **TOWN** is: Gr.

TUNGAN } "a tauris: Verst.: Sax." — but
TUNGUN } **TONGUE** is Gr.

TUNIC, Χιτων, quasi Tunica, five. Ion. Κιτων, quasi Ουων, tunica, vestis; a garment: we have transposed and united both these Latin words, and called it, a tunic and tunio.

TUNNEL: if there be such a word in our language to signify an instrument to convey liquor into a barrel, or tun, it must be derived from **TUN**: but it is more proper to call it a **FUNNEL**, and derive it as under that art.: Gr.

TURBAN, "pileus Orientalium gentium, tiara, avaris: vox Turcica, et Arabica, à Gr. Κυρβατια, tiara; si Salmafio in Sol. fides sit: Covarr. et Minsh. deflect. à turbo: credo potius," says Skinn. "contractum et corruptum à tulipan; vide tulip."—a Turkish covering for the head, already derived and described as under the art.

TULIP: Gr.

TURBID, Θορβιδος, turbidus; a troubled, muddy stream.

TURBINATED } Θορβος, vel Τυρβη, παρα τῷ
TURBULENT } Θορβωδicitur: hinc Τυρβαζω, turbo: et à turbando, turbo, inis; qui Græci Τυρβω: Lucretio ventus versabundus; a violent blustering whirlwind.

TURBOT: Jul. C. Scaliger deflectit à Πορβος, rhombus piscis; quasi trombot, converted to *turbot*; a very delicate fish, of the butt tribe; which might rather lead us to another deriv. if this should happen to be a compound.

TURF: "si Græcus esset," says Skinn. "deflecterem à Τυρω, fumo; quia sc. plerique cospites (nisi in suo genere optimi, i. e. multo bitumine prægnantes fiat, quales apud nos oppido rari sunt;) si igni admoveantur multum et molestum fumum emittunt:"—Jun. has given us another deriv. "huius vocabuli Belgici denominationem aliquando putavi petendam ex illis veteris scholasticæ verbis in Aristophanis equites; ubi tradit

Τυρβαζω: propriè poni pro Πυλω ταρασσειν, lutum commotura, humprem limo excitato turbare: quod nemo non, videri optime quadrare in illas com- bustiles. tessellas, i. e. bituminosas. Batavorum cospites ex imo, aquarum fundo eductos:"—the objection against these deriv. is their being too learned; for it is very probable that the Dutch had *turf* long before they understood Greek; unless they burnt *turf* in Spain, and brought that name from thence.

TURGID, "Οργω, turgeo; libidine turgere: vel ab urgeo; quia quæ turgent, urgent; t. præ- misso; ut ab ακρω, taceo; ab ερα, terra: Voss."—but this is not quite satisfactory; unless he had fixed the deriv. of *urgeo*:—which indeed he does afterwards; by telling us, that "*urgere est sane ἐγγοδιωκῆ εὐoque videtur esse ab Ἐργω, ut quod nihil sit aliud, quam ad opus excito, aut stimula*:"—this perhaps may be true; but the former deriv. ab *Οργω*, seems the more proper; at least it agrees better with our acceptation of the word; viz. to swell, rise, heave; in the sense that Virgil has used it in the Seventh Eclog. 48;

— jam læta turgent in palmite gemmæ:
— now gems swell on the joyful vine.

TURK: "Tunca, Gothi, contracto vocabulo quasi Taurica, à monte Tauro, ad cuius radices sedebant, dicti sunt, says Sheringham, 281:"—but now, is Τευρος Greek?

TURKES, or *turques*; à Τορβω, τωρκει; à wreath, twist, or gripe; forceps; a pair of tongs, or pincers.

TURKEY; "avis Turcica, vel Asra: Skinn."—the fowl brought from Turkey; consequently Gr.: see **TURK**.

TUR-MOIL, is either an augmentative of our word **MOIL**; or *moil* is a diminutive of *turmoil*; the former seems the more probable; because **MOIL**, as we have already seen, is evidently derived from Μυλος, or Μολος; and consequently *turmoil* is trouble in a greater degree.

TURN } "since these words are evidently
TURNER } derived à Ταρως, et Τερων, tarpus, et turno; and since Bea. Johnson, speaking of Shakespear, says, *thy well torn'd lines; bene tornatos versus*: Upt."—it were to be wished we had not departed from that orthogr.—however in either case, it signifies *to form, or fashion any thing by a wheel, or rolling pivot*.

TURN-round; either from the foregoing root; or from Τορνω, torna; which signifies the same.

TURNAMENT: "Fr. Gall. *tourner*; Ital. *tornera*; Hisp. *tornar*; Lat. *torpamentum*; *to run at tilts*: sunt ab Iceland, *turna*; *convertere, flectere, circumagere*; ludus equestris, vel certamen equestre

equestre ludicrum: Lye:—but now it is Gr: see **TURN**; above:—however specious this deriv. may appear, it certainly is not so natural a one, as the following from *Clel. Voc. 13, n*; where he says, “*term-time* is a contraction of *tigbearn-time*; expressing the ceremony of the sheriff’s opening the sessions, by placing the garland, or crown, on the Druidical symbol, or column of justice, now called *the may-pole*: it is this most antient ceremony that gives the true origin of the word *turnament*, a corruption of *tigbearn-mott*; as *parliament* is of *par-ley-mott*; at their *teirn-motts*, or *assizes*, not only the greatest solemnity of the previous mass, of religious songs, of joyous dances round the may-pole, was observed, but all the festivity, of which those early ages were susceptible, as mock-battles, under the name of *tilts*, chariot-races, hippodromes, exercises, with every kind of sport then in vogue; all which were celebrated on occasion of *the tigbearn-mott*, or *tournament*, or *term-meeting*:—when the greatest number of people were assembled together on account of the assizes:—but *tigbearn* may be only another expression of *term-time*: and if so, it would be Gr.: see **TERM-time**: Gr.

TURNIP; Πάρις, *rapa*, vel *rapum*; *the rape*, or *navew*.

TURPENTINE; Τερπινθος, *terebinthus*, et *terebinthina*, contracted to *turpentine*; *the gum*, or *resin of the pine, juniper, and other trees*.

TURPITUDE; “Τερπυ, *oblecto*; ut proprie de iis dicatur, qui voluptatibus immerfi torpent; unde turpis, et turpitude: Voss.” *baseness, filthiness, or any evil action*: or by transposition à Σαργος, quasi Ταρπος, *turpis, putris, mucidus; dirty, foul, nasty*.

TURREL; Τερρω, à Τερρω, *tero, terebro*; *a cooper’s instrument, like an augre, to bore with*.

TURRET, Τυρρις, *turris*; *a tower; bearing towers*.

TURTLE, Τρυγαν, Τρυγυρ, by transp. Τρυγυρ, *turtur*; *a stock dove*.

TUSK, Τρυσκα, τρυχα, *adscito*; Τρυχα, *carpi-tur*: Jun. explains the word *tusks*, by *dentes molares*; but they are *the grinders, or double teeth*; they ought rather to have been called *dentes longiores, projectiores, quos aduncos frequenter acuunt aprí*; *the large exterior phangs of a boar*.

TUT-nosed; Τυθος, *parvus*; *little, short, snubbed*.

TUTTY, τυτία; *tutty*; known among chemists by the name of Πομφολυξ; υγος, *bullæ, favilla æris*; being *sparkles of melted brass, sticking to the sides of the furnace*.

TWAIN; a Northern dialect for **TWO**: Gr.

TWANG, more properly written, and pronounced **TANG**: Gr.

TWATTLE, “Τωτλαζα, prout Τωτλαζα, and και αυλο λεγει: *idem atque idem, iterum iterum-que dicere*: Hesych. Casaub. and Jun.”—*to prate, to prattle, and repeat the same thing over and over, again and again*.

TWEEZERS; “à Fr. Gall. *esny*; pl. *esnis*; *ibeca*, præsertim *cultraria*; hoc ni fallor, à Sax. *ꝛtop*; *locas*: Skinn.”—but even then it would be Gr.; see **STOW**; Gr.: however, it is more probable, that the French *esui, envelope pour conserver quelque chose*, is derived not from the Sax. *ꝛtop*, but from the Latin verb *tueor*; i. e. from *Θιαομαι*, vel *Θιαρω, tueor*; *to defend, protect, preserve*; it being a case to inclose knives, scissars, &c. in order to guard them from hurting the wearer; least, as Shakespear has so finely expressed it, *like an ill-beatbed knife* those things might hurt *their master*.

TWENTY, *viginti*: *twice ten*: “Sax. *ꝛpocgentiz*, *twice ten*: Jun.”—but **TEN** is Gr.

TWI-BILL; Δω-πελ-αυε, *duo-securis*; *a double-hatchet, which has two edges; at the back, and before*.

TWICE; “Δις, *bis*: Upt.”—*two times repeated, or expressed, by instrument, or voice*.

TWI-LIGHT: Verit. tells us, that “*dwas-licht* is what wee otherwise call *the foolish-fyre*.”—meaning perhaps *the Will with a wisp*; but it seems rather to mean *twi-light*; which Jun. and Lye would derive from “Belg. *twee-licht*, or Sax. *ꝛpeon, dubitare, ꝛpeone-leoht, dubia lux, crepusculum; ambiguous light*.”—it might be rather supposed, that both *dwas*, and *ꝛpeon*, were only a contraction of *de wees*, meaning *the little, weak, faint light*, which just appears at the dawn and close of day; and if so, would be Gr.: see **WEST**, and **LIGHT**: Gr.

TWILL; “*a spoole*; from *quill*: in the South they call it *winding of quills*; because antiently I suppose, they wound the yarn upon *quills* for the weavers, tho’ now they use *reeds*: or else those reeds were called *quills*, à Lat. *calami*; for quills, or shafts of birds feathers, are now called *calami*, because they are employed for the same use of writing, which of old reeds only were, and to this day are in some parts of the world: the word *pen*, now used for the instrument we write with, is no other than the Lat. *penna*, which signifies *the quill*, or hard feather of any bird; and is a very proper word for it; because our *pens* are now made of such *quills*, which, as I said, were antiently made of *reeds*: Ray:—but both *pen*, and *quill*, are Gr.

TWINE, *cord* } Δω, *duo*, quasi *duino*, vel *di-*
TWINK-round } *num*; and thence *twinum*; *to reduplicate, or twist two, or more threads together*.

TWINKLE,

TWINKLE, Σπινθηρ, *scintilla*, quasi *twintilla*; a *sparkle of fire*.

TWINS, Δυο, *duo*; quasi *duins*; *two or more at a birth*.

TWIST, Τορνειω, *torqueo*; *to wrest, wreath, wring round*.

TWIT; “Τωδαζω, *disternis incesso*; *to cbeck, taunt, or scoff*: Casaub. and Upt.”—Ciel. Way. 53, tells us, that “*twit* is but a contraction of *to bit*.”—which seems to be but another contraction, and transposition of *icht*:—consequently Gr.: see *to HIT*: Gr.

TWITTER; either from Δαδω, *timeo, tremo*; according to Skinn.—or else from Τυλλω βαω, *titubo*; *to totter, tremble; to chatter* like the swallow, whose tongue is always *wagging*, and *trembling*.

TWO; “Δυο, *duo*; the number *two*: Upt.”

TWY-feald, in Verst. is no more than *two-fold*;—consequently not Sax. but Gr.

TWYLING, signifies only *twine*; consequently Gr.

TWYN-OD; “*doubted*: Verst.”—misled by the Gothic appearance of this word, he supposes it to be Sax.—but it is evidently Gr.; being compounded of Δω, *two*; and οδος, *via*; drawn *two different ways*; i. e. *to be in doubt*: or, if not compounded, it may mean *entwined, entangled* in doubt, and perplexity; still Gr.: see *TWINE*; Gr.

TYMPANY; Τυμπανον, *tympanum*; vel Τυπανον, à Τυπλω, *verbero*, quia *pulsetur*; a *drum*, because *beaten*: also *the dropfy*; because the body, when bloated, resembles a *drum*.

TYPE

TYPO-GRAPHER } Τυπος, à Τυπλω, *nota, pul-*
sando impressa; *typus*; a
type, figure, form, made by impression; a *printer's*
type, or figure of a letter; also the art of *printing*
itself, because it seems to make a *fac-simile copy*
of a manuscript, by taking off so many *im-*
pressions, which is done by a *stroke or blow of the*
press, or screw.

TYRANT; “Τυραννος, *tyrannus*: Nug.”—a *tyrant*; meaning antiently a *good king*, but now in the common acceptation of the word, it signifies a *bad king*, one who rules over his subjects with arbitrary and despotic sway; and in this latter sense, which is perhaps as antient as the former, it is used (says Eye, under the art. *thorn*) by the author of the Argument to the *Oedipus Tyrant*: “dictus est Τυραννος; inquit, κατὰ τὸ εἶμαον, quasi Τυρων τρε λαρε, και ανιας επιφερων, *to peirce, goad, gall his people, and grind them with poverty, and want*:—Ciel. Voc. 13; n, says, “I rather conceive *tyrannus* to be from *tir-san* (the *c* aspirating by a general rule) *tir-ban, or tir-ban,*

head or king of the land:”—but *tir, or ter*, is Gr. ab *Eqa, terra*; and *can, kon, koning, and KING*, are Gr. likewise.

V.

VACANT, Χαω, Æol. Χαρω, *vaco*; *hio*; *to open*; *gawon, or gape*; also *any void space, or time*; *leisure from business*; &c.

VACCARY, Βοικη, *bubula*; nam Βοιος, *vaccinus*: interim nec istud probarim, says Voss. very ingenuously: Latini, adds he, sæpe mutant B in V; quomodo à Βιω, *vivo*; Βω, *voco*; Βοικη, *vacca*; a *cow*, or place where *cows* are kept; any thing relating to *cows*.

VACILLATION; Βακίλον, *baculum, arque bacillum*; converso ρ in l; quomodo ab ακισος, *aquilo*: Βακίλον autem dicitur παρα τὸ Βαιων, a *staff to walk with, to support tottering steps*; *to waggle, to stagger*.

VADE-MECUM, Βαυε μετ-εμα, *vade mecum*; *go with me*; meaning *any portable volume*; a *pocket companion*.

VADIMONY, Βαδης, quod à Βαυ, Βαμι, Βαυω, *eo, vado*; unde *vas, vadis*; a *surety*; nempe qui *vadit* in discrimen pro altero; *one who goes in hazard, or danger for another*.

VA-FROUS, Βα-λιος-φερω, *vafēr* dicitur esse ex *varifer* contractum; quasi quia *varia* semper *afferre* norit, quibus et se, et alios, possit extricare; a *shrewd, cunning, crafty fellow*, who *carries himself a thousand ways*; and is able to *turn himself a thousand shifts*, in order to avoid his own dangers, or ward off those of others.

VAGRANT, Αγυ, *agor, vagor*; i. e. *valde agor, sive buc et illuc feror*; *to be carried and driven about*; one who is *unsteady in all his ways*; and *actions*; a *wandering trisler*.

VAGINATION; “Χαω, Æol. Χαρω, *vaco, vacuus*; *vacina* antiqui dixerunt pro *vagina*; à *vacando*; nempe *vacuum* illud in quod *gladius* reconditur: Voss.”—a *sheath, or scabbard*.

VAIN, Φωος, φωσις, et φωλωση, quæ et *vanum*, et *vanitatem notant*; *empty, void, and insignificant*: vel à Κενος, *vanus*: vel à *ve*, hoc est *valde, et inanis*; quod ipsum ab *hω, vacuo*.

VALE, “Βαλλω, *dejicio, demitto*; *vallis* est enim locus *depressus*, et quasi *demissus, seu dejectus*; a *low dale, or place sunk* as it were *between two hills*; quod hinc atque hinc *vallata* sit: Voss.”—but there is another deriv. as to the Latin lang. thó' the root is the same for both in Gr.: nempe Βαλλω, quia *valli agger jaeta, aut aggestione terræ* fieret: vel denique ab Αυλων, *αυλωνος, vallis* (interjecto l) ab Αυλος *materiae expers*; *any hollow place void of substance*.

VALES;

VALES, Ουλα, αυλω, *valeo*, *sanus sum*; occurrit hinc tantum Ουλα in imperativo, *benefitibi fit, sis felix*; Ουλε τε, και μεγα χαιρε, Θεοι δε τας ολβιας δουσ'

Odyss. Ω. 401.

Salveque, et valde gaude, Dii tibi prospera dent: there is a small mistake in the folio edition of Voss. where this passage is quoted as from the last Iliad, instead of the last Odyssey.

VALERIAN, *valeriana*; the herb so called: if from *valeo*, it is Gr. as in the following art.

VALESCENCE } Ουλω, αυλω, *valeo*, *van-*

VALETUDINARIAN } *lesco*, *valetudinarius*; too often the imaginary sick man.

VALVE, Αιβαλη, θυρα, Hefych. valde accedit *valvæ* ad Βαλβις, quomodo, ut ex Glossis constat, vocabatur θυρα τῆς ἰπτικῆς, *janua equitatus*, seu potius *carceres*: sed Βαλβις est *repagulum*; a bar, a door, a folding door; also *membranes*, preventing the reflux of any fluid by the same passage.

VAN, Αἶα ab Αἶσι, *coram*, *ante*; *ab-ante*; unde "Gall. *avant*, *avant-garde*; Ital. *antiguardia*; exercitus frons, *acies prima*: Lyc."—the troop which marches in the fore-front of an army.

VANI-LOQUENCE; Φωρος-λαλητα, *vannuloquor*; to speak vanity, a vain boaster.

VANISH } Φωρος, *vanus*, *vanesco*; ἄφαντος,

VANITY } unde Αφανως, Αφανωζω, *evanesco*; to vanish, disappear, mere vanity.

VANN, or, as it is sometimes written, *fann*: Βαλλω, *jacio*, *jecto*; unde *vannus* factum ex *vallus*: Johannes Pierius testatur Geo. I. in optimo illo Romano codice legi

et *mystica vallus* Iacchi;

pro quo in vulgatis *mystica vannus*: *vallus* dicitur ἄ Βαλλω; ob *jaclationem* et *suscussionem* valli: a *vann* to winnow corn with: also a lady's fan; because of its continual motion and agitation.

VANQUISH, Νικω, by transp. *Invco*, *vincio*; to conquer, overcome, subdue.

VAPID } Καπος, Καπνος, *vapor*, *fumus*; Κ in v

VAPOR } converso: vel ex Θαλπος, Θαλπορ, *vapor*, quasi *valpor*, *rapidus*; ἄ quo *malevalentes*, *vapide* se habere, Augustus dicebat, teste Tranquillo; *steam*; *exhalation*; to be troubled with vapors: "sed magis tamen placet (says Voss.) quod et Jos. Scaligero monitum, Æoles, quem admodum pro ομμα, dixerunt οπτα, sic etiam pro Βαμμα, dixisse Βαππα, indeque factum est *vappa*:"—and consequently if so, we ought to write it *vappid*:—and yet there is one deriv. more, given likewise by Voss, de Permut. lit. which bids very fair for being the right one; viz. *vapor* ab Αποφορα, *exhalatio*; an *exhalation*, or *breathing*.

VAPULATION, Παιπαλλω, σισω, *quatio*, *convulsio*; to quiver, and quake: vel forsitan ab Απαλλω, *vapulo*; præmissio v consono; ut ab us,

vis: Απαλλω idem est ac si simplex αλλω, quod est *trituro*, *terro*, *contundo*, etiam *flagris cæda*; *to beat with rods, whips, scourges*.

VARY, Βαλιος, *varius*: Suidas Βαλιας, τῶν ελαφρων τῶν Καλαριων: at *καλαριος* idem est quod *ποικιλος*, prout interpretatur Hefych. ψαρον-ποικιλον; fit autem Βαλιας, *varius*, converse λ in r, quomodo ἄ Σαρρ; est *skirpo*; ἄ *pales*, *palilia*, *parilia*; *spotted*, *marked with different colors*; and hence the small *pax* is called *variata*, from *spatting the skin*; and therefore might rather be derived from Αιολος, *varius*; *party-colored*.

VARLET; "a diminutive of *var*, a *man*; unde *varlet*, contracted to *vales*: Clcl. Way. 491 and Voc. 180:"—but *var*, a *man*, seems to have come from *vir*, *homo*, which is Gr.: see **VIRILET** Gr.—this derivation however may be rather doubted, because the master is certainly as much a *man*, as the servant, in the sense of *vir*, or *homo*: and therefore our word *man*, when it signifies a *foot-man*, a *coach-man*, &c. seems to be derived from the Gr. thro' another source: see **MAN-SERVANT**: Gr.

VARVELS; "vox falconariorum propria," says Skinn. "sunt autem annuli argentei pedibus accipitrum circumdati, quibus domini nomen insculptum est; ἄ Fr. Gall. *vervelles*; hoc forte ἄ *vertendo*; idem enim Fr. Gall. etiam scribitur *versevelles*:"—the small silver rings, thro' which the jesses are put, bound to the legs of hawks, and inscribed with their master's name; consequently Gr.: see **VERSATILE**: Gr.

VASSAL: this is another instance, among many, how much the sense of words degenerates from their original meaning: *vassal* undoubtedly derives from the *vasses*, who, as Clcl. informs us, Voc. 44, and 84, were the ancient nobles; and derived their name, or title, from the Celtic *mace*, or *vass*; signifying *the-bough*, or *sceptre of justice*;—"hence," says he, p. 43. "*vass* is the etymon of the Gr. Βασ-ιλευς, *rex* or *king*:"—perhaps the etymon might be just the contrary; viz. the Celtic from the Greek: it now signifies a *slave*.

VAST, Αγαστος, *vastus*, *vastatus*, καὶ ἀφαιρησις, ἢ συγκοπη, et præmissio digamm. more Æol. ἄνα-Ανασταναι est *vastare*, *evertere*; to lay waste, overturn: also *large*, *huge*, *wide*, and *broad*.

VAT; vel ab Ασκος, *uter*, *utris*, *pellis*; unde *vas*, *vass*: vel ἄ Βοσχω, *pasco*, *vesco*; unde *vas*, *vass*; any vessel to eat off on, or for any other use: also a *wine-vat*, or *tub*, in which the grapes are trod.

VATICINATION; Φημι, more Dorum Φαμ, *for*, *fari*, *fatus*; unde Latini n in a converso *phates*, vel *vates* fecere; to prophesy, foretell, *revsal*;—Clcl. Voc. 15, derives "*vates* ἄ *scidhey*, preachers

preachers of the faith," &c. as in p. 84, he writes them, " *vaidbs; vates; principal theologers, or divines*:"—but still they are Gr.: see FAITH: Gr.

VA-VASSOR; "signified," says Clel. Voc. 44 n, "one of an inferior class of nobility; quasi *bas-vass-jr*:"—but all those are Gr.: see VASSAL: Gr.—"dictum mihi videtur," says Spelm. "in *valvasores*, à Sax. pal, quasi *valafores*, pro *munimine, aggere vallo, quasi vallogones, vel quod valvas et introitus regni contra hostes tuerentur*:"—but in both cases they are Gr.: see WALL, and VOLVULAR: Gr.

VAULT, or *arcb; fornix, arcus, camera*: "q. d. Lat. *convoluta, et in se radiens, substructio*: Skinn."—if this be true, then it originates ab *Ελω, volvo, volutum; to roll into a curve, like an arch*.

VAULT on horseback: Jun. and Lye suppose it originates from the same root with the former; they might be induced to think so from the similarity in orthogr.; but tho' both words are written alike, that is no reason why they should be derived alike; particularly since they signify absolutely different things; when therefore *vault* signifies *an arched roof*, perhaps it ought to be derived as above; but when it signifies *to bound, leap, or skip on horseback*, we might with Skinn. rather suppose it should be derived à *volitare*; tho' even this he seems to doubt, for he has mentioned *volutare* likewise; but *vault* never signifies *voluto*, or *volvo*; and therefore it would be better to abide by *Παλλω, volo, volito; to vault, bound, or fly*.

VAUNT: all our etymol. allow that this word signifies *vane ostentare, quasi vantare*; *vaunt*: if this be right, it originates "à *Φανος, φανος, vel φανασια, quæ vanum, et vanitatem notant; vain, or empty*: vel, ut sagaciter pro solito divinat doct. Th. Henshaw, quasi *avanter; come qui prize ses actions avant celles des autres*: quod eò magis confirmatur, quòd Chaucer semper *avaunt* scribit: "Skinn."—but then the Dr. or his learned friend, or Mr. Lye, who has quoted this passage, ought to have traced that French word (for it is no original) up to its Gr. origin; viz. *Avia* ab *Avi, ante, coram; ab-ante*; unde Gall. *avant; begone, go before*; and here used for *above, or before*; that is, *to imagine that his own actions or works are above, or before all others*.

UBERTY; primò, proprieque *uber de mamma* dici persuasum habeo, says Voss. venireque ab *Ουθαρ, 0* in *b* converso, more *Æolum*; quomodo *εϋθηρος, sive Æol. εϋθηρ, rubor; κληρος, plebes*; quòd ipsam etiam fit in ejus tenui 7; ut *ληρα, libra*: *Ουθαρ est uber, mamma, proprie belluarum; item ubertas, feracitas, pars agri maxime fecunda, ενοτος, copiosus*:—and in this last sense

it seems to be understood only in our language; viz. *fruitfulness, and fertility of soil*.

UBIQUITY; "*Ουσ, vel Ουμσ, ubi; ubere*; ab *ubi, inserto c est sicubi*; nempe ad firmendam vocem, uti quoque in *alicubi, et excubi*, ab *ubi etiam est ubique; every where*: Voss."

UDDER, "*Ουθαρ, uber*: Casaub." *Æoses* θ in *p* mitant, *Ουθαρ; Ουφαρ, et Romani pro p utuntur b*; unde *uber*; nos θ in *d*, vel *d d*, mutamos; unde *udder*; *the breast, teat, or dug*.

VEAL; *Βλαος, taurus, bos, vitulus*: *bos* in pecuaria, præsertim in Italia, quæ à *hubus* nomen habere sit existimata: Græciã enim antiquã, ut scribit Timæus, *tauros* vocabant *Βλαος*, à quorum multitudine, et pulchritudine, et fœtu *vitulorum*, Italiam dixerunt;—to which let me add from Voss. a very remarkable sense of the derivatives of this word *vitulus*; viz. "*vitula, vitulatio, and vitulor*: Hyllus, libro quem de Diis composuit, ait *vitulum* vocari deam quæ Lætitie præsit; ut Pilo ait *vitalem victoriam* nominari; cujus rei hoc argumentum profert; quòd postridie Nonas Julias, re bene gesta, cum pridie populus à Tuscis in fugam versus sit (unde *populifugia* vocantur) post victoriam certis sacrificiis fiat *vitulatio*, quidam nomen ejus animadversum putant, quòd potens sit *vite tolerandæ*: et *vitulantes veteres gaudentes* dixerunt, dictum à *bone vite* commode; et in pontificii Juris libro, apud Piætoem verbum hoc positum est *vitulari*; de cujus verbi significato Titius ita retulit; *vitulari est voce letari*:"—here it signifies *a calf, or young steer*; also *to frisk, and skip like a calf, in token of joy and gladness*: and it is observable, that the Psalmist has taken notice of this action, in Psalm xxix. 6; *he maketh them also to skip like a calf; Libanus also, and Sirion, like a young unicorn*.

VE-CORDITY, *Κηρ, contractum ex Κεαρ, cor*; unde *excors, vecors; dull, sluggish, and slow of heart*.

VEER-about: "*Nicæus* (says Jun. under the art. *vice*) putat *vis de pressor* desumptum ex *viret*, pro *tourner*; *vertete*: ipsum vero *viret* refert ad *gyrare*:"—consequently Gr. à *Γυρος, gyros, circularis*; *to turn about in a circle to every point in the compass*:—though perhaps it might be better to derive "*veer*, with Clel. Way. 79, from the same French *viret*, in the sense of *vabiere* in Latin; signifying also *delirare*:" only still it is Gr.; for *vabiere* is no more than *vagare*, or rather *vageri*; which is undoubtedly Gr.: see AVAGRANT: Gr.

VEGET-ABLE, *Βεχου, Βισφου, vegoo, vel vigeo*; *to flourish, to grow*.

VEHE-MENT; "*Mivos, mens*; ut à *Γενος, igons*; extirpo *o*: et *vebe-mens*, deducitur à *ve, sive vade, et mens*; inserto *spiritu be, ut sonus*

fit

fit firmior, vegetiorque: Voss."—*any strong, or violent effort, either of mind, or body.*

VEHICLE, "Οχημα, Οχημα, præmissio digam. Φοχω, *veho*; et χ mutatur in b; quomodo à χαω, *bio*; et à χαμαι, *kumi*: Voss." *to carry*; *a carriage*; or *any method of conveyance.*

VEIL } Λαιφος, by transposition *ve-*
VELI-VOLENT } lum; *any vest, robe, or covering, to conceal the face, person, &c.*—Voss. however, under the art. *veho*, tells us, that the collateral branches of that verb are *vehiculum, velabrum, velum, vexum*, et *vexillum*; because it is borne up on high by the mast, like a standard: if this etym. be admitted, we must then derive it, as in the foregoing art. à Φοχω:—with regard to the latter of these words, Virgil, *Æn.* I. 228, has described Jupiter,

Despiciens mare velivolam—

Viewing the sail-flown ocean—

which conveys a most elegant idea of the ocean constantly traversed by ships *under full sail*, and covering as it were the face of the deep.

VEIN; *Is, vos, fibra, nervus, vena*; *a fibre, nerve, or artery.*

VELLIMATE, *Ειλω, seu Ειλλω, quod idem ac Ειλω, vello, vellico*; *to pluck, pull, or twitch.*

VELLUM; *Μυλον, ovis*; Dor. *Μυλον, unde balare*; inde quoque *Μαλλος, et vellus*; *a fleece*:—in our language, *vellum* signifies the best sort of parchment, which is made of sheep-skins:—unless we chuse to derive *vellum*, ab *Ειλω, seu Ειλλω, vello*; unde *vellus*; quod prius lanæ vellerentur, non tonderentur; ut scribunt Isidorus, Varro, et Plinius: Scaligero tamen magis placet *vellera* dici, quia iis *velentur* oves; nempe quomodo Gr. *vellera* seu lanæ dicuntur *Σιμμάλα, απο τῆ Σιφου*, quod est *ambire, redimire*:—sed argumentum hoc (says Voss.) parum firmum;—and therefore it is better to abide by either of the former deriv.

VELOCITY; "*Μαρχαλη, axilla, ab ala*; ut dicatur quasi *alare, volare*; unde *velox, velocitas*; *swiftness, nimbleness*: Voss."—there is however another deriv.; viz. "*velox* proprie de navibus dicitur si recta est Prisciani sententia, nam ait, quemadmodum à *voco, vox*; sic à *velum, velox*:"—which may be derived as under the art.

VEIL: Gr.

VELVET; *Φιλλος, pellis*; unde et *pileus, et pilus, the nap of cloth, or felt*: or rather, according to Voss. à *Μυλον, ovis*; unde *vellus*; from whence *velvet*; being *soft as a fleece.*

VENAL, *Ων, pretium, quod quid venit; veneo, venii, venum*; *to buy, and sell*:—quam sententiam etiam Nunnel. sequitur in grammatistice: imo *veneo* dicatur ab *Æol. Φωνω, pro πωω, Ωνομαι, veneo, vendo*; *to set to sale; bribery and corruption,*

either by places, or pensions:—Ciel. Voc. 114, 2; and 203, says, that "*censeo, and penso, are the same words*:"—because they both signify *to think*; therefore derived from the same root; viz. *ken, pen, ven*, the radicals of *vendo, and veneo*; alluding, p. 210, "to the very ancient Celtic custom of carrying on trade chiefly by *beads of cattle*:"—there is always so much probability and rationality in this gentleman's derivations, as would almost tempt one to adopt them, without examining any farther; but here we might doubt, whether *ken, pen, and ven*, are radicals to *vendo, and veneo, and not rather contractions from those verbs, as above.*

VENE-FIC; *Βελεμων, Βελεμιον, belenum, unde venenum; quemadmodum toxicum dixerunt à τοξον: hyoscyamus (or rather isoscyamus: see HEN-BANE; Gr.) Hispanis veleno, voce convenienti cum Græco Βελεμιον, cui ex eo nomen, quia esset Ιος τῶν Βελῶν, by transposition Βελῶν Ιος: nam Persæ veneno ejus cuspides sagittarum imbuebant: poison; whether animal, mineral, or vegetable: here it seems to be of the last sort.*

VENER-ABLE, *Ῥιω quod idem ac Ερεω, disco, vereor; ex ve, et reor, i. e. valde reor; unde veneror: worthy regard and respect.*

VENERY } *Βαινω, venio, inco*; ab eâ *veniendi*
VENUS } *notione, quâ venire dicitur amica ad amatorem τῆς συμμαχίως χαριν: sed quid si venire idem sit ac inire, coire, ascendere, de animantibus dicitur venerem exercitantibus?—the goddess of beauty; also the action of love.*

VENGEANCE, "*Is, vos, converso tenui spiritu in v; quomodo ab ἰμω, vomo; ab εαρ, ver; nempe Æoles, quos Latini sequuntur, vocali præmittunt F, vel B, itaque pro Is scribunt Fis, aut Bis, unde vis, vim, vi; unde vindex, vindictio; quasi vim dictam; quia et vi fit, et adversus vim; to take revenge, resist with violence: Voss.*"—or perhaps *vengeance* may be derived ab *Ευδικος, ευδικος, vindex; a defender: and then the root would be Δικη, jus; to defend one's right, or property; to do one's self justice.*

VENIAL; *Βαινω, venio; unde venia; quia supplex ad aliquem venit: tu modo posce deos veniam; ait Virg. to ask leave, permission, pardon.*

VENISON; "*Φηρῶν, Φηρῶν, quasi Φανηρ, venter; unde Θαληνηρ, venator: vel potius, ut à Κων αγων, Græci Κωνηων dixerunt; ita Latini à came, vel Kwi, venari dixerunt; K, abeunte in v consonum; ut à κινος, vanus; à καπος, vapos: Voss.*"—*so hunt with bounds*:—permit me however to observe, that *venison* may be derived à *cervina caro*; verum hæc si res causam nominis præbuit, magis verisimile sit, quod Festus tradit, απο τῶν Κερῶν dici *cervi,*

εστος, quasi Κερατος: præsertim cùm Homerus eo epitheto utatur; Iliad Γ. 24;

Ευρων η ελαφον Κερανον, η αγριον αιγα. Virgil has likewise distinguished the stag for the largeness of his horns;

tres litore cervos
Prospicit errantes

capita alta ferentes
Cornibus arborcis. Æn. I. 188.

VENOM, Βελεμον, vel Βελεμιον, *belenum*, unde *venenum*; as we observed under the art. VENE-FIC: Gr.

VENTER } *Fεντερον*, Æol. pro *Ειτερον*, in-
VENTRI-*loquist* } *testinum*; nempe quia est
intestinarum locus: *Ειτερον* vero, ab *Ειλος*, *intus*; *internal*, *within*; *the belly*, which contains *the inwards*:—this orthogr. and etym. plainly shews the impropriety of an expression we sometimes meet with; viz. he was descended by a *second venture*, which undoubtedly ought to be written a *second venter*; meaning a *second wife*, a *second marriage*:—with regard to the latter word, *ventriloquist*, it alludes to that trick, or art, which has been already explained under the art. GASTRI-MYTH: Gr.

VENTILATOR, *Αεις*, *Αειλος*, *ventus*: quod ab *Αημι*, *flo*, *spiro*; to *blow*, to *breathe*; any thing relating to *wind*, or *air*.

VENTURE, *Βαινω*, *venio*, *venturum*; to *come*, about to *come*; to *run the hazard of what may happen*, or *come to pass*.

VERACITY, *Ερευ*, quasi *Ερευν*, *verum dicere*; quia quod *dicitur*, est; quodque est, hoc *dicitur*; hæc duo enim sunt *αλληλεπιδωλα*, nempe in sermone tali, qualem esse convenit: imo apud Homerum *Ερος* pro re ipsâ accipitur: et putat Scal. *res* esse à *reses*, vel *resis*; et hoc à *Ρησις*, *dictum*; any thing pronounced, or affirmed with truth.

VERB, “*Ρεζω*, *facio*, *res ago*; because the verb expresses *the action*: vel ab *Ερω*, *Ερω*, *dico*; unde *Ρημα*, *Ερημον*, *verbum*; nam ipiritus crebrò mutatur in *v* consonum; ut in *Is*, *vis*:—a *word*, or *sound uttered*, and pronounced: Voss.”

VERBERATE, “*Βερπυρ*, vel *Βερβυρ*, Æol. pro *Δεβλυρ*, Æoles enim mutant Δ in Β, quos Latini imitantur *verber*: Salmasius, as quoted by Voss.”—but from whence the Æolians gained either *Βερπυρ*, or *Δεβλυρ*, would be difficult to say; as for *verber*, when once we have acquired the root of that, there can be no difficulty: let me then offer another deriv.; viz. *Ιβυξ*, *vibex*; *Ιβυει*, *τυπλει*, Hesych. à *vibex*, *viber*, i. e. *verber*, *verbero*: to *vibrate*, or *beat backwards and forwards*, like the pendulum of a clock, or the balance of a watch; hence *reverberate*, and *vibrate*.

VER-DICT, quasi *verum-dictum*: see VERACITY: Gr.

VERDIGRIS } *Φνε*, Æol. pro *Ηε*, quod ex *Εαρ*,
VERDURE } *ver*; *the spring*, when all nature is *green* and *gay*; unde *verdigris*, *verderis*, quasi *viridis æris*, *ærugo æris*; *the rust of brass*; always *green*: or else from *Is*, *vis*, *vires*; *vireo*; *viridis*; *green*.

VERECUNDITY; *Ερεω*, *dico*; unde *res*; unde *reor*; unde *vereor*, i. e. *valde reor*; à *vereer*, est *verecundia*; *bashfulness*, *modesty*, *blushing*: Voss. has made a just distinction, between *verecundia*, and *pudor*; *pudor* enim est mali facti; *verecundia* recti, et honesti: and we have as just a distinction in our own language, between *bashfulness* and *shame*; *shame* belongs properly to a dishonest action; and *bashfulness* to a conscious timidity, and fear of offending, or being offended.

VERGE, or *border*; “*margo*, à *Μαραν*, *fluere*; unde *mare*, unde *margo*: si credimus Isidor. says Voss.” *the brink*, or *border of any thing*: or perhaps our expression *within the verge of the court*, may have originated from the following art. signifying a precinct marked out by *the rod*, or *wand*: Gr.

VERGER } *Φνε*, *Ηε*, *Εαρ*, *ver*; vel ab *Is*, *vis*,
VIRGER } *vires*; *vireo*, *viresco*; *virga*; a *rod*, or *wand*; a *virger* being a person who attends in a cathedral, or abbey; and is generally supplied with a *wand*.

VERGING to *the west*; *Ερα*, *terra*; sive *Εραζε*, *terram versus*, *deorsum*; et *αγω*, vel *αγομαι*, *ago*, *feror*; to *tend downwards to the earth*, like the sun from his meridian height: or else from the same root with *verge*, above; being *the border*, or *extremity* of the horizon.

VER-JUICE; *Φνε*, *Ηε*, *Εαρ*, *ver*; *the spring*; and *jus*; *broth*, or *gruel*; unde *juice*: our word *verjuice* means particularly *the bleeding of vines in the spring*, when they are pruned too late, and the sap begins to flow; which *sap* or *juice* is of a fine acid flavor; but this method always kills the vine, or at least that branch, by bleeding as it were to death; there are other methods of making *verjuice* of the grapes before they are ripe.

VER-MILION; *Μιλιοσ*, *minium*: tho’ Voss. says, non dubitandum quin, cùm Dioscorides dicat *minium* ex Hispania apportari, unâ cum re vox sit accepta; tantum in dubio relinquatur utrum *Minius* Hispaniæ fluvius colori *minii* nomen dederit; an contra, color hic nomen dederit fluvio: prius censet Vitruvius; *minium*, inquit, et *Indicum* nominibus ipsis indicant, quibus in locis procreentur: *ceram ex Milto*; *Κηρον μαμικλωμενον*: a *most beautiful red color*, like *cinnabar*: but this accounts for only the latter part of

our compound; for we call it *ver-milion*; which seems to originate “à *chermes*, Fr. Gall. *cherme*; antiq. Fr. Gall. *guermes*; à Lat. *vermes*: Skinn.”—so that now we must trace the origin of that word, as in the next art.

VERMIN, *Ἐλμινε*, pro *Ἐλμινε*, sive *Ἐλμινε*, *vermis*, *lumbricus*; an earthworm, or any creeping thing that creeps on the earth; this action therefore might lead us to derive *vermis* ab *Ἐρπω*, *serpo*, *repto*; unde fieret *Ἐρμμα*: vel ab *Ἐρρω*, *traho*; unde *Ἐρρωμα*, *tractus*; that draws itself along on the ground: but neutrum tamen satisfacit, says Voss. and then he proceeds as above.

VER-NACULAR; “*Ἐρην-γενναω*, *verè-nati*, unde *verna*, qui ex ancillis civium Rom. *verè-nati sunt*: Voss.” a bond man, or woman really-born in one’s house: also the natural idiom of any particular place; the native dialect, in common use.

VERNAL; *Ἐρη*, vel *Ἐρη*, Æol. pro *Ἐρη*, *Ear*, *ver*; the spring; uti hoc ex *Ἐω*, *Ἰμη*, *mitto*; quia terra verno tempore omnia emittat; the general teeming time of universal nature.

VERNISH; the gum of the juniper-tree, called *vernix*, quod verno tempore fluere solet lacryma juniperi: see **VERNAL**, above: Gr.

VERREL; *Ἐπίρρειον*, *durum*, *solidum*; *ferrum*; *annulus ferreus*; an iron or brass hoop, or ring; also called *Ἐσπονδυλος*, *verticillum fusi*; the round nut, that is fastened at the end of the spindle: it seems however more probable, that, according to Voss. *verrel* is derived not from *ferrum*, but from this very *verticillum*; à *verto*; i. e. à *Ἐρπω*, quasi *Ἐρπω*, *verto*; à *vertendo* dictæ sunt *verticula*; *spondyli spinæ*; item *verticulum*, et *verticillum*; because the spindle is continually turned about by it.

VERSATILE } *Ἐρπω*, quasi *Ἐρπω*, *verto*, *ver-*
VERSE } *sum*, *versus*, &c. that may be
VERSION } easily turned; a pliable genius:
“nec dubitari debet, quin singuli scripturæ sulci, ex eo *versuum* nomen acceperint, quod ut agricola vomere sulcum, sic scriptor stilo *ceram vertat*: cum autem id non minus in prosâ fiat, quam in carmine, paret *versus* nomen naturâ suâ non minus solutæ, quam ligatæ orationi convenire: sed, quia poetæ *versus* suos certo absolvunt pedum numero, hinc factum est, ut hi sibi *versûs* nomen prope fecerint peculiare: Voss.”—this observation was so very just, it would have been inexcusable to have denied the reader the satisfaction of hearing it from Voss. himself.

VERTEBRÆ; *Ἐρπω*, quasi *Ἐρπω*, *verto*; à *vertendo* dictæ *vertebræ*; the back-bone, composed of so many joints, and those united, and connected in so wonderful a manner, as to be not only strong, but pliable; so that by the help of

them a man is able to turn his body in any direction.

VERTICAL; from the foregoing root: Gr. “nempe *vertex* à *vertendo*: Voss.”

VERTIGO, a dizziness, giddiness, turning round: from the same root: Gr.

VERVEIN, *Ἰσα βολων*, *verbena*; the plant so called.

VERY, *Ἐρι*, valde; particula augendi; an augmentative particle; ‘tis very good, &c.

VESANOUS; *Ἰαος*, *sanus*; et *ve* particula intensiva; *vast*, *mighty*, *strong*; and sometimes *ve* est particula neg. *fickly*, *weak*, and *faint*.

VESICLE, *Θυσση*, *vesica*; the bladder; à *Θυσσω*, *sufflo*; *blown up*.

VESPER } “*Ἐσπερος*, *vesperus*: here the

VESPILLONE } *v* consonant supplies the place of a breathing: Nug.”—the *vespillone* is the person who carries out dead bodies in the night, during the time of a plague; “à *vesper*; quia *vespertino tempore* mortuos effert: primum *vesperones*; deinde *vespillones*: Voss.”—Ciel. Voc. 191, would derive “*vesperus* from *wes-ibb-ur-us*, signifying *diminution-privation-time* :”—but *wes*, *wee*, and *ee*, seem to be derived ab *Ἐ-λασσω*, *minor*; *diminution*: *ibb* originates ab **EVE**; Gr.: and *ur* comes from *ωρ-α*, *hor-a*; the hour of evening, when the sun declines: and *us* is only a termination.

VESSEL; *Ἀσκος*, *uter*, *vas*, *vasis*; any utensil to hold water, &c.: or perhaps ab *Ἐδω*, *edo*, *esum*; unde *esca*; unde *vesco*; unde *vas*, *vasis*; vel à *Βοσκω*, *pasco*, *vesco*; unde *vas*, *vasis*, *vasculum*, *vasculum*: any vessel to eat off.

VEST } “*Ἐσθης*, *vestis*: R. *Ἐω*, *induo*:

VESTAL } Nug.”—there is however another deriv. in Voss. viz. à *Laconico Βερον*, quod *vellas*, et *lanam* notat. *Βερον*, τὸ ἰμασιον, ὑπὸ Λακωνῶν; Hesych.: and under the art. *bestia*, Voss. adds, at Græcis posterioribus, ut *Codino*, atque aliis, *Βετιαριος* est qui Latinis *vestiarius*, hoc est qui imperatoris *vestes*, et pretiosissima quæque adfervaret:—yet there is no doubt, but that the first deriv. is best; and Voss. has given us the same, under his art. *vestis*:—it is very remarkable, that the Northern Celts, says Ciel. Way. 5, preserved an unextinguishable fire: did not Rome take her *Vestal fire* from thence?—certainly not; for it is far more probable that Rome took it from Greece; and the Greeks from the Egyptians; whose obelisks were dedicated to the sun.

VESTIBULE; from the foregoing root: Gr. “nempe quod *ignis* qui est in *Vestæ* potestate, in *vestibulo* antiquitus accenderetur: Voss.”

VEST-IGES; “*ve* particulâ *ἠνισθη*, et antiq. *fige*,

figo, quod à $\Sigma\lambda\iota\omega$, *pungo*; ita *vestigium* proprie erit illustre signum alicui rei impressum, ut bene deprehendi possit; a *visible mark*, or *impression*: Voss. proceeds, "sed mihi in mentem venit, si placeat esse à *ve επιλαλην*, et $\Sigma\lambda\iota\beta\omicron\varsigma$, vel $\Sigma\lambda\iota\beta\epsilon\upsilon\omicron\upsilon$, teste Hesych. ἡ τῆ Ἰχθυὸς ζῆλιος, quod ad verbum Latinè sit *investigatio*; uti $\Sigma\lambda\iota\beta\epsilon\upsilon\omicron\upsilon$, *investigare*: aliud etiam etymon addamus, et fortassè verisimilius: olim non foeminae modo, sed viri etiam, longis utebantur *vestibus*; eoque non modo pedum, sed *vestis* etiam *indicium* relinquebatur ab incedentibus: hæc causa cur, etsi imprimis pedum relinqueretur *signum*, rei tamen à *vestibus* nomen daretur; eritque *vestigium* vel compositum ex *vestis*, et *ago*, ut signat quâ *vestis acta*, *protrahaque*; vel *-igium*, in *vest-igium*, erit vocis productio; ut *-cinium* in *patro-cinium*; *tire-cinium*; *leo-cinium*:"—this last deriv. however will terminate in $\epsilon\upsilon\sigma\tau\iota\alpha$, *Vesta*; unde *vestis*.

VETATION; ex $\omicron\upsilon$, *non*; et $\epsilon\lambda\omicron\upsilon$, quasi $\omicron\upsilon\sigma\tau\iota\omicron\nu$, *vetitum*; *forbidden*.

VETCHES; $\beta\iota\kappa\iota\omicron\upsilon$, $\beta\iota\kappa\iota\alpha$, *visia*; *leguminis genus*; a *kind of puls*, called a *tare*: or perhaps à $\phi\alpha\kappa\eta$, *lens*, *lenticula*: tho' the former seems the more probable.

VETERAN; "*Βετιμ*, à $\beta\epsilon$ *επιλαλην*, et $\epsilon\lambda\omicron\upsilon$, *annus*; i. e. *valde annosus*: vel *vetus* dicitur quasi *vetus*, hoc est *sine vi*; *mollis*, *languidus*: Voss."—a person become *very aged*, *feeble*, *weak*, and *infirm*.

VETERNOUS; from the foregoing root: "quod *annosus* et *senibus* morbus hic contingit; nempe *veternosus* dicitur, qui gravi premitur somno: Voss."—a *drowsy disease*, a *letbargy*, *incident to aged people*.

VEX; "*φοχω*, *vebo*; *vexo*; ut à *luo*, *luxo*, et à *tago*, *tango*, *taxare*; non enim sui potens est, qui *vobitur*; nam qui *fertur*, et *raptatur*, et huc atque illuc *distrahitur*, is *vexari* proprie dicitur: Voss." *to fret*, *tease*, *torment*.

VEXILLARY; from the foregoing root; à *veho*, *vehiculum*, *velum*, *vexum*, et *venillum*; a *standard*, *flag*, or *ensign*, borne aloft.

UGLY; Skinn. as we observed under the art. OGRESES, was so pleased with the ruggedness of that word, and now with the roughness of this, that he could derive them both from the Fr. Gall. *ogresses*; and the Sax. *oga* ($\omicron\gamma\alpha$) *terror*; "semper enim *ogresses*, seu pilæ bellicæ, colore nigro pinguntur; qui *color* tristitiam, et horrorem notat:"—and yet could not, or would not, see that his Northern words were but horrid dialects of $\omicron\chi\epsilon\alpha$: see OCHRE: Gr.

VI et ARMIS; $\iota\varsigma$, *vis*; *violence*, and *force*; and $\omicron\alpha\mu\omicron\varsigma$, unde $\alpha\alpha\mu\omicron\varsigma$, ex $\alpha\alpha\upsilon$, $\alpha\pi\tau\omicron$; *arms*, *fitted on*: the expression *vi et armis*, signifies the

entering on any premisses by *force of arms*; i. e. *violently*:—Spelm. quotes "Suidas for the word $\beta\iota\alpha\iota\omicron\upsilon$, to signify *actio de vi facta*; in genere de quavis *violentia* dicitur:"—according to this deriv. the root is $\beta\iota\alpha$, *vis*; *violence*.

VIANDS } "eâdem ratione fit *via* ab $\omicron\iota\alpha$,
VIATICUM } quâ quod Græci $\omicron\iota\omicron\upsilon$, Latini dixerunt *vinum*: sane $\omicron\iota\alpha$, *vicus*, est seu *pagus*: vel à $\Gamma\upsilon\alpha\iota$, $\omicron\delta\omicron\iota$, $\kappa\lambda\iota\theta\epsilon\alpha$, Hesych. et idem $\Gamma\upsilon\alpha\epsilon$, $\gamma\eta\varsigma$: fortasse simplicius deducas ab $\iota\omega$, *eo*; præposito Æol. digamm.; quasi $\Phi\iota\omega$, *via*: Voss." a *road*, *path*, or *track*; also *any provision* collected for a *journey*, whether edibles, money, apparel, &c.

VICAR, $\alpha\iota\kappa\epsilon\varsigma$, *vices*; à *vix*; inusitata vox; but in the oblique cases *vicis*, *vicem*, *vice*; unde *vicissim*, pro quo *vice mutua*; ab eodem est *vicarius*, qui *vicem* alterius obtinet; a person who acts as a *substitute to another*, in his place, in his stead.

VICE; when used in composition, as *vice-chancellor*, *vice-gerent*, &c. it takes the same origin with the foregoing art.

VICE *to hold fast with*, as a *smith's vice*; $\mu\iota\omega$, *vincio*; *to bind*, *confine*: this deriv. however expresses only the power of this instrument; but if we consider the action of it, there may be another root found; "for Nicotus putat," says Jun. "*vis de pressoir* desumptum ex *virer* pro *tourner*; *vertere*; ipsum vero *virer* refert ad *gyrare*:"—and ipsum *gyrare* refert ad $\Gamma\upsilon\pi\omicron\varsigma$, *gyrus*, *circulus*; a *circular*, or rather *spiral thread*, wound round a cylinder, which causes it to act like a *screw*, and by which the *smith's vice* acts most powerfully; being turned by a *screw*.

VICE, or *wickedness*; $\alpha\iota\lambda\iota\omicron\upsilon$, *vitium*; quia *vitandum* creditur, ut sit quicquid reprehendi, vel incusari potest; a *faultiness*, or *pravity*, consisting in the excess, or deficiency of any action.

VICE-VERSA, $\alpha\iota\kappa\epsilon\varsigma$ - $\tau\epsilon\pi\epsilon\omega$: *vices-vertere*; *to change turns*, *act contrary*.

VICINITY; " $\phi\omicron\iota\kappa\omicron\varsigma$, vel $\beta\omicron\iota\kappa\omicron\varsigma$, Æol. pro $\omicron\iota\kappa\epsilon\varsigma$, *vicus*; ut ab $\iota\varsigma$, *vis*; ab $\epsilon\upsilon\mu\omicron$, *vomo*: quod nisi putarem verissimum esse, crederem, quemadmodum ex *veba* factum *via*; ex *vebilla*, *villa*; sic et *vicus* prius fuisse *vebicus*; ut id nomen omnibus iis sit ab rebus ex agro *advehendis*; ab $\omicron\chi\epsilon\omega$, $\omicron\chi\mu$, *vebo*: à *vicus* est *vicinus*, qui in eodem *vico* habitat: Voss."—a *neighbour*, or *one who lives in the same village, town, street, &c.*

VICTIM } $\nu\iota\kappa\omega$, by transposition $\iota\kappa\omega$, *vinco*,
VICTORY } *vicinus*, *vicinia*, quæ ob hostes *victos* immoletur;

Victimæ quæ dextrâ cecidit *victrice* vocatur:

Fasti. lib. I. 335;

victimæ enim sacrificia, quæ post *victoriam* fiunt;

our compound; for we call it *ver-milium*; which seems to originate “à *chermes*, Fr. Gall. *chermes*; antiq. Fr. Gall. *gusmes*; à Lat. *vermes*: Skinn.”—so that now we must trace the origin of that word, as in the next art.

VERMIN, *ἑλμινε*, pro *ελμινε*, sive *ελμινε*, *vermis*, *lumbricus*; an earthworm, or any creeping thing that creeps on the earth; this action therefore might lead us to derive *vermis* ab *ἔρπω*, *serpo*, *repto*; unde fieret *ἔρμιμα*: vel ab *ἔρπω*, *traho*; unde *ἔρμιμα*, *tractus*; that draws itself along on the ground: but neutrum tamen satisfacit, says Voss. and then he proceeds as above.

VER-NACULAR; “*ἔρπον-γενναυ*, *verè-nati*, unde *verna*, qui ex ancillis civium Rom. *verè-nati sunt*: Voss.” a bond man, or woman really-born in one’s house: also the natural idiom of any particular place; the native dialect, in common use.

VERNAL; *ἦρ*, vel *βῆρ*, Æol. pro *ἦρ*; *ἔαρ*, *ver*; the spring; uti hoc ex *ἔω*, *ἰνυ*, *mitto*; quia terra verno tempore omnia emittat; the general teeming time of universal nature.

VERNISH; the gum of the juniper-tree, called *vernix*, quod verno tempore fluere solet lacryma juniperi: see **VERNAL**, above: Gr.

VERREL; *ἑρρεον*, *durum*, *solidum*; *ferrum*; *annulus ferreus*; an iron or brass hoop, or ring; also called *σπονδυλος*, *verticillum fusi*; the round nut, that is fastened at the end of the spindle: it seems however more probable, that, according to Voss. *verrel* is derived not from *ferrum*, but from this very *verticillum*; à *verto*; i. e. à *ἔρπω*, quasi *ἑρπω*, *verto*; à *vertendo* dictæ sunt *verticulæ*; *spondyli spinæ*; item *verticulum*, et *verticillum*; because the spindle is continually turned about by it.

VERSATILE } *ἔρπω*, quasi *ἑρπω*, *verto*, *ver-*
VERSE } *sum*, *versus*, &c. that may be
VERSION } easily turned; a pliable genius:
“nec dubitari debet, quin singuli scripturæ sulci, ex eo *versuum* nomen acceperint, quod ut agricola vomere sulcum, sic scriptor stilo *ceram vertat*: cùm autem id non minus in prosâ fiat, quàm in carmine, paret *versus* nomen naturâ suâ non minus solutæ, quam ligatæ orationi convenire: sed, quia poetæ *versus* suos certo absolvunt pedum numero, hinc factum est, ut hi sibi *versûs* nomen prope fecerint peculiare: Voss.”—this observation was so very just, it would have been inexcusable to have denied the reader the satisfaction of hearing it from Voss. himself.

VERTEBRÆ; *ἔρπω*, quasi *ἑρπω*, *verto*; à *vertendo* dictæ *vertebræ*; the back-bone, composed of so many joints, and those united, and connected in so wonderful a manner, as to be not only strong, but pliable; so that by the help of

them a man is able to turn his body in any direction.

VERTICAL; from the foregoing root: Gr. “nempe *vertex* à *vertendo*: Voss.”

VERTIGO, a dizziness, giddiness, turning round: from the same root: Gr.

VERVEIN, *ἰσπε βολαν*, *verbena*; the plant so called.

VERY, *ἔρι*, valde; particula augendi; an augmentative particle; *’tis very good*, &c.

VESANOUS; *ἴσος*, *sanus*; et *ve* particula intensiva; *vast*, *mighty*, *strong*; and sometimes *ve* est particula neg. *sickly*, *weak*, and *faint*.

VESICLE, *φουσκη*, *vesica*; the bladder; à *φουσαυ*, *sufflo*; *blown up*.

VESPER } “*ἑσπερος*, *vesperus*: here the

VESPILLONE } *v* consonant supplies the place of a breathing: Nug.”—the *vespillone* is the person who carries out dead bodies in the night, during the time of a plague; “à *vesper*; quia *vespertino tempore mortuos effert*: primum *vesperones*; deinde *vespillones*: Voss.”—Ciel. Voc. 191, would derive “*vesperus* from *wes-ibb-ur-us*, signifying *diminution-privation-time*.”—but *wes*, *wee*, and *ee*, seem to be derived ab *ε-λασσω*, *minor*; *diminution*: *ibb* originates ab **EVE**; Gr.: and *ur* comes from *ωρ-α*, *hor-a*; the hour of evening, when the sun declines: and *us* is only a termination.

VESSEL; *ἄσος*, *uter*, *vas*, *vasis*; any utensil to hold water, &c.: or perhaps ab *ἔδω*, *edo*, *esum*; unde *esca*; unde *vesco*; unde *vas*, *vasis*; vel à *βοσσω*, *pasco*, *vesco*; unde *vas*, *vasis*, *vasculum*, *vasciculum*: any vessel to eat off.

VEST } “*ἔσθης*, *vestis*: R. *ἔω*, *induo*:

VESTAL } Nug.”—there is however another deriv. in Voss. viz. à *Laconico Βερον*, quod *velles*, et *lanam* notat. *Βερον*, τὸ ἰμασιον, ὑπὸ *λακωνῶν*; Hesych.: and under the art. *vestis*, Voss. adds, at Græcis posterioribus, ut *Codino*, atque aliis, *Βεριστιος* est qui Latinis *vestiarius*, hoc est qui imperatoris *vestes*, et pretiosissima quæque adfervaret:—yet there is no doubt, but that the first deriv. is best; and Voss. has given us the same, under his art. *vestis*:—it is very remarkable, that the Northern Celts, says Ciel. Way. 5, preserved an unextinguishable fire: did not Rome take her *Vestal fire* from thence?—certainly not; for it is far more probable that Rome took it from Greece; and the Greeks from the Egyptians; whose obelisks were dedicated to the sun.

VESTIBULE; from the foregoing root: Gr. “nempe quod *ignis* qui est in *Vestæ* potestate, in *vestibulo* antiquitus accenderetur: Voss.”

VEST-IGES: “*ve* particulâ *επισημῶν*, et antiq. *figo*,

Signo, quod à *Σηζω*, *pungo*; ita *vestigium* proprie erit illustre signum alicui rei impressum, ut bene deprehendi possit; a *visible mark*, or *impression*: Voss. proceeds, "sed mihi in mentem venit, si placeat esse à *ve* *επιστάλην*, et *Σηβος*, vel *Σηβευμ*, teste Hesych. ἢ τῷ *Ιχθυς* *ζῆλονος*, quod ad verbum Latine sit *investigatio*; uti *Σηβευμ*, *investigare*: aliud etiam etymon addamus, et fortasse verisimilius: olim non *foeminae* modo, sed viri etiam, longis utebantur *vestibus*; eoque non modo pedum, sed *vestis* etiam *inducium* relinquebatur ab incedentibus: hæc causa cur, etsi imprimis pedum relinqueretur *signum*, rei tamen à *vestibus* nomen daretur; eritque *vestigium* vel compositum ex *vestis*, et *ago*, ut signat quâ *vestis acta*, *protractaque*; vel *-igium*, in *vest-igium*, erit vocis productio; ut *-cinium* in *patro-cinium*; *tiro-cinium*; *leuo-cinium*:"—this last deriv. however will terminate in *Ἑστια*, *Vesta*; unde *vestis*.

VETATION; ex *Ου*, *non*; et *Ελοσ*, quasi *Ουελοσ*, *vetitum*; *forbidden*.

VETCHES; *Βικίον*, *Βικία*, *vicia*; *leguminis* genus; a *kind of puls*, called a *tare*: or perhaps à *Φανν*, *lens*, *lenticula*: tho' the former seems the more probable.

VETERAN; "*Βουητ*, à *Βε* *επιστάλην*, et *Ελοσ*, *annus*; i. e. *valde annosus*: vel *vetus* dicitur quasi *victus*, hoc est *sine vi*; *mollis*, *languidus*: Voss."—a person become *very aged*, *feeble*, *weak*, and *infirm*.

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VI et ARMIS; *Is*, *vis*; *violence*, and *force*; and *Ορμω*, unde *Αρμος*, ex *Αρμ*, *aplo*; *arms*, *fitted on*: the expression *vi et armis*, signifies the

entering on any premises by *force of arms*; i. e. *violently*:—Spelm. quotes "Suidas for the word *Βιαιων*, to signify *actio de vi facta*; in genere de quavis *violentia* dicitur:"—according to this deriv. the root is *Βια*, *vis*; *violence*.

VIANDS } "eâdem ratione fit *via* ab *Οια*,
VIATICUM } quâ quod Græci *Οιων*, Latini
dixere *vinum*: sane *Οια*, *vicus*, est seu *pagnus*: vel à *Γυαι*, *οδοι*, *πλεθρα*, Hesych. et idem *Γυαι*, *γυαι*: fortasse simplicius deducas ab *Ιω*, *eo*; præposito *Æol.* digamm.; quasi *Γιω*, *vio*: Voss." a *road*, *path*, or *track*; also *any provision* collected for a *journey*, whether *edibles*, *money*, *apparel*, &c.

VICAR, *Αικης*, *vices*; à *vix*; inusitata vox; but in the oblique cases *vicis*, *vicem*, *vices*; unde *vicissim*, pro quo *vice mutua*; ab eodem est *vicarius*, qui *vicem* alterius obtinet; a person who acts as a *substitute to another*, in his place, in his stead.

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VICINITY; "*Φοικος*, vel *Βοικος*, *Æol.* pro *Οικος*, *vicus*; ut ab *Is*, *vis*; ab *Εμω*, *vomo*: quod nisi putarem verissimum esse, crederem, quemadmodum ex *veba* factum *via*; ex *vevilla*, *villa*; sic et *vicus* prius fuisse *vebicus*; ut id nomen omnibus iis sit ab rebus ex agro *advehendis*; ab *Οχρω*, *Οχω*, *vebo*: à *vicus* est *vicinus*, qui in eodem *vico* habitat: Voss."—a *neighbour*, or *one who lives in the same village*, *town*, *street*, &c.

VICTIM } *Νικω*, by transposition *Ινω*, *vinco*,
VICTORY } *victus*, *πιδιμα*, quæ ob hostes
victos inmoletur;

Victimæ quæ dextrâ cecidit *victrice* vocatur:

Fasti. lib. I. 335;

victimæ enim sacrificia, quæ post *victoriam* fiunt.

et est immolatio major, ut vitulus: *boſtia* minor, ut agnus: a *viſtim* offered in ſacrifice for a *victory* gained.

VICTUALS; Βιſτη, per ſyncop. o, *vita*, *vitalia*; unde *viſtus*, *viſtuala*; *food* or *nouriſhment* of every kind.

VIE: “vide an non fit à Gall. *veer*,” ſays Jun. “quoniam augendo pretium prohibemus ne alios depositos nummos accipiat:”—to which let me add from Skinn. “quòd, qui ſic provocatur, pecuniam de novo deponere obligatur; ni faciat; quod prius deposuit perditurus:”—both which answer exactly to what we call a *brag* at cards; and it is from ſuch an idea that our word *vie* has drawn its origin, tho’ none of our etymol. have given the proper French term for it, which ſeems to be *envi*, or a *l’envi*; ce qu’on met ſur une carte par deſſus la premiere couche; avec *émulation*, à qui mieux mieux; as Boyer has explained it: which might lead us to ſuppoſe that our word *vie* is only an abbreviation of *envi*; and conſequently may be derived from the Gr. as in the art. ENVY: Gr.

VIEW, or rather VEIW; Ειδω; *video*; to ſee, to have a *proſpect*: let us juſt look at the pretty French word *vue*.

VIGIL } “juxta Becmannum,” ſays
VIGILANCE } Jun. “ab Αγαλλος, unde Αγαλ-
VIGILANT } λιω, *agilis ſum*, *exſulto*: vel à
vigeo; i. e. *vi ago* ;” *to be active*, *nimble*, *lively*: in the latter caſe, however, it would ſtill be Gr.; for *vigeo*, being compounded of *vis* and *ago*, it is evidently derived ab Ις, *vis*, *vim*, *vi*; et Αγω, *ago*; unde *vigeo*, *vigilis*; *watſhful*, *wakeful*.

VIGOR: Ισχυω, Βισφυω, *vegeo*, *vigeo*; *to ſoriſh*, *grow*; *be in full ſtrength*, and *power*.

VILE } Φαυλος, *vilis*, *pravus*; *baſe*, *wicked*:

VILLAIN } “poſſis et deducere à Φελλος, *pel-*
lis; unde *pilus*, aut *villus*; nam quæ *vili* pendimus, ea *pili*, aut *villi* loco ducimus; quâ ratione dicimus *ſocci* *pendo*; tralatione plane geminâ: Jun.” *mean*, *cheap*, *of no value*:—Nug. has given us a different deriv. of the word *villain*, “which ſeems,” ſays he, “to come from Βλεννος, *sordidus*, *sordid*: unleſs we chuſe,” continues he, “to derive it from *vilis*; *vile*; for *villain*, in its original ſignification, implies no more than a *mean country fellow*:”—but the Dr. ought to have conſidered, that when the word *villain* implies no more than a *mean country fellow*, it takes quite a different root; as we ſhall ſee in the next art.; beſides, if *villain* deſcends from *vilis*, he ought to have conſidered likewise, that *vilis* is no Gr. word; unleſs he had ſhewn us in what manner it was ſo, by deriving it as above.

VILLAGE } Φοικος, vel Βοικος, Æol. pro Οικος,
VILLAIN } *vicus*, *domus*; ut pro Οινον, *vi-*
num; *a ſtreet*, *row of houſes*, or *a country town*; and a *villain* in our antient law books ſignified no more than a *villager*, or one who inhabited only a ſmall country town, and was a client, or vaſſal to his patron, who lived at the metropolis.

VIMINAL; Βιω, Æol. pro Μιω, *vico*, *vincio*, *ligo*; à *vico*, eſt *vio* et *vimen*; any ſort of *twigs*, *wicker*, or *ſmall boughs to bind with*.

VINC-IBLE, Νικω, by tranſpoſition Ινω, *vin-*
co; *to conquer*, *vanquiſh*, or *ſubdue*.

VIN-DEMIAL; “Οινον, *vinum*; et Εμος, *meus*; unde *emo*, *demo*; *vindemia* à *demendo vino*; quod eſt *vini demia*, vel *vitis demia*: Voſſ.”—*the gathering of grapes*; *the vintage*.

VINDICATION; Ενδικων proprie dici de *dominio*, quod emptione nobis acquirimus; *to lay claim to any thing by right of purchaſe*; alſo *to juſtify*, or *avenge*.

VINNY; “Belg. *vunſtig*, *vuntig*; *mucidus*, *ſitum recipiens*: Damnonii panem, caſeum, &c. *mucore*, ſeu *ſtu* corruptos amant vocare: Lye:” any thing *rancid*, *mouldy*, *fuſty*; as meat, bread, cheeſe, &c.; and therefore, *vinny* ſeems to be derived from the ſame root with FENNY, or *mouldy*:—conſequently Gr.

VINE } all theſe words are evidently de-
VIN-EAGRE } rived from Οινον, *vinum*; *wine*:
VINOUS } the word which deſerves more
VINTAGE } particular conſideration is the
VINTNER } ſecond of them; the orthogr.

of which is not yet ſettled; for commonly it is written *vinegar*, ſometimes *vineagar*, or *vineager*; but is evidently compounded of Οινον, *vinum*; and Αιγρον, *ager*, vel *agrotu*; i. e. *vinum agrotum*; quæ vox proprie notat *privationem operis*, *officiorumque*; ſane *agritudo*, ſive *morbus*, definitur *leſio*, aut *ablatio officiorum*, *munerumque*: *vin-eagre* in our language ſignifies properly *eager*, or *ſick-wine*, i. e. *ſour wine*; or any kind of *acid*, as *verjuice*, &c.:—Upt. derives it à *vinum acre*;—if ſo, then we muſt trace its origin to *Axis*, *acies*, *acer*, *acidus*; *ſharp*, *ſour*, *acid*: ſee ſomething remarkable in the art. HATCHET: Gr.

VIOL; a ſtrange transformation of “Ναβλα, hinc Fr. Gall. *violle*; Ital. *viola*, et *violino*; parvum nablum dicitur *viola da arco*; et maximum *viola di gamba*: Skinn.” *a fiddle*.

VIOLENT; Ις, *vis*; Βιαω, *violo*, *violentia*; *hurt*, *force*, *injury*.

VIOLET; Ιω, *viola*; *a ſweet ſmelling flower*, *well known*.

VIPER; Βεφις, Επις, et Βχις, Æol. pro Εχις, et Οπις, *vipera*; *a reptile*, of the *ſerpent tribe*: others derive *vipera* à *viva-para*, quia ſola è ſer-

è serpentium genere (quanquam idem de *cerastis* scribat Brodæus) *vivum pariat* animal: but it seems not to be a compound; at least if the above deriv. from *Is*. Voss. be right.

VIR-G-IN-ALS: the ingenious manner in which Clel. Way. 72, has developed this word, deserves the highest commendations: he has analysed it thus; "*virginals, vir-ich-in-als; wire-struck-in-wood*;"—that is, *wires* moved by jacks, furnished with quills; and the whole contained in a wooden case: the definition is just, if the derivations were so too; but *vir*, or *wire*, is Gr.; *ich*, the same as *ickt, iktus*, is Gr. likewise; see **HIT**: and *al*, or *ul*, evidently derive ab *ύλη, sylvæ*; *wood*.

VIRAGO } *Is, vis; vir, vireo, virago, vir-*
VIRGIN } *ga, virtus, et virus; of which*
VIRTUE } *it will be necessary to take*
VIRTUOSO } *notice only of one, and that*
VIRULENCE } *is vir; which Voss. has very*
VIRUS } *justly deduced à vi; non*
 quòd *vi* agat foeminam, sed quòd major in eo *vis* est quàm foeminis; unde à *viro, virtus* nomen accepit; ita Latinis à *viro* dicta *vira*; unde *vira querquetulana*: estque à *viro, virago*; ex hoc autem per syncop. factum *virgo*; unde Germ. *wer*; cujus foemininum *wero*; et per contractionem *vro, vrow, vel frow*; to signify *a woman, Mrs. or Madam*.

VISAGE; *Εἶδω, video, visus; the look, or countenance.*

VIS-a-VIS: Gallic distortion, and contraction, in transforming a word in such a manner, that nobody could suppose it was ever descended from the Gr. viz. ab *Εἶδω*, quasi *Εἶδω, Εεδω, video, visus*; unde *visage*, contracted to *vis*; literally *visage* to *visage*, transformed into *vis-a-vis*, or *phys* to *phys*; i. e. *face to face, or opposite to each*; and now used to signify a carriage, which holds only two persons, who sit *face to face*, and not *side by side*, as in a coach, or chariot.

VISCID } *Ἴσικος, seu Βισκος, Æol. pro Ἰξος,*
VISCOUS } *viscus, gluten; a kind of gummy,*
clammy substance; as bird-lime, glue, &c.

VIS-COUNT } according to the absurd

VIS-COUNTESS } French orthogr. *vicomte*; and then, to complete the absurdity, we must pronounce it *vi-count*; but the deriv. ought to have taught our learned French teachers, that it should have been written *vice-comte*, like *vice-reine, vice-roi, &c. &c.*: *vis-count*, therefore, is only a barbarous derivation from *vice-comes*; and derived ab *Αἰκίς, vices*; à *vix*, inusitata vox, but in the oblique cases *vicis, vicem, vice*: and *Συνεμῖ, com-eo*, unde *comes*; *a companion, or knight*: —tho' in the art. **COUNT**, and **COUNTESS**,

we have seen a different deriv. given by Clel. of those words.

VIS-IBLE } *Εἶδω, video, visus; to see; go to*
VISION } *see, what may be seen.*
VISIT }

VISI-GOTHS; "*vis* stands here for *West*, meaning the *Western Goths*," says Clel. Voc. 192: —but *vis* is the same as *wes, or wees, or ee*; consequently derived ab *Ε-λασσων, minor, less*: meaning *the West, or sun-setting*.

VISTA; from the same root with **VISION**; being *a view* from a nobleman's seat, thro' a wood, or clump of trees.

VITALS; "*Βίος, vita*; the *v* consonant frequently supplies the place of a *B*: Nug."—this is borrowed from Voss. who says, "*vita est omnino à Βίῳ, per syncop. unius vocalis o; et B in v abire insolens non est*:"—any thing relating to *life*.

VITATION; *Αἴλιον, vitium; unde vito; to shun, or avoid.*

VITELLINE; *Βίος, or rather, as Voss. says, à Βίῳ, vita; unde vitellinus, vitellus; the yolk of an egg; à vita, quòd ex eo vivat pullus.*

VITI-FEROUS; *Βίω, Æol. pro Μίω, vicio, quod inflectere, vincire, et ligare solet: à vicio, est vimen, vitis, et vitifer; vine-bearing, or whatever belongs to the culture of vines.*

VITIOUS; "*Αἴλιον, vitium, quia vitandum; sic dictum creditur; et vito* format *evito, non invito*: Voss." all kinds of *vice, and wickedness*, which ought perpetually to be *avoided*.

VITRI-FY } *Αἴλιον, ὑάλον, Hesych. vitrum, quia*
VITRIOL } *perspicuum à videndo; ab Εἶδω, video; nomen accepit: ultima syllaba enim supini prioris solet mutari in trum; ut ab aro, aratum, aratrum; à ruo, ruitum, rutrum; ita à video, visum, vitrum, et vitriolum, à vitri similitudine; any bright, or clear substance; whence vitriol, from its likeness to glass, transparent, to be seen through.*

VITUPERATE; *Αἴλιον-παῖλλον, vitium-paro; unde vitupero; to blame, or cast any odium, or asperision.*

VIVACITY } *Βίῳ, vita, vivo, vividus; life,*
VIVA-VOCE } *lively.*

VIVES: see **VIPER**: Gr.: *vives* seu *viva*, crescentes carunculæ; a distemper among horses, like the strangles.

VIXEN; *Ῥίζω, unde εριζω, Ῥισαίης, φιλο-νεκροπαίης, Hesych. unde rixa; tho' Voss. seems rather inclinable to Ῥησσω, vel Ῥηγνυμι, frango; unde Ῥαξίς, uti hoc ab Αρασσω, quod est conflictari; ut apud Sophoclem, Ονειδεσιν αρασσειν, convitiis impetere; to scold, rate, or rattle.*

VIZ; a contraction of *videlicet*, as that is but another contraction of *videre-licet, Εἶδεν-λίξει*: namely;

namely; that is to say; or, as we find it in the old law-books, to wit.

ULCER; Έλκος, *ulcus, ulceratus; a blotch, sore, or blain.*

ULIGENOUS; 'Υδωρ, unde 'Υδος, *udus, udigo, uligo; moisture, ooze.*

ULPH-ER } Verft. 271, allows that all these
ULPH-RIC } signify " *helper, help-rich,*
ULPH-RID } *most helpful; for stan is only*
ULPH-STAN } *the Sax. termination of the*
superlative degree:"—but we have already seen
that HELP is intirely Gr.

ULSTER, in Ireland; " *or, to found it more British-like, Clel. Voc. 178, the WILT-shire of that country:"—consequently Gr.*

ULTERIOR } Μήυλος, ὁ ἰσχυρός, Arcad. et
ULTIMATE } Hefych. contracted to υλος,
atque inde als, quo usus Cato, et Pomponius de origine Juris; als Tiberim, pro ultra Tiberim; als vero prius fuit ullis; unde ultra; ut à cis, citis, citra: ab ulter, vel ulterus, est ulterior, et ultimus; the last, farthest, extremest.

ULTRA-marine; Μήυλος-μυρην, *ultra-marinus; any thing brought from beyond-sea.*

ULTRA-mundane; Μήυλος-μινειν, *ultra-mundanus; beyond the limits of this world; whether we consider it in respect of the earth alone; or even of our solar system collectively.*

ULULATION; Ολολυζω, *ululo, ejulo; to howl, howl, hoat.*

UMBILICAL } Ομφαλικος, *umbilicus; the navel;*
UMBLES } also *the basil of a ring:—from this word Ομφαλος, umbilicum, the French have wonderfully formed their word nombles d'un cerf, signifying intestina cervi; the inwards of a deer: vitiose ut plurimum scribitur bumbles.*

UMBRAGEOUS } Ορφνη, *umbra, tenebræ; shade.*
UMBRELLA } *darkness, obscurity: there are several other deriv. likewise produced by Voss. and among the rest, that of Sipontinus, who derives umbra ab Ομβρος, i. e. imber; idque tum quia umbrae imprimis fiant nubium obtentu; tum quòd umbra omnes bumidæ sunt:—were it not for this last reason, we might have adopted his opinion; but as this is absolutely unphilosophical, it ought to be rejected; for there are certainly shades, or shadows without moisture.*

UM-PIRE; " *one who is chosen by two, four, or any even number of arbitrators (on their being equally divided on their award) to give his casting vote: it is a variation of impar, for odd: Clel. Voc. 156:"—but is impar Celt. Lat. or Gr.? see PAIR: Gr.*

UN:—We have many words in our language, beginning with the preposition UN; which will be more properly found under their respective

art. unless when the primitives themselves are not in use; as in the following words, when compounded.

UN-ANIMITY, Έν, unum; vel Οιος, Έστ. pro Μονος, unus; *one; et Ανειμος, animus; the mind; of one mind, one opinion.*

UN-BEREND, " *barren, steril: Verft."*—who has given so uncouth an appearance to this word, that he mistook it for Sax.; but Casaub. could see something farther; *unberend, cui ex Græco Φεραν, (quasi un-bearing) prima origo; unde Αφορος, ασυλληπτος: Hefych.: see BARREN: Gr.*

UNCLE; Αιων, Αιφων, αυυμ, αυυς, αυυνυλυς; *uncle; a father's, or mother's brother: our word uncle seems to be taken from the middle of αυυνυλυς; a similar instance of which has been likewise observed under the art. BISHOP: Gr.*

UNCTION, Εγγιω, *effundo; ungo, vel inungo, unguentum; to anoint with perfume, or any precious ointment.*

UNDULATION; 'Υδος, 'Υδωρ, quasi 'Υδωρ, unda, undas; *a surge, or wave of the sea: also any watered tabby, &c. vel ab Οιδμα, οιδμα, unda; water; or a wave:—Clef. Voc. 126, n, tells us, that " unda is derived from un, in the sense of water:"—but surely both un, and unda, are derived ab 'Υδωρ, quasi 'Υδωρ, unda; as above.*

UN-EATH; *difficil: Verft.*—who supposes it to be Sax.; but *uneath* seems to be only another dialect for *uneasy:—consequently Gr.*

UNI-CORN; Οιον-κρας, unum-cornu tantum habens; *a creature having only one-horn: if there be any such creature; at least such a one as is generally represented: this creature is sometimes called in Gr. Μονο-κρας, mono-cerus; as may be found under its proper art.*

UNI-GENITUS, Οιος, unus; et Γιγνομαι, vel Γιωμαι, gigno; *the only-begotten: there was a famous Pope's bull under this title, whether Christ was the Only begotten Son.*

UNION } Οιος, vel Εις, Ένος, unus; *one: unde*
UNIT } Ένωω, unio, aduno; *to make one: with regard to the first of these words union, it signifies not only unanimity, and conformity, but likewise a precious stone, jewel, or pearl, of the highest value; as mentioned by Shakespear, in his Hamlet, Act V. sc. 5, where, just before the fencing-match between Hamlet and Laertes, the king says,*

Set me the stoups of wine upon that table;
If Hamlet gives the first, or second hit,
Or quit in answer of the third exchange—
The king shall drink to Hamlet's better breath;
And in the cup an union shall he throw,
Richer than that, which four successive kings
In Denmark's crown have worn: ———

and

and accordingly a little lower the king says, after Hamlet has given the first hit;

Stay, give me drink; Hamlet, *this pearl* is thine;

Here's to thy health.

UN-IVERSE } Clel. Voc. 75, observes, that
UN-IVERSITY } "*university*, in the sense of college, has, in its derivation from the Latin word *universus*, hardly a satisfactory signification: in the Latin itself *universitas* never bore this application, either in the word, or in the thing: strip *universus* of its terminative Latinism, it will be *univer*, or *un-i-ver*, which will naturally enough resolve itself thus, *un*, *quin*; *i*, *a*; and *ver*, *bur*, or *bury*: i. e. *univer*, *quinabur*, or *bead-collogiate-precinē*:"—but *quin* originates from the same root with KING; *i*, *a*, *aw*, *am*, *al*, *bal*, from HALL: Gr. and *ver*, *bur*, or BURY, is Gr. likewise.

UN-LEAD; "*nomen opprobrii*; quid si ab *un*, particulā privandi; et *lædan*, *legem ferre*; adeo ut vox *unlead* proprie sit *exlex*; Goth. *unlads*; *mendicus*, *pauper*: Ray:"—such is the disadvantage of any Gr. word's travelling thro' a Northern dialect (and there is no method of preventing it, but by endeavouring to fix the orthogr. of all words, as near as possible to the original, according to their etym.) for, whenever any word deviates from its original, so as to put on a different appearance from the common acceptation of that word, our etymol. are as much at a loss to find out the true deriv. as if they had never heard of the original, and either give us a false deriv. or else stop short of the true:—thus has this learned gentleman stopped short of the original, by only telling us, that *unlead* was derived from the Sax. *un*, and *lædan*; but *lædan*, he acknowledges to signify *legem-ferre*; consequently *lead* and *lædan* are no more than *law*: and *unlead* proprie est *exlex*, an *out-law*; one who is *un-lead*, *out-lawed*; as he himself acknowledges likewise:—consequently it ought to have been derived, not from the Sax. ultimately; but from the same root with LAW; i. e. Gr.

UN-SEL; "*nomen item opprobriosum*; Goth. *sell* est *bonus*; et *un-sel*, *malus*: Sax. *un-ræltz*, *infelix*: Chaucero, *seliness* est *felicitas*: Ray:"—again this gentleman is unsuccessful in his deriv.; for *ræltz* can never be an original Sax. word; it is no more than a Northern barbarism of *felix*; and *felix* itself is no more than a Lat. variation of *ἡδέξ*, et *ἡλικία*, *felix*, *felicitas*; as we have seen under the art. SEL: Gr.

UN-TYMING: if a word does but put on the least rugged appearance, all our etymol. immediately seize it for Sax.: thus Verft. sup-

poses "*untyming* to be Sax. and to signify *un-learning*, *un-fruitful*; i. e. *barran*:"—but we have seen that TEEM is Gr.

VOCABULARY } "*Don*, *vow*; *the voice*: R.
VOCATION } *Boau*, *clamo*: Nug."—this
VOCI-FEROUS } deriv. is undoubtedly just;
VOICE } but the Dr. might have

rendered it more compleat from Voff. who, under the art. *voco*, and *vox*, refers us to *fauces*; and there he says, *Βυκνη*, *Βοανες*, à *Βοῶν*, unde et *von*, *Βυξ*: and then quotes Virg. *vox faucibus hæsit*.

VOGUE: "Gall. *être en vogue*; *invalescere*, *obtinnere*, *increbrescere*; *bene audire*; Ital. *voga*; *existimatio*, *fama*: utrumque à Gall. *vogue*; *libera natatio*, seu *navigatio*: omnia ni fallor, à Lat. *vagari*:—hæc Skinnerus; *cujus conjecturam firmat quod veteres Galli pro vogue scribebant vanguard*: Lye:"—but we have already seen, under the art. VAGARY, VAGRANT, and VOYAGE, that they are Gr.; so that to be in *vogue*, signifies *fame gone abroad*, *divulged throughout the world*.

VOID, seems to be derived ab *Ἀσινομαι*, *crimino*, *accuso*; unde *crimen*, *vitium*; unde *vito*; *what ought to be avoided*; hence used to signify *having escaped or shunned some imminent danger*; as when we say, *he has voided a stone*; also *to quit*, or *leave empty*; as, *void the room*; *begone*.

VOID, or *vacant*: Casaub. 170, has very properly derived this word à *viduus*; unde Gall. *vide*; unde *void*; *empty*, *desitute*.

VOLANT } *Παλλω*, *volo*, *volito*; *to fly*, or *flut-*
VOLATIL } *ter the wings*: vel à *Μαυχάλη*,
axilla, *ala*; quasi *alare*, *volare*; *to fly*.

VOLITION, *Βυλομαι*, *volo*, *volitio*; *to be willing*, *desirous*: "*Βυλομαι*, putatur esse à *Βε*, *valde*, particulā intensivā, et *Λω*, quod per aphær. à *Θελω*, ut hoc ab *Εθειλω*, quæ tria idem ac *volo* significant: Voff."

VOLLEY, signifying *a flight of small arms*, &c. is no more than a deviation of VOLANT:—consequently Gr.

VOLUBLE } *Ειλω*, *volvo*, *volumen*; *to roll*, or *to*
VOLUME } *roll up*, like the records in *the Tower and Rolls chapel*.

VOLUPTUOUS; from the same root with *volition*, viz. *Βυλομαι*, *volo*; *to will*, *wish*, or *earnestly desire*.

VOLVULAR; *Ειλω*, *volvo*, *volutum*; *to roll*, *tofs*, and *tumble*.

VOMIT; "*Εμω*, *vomo*: the *v*, *f*, and *w*, have sometimes the force of the Æol. digamma: Upt."

VORACIOUS } "*Φερβω*, *pasco*; unde *βορα*,
VORTEX } *rabuium*, *cibus*, *esca*; *λιαν*.
Βορος, est proprie *bestiarum*; et *vorare* primā, propriāque

priâque significatione notat *ferino more comedere* : Βορος ergo quasi voros, unde voro ; ut à Βάλω, volo : Voss.—*to devour, eat greedily.*

VOTE ; Βεβαιω, *vovew* ; *to pray, wish for, supplicate, and offer up petitions* : vel ab Ευχω, Ευφω, *vovew*.

VOUCH-SAFE ; Βον, et Βοαω, *voco* ; “ *fermone forensi est vocare ad warrantiam ; i. e. ad præstationem rei venditæ : unde advocator, advocatus : Jun.*”—*to bear witness, or give attestation to the goodness of any thing ; to warrant it good : also to grant permission, or leave.*

VOW, both subst. and verb, take the same origin with VOTE : Gr.

VOWEL ; Βον, *vox, vocalis* ; *the voice ; an utterance, or sound of itself.*

VOYAGE ; Ιω, *eo* ; unde Οια, *via* ; *a way, passage, or journey* ; generally signifies *travelling by sea.*

UP ; “Υπερ, Υπαλος : Upt.”—*summus, supremus ; the biggest, chiefest, and supreme.*

UP-ON ; Επ-ανω, a contraction of Επι, and ανω, *super, supra ; moreover, besides this, in consequence of any thing* : or else from Υπερ-ανω, *a'ove.*

UPBRAID ; Προφερομενον, *exprobratum, opprobrium* ; *objected, reproved* : see REPROACH, and PROVE : Gr.

UPHOLSTERER ; “ *doct. Th. Hensh. dictum putat quasi bolsterer :*” and Minsh. hints almost the same thing, calling it “ *ein polster maaker : Skinn.*”—*one who furnishes apartments with beds, &c. :—but we have already seen, that BOLSTER is Gr.*

UP-SHOT ; Spelm. in Scot. says, “ *proprie id quod mediolorum seculorum authores conjectum vocant ; quia à plurimis conjiciebatur in unum :*”—*so that, the up-shot signifies the sum total of any account, when cast up, and added together :—consequently Gr. : see SCOT and let : Gr. Add.*

URCHIN, Εχινος, *echinus* ; *erinaceus, vel ericius ; a sea-urchin, or hedge-hog, which is a species of crab, having sharp spikes instead of feet :—this is the general explanation of Εχινος, à Χηρ, ut heres, ab herendo ; but perhaps this is not the true etym. :—for urchin seems to be more naturally derived à Καρκινος, cancer ; a crab ; it being of that species : Καρκινος, quasi urkinos, converted into urchin.*

URE does not, as it seems to do, take its origin from uro ; but from utor, i. e. ab Εθω, utor, *usus ; practice, use, custom* ; thus we say *inured to any thing.*

URETER ; Ουρητηρ, *ureter, meatus urinarius ; the pipe, conduit, or passage for the urine from the kidneys to the bladder* : R. Ουρω, *urinam reddo ; to make urine.*

URGE ; Ουραγω, *urgeo, extremum agmen duco ; to bring up the rear, to press upon, provoke, exasperate* : R. Ουρα, *cauda ; the tail* ; and Αγω, *duco ; to lead, or bring* : or rather “ *ab Οργω, appeto impotenter ; because whatever urges shews eagerness : or lastly, urgere est ab Εργωδιωκτις, ab Εργω, Ion. pro Εργω, arceo ; to drive, force, impel, ut quod nihil aliud sit quàm ad opus excito, aut stimulo : Voss. de Permut. lit.*”

URINATOR ; “ *urino, ab urvo, i. e. curvatura aratri, quam urinatores imitari videntur : Litt. and Ainsw.*”—*there seems to be some probability in this deriv. if, like most other etymol. they had not stopped short ; for urvo, and curvatura, or curvus are not original words, but derived à Κυρ-λος, curvus : this curved action, or bending posture of divers is thus described by Homer, where he has made Patroclus deride the fall of Cebrion out of his chariot thus, when he killed him,*

Ω ποποι, η μαλ' ελαφρος ανηρ, ως ρεια κυβιστῃ
Ει δη πα και πουλω εν ιχθυοεισι γενειο,
Πολλες αν κορεσειεν ανηρ οδε, τηθεα διφων,
Νηος αποθροσκων, η και δυσπεμφελος εη
Ως νυν εν πεδιω εξ ιππων ρεια κυβιστῃ
Η ρα και εν Τρωεσσι κυβιστηρες εασιν.

Iliad II. 745.

VRITHI ; “ *etherings, or windings of bedges ; teneri rami coryli, quibus inflexis sepes colligant, et stabiliunt ; Sax. ppudhan, torquere ; ppudha, lorum ; ppudelf, fascia ; quia sc. hi rami contorti, instar lori, et fasciæ, sepes colligant : Skinn. and Ray :*”—*it is the action, and formation of these branches, which have given origin to this word ; and therefore it is the more to be wondered at, that neither of these gentlemen should have derived it from wreath, or rather WRING, twist, or entwine together : Gr.*

URN, Πυροεν, *comburo ; to burn, kindle, set on fire* : R. Πυρ, *ignis ; fire* ; a vessel made use of to contain the ashes, after the body was *burnt* : there is, however, another deriv. produced by Litt. and Ainsw. from Varro ; viz. “ *urna dicta quòd in aquâ haurienda urinat :*”—*see URINATOR : Gr.*

URSA-major } “ *Αρκλος, ursus, ursa ; eliso x, et*
URSA-minor } *converso l in s, quæ mutatio frequens est : Voss.*”—*the greater, and lesser bears ; two constellations so called.*

US ; Skinn. and Lye have given us no less than eight different, harsh, hard dialects of this little word, which at last they acknowledge comes from nos : the only point now is to determine whether nos be an original word :—*so far from it, that it is Gr. : see NOSTRUM : Gr.*

USE ;

USE; "Edu, ator, usus; ab Edu fit Eudu, pro quo Att. Eudu, communiter Eudu, dicimus: unde Eudu: ergo ab Eudu fit otor, et usus; pro quo posteriores ator, et usus dixerunt: Voss."—so *employ, render service, be of benefit.*

USHER: none of the etymol. are satisfactory on this art. :—Jun. says, "fortasse quoque non incommode nomen atriensis hujus ministri desumptum dicas ex illo *bus!* silentium indicare: Spelm. and Skinn. say, "usher à Fr. Gall. *buiffier*; Ital. *usciale*; janitor, apparitor; hæc à Fr. Gall. *buis*; Ital. *uscio*; *ostium*:"—and Casaub. 173, would derive "*buis à casa*; ex quo, mutatâ pro more primâ consonante in aspirationem, facile emergat *buis*, vel *bonse*:"—but even *casa* is Gr. see HOUSE, and COT :—"quanquam, (ne quid lectorem celem) continues Casaub. "quoties solemne illud Romanorum fores domorum pultantium, *beas, beas*, apud comicos lego, subit suspicio ex hac ipsâ pultantium formulâ *domibus* ipsâ (quia multa contingunt,) apud Anglos veteres appellationem remanuisse:"—and yet it seems probable, at least, that the Fr. Gall. *buis*, and the Ital. *uscio*, signifying *janua*, may be no more than different dialects of *ostium*, which Voss. traces in this manner:—"funt qui Græcam habere originem arbitrentur; sed omnino Latinum est vocabulum, sive ab *ore* dicatur, quia *ostium* fit *os* domûs; sive quasi *ostium* dicatur, ab *obstando*:"—it is very seldom I dare dissent from this great authority; but now must venture more boldly; because he may be combated with his own words: he admits, that *ostium* is derived ab *os*; and asserts it to be *omnino Latinum vocabulum*: and yet he himself had derived *os, oris*, ab *Ousa, vox*: and If. Voss. ab *Oψ, facies, vultus*: so that this word *ostium* is confessedly Gr.; and as for *obstando*, we need not say any thing farther, after what has been said, in the art. OBSTACLE:—*an usher* then is properly *a door-keeper*, or one who is ready at *the door*, to introduce all those who may be desirous of admission into a school.

USURPATION } *an usurper* is one who possesses the use of any thing by force and intrusion; "etiam ab *usura, usuripo*, esset, pro quo per syncop. dicimus *usurpo*: Voss."—consequently derived from the same root with USE: Gr.

UTERINE; *Oδipros, uterus; γαστηρ, venter; uter, utris; a goat-skin, or leather bottle, to carry wine in: ab uter fit uterus; uter vinum, oleum, aquam, uterus foetum continet: uterini fratres, qui ex eodem utero prodierunt; brothers having the same mother, but different fathers, as by a second husband.*

UT-LARY } *Οθηω-λεγω, expello lege: UT-LEGATION* } Spelm. gives us the fol-

lowing interpretation, but no deriv.: "ratî) à Droidibus profecta est, qui, ut Cæsar refert, Bell. Gall. lib. vi. fere de omnibus controversiis publicis privatisque constituunt; et si quid est admittum facinus, si cædes facta, si de hæreditate, de finibus, controversia est, iidem decernunt, poenasque constituunt—si quis aut privatus, aut populus, eorum decreto non stetit, sacrificiis interdicitur—hæc poena apud eos est gravissima:" hæcenus Cæsar:—quibus ita est interdictum, nō numero impiorum, ac sceleratorum habentur; ab iis omnes decedunt, aditum eorum, sermonem defugiunt, ne quid ex contagione incommodi accipiant; neque iis petentibus jus redditur, neque honos ullus communicatur:"—this is what we commonly call *out-lawry*; the punishment of those who, having been called to law, either refuse to appear, or refuse submission and obedience to the determination of the court; and consequently forfeit their goods, &c.:—but from whencesoever the custom may be deduced, it is evident that the deriv. is Gr.

UVEOUS, *Ομφαξ, vel Σιαφυλη, uva; a grape, or bunch of grapes.*

VULCAN; *Φλογου, fulgeo, fulgans; unde Vulcanus; the son of Jupiter and Juno; supposed to be the god of fire; and hence any burning mountain is called a volcano, according to the Gr.; or vulcano, according to the Lat. orthogr. such as Ætna, Vesuvius, mount Heckla, &c.*

VULGAR; *Οχλος, Fολχος, Æol. unde trajectis literis Fολχος, ex quo volgas, unde vulgas; the folk, the common people.*

VULNERARY; *Ωλτιος, κακος, ἡ δειρος, malus, terribilis; bad, terrible: vel ab Ουλιμος, βλεθριος, ab Ολλυμι, perdo; exitialis, letalis; deadly, mortal: vel ab Ουλη, cicatrix; nota vulneris sanati; ab ελος, sanus; a scar, or wound healed:—Upr. has given us another deriv. of "vulnus, and vulnero, ab Ουλαζω, vulnero; percutio:"—but this seems to be only a synonymous word in Gr.:—Ciel. Voc. 4, tells us, that "the privative *in* was sometimes placed at the end of a word, as in *barrin, or barren; not bearing; wol-in, vulnus; not whole*:"—but surely both *wol*, and *whole* are derived from *Ολ-ος, totus, integer; whole, sound, intire.**

VULPINE } *Αλωπηξ, Æol. Fαλωπηξ; unde vulpone* } *lopes, et postea volpos, deinde vulpes; a fox; we seem to have retained the primitive orthogr. of volpes in our word WOLF: Gr.*

VULTURE; *Βλεπος, Æol. Fολλος, vultus; unde vultur, quod vultu valeat; quippe perspicuissimo visu est; a ravenous bird called a vultur, gripe, or griffin; endued, they say, with a most penetrating sight: Voss. gives us another deriv.*

“ex sententiâ Isidori, *vultur*, qui et *vulturius* sic dicitur à *tardo volatu*, quasi *volis-tardus*, *vulturius*, *vultur* :”—but as this bird is more remarkable for *voraciousness*, than either for his *vision* or *flight*, perhaps *vultur* may be only a deviation of *vorator* ; a *devourer* ; and then might be derived as in VORACIOUS : Gr.

UVULA, Ουφαζ, vel Σταφυλη, *uva* ; unde *uvula* ; à similitudine *uvæ* ; a piece of flesh in the roof of the mouth, or rather at the entrance of the throat, called the *uvula*, from its hanging down like a *bunch of grapes*.

UXORIOUS ; Ξυναωρ, vel Ξυναωρος, Attice pro Συναωρος, *conjug*, *uxor* ; nam Ορες, et Ωρες, γυναικες significant ; a *wife*, or *cohabitant*.

W.

WABBLE } a different dialect of Βαδιζω,
WADDLE } *vado* ; quasi *wado*, *waddle* ;
to have an awkward gait, *to walk unsteadily* : or, perhaps *wabble*, and *waddle*, like *wag*, and *waggle*, may be derived à Βακτρον, *baculum*, *bacillum* ; unde *vacillo* ; aut *vaccillo* ; *to shake*, and *totter about* ; as if wanting a *stick* to support him.

WADE ; either from the foregoing root Βαδιζω, *Bados*, *iter*, *gradus*, vel *gressus* ; *the going*, or *walking cross a river*, where it is *fordable* : or else à Βαδον, *vadum* ; i. e. Βαινω, *eo* ; *to go*.

WAESTIN } “frute, or the lyke, *waxing*,
WAESTINES } or *growing out of the earth* :
Verft.”—but we shall see that WAX, or *increase*, is Gr.

WAFER *to eat* } “Belg. *wafel* ; scitamentum
WAFER-letter } gratissimum, atque olim quodammodo peculiare Flandris, qui epulantes videntur hunc cibum cœnis adhibuisse in locum panis verubus tosti, qui olim dicebatur Οβελιας αψλος : ut ex illo Οβελιας primò fecerint *wofel*, et inde *wafel*, deinde *waser* : Jun.”—to which let me add from Skinn. “fortean autem tum nostrum *waser*, tum Fr. Gall. *gauffre*, orta sunt à verbo *to wave* ; *elevare*, et *sublatum* huc illuc *manu movere* : sacramentum enim Eucharistiæ hoc pane celebratur, quòd coram populo *elevari* solet ; ideoque hi panes ob eandem rationem Ital. *bossie* appellantur :”—but now the Dr. should have traced them to the Gr. as under the art. ELEVATION, or WAVE *up* and *down* : Gr. :—these *wafers* being made *round*, *thin*, and *flat*, have given name likewise to those *wafers* with which letters are sealed.

WAG, *an arch fellow* ; “cum Anglis *wag*, vel *wagg*,” says Jun. “non-tàm sit *planus*, atque *impostor*, quàm *petulanter protervus*, ac *nequiter lascivus ardellio*, qui importunâ quosvis *irritandi* libidine

omnia *mouet*, ac *turbat*, nihilque intentatum relinquit, quo aliorum animos *urat* ; rectius fortasse vox petatur ab Angl. *wagg* ; *movere*, *concitere*, *labefacere* ; semper aliquid agens, et irrequietâ levissimi animi importunitate, continuo aliis negotium faceffens :”—consequently derived as in the foregoing art. WABBLE ; to signify one who is perpetually *teasing*, *veking*, and *interrupting* other people with his *silly*, *impertinent*, *insignificant* jokes.

WAGON ; Οχος, Æol. Φωχος, τὸ *currus*, *vehiculum* ; a *car*, or *cart* :—tho’ probably *wagon* may be derived ab Αγων, Æol. Εαγων, *ducere*, *trabere* ; *to draw*, or *drag along*.

WAIL ; Ολολυζω, Ἦλαω, *ululo*, *ejulo* : vel ab Ιαλεμος, *lamentum* ; *lamentation*, *howling*, or any *mournful noise*.

WAIN ; perhaps only a contraction of WAGON : Gr.

WAIT, *tarry* } “Belg. *wachten* ; Sax. *pachten*,
WAITER } magnam videntur affinitatem habere cum Αχος, *dolor*, *molestia* ; quòd humanos animos gravissime semper *torqueat odiosum* ex diutinâ morâ *tædium* : Jun.”—the *todious irksomeness*, and *wearisomness of delay*.

WAITS ; from the same root ; viz. Αχος, ab Αχουω, vel Αχουω, *doleo*, *ægre fero* ; quia noctu excubias agunt : *nightly watching musicians* : or, perhaps from the same root with VIGILANT : still Gr. :—whatever cause may have given origin to the institution ; whether, with Dugdale, p. 525, we imagine they were called so from the shepherds in Scripture, feeding their flocks *by night* ; à pastoribus *vigilias noctis* super greges suos servantibus : or whether, with Clek. Way. 99, we suppose, “the summons to the *wakes* of the antient *yule* were given by music, going the rounds of invitation to the mirth, or festivals, which were awaiting men in a warm bed, and at a late hour, when the dresiness of the weather, and the length of the nights, would require something extraordinary to *wake*, and rouse them from sleep :”—still it is Gr. : see WAKE, and VIGILS : Gr.

WAKE ; Αχουω, vel Αχουω, *doleo*, *ægre fero* : vel ab Εκκινειν, *exagito*, *commoueo*, *expergesfacio* ; *to move*, *rouse*, *shake off sleep*.

WAKES, or *fairs* ; from the same root ; “pro *vigiliis*, seu *encanis templorum*, in quibus *noctem sæpe choreis pervigilem* trahunt Baccantes : à verbo *to wake* : Skinn.”—the riotous feasts of Bacchus, held *all night long*.

WALA-LICONDI : when Somner met with this word, and knew that it signified *beneplacito* ; hoc nobis *well-liking* ; à Sax. *pellicunz* ; it is astonishing he could find it was compounded à *well* ; *bene* ; and *licunz*, *placitum* ; and yet not see

See that both those words were Gr.: see **LIKE**, or *approve*.

WALD } “whether singly, or jointly in the
WEALD } names of places, signifies a plain
WILD } open country; from the Sax. *wald*,
WOLD } a plain, and a place without wood:
Johnson:—so greatly has this word degenerated from its original signification: for Verft. tells us, that “all these woods, differing in vowel, do yet signify one thing; to wit, a forest, or wood: of the first *Waldham forest* (more rightly then *Walibam*) retayneth yet that name: of the second, *the weald*, or as they are somtymes called *the wilds of Kent*, that is, *the forest* parte of Kent: of the third, or rather fourth, which is *wold*, the *l*, and the highnes of the sound of the *o* being omitted, is become in the Netherlands *wout*; and in England *wood*: and whereas *Yorks-wold*, and *Cots-wold*, do yet retayne those names, and are not forests, I am fully of opinion, that they have heertofore bin *woodie* places:—but not to depend on Verft. alone, Casaub. and Clel. have adopted this same opinion; the former of whom derives these words from ὄλη, *sylva*; and the latter from the Celt. *ul*; which, he says, is radical to ὄλη, *sylva*: but Lye, under the art. *wood*, derives them from the Alman. *uualt*, *uuald*, quod manifeste præmissio *vaw*, vel *w*, est ab Æol. ἄλδος, pro ἄλδος, *salvus*, *lucus*, *sylva*, *eremus*; Sax. *wald*, vel *peald*, est *nemus*, *sylva*; Belg. *wout*, vel *woud*; and Skinn. adds *locus sylvæ expertus*, *montes*, seu *colles*, ἄυλοι:—so that whatever those places may be at present, they undoubtedly took their names from being *woods*, and *forests*.

WALE in *stuffs*; “nescio an bene, proculdubio à Dan. *well*, aut *vell*; *tela*; hoc à Lat. *vellus*: Skinn.” and there the Dr. sticks:—but *vellus* is Gr.: see **WOOL**:—*wale* seems more naturally to be derived from the same root with **WEAL**, or *stripe*: Gr.

WALEN } “ἄλασθαι, *errare*, *vagari*: Casaub.”
WALOON } a wanderer, or stranger; one who comes from abroad, from foreign countries:—or perhaps it may rather be derived, as in the following art.

WALES: “our *Wales*, or *Gallia*, or *Wallia*, means literally nothing more than a mountainous country: Clel. Voc. 206:”—so that *Wales* will take the same deriv. with the *Celts* and *Gauls*, who undoubtedly were the inhabitants of this country when the Romans landed under Cæsar:—and consequently a *Welshman* is a mountaineer in a double sense; both from his being connected with the *Gauls*, before he came over hither; and from the appearance of his country, *wild* and *mountainous*, to which he retreated, when driven

from the South-eastern parts by the Romans: so that *Wales* is derived in the same manner with **ALPS**: Gr.

WALK } Λαξ, quasi *βαλλε*, *calc*; the
WALKER } fuller } *beel*; unde *calco*; to tread,
WALKING-mill } or trample; “and from hence,” says Ray, who quotes Skinn. “is derived a *walker*, or *fuller*; and likewise a *walk-mill*, or *fulling-mill*; à Belg. *walcker*; *fullo*; Ital. *gualcare*; *pannos premere*, *calcare*; Teut. *walcken*; *pannos polire*: omnia credo à Lat. *calcare*:”—consequently Gr.:—but with regard to *walk*, when it signifies simply the act of walking, Skinn. very justly derives it, or, according to his manner of expression, “alludit Οἰχομαι, *abeo*, *proficiscor*; to go forth, take a walk abroad:—unless it is only a different dialect of *vado*, quasi *waldo*, *walk*; and then it would originate à Βαδίζω, *vado*, *eo*; to go abroad.

WALL: “Sax. *pell*, *peall*; Belg. *walle*; *vallum*; nomen hoc *vallo*, seu *fossato* inditum à Græcâ phrasi Βαλλειν, ἢ περιβαλειν τὸν χαρακα, prorsus ut Romani dicebant *jacere vallum*: Jun.”—to cast up a trench, mound, or fortification.

WALL-eyed: Skinn: calls this, *morbus equorum*, ni fallor:—then, perhaps, the Dr. (tho’ a physician, not a horse-leach) was mistaken; for a *wall-eye* is rather a blemish, than a disease: neither is it derived, as the Dr. supposes, from the “Sax. *hpale*, *hpæl*; *cæsus*, *balæna*; sc. à similitudine oculorum *balæna*:”—because then it should have been written *wbale-eyed*; but this derivation, as I have never yet heard what color the *wbale’s eyes* are of, may be rather suspicious:—it seems more natural to suppose it means what Butler says of his hero’s horse,

The beast was sturdy, large, and tall,

With mouth of meal, and eyes of wall.

Part I. Cant. i. 423; i. e. as his mouth was *white* and *mealy*, so were his eyes too; for as *walls* are generally represented to be *white* (*thou whited wall!* Acts xxiii. 3.) so a *white-eyed creature* may be very naturally called a *wall-eyed creature*, *horse*, &c.

WALL-WORT; “*ebulus*, quod circa muros radices figere, ac facillime succrescere solet: Sax. *pal-pÿrτ*: Jun.”—*dwarf elder*, which generally grows about *old walls*, or near ruins: but both **WALL**, and **WORT** are Gr.

WAL-NUT, commonly written *wall-nut*, as if, like the little *wall-flower*, the *wall-nut tree* grew on the tops, or out of the sides of *walls*; which no man ever saw; and therefore, some other interpretation must be given; and it is etym. alone will both fix the orthogr. and give us the true meaning of this word; for it cer-

tainly can have no connexion with a *wall*; but seems to be derived from the same root with *Wales*; and signifies no more than either the *Wallia-nut*, or *Welch-nut*; or *nux peregrina*; the *foreign-nut*, or rather *mountain-nut*: see **WALEES**: Gr.—and yet, perhaps, it be might better, because a more simple deriv. according to Casaub. to deduce “*wal-nut* à Βαλ-ανος, *glans*, vel *juglans*; an *acorn*, *nut*, or *walnut*; ut à *bal-ana*; a. *whala*.”

WALLET; from the foregoing root: “notius nimirum est,” says Jun. in *wallnut*, “quàm, ut moreri debeat, quòd *wale*, et *wael*, vet. Belg. dicebatur *alienigena*, *peregrinus*; *wal-vaerd*; *peregrinatio*; *walen*, et *wallen*, *peregrinari*; ab Αλω, Αλαωαι, vel Αλωαι, *vagor*, *erro*; quòd plerumque pro *erroribus* haberentur, qui extra solum patriam aliò se conferebant;” unde Sax. *peallian*; et Teut. *walen*; *mantica*, Jun.” a *budget*, *sacbel*, or *pouch*, to *travel with*:—Skinn. derives *wallet* à *pellis*; but *pellis* originates à Φελος, quia ex *pellibus* conficitur:—and there is some probability in this deriv.

WALLOP, to *boil* } Αλω, vel Ελω, *volvo*,

WALLOW, *tumble* } *voluto*; to *roll*, and *tumble about*; the action of water, when *boiling*.

WAN: “Sax. *pan*, *pallidus*; Cymraic, *gwan*; *debilis*, *infirmus*: Skinn. and Lye:”—but they ought not to have stopt there; for *wan* seems to come from the same root with **WANE**, or **WANT**, which are Gr.

WANA; “*vuant*, *defect*, or *lac*: Verft. Sax.”—but it is Gr.

WAND seems to derive à *vimen*; i. e. à *viso*; which, according to Voss, originates à Βω, Æol. pro Μω, *ligo*; to *tie*, or *bind*; being a *slender*, *pliant twig*, or *osier*:—thus much as to the *wand* itself; but if we intend to express its power, we must then follow the opinion of Clel. Way. 32, who observes that “*the wand* was one of the Druidical insignia of office; but as the Druids passed also for magicians and soothsayers, it likewise was taken for a conjurer’s staff, or *wand*: the Gr. Μαντις (it should have been printed either *Μαντια*, or *Μαντις*) implies divination, or magic by *the wand*:”—let me observe then, it seems more probable that the word *wand* is derived à *Μαντις*, quasi *want-is*, unde *vates*; for we often find *m* and *w* interchanging, as well as the *t* and *d*: so that *Μαντις* might easily convert into *want*, or *wand*.

WANDED-chair; “*cathedra semicircularis viminea*; forte,” says Skinn. “à Teut. *wand*; *paries*; quia sc. instar *parietis* totum fere corpus circumdat: vel, quod eòdem redit, à verbo *wendat*; *vertere*:”—but it is remarkable, that the Dr. could not find that **WAND** was Gr. as above.

WANDER; *Αγω*, *ago*; unde *vagor*; quàm *vagor*, vel *vandor*; *valde agor*, *five huc et illic feror*; to be *carried*, or *driven about*.

WANE of the moon: Verft. acknowledges, that *the wane of the moon* signifies *want*, or *deficiency*; and Jun. says “Anglo-Saxonibus *panian est minui*, *destinatio lune*:”—then it is a wonder they should neither of them discover that **WANT** was Gr.

WANG-teeth: this expression appeared so truly Gothic, that Verft. thought it was Sax. but he has given us so curious a circumstance, that I shall desire leave to transcribe it; particularly since Somner has confirmed it: “*wang*, *heerof the syd-teeth* are called *wang-teeth*; and before the use of *teales* was in England, diuers writings had the *wax* bitten with the *wang-teeth* of him that passed them; which was also therein mentioned in ryme; thus,

And in witness this is sooth,

It bite the wax with my *wang-teeth*”

which makes it the more remarkable, that neither of these Sax. critics should see that the expression is pure Gr.; particularly after Somner had told us “*si recta scriptura mangon*; nos *wangen*:”—there is no doubt but this latter is a dialect of the former; which is evidently derived from the same root with **MANCHET**, or **MUNCH**: Gr.: or perhaps *wang* may take the same origin with **FANG**: Gr.

WAN-HAEL; “*wanting helth*, *infirm*, or *maimed*: Verft. Sax.”—but both **WANT**, and **HEALTH**, are Gr.

WAN-HOPE, “*dispaire*; it groweth through *want of hope*: Verft.”—it groweth from the Gr.

WANKLE; “Belg. *wanckle*; Sax. *pancol*; *instabilis*, *levis*, *fluctuans*: Lye:”—it seems to be only a different dialect of **WARBLE**, or **WAGGLE**: Gr.

WAN-TRUST, “*distrust*, *suspicion*: Verft.”—again Gr.

WANT, *defect*: “quod vero attinet ad defectivum illud Alman. *nuan*, et *uana*, vix puto quenquam esse,” says Lye, “qui non manifestissimum in eo deprehendat vestigium *Ανω*, *fu*; *without*; for, when we are *without* any thing, we are said to be in *want of it*; præsertim cum Æol. digamma receptissima consuetudine præfatur vocabulis à vocali, vel diphthongo inchoantibus; ita ab *Ανω*, est *wayen*, *spirare*; ab *Ανω*, *wase*, *limus*; ab *Ενω*, *werre*, *distidium*:”—a *defect*, or *deficiency*; *need* or *necessity*:—manifest as the *vestigium* between *want* and *Ανω* might appear to this gentleman; yet Casaub. found a far greater affinity between *want*, and *Ενω*, *εργαλειον*, *rudera*: nam digamma præposito, *Ενω* fit *Ενω*, unde *want*.

• WAPPLE

a. WAPPLE-way; "a horse path: Ray:"—perhaps only a Northern dialect for *whipple-way*; meaning the same as we do by a *bridle-way*, or a *spur-way*; i. e. a narrow road for a *horseman* to ride in; and not for coaches, carriages, or carts to pass through:—consequently Gr.: see **WHIP**: Gr.

WAR, battle: "Ares, Mars, deus belli; pro ipso bello, cum Æol. digam.

Νῶν δ' ἐρχεσθ' ἔτι δειπνον, ἔτι ζυγαρωμένῃ Ἀρηά.

Iliad B. 381:"

both Casaub. and Upt. have given this deriv.; but the former has likewise offered another, prior to this; viz. *ὄρος*, et *ἄρος*, *war*; quod Homerus tum alibi toto suo poemate, tum his inter alia verbis paucis docet;

Ἀδρακα μαραμαχίος, ἄρων; ἐνταυτοῖς ἐφίησαν.

Iliad I. 327;

rupi quoque *ἄρονες* olim solitæ: and Horace likewise observes, that they have long been *terrima causa belli*: quid quod etiam *enses*, *ἄρες*, exponuntur. Hesychio? *swords*, the instruments of war: or lastly, we may, with Lye, under the art *want*; derive "war, or *werre*, ab *ἔρι*, *diffidium*, *bellum*." *contention*, *strife*, *diffention*.

WARBLE, seems to be but a contraction of *variable*; to utter a *various tone*, or *note*: and if so, then it will take that deriv. Gr.:—tho' it might be better to derive *warble*, with Casaub. 169, à *vibrare*; to *vibrate*; because in *warbling*, the sound frequently *vibrates* on the ear: only still it is Gr.: see **VIBRATION**: Gr.

WARD, when used in composition, "voci-bus post positum est; ut *East-ward*, *West-ward*, *home-ward*, *down-ward*; i. e. *Orientem*, *Occidentem* *versus*: Jun."—true; but then it originates from the Gr.; for *versus* derives from *verto*; and *verto* descends from *ἄρπυ*, quasi *Περίω*, *verto*; to *turn towards*.

WARD, or *pupil*? "ὄρος, *custos*; a *guard*, or **WARD-ROBE** } *guardian*: Casaub. and Upt."—here it may be proper to observe again, as we have hinted under the art. **GUARD**, that those words which the Greeks wrote with the diphthong *ou*, the Latins wrote with *ua*, or *gua*, and the Northern nations wrote with *wa*; thus *ὄουα*, *ua*; *ουλω*, *valco*; *Guatterus*, *Walter*; *Guhelmus*, *William*.

WARD and *watch*: either from the foregoing root, or from **WARY**: Gr.

WARE *bonse*? *ἔρω*, *dico*; unde *verus*; q. d. **WARES** } *verificare*; i. e. *veras* et *sinceras* esse *merces polliceri*, to *verify*, and *assert the real goodness of any article to be sold*.

WARK, *pain*; only a various dialect for **WORK**: Gr.

WARM, "Θερμὸς, *calidus*; *bot*; hence *therme*, *bot baths*; the old Latins used *formus*: Casaub. and Upt."

WARN, "nonnullam videtur affinitatem habere cum *ἄρνημα*, *nego*, *recuso*: Jun. and Lye."

WARRANT, or *affirm*; *ἔρω*, *dico*; unde *verus*; q. d. *verificare*; as we observed just now under the art. **WARES**; and hence a jockey *warrants* his horse to be found.

WARRANT, *permission*: Jun. under the art. *grant*, says, "garantizare medio seculo dicebant pro *warrantizare*, quod Teutonicæ originis esse liquet:"—but even he himself has acknowledged, that "warrant comes from the Ital. *guardare*: *ward* likewise," says he, "comes from the same Italian word:"—then, as we have already seen, under the art. **GUARD**, that Italian word came from the Gr.:—Ciel. Voc. 24, n, tells us, that "warrant originates from *bar-wand*; the judge's *warrant*; *his staff*; called also his *wand*:"—but the whole compound seems to be Gr.

WARREN, *Βίω*, *Βίωη*, *vita*, *vivus*, *vivarium*; *warren*, quasi *wi-warren*; *brisk*, *lively*, *quick*; as a place appears to be, when stocked with rabbits.

WART, *ὄρω*, *ὄρωω*, *ruo*, *averruncico*, *verruca*; "tuberculum cutis, ex biloso multo enascens humore; ab antiquo *verrunco* videtur nomen sumisse; est enim ingratum, ac molestum quid; unde opera datur, ut *heliotropio*, *zacynthâ*, *aliâve herbâ verrucariâ averruncetur*, hoc est *avertatur*: Voss."—a *bard*, *callous protuberance* on the flesh, or skin, like knots in the barks of trees; which ought to be *plucked out*, or *eradicated*, and *removed*; they being not only disagreeable to the sight, but uneasy to the touch.

WARY; *careful*; "ὄρος, vox Homero familiaris, pro quâ posteriores *φειρος* maluerunt, *custos*: ὄραν, quoque (ex aliâ tamen hoc origine) *curare*, *custodire*: Casaub. and Jun."—to *guard*, *watch*, *be careful*;—though perhaps it might be better to derive *wary*, according to Casaub. from *ὄρος*, quasi *φειρος*, *custos*; a *guardian*, or *keeper*: in the same manner as **GUARD**, and **WARD**: Gr.

WA's me; only a various dialect for *wee is me*: Gr.

WASH; "Sax. *wæscan*; Belg. *wasschen*; puto paucissimos esse, quibus non statim occurrat *uaskan*, et *uaxkan*, nam utramque scripturam habet Kero, factam ex *uaxzer*, *aqua*: Jun."—and we might with equal propriety affirm, that there are as few, to whom the word *water* would not as immediately occur:—consequently Gr.

WASHES, or *marshy places*; "ἄσις, *canium*, *canis*; *mad*, *dirr*: Flom. H. G. 321.

— τὸ σπυρὸν αἰ Ἀσιν καθυπερεθε καλυψω.

κσιος, φασιος, *limosus*: see Hom. Il. B. 461. and the commentators: Upt.—in the former of these quotations Ασις undoubtedly signifies *limus*, et *limosus*:—but that Ασιω in the second, which this gentleman has already produced under the art. ASHES, should signify *muddy, marshy ground*, is a point which will scarce be admitted; for the reasons given under that art.

WASP, “ Σφηξ, Σφηνα, by transposition Φησκα, *vespa*: a *wasp*: the Latin *v* being changed into *ψ*: Upt.”

WASTE; “ vel à Παστος, *vastus*; quod à παυω, *cessare facio*; nempe quia in locis *vastis* cessat cultura, et conversatio humana: vel potius dicendum *waste* ex Αναστος, *vastatus*; per aphær. vel syncop. et præmissio digam. more Æol. nam Ανασταναι est *vastare, evertere*: Ger. Voss.”—but Isaac would rather derive *vasto* à Δηζω, Δαισος, vel potius ab Αιςος, unde Αιςωσαι, *vastare*; to lay in ruins, desolation.

WATCH; “ Sax. *pæcca, vigilia, vigilare*; to *waken*: Jun. Skinn. and Lye:”—consequently Gr.: see WAITS, and WAKE: Gr.

WATER; “ Ὑδωρ, Ευδωρ, with the Æol. digam.; *aqua*: Casaub. and Upt.”—Verst. writes it *weater*, and supposes it Sax.—and Jun. seems to be of the same opinion; for after producing the Gr. deriv. above, he says, “ dispice tamen annon fatius sit ab antiquo Sax. *pæcta, humor, liquor*:”—but surely he has not gained any advantage by this; for the Sax. *pæcta*, and our word *wet*, are evidently derived ab Ὑλιος, *pluvia*; Ὑλιος, *pluviosus*; ab Ὑω, *pluo*; to rain; as that verb likewise undoubtedly originates ab Ὑδωρ, *aqua*; *water*:—Clef. likewise, Way. 71, admits, that *ow* in Celtic signifies *water*:—but *ow*, and *eau*, are no more than Northern dialects of Ὑδωρ, converted into *wa, aw, ow, eau-ter*: consequently Gr. as above.

WATH; “ *vadum*; Sax. *pad*, quod à *padan*, *transire*; a *ford*, or *place* where a river may be WADED: Ray:—consequently Gr.

WATTLES, or *cock's gills*; “ Teut. *wadeln*; *caudam movere*; Belg. *waegbelen, waggbelen*; *agitare, vacillare*; *barba*, seu *palea* galli gallinacei; quia valde *mobilis* est: Skinn.”—and yet the Dr. could not see that his barbarous Teut. and Belg. words must have the same origin with WAG, and WAGGLE; consequently Gr.

WAVE-up, and down; Αιγες, τὰ κυμαλα, Hefych. *Faiγες*: hinc *mare Ægeum*, i. e. *mare fluctibus tempestuosis vexatum*: the *tossings of the sea in a storm*.

WAUL; “ Αῦω, Æol. *Faῦω*; *ejulo, ululo, clamo*, cum quodam boatu *resono*; acriter atque incondite *vociferari*: Jun.” to *squall* *horridly, and disagreeably*.

WAX, or *grow great*; Αυξ-αω, quasi *υαξ-αω*, *augeo, cresco*; to *grow, increase, to swell*.

WAX: “ Germ. *wacks*, à *weichen*; *cedere*: quia *cera tractanti cedit*,” says Wachterus, “ et sic dicta est à *mollitie*:”—then we may naturally suppose, that *wax* is derived from the same root with WEAK, quasi *weacks, feeble, soft, and pliant*: consequently Gr.

WAY: Verst. supposes this word to be derived from the Sax. *pezar*; but the following deriv. by Voss. is far more natural: “ nempe eâ ratione fit *via* ab Οια, quâ quod Græci Οιον, Latini dixere *vinum*:” a *road, passage, or path*.

WAY-bit, commonly pronounced *broad wa-bit*; but rather *wbe-bit*; “ *wbe* enim est *parvus, exiguus*; fortasse,” says Lye, “ *abscissum fuerit* à Sax. *hpene*; à quo Belg. *weynig*:”—see WHUNE; Gr.: but Clef. Voc. 45, tells us, “ that in the Celtic, *wee* signifies *little, small*:”—and this seems to be only an abbreviation of Ε-λασσων, *minor*; *smaller*; and therefore *way-bit*, or *wbe-bit*, should rather be written *wee-bit*; i. e. a *small bit more*.

WAY-BREAD; Οια-βρωλος, to signify *plantain*, which grows every where, in *streets* and *ways*: Ray supposes it Sax.

WAY-FARING-MAN: “ *pæz-pajan-man*; Teut. *weg-faren-man*: Skinn.”—but this whole compound is Gr. as we have already seen under each separate art.

WEA-worth you; Anglis Borealibus: see WOE-worth you: Gr.

WEAK; “ Sax. *pac*, et *pæc*; Belg. *weck*; Iceland. *veikur*, detruncata videntur ex Εικαιος: prout Εικαιος, Hefych. et Suid. exp. *αωφελει, μαλιον, αργον, μωρω, inutile, vanum, ignavum, stolidum*: Jun.” *useless, vain, feeble, foolish*.

WEAL } Ουλω, Ουλω, *valoo*; *beats*; *constitution*; also *wealtsby*: likewise the common *weal*, or common *wealts*; i. e. the public good, or public welfare.

WEAN; “ Sax. *apened*; *ablactatus*; Belg. *wennen*; *assuefacere*: Skinn.”—but in the art. *wont*, the Dr. writes the Belg. word *wocnen*; *assuefacere*: now they hardly wrote both *wennen*, and *wocnen*, to signify the same thing: but in either case it is Gr. as in WONT, signifying *permanency, duration*; to *accustom the child from the breast*; learn him to *continue for a long time* without the nipple.

WEAR-away } “ Sax. *pæpen*, *gerere*; *pesnan*
WEAR clothes } *hpunz*, *gerere annulum*; atque
WEAR a ring } adeo facile in iis agnoscas
Græcorum *Φερεν δακτυλιον*, *gerere anulum*: quoniam
æro quotidiano usu *conteri* solent ea, quæ assidue
gerimus,

gerimus, hinc Anglis etiamnum to wear, or waste away, est tabescere: atque adeo quoque ab hac postrema verbi acceptione, to weary, cœpit accipi pro fatigare; quòd lassitudo corpora nostra maxime frangat, atque ipsos quoque spiritus vitales valde imminuat: Jun."

WEAR, or *suice*: "Gothis *wargan; prohibere, arcere*: Sax. *peruan, perizan, liquido satis deprehendas in Ἐργον, arcere, prohibere: Jun.*"—*to refrain, prohibet, repress* the passage of waters: Verst. writes it *worb, or weord*, and supposes it to be Sax. and explains it by "a kynd of peninsula, or land enuyroned almost about with water, not in the sea, but in some river, or between two-rivers: it is in modern Teut. written *wert*: it seems that our *weres, or water-steps*, do heerof also take their name:"—still they may all very properly be derived as above.

WEAT, "seems to differ from *wit* and *wol* only in dialect: Ray:"—then we shall see presently that it is Gr.

WEATHER, *climate*; "Αἶθερ, *æther: Casaub.*" *the heavens, the skiey influences*:—Ciel. Voc. 107, n, supposes "*weather* to be derived from the Celtic *edder*; which," he says, "signifies *a wing*; and the genii of the *winds* were in their temple at Athens represented with *wings*:"—then we might imagine, that *edder* belonged more properly to *feather*; for tho' *the winds* might be represented with *wings*, yet *the weather* could hardly have been so represented: the winds *fly*, and pass along with great rapidity, and so far their *wings* are proper; but the *weather* may be calm and serene, without a breath of wind stirring; in which case *wings* would be very uncharacteristic.

WEAVE } "Ἔρα, Ἔραω, vel Ἔραϊνω, *texo*:
WEB } Casaub."—*to work in a loom.*

WED, "Ἔδα, *sponsalia munera; bridal gifts; dos; dowry, or portion: Jun.*" to which he adds, Sax. *ped* alii desumptum putant ex *vadium, et vadare*:—but the former of these words is not to be found; and the latter signifies *to wade over a river*: Ciel. Way. 52, tells us, that *wed*, and *wedding*, are the same as *bed*, and *bedding*: consequently Gr.

WEDGE: "Dan. *wegge*; Belg. *wigge* dicitur *cuneus*, i. e. ligneum illud, ferreumve instrumentum, quod in arbores discindendas totis viribus adigunt lignatores, quo fissura magis magisque aperiat, atque arbor hinc inde diffiliat in partes: fortasse præmissio digam. Æol. non male sic dictum putabimus ab Οὐραν, quasi *woigein, aperire*; prorsus ut ex οἶνος, *wine*; οἶκος, *wiike*: Jun."—*that wooden, or iron instrument, by which solid bodies are riven asunder.*

• **WEDNES-DAY**, contracted from *Woden's-*

day: it may seem strange to derive the name of a Saxon deity from the Greek tongue; but if the interpretation of all our etymol. be right, that *Wednesday* is the day appropriated to the worship of the Saxon *Woden*; and if, as they say, *Woden* signifies *Goden, or God's son*; then it has been shewn, that *GOD* is Gr.

WEED *in the field*, answers to *wood*, and *wild*: Ciel. Way. 86: by *wood* however is meant not *lignum*, but *sylva, sylvestris, ferus*; and consequently will descend from ὕλη, ὕλη-ωδης, *ferus, syl-vestris; whatever grows wild in woods, and bedges.*

WEEDS *of mourning*; Sax. *pæda*; Goth. *wastga; vestis, habitus*, singularem videtur affinitatem habere cum Ἐσθης, vel Ἐσθος, *vestis*: Jun. and Lye:"—the particular *dress* of mourning appropriated to a widow.

* **WEEK**: Ciel. Voc. 107, n, gives us a remarkable deriv. and definition of *a week*; which, he says, is derived à "*wyrb-nos*; from *wyrb*; *eight*; and *nos*; *night*; or so many days as are included within *eight-nights*:"—now *wyrb* seems to be a violent deviation from Οκτώ, *otto, octo, wyrb; eight*:—but he has taken no notice of the wonderful connexion and conformity between *nos*, and Νύξ, *nox; night*:—it might however be better to refer the word **WEEK** to the Sax. Alph.

WEEL *to catch fish*; Ἠλικη, *salix; the willow*; of which this species of net is made.

WEEL, or *a whirlpool*; "Sax. *pæl*; Ray:"—"*pæel*; Johnson:"—we might rather suppose they were all descended ab Ἐίλω, *volvo; to roll, to turn round in any direction.*

WEEL, or *will*; "Germ. *welen*; Belg. *wael*; Dan. hodiernis *vaal*; *elektio*: Ray:"—they seem rather to be derived from the same root with *will*; or *choice*; i. e. à Lat. *volō*; which undoubtedly originates à Βύλα-μαι.

WEEN, *to suppose*; Somner imagines it to be derived "à *penan*; unde nostrum *to ween*; eopse sensu, ut cum dicimus *I ween*; ego existimo; et qui sui ipsius opinioni nimium fidit, nobis dicitur *to overween*; ορεπ-πεν-νύττε:"—and so far may be right: but now we ought to consider, whether *penan* did not originate ab Οἶαν, quasi Φοιναν, ab Οἰομαι, *puto; to suppose; to conjecture*; as, *well I ween.*

WEEP: if we follow Somner, this word is intirely Sax. à *pop, popur, popindi, piepon, popendi, popan, and peopend; fletus, lugeo, ploro*: if we follow Jun. it is Gr. ab Αἰπυς, *gravis; αιπυς πονος, labor difficilis; αιπυς ολεθρος, grave exitium: any weight of woe.*

WEESEL;

WEESSEL; "Αισυλος, *iniquus, nefarius*; nemini certe potest ignota esse indoles hujus animalculi valde omaibus noxii: Jun."—*a very noxious little animal.*

WEEVIL; Ευλαι, *vermes*; small insects in corn, malt, flour, &c.

WEIGH-anchor seems to take its deriv. not from being *weighty*, or *heavy*; but from the lever, or bar, which is commonly called the *hand-spike*, and by which the wind-lafs is put into action; this bar in Latin might be rendered by *vec-tis*, which originates à *vebo*, xi, *sum*; to weigh, or *beave up*: consequently Gr.: see VE-HICLE: Gr.

a WEIGH of wool, cheese, &c. "quod Cowellus numerat," says Spelm. "in *waga*, ad 256 libras grandiores:—Varrone *veia* plaustrum notat; inde *vega*, onus *plaustris*:"—then they all seem to originate from the same root with WAGON: Gr.

WEIGHT; "Αχθος, *pondus*, quasi *Ραχθος*: Casaub. and Upt."—any *heavy body*; also *oppression*, *affliction*.

WEL-COME: Skinn. would derive these words à Lat. *belle*;—but we have already seen, under the art. BELLE, that it is Gr.:—as for all the compounds, they may be found under their respective articles; unless when their primitives themselves are not in use.

WELKIN; "Sax. *pelen*; à verbo *pealcan*, *volvete*: Skinn."—"ipsum vero *pealcian* videri potest tractum ex *Ελισσεν*, vel *Ελισθεν*, *volvete*; nam hæc originitio non male quoque in nubes quadrat, quæ ferri solent *Ελικηδεν*, *volutatim*: Lye:"—*the atmosphere*, which seems to roll round, or to be rolled round the earth: or perhaps *welkin* may more properly be derived ab *Ελκων*, though it signifies only *trabere*, et *trabi*, to be drawn round the earth:—should neither of these be admitted, we must refer it to the art. WOLC: Gr.

WELL, to flow out } "απο τῆ Αλλαν: John
WELL of water } iv. 14. πηγη υδατος Αλλομενε
ως ζων αιωνιον: R. Αλλομαι, *salio*: Casaub. and Upt."—to spring, leap, or spout forth.

WELTER, *Ελω*, *volvō*; to roll, or tumble about.

WENCH; Jun. under the art. *swain*, says, "Dan. *suend est puer, minister*; Sax. *prein*; Belg. *swent est juvenis, swente, juvenula*, quæ Anglis *wench*:"—it seems most probable, that *wench* is formed by curtailing the word *ju-VENC-ula*; a young woman: but then we have already seen that JUVENILE is Gr.

WEORTHIGE } *uvoorby* } Verst. sup-
WEORTH-SCYP } *uvoorib-sbip* } poses them
WURTH-SCYP } *woor-sbip* } all to be

Sax.—but they are all more probably derived from the Gr.

WERD

WEY-WARDS

WIERDES

WYRDS

} all signifying one and the same thing; viz. *fatum*, *parca*, "ab Alman. *auyrd*; *fatum*, *fors*; Saxonibus *pýrd*.

interdum dicebatur *fatum*, alias vero *fortuna*; utrumque occurrit aliquoties in Boethianâ paraphrasi regiâ: minime tamen dubitandum, quia hæc *fati* significatio sit antiquior; quum enim *popd*, vel *pýrd*, proprie sit *verbum*, *sermo*: manifestum quoque hæc *verbi*, vel *sermonis* appellationem *ναλ εφορν* usurpatam de isthoc *disse*, vel *decreto*, quod Deo visum est de unoquoque nostrum *effari*, vel *constituere*; quodque Latini dixerunt *fatum*, à *fando*: Jun."—after this, we may wonder that this great critic and etymol. should not trace the deriv. of this word up to the Gr.; instead of which he proceeds to nothing but quotation:—what therefore shall be farther offered on this subject, will be referred more properly to the art. WORD: in the mean time let me only observe, that Shakespear in his *Macbeth*, act i. sc. 3. makes the Witches in winding up a charm, say,

All. The *weyward* sisters hand in hand,
Posters of the sea and land,
Thus do go about, about;
Thrice to thine, and thrice to mine,
And thrice again to make up nine:—
Peace! the charm's wound up.

on which expression, *the weyward sisters*, Mr. Warburton observes, that "*weyward* had antiently the very same sense as *wæird*, and was indeed the very same word differently spelt:"—the latter however, being nearer to the original, ought to be preferred, for the reasons which will be given under the art. WORD: Gr.

WERE, or *man*: it is not to be wondered, that good old Verst. when he looked at this word, drest up in this manner, should mistake it for one of Saxon growth; for, "our anceters," says he, "vsed somtyme *were* in steed of *man*:"—but he could never have supposed, or perhaps would never have granted, that *were* was derived from the Greek word *Is*; thus *Is*, *vis*, *vim*, *vi*; unde *vir*; unde *were*; a *man*.

WERE-WOLF, for "*man-wolf*; the Greeks expressing the very lyke in *lyc-anthropos*: Verst."—he might rather have inferred the direct contrary; viz. that what the Greeks expressed by *lyc-anthropos*, the Saxons expressed by this *were-wolf*;—perhaps he meant so; but if not, it would scarce be worth while to dispute with him about it, or to repeat the long and ridiculous story he tells us, of "*men* converting them- selves

selves into wolves, by anointing their bodies with an ointment made by the instinct of the devil, and the putting on a certain enchanted girdel:" see likewise LYC-ANTHROPY: Gr.

WERN, *Ἀρνησις, recuso, nego; to refuse, deny.*

WERTH, "orthographiâ tantum differre videtur à *wirde*, or *werd*; quod vide: Lye:"—consequently Gr.: see WORD.

WERYG; "*wery*: Verft. Sax."—perhaps he meant *wear*; if so, it is Gr.:—or perhaps he meant *wberry*, or *boat*; but if so, still it is Gr.; as we shall see presently.

WEST: "Sax. *Wert*; Alman. *Uwest*; Belg. *West*, sunt ab *Ἑσπερος, occidentis*; mutato π in τ ; ut à *βλαττω, blatta*; *λισση, lista*; *σπουδη, studium*; *πτερος, tessera*: Jun."—the point which is opposite to the East:—Ciel. Voc. 191, says, that "*West* gives only the sense of diminution:" and in other parts of his work he tells us, that "*wees, wee, and ee, signify less*:"—consequently Gr.: see WAY-bit: Gr.

WEST-MINSTER: "I sincerely believe," says Ciel. Voc. 54, "that in the *West* of London there existed, in the very spot where the abbey now stands, such a *meyn, mein, (fane) or minster*; and was called *Westminster*, for ages before that Græco-barbarism monastery was so much as in existence:"—but both WEST, and MINSTER, are Gr.

WEST-MORE-LAND: all Gr. as under their several art.

WESY: "*visitare, oculis lustrare*; scribitur etiam *vesy*, et *vizie*: Lye:"—but they all originate ab *Εἶδω, video, visum*; *visio*; unde *visitio*; to see, to go to see, to visit.

WET; "*Ἔτος, pluvia*; *Ἐτνος, pluviosus*; ab *Ἔω, plus*; to rain: Upt."

WHALE; "*Βαλαῖνα, by changing B into w; balena; cete*: Upt."—the largest of all sea animals, called the *grampus, or whale*.

WHAT: "Belg. *wat*; Sax. *hpæt*; Goth. *was*: *quis, quid*; *what*: Lye:"—consequently derived à *Τίς, quis, quid*; quasi *quat, what*.

WHE-ADY; "Anglis Boreal. *miliarium esse dicitur, quod justo longius: certe*," says Lye, "à Sax. *þide, longus, latus, spatiosus*:"—and then he refers us to *wille*, which he derives from the Gr.; but rejects it; whether properly, or not, will be seen presently: in the mean-time, let me only offer a conjecture; that perhaps according to the Northern dialect, it may signify either *a way added*; or *a little more added* to the common way of reckoning; *a whe-added*; and if so, it may be Gr. still, thro' another source.

WHEAN-cat; "*canus, fœmina*: that *queen* was used by the Saxons to signify the female sex,

appears in that *queen-fowl*, was used for a *hen*, or *female fowl*: Ray:"—but QUEEN, and QUEAN, are Gr.

WHEASE: Skinn. and Lye explain this word by "*spiratum streperum, et interruptum; scilicet lare; inter spirandum obstreperum*:"—which is undoubtedly right, with regard to one effect of this disorder; viz. that all persons, who *whease*, make a noise in their breathing; but then *whease* does not relate wholly to noise, as these gentlemen suppose, notwithstanding they have followed the opinion of Sommer, who explains *ηριδ, ηριδα*, by *status lenis, aura*; omnia à sono ficta: but our word *whease* seems rather to be derived ab *Αἶσθ, quasi Ἀγεῶ, wagen, quasi wifson* spirare; if that will carry the idea of *breathing hard*, as in an asthma:—or perhaps *whease* may be only another dialect for QUEASY; which would be Gr. still, thro' a different root.

WHEAT; "*Ἀἶσθ, Fœcula, fruges*; Hom. Il. (N.) 322. *Ἀμφιθερος ἀκῆν*: Schol. τῶν πύλων: Φ. 76. ubi Schol. τῶν ἀπλῶν, περιφραστικῶς: Upt."—but Jun. is of opinion, that both our words *wheat*, and *rye*, are derived from the Sax.: and take their names from their color; *wheat* signifying *white*; and *rye* signifying *red*:—and yet even these two names may be doubted; because we have now a species of *red-wheat*; though they might not have it formerly: however WHITE is Gr.

WHEEL: none of our etymol. will help us to the deriv. of this word; for they have all left it out, except Blount, who tells us, that "*wheattle* is a late word of fancy; and signifies *to draw one in by fair words, or subtle insinuations, to act any thing of disadvantage, or reproof*:"—this may answer the purpose of a dictionary-writer; but this does not satisfy an etymol.: it is a very expeditious method of getting rid of any difficulty; and shews us how much easier it is to *define*, than to *derive*:—*wheadle*, as he writes it, seems to come ab *Ἐαδω, quasi Fœda, demulsi*: perf. ind. med. Att. pro *Hæa*, ab *Αἶσθ, vel Ἀδωσω, placeo*; to please, soothe, flatter, or cajole: tho' perhaps it ought rather to be written *wheedle*; and then it may be more naturally derived ab *Ἡδω, quasi Fœda, suavitate, et jucunditate officia, detestio, oblectio*: R. *Ἡδως, subvis*; sweet, milt; engaging; or, as we may say, *to sweeten, or sugar one over, with dulcitate, bonied words*.

WHEEL, "*Ἐπιλω, Fæλω, volvo*; to roll, or turn round: Casaub."—Ciel. Way. 81, would derive "*wheel* from *abull*; a circle of wood, or wooden O; this *obull*," he says; "*is radical to volvo*:"—but *volvo* originates ab *Ἐπιλω*, as above; and if from *abull*, still *ελ, ἰλ, ηλ, ηλ, ηλ*; a wheel, or wooden circle, are Gr.

• **WHEINT-lad**; a *fine lad*; ironice dictum; q. d. *queint*: Ray:—but *queint*, or rather **QUAINT**, is Gr.

WHELM; Ελυμα, *operimentum*; ab Ελυω, i. e. Ειλω, *involvere, tegere*; *to cover, hide, conceal*.

WHELP, “videtur esse à Χαλαβειν, quod Hesych. exp. φοβειν, θορυβειν, et proprie olim intellectum sit verbum de canibus, vulpibusque in metu, dolore, aut vehementiore animorum commotione acriter vociferantibus: Jun. under the art. γαυλῆ:”—but here it seems as if this great etymol. had mistaken our word *wbelp*, for *yelp*; because his definition is more applicable to grown up dogs, than to puppies; besides, our word *wbelp* is expressive only of *the young* of creatures; thus we say, *a lion's wbelp*, *a bear's wbelp*; for which reason it seems more natural to suppose, with Skinn. nescio an à Lat. *vulpes, vulpecula*; *a wbelp*; meaning the young of any creature, particularly of the voracious tribe:—only we must not stop here; for *vulpes*, and *vulpecula*, are Gr.; as will be found under the art. **WOLF**: Gr.

WHEN, quasi *quen*, i. e. *quando*; *at what time*.

WHENCE, quasi *quo-bence*; *from what place*.

WHERE, quasi *quo-bera*; *in what place*.

WHERRY; “vel à Φερω, *porto*; *to carry, or ferry over*: vel à *celeritate*; *in a burry*; vel à Lat. *vehere*: vel à Sax. *þarran*; *ire, proficisci*: Skinn.”—none of which seem to answer the idea so nearly as “*boria*”; according to Lye:—but then that gentleman should have told us, what Voff. tells us, “*quare boria potius sit à Græcis*; nempe ut sit *Ὀρία ναυς, litoralis cymba*; quod ab *Ὀρος, terminus*, i. e. *ora*; *the coast, or shore*; nempe quia eâ litus legimus: *a fisherman's boat, or any small pinnace that sails along shore*.

WHET-stone; “*Ἀκονῶν, φακονῶν, exacuare*; *ακίς, acies*: Upt.”—we might rather suppose, that *Ἀκονῶν* originated ab *Ἀκονῆ, cos*; *a bone*; or *any stone to sharpen an edged tool on*.

WHETHER; perhaps only a barbarous Gothic distortion of *uter*; and “*uter puto esse ab ἕτερος, per syncopen facto ex ἄλλοτερος quod et ipsum uter significat*: Voff.”—*which of the two*.

• **WHEY**, “*the finer part of milk*,” according to Clel. Voc. 166, “*is derived from wee*; *little*; its substantive *lbaeth (γαλα, lac) milk* being understood: analogically to this is formed the French word *whey, petit lait*:”—but *wee, little*, is Gr.: see **WAY-bit**; Gr.: or else we must refer *whey* to the Sax. Alph.

WHICH; *τις, quis, quæ, quid*; *who, what*:—but Jun. fairly acknowledges, olim deduxeram ex *ἧλιμος, qualis, quantus*; postea tamen depre-

hendi nihil opus esse, ut à Græcis accessamus; cum hæc, atque his similia, commodius ex ipsâ Teutonicâ deriventur:—and this, and several others of the like nature, being matters of very little consequence, may perhaps be yielded up: but we may observe, that many of those Teut. Sax. and other Northern languages, which begin with WH, were undoubtedly of Gr. origin at first, however they may have degenerated afterwards; as in the art. **WHILK**, &c.: Gr.

WHICKET for WHACKET; “or *quittes* for *quattee*, i. e. *quid pro quo*: Ray:”—without any deriv.; but it seems to be only a various dialect of *quid pro quo*; quasi *quiddet* for *quoddet*; *so much for so much*; or *this for that*; *tis for tat*; proverbial expressions; and all Gr.

WHIGS and Tories: among the various interpretations, and derivations of this term, the most satisfactory, and at the same time the most rational, because most conformable to the nature and genius of our own island, is the following, given by Clel. Way. 67. n; (and is here again repeated with pleasure from the art. **PICTS**;) where he says, that “the British *Picts*, properly so called, never took their name from the circumstance of *painting the skin*; but from their profession of *arms*; from their perpetual state of *war*; to distinguish them from those, who pacifically acquiesced in the Roman usurpation: driven from their possessions, they fell back on the borders, (to the North, and the West) and became a separate body, or people, under the name of *Picts*, or *Pyctæ*; (he should have added *Πυκτῆς, et Πυκτεω, pugil, pugnos*) *a boxer, wrestler, champion*; and therefore well applied to those *combatants for the liberty of their country*: they were also called,” adds he, “with a dialectical difference, *wights, wigs, or whigs*:”—and consequently Gr. as above.

WHILE, “*olim*; a contraction of *illo tempore*: Voff.”—*formerly, erewhile, in time past*: also *time present, and to come*: consequently Gr.

WHILK, the same as *whick*; “in the North of England they yet say, *qbuilt*: Verft.”—who could not see that they are all derived à *quid*:—but *quid* is only the neuter of *quis*; and *quis* is undoubtedly derived à *τις*, as we have just now seen in the foregoing art. **WHICH**: Gr.

WHINE: Sax. *þanian* derivari posset ab *Ania, mæror, tristitia*; unde *Aniada* est *agere, et graviter ferre*; *to grieve, fret, cry, weep, wail*:—according to Litt. *whine* is derived “à *Γαυρεθαι, gaurire*; *to cry, as a dog, when his master comes home*; also *to whimper, or bemoan himself, when beaten*:”—but then it seems rather to be derived, as above.

WHINI-ARD;

WHINI-ARD; "Sax. *pyndrian*; *ventilare*; ut qui huc illuc vibratus acrem *ventilat*: vel pot. us à *pinnan*; *acquirere*; et *ape*, *honor*; qui sc. *gloriam* domino suo *acquirat*: Skinn."—but the Dr. ought to have considered, that in the former case, it originates from the same root with **WIND**, which is Gr.; and that in the latter case, both **WIN**, and *ape*, or **ARD**, are Gr. likewise.

WHINNY; 'Innos, Γιννος, *equuleus*, *equus parvus*; a *lively*, *spirightly*, *little horse*, *always neighing*: vel à *Xaw*, *bio*, *binnio*, *binnitus*; *to call like a horse*: or perhaps *wbinny* may be derived à *Κακιάζω*, *cacbinnor*; *to laugh*; because it sounds like *laughing*.

WHIP, abbreviated from *Απαλω*, *varulo*; *to correct*, *chastize*, *scourge*.

WHIRL } *Γυρος*, *Γυρω*, *Γυρῶν*, *gyrate*,

WHIRLI-GIGG } quasi *gyrlare*; *to whirl*, or *whirl round*: the latter of these words, a *whirligig*, takes *Γογγυλος* in its composition, vel *ρογγυλος*, *rotundus*, *teres*; *any round body put into a circular motion*.

WHISK-away; "Βασκ' ἰθι, *vade*, *age*, *accelera*: Hom. Il. B. 8. Upt."—*haste away*, *begone*, *vanish*.

WHISKERS, *Μυσαξ*, quasi *wbustax*; converted into *wbiskers*; *superius labrum*, et *in eo nati pili*; *the upper lip*, and *hairs growing on it*.

WHISPER; Ψιθυρος, *susurrus*; Ψιθυρίζω, *susurro*; *to speak softly*.

WHISTLE; Φυσῶν, *flatu distendo*; *fistula*; Φυσθλα, *fistula*; a *βολω* *pipe*, or *reed*, *to be blown into*: Verst. supposes it to be Sax.

WHIT; "Sax. *apiht*, *aliquid*; *something*, *every article*: Skinn."—true; so far as it goes; but it has been shewn, under the art. **AUGHT**, that this word is of Gr. extraction.

WHITE; "Sax. *hrit*; Belg. *wit*; Succ. *bwit*; Dan. *buid*; *omnium origo videtur mihi*," says Jun. "peti posse ex ἰδων, *videre*; nam quod *vau*, vel *Æol.* digam. præfigi soleat verbis à vocali, vel diphthongo inchoantibus, toties monitum est, ut ultra inculcari non debeat: Cymræorum quoque *cana*, et *cannaid*, *albus*, *videri possunt pari modo derivata ex cansod*; *adspicere*, *videre*:"—but these Cymr. words, *cana*, and *cannaid*, seem plainly to be different dialects of *candidus*; and consequently Gr.

WHITE-CHURCH; "the first church," says Clel. Voc. 67, n, "built in Britain of free-stone, by Bishop Ninyas; and was, according to Beda, called *White-church*, *Whit-church*, or *Whitern*, i. e. *White-kern*; in which word we may observe, that the *k* is dismissed, or aspirated; and that *kern*, a *circle*, was antiently synonymous to *church*:—consequently Gr.

WHITE, or *repay*; "God *white* you, God *requite* you; various dialect for *quite*, per *aphær.* pro *requite*: Ray:"—if this be the true explanation, it descends à *Καμῆ*, *jaceo*, *quiesco*; unde *quies*, *quietus*; *to grant a quittance*, or *release*; *to permit a person to be at quiet*: see **QUIET**: Gr.

WHITHER *are you going*; quasi *quither*; *quò*; *to what place?*—Lat.

WHIT-LOW: Skinn. and Lye have given us two different deriv. of this word; Skinn. calls it "vox hybrida à Sax. et Fr. Theotisc. *prite*; *dolor*, et Fr. Gall. *loup*; *lupus*; q. d. *lupus dolorosus*:"—Lye gives us the same division, but a different signification; for he supposes the former part to be derived à "Sax. *hrit*; and to signify *white*: and the latter à Sax. *leg*; Alman. *lauga*; Belg. *laeye*, and to signify *low*; *flamma*; *paromychia*; ita dicta," says he, "ut mihi quidem videtur ob *colorem* ulceris, et *sævitiã* *igneam doloris* quam facit:"—this perhaps may be right; but then **WHITE** we have seen is Gr.

* **WHIT-SUN-DAY**: "Teut. *Weissentag*, i. e. *Dominica Alba*; quia sc. recens baptizati à Paschate ad Pentecosten in templo *albis* vestiti comparuerunt: Skinn."—but then here again, as in the former art. **WHITE**, it may be derived from the Gr.—Verst. however has given us another deriv. which must be referred to the Sax. Alph.

WHITTLE; "Sax. *hritel*: Skinn."—"hritol: Lye:" *palla candida*, *sagum candidum*; a *white cloak*, or *gown*:—but since its denomination arises from its color, it is Gr.

WHIZ; Σίζω, *fibilo*; *to hiss*; *to make any hissing noise*, like a stone from a sling, or wet gunpowder.

WHIZGIGG seems to be derived from the foregoing art.; but, according to Spelm. in *wiscardi*, it takes quite a different root: "*wiscardi*," says he, "*errones*: unde dracones volantes pyrio pulvere in spectaculum circumactos *wiscardos* Icenì vocamus: perinde res maxime impetuofas, et *rapidas*: ductum à nomine truculentissimi ducis *Roberti Wiscard*, qui paucis ante accessum Willielmi Victoris in Angliam annis, relictâ (cujus erat) Normanniâ, Apuliam cum 15 tantum militibus fortunæ sociis ingressus est: brevi autem in eâ orbis parte tot tantaque belli velut miracula ediderat, ut subjugatis Apulis, Calabria, Siculis, Afris, fufisque tandem Papâ, Venetis, ipsoque Alexio imperatore, latissimas sibi ditiones erexit, mundique terror habitus est: non igitur mirum si Dux ipse Normannicus, instructissimo exercitu, fluctuantem Angliam opprimeret; cum è subditis suis privatus hic quidem, mediocris parentelæ, et

rerum angustiis laborans, in tantum Europæ, Africæque potentiam triumphavit: hoc autem nominis per invidiam ei à Saracenis inditum est; quorum linguâ *Guiscard*, ut me admonuit Falcandus Siculus, in præfatione libri sui, *errorem*, et per terras *vagum* significat.

• WHO: "Sax. hpa; Belg. *wie*; *quis, qui*; omnia credo," says Skinn. "à *quo*, ablativo:"—but that would be very ungrammatical, to derive a nominative from an ablative; which would be full as bad, as the Etonian and Westminster method of deriving a future from an aorist; i. e. deriving an original tense from its derivative.

• WHOLE; "ὅλος, *totus*; *integer, universus*; *all, intire*; also *healthful, sound*: Casaub."

• WHOOP; "Iceland. *opa*; *clamare*: Lye:" "à Cimbræis *op*: Skinn."—but Jun. dictum *op* deflectit ab *opsis*, quod Hesych. exp. *φωνη, vox*; *any loud vociferation*.

• WHORE; "ὄαρ, ὄαρης, et per contractionem ὄαρης, *mulieres*; (*women of ill fame*;) Upt."—"vel à Κορη, *puella, filia*; Anglis olim *bure*, nunc *whore*; *meretrix*: Casaub. and Upt." *a girl, wench, or kept mistress*.

• WHORTLE-berries; "seu ut Somner scribit *hirtle-berries*; à Sax. heort-beþian; q. d. *heart-berries*; nobis *vaccinia*, seu *baecæ vitis Idææ*, quod malè Somner *mora* exponit: figurâ *cor* referre viderentur; quod tamen mihi non videtur: vel quòd peculiariter *cordi* prodesse crederentur: Skinn."—which, if they did, they would be Gr.; viz. à καρ, *cor*; quasi *heart-berries*:—but perhaps it would be better to refer them to the Sax. Alph.

• WHUNE; "Anglis Boreal. designat *exiguum, parvum, parcum*: Sax. hþæne, hþon; *aliquantulum, paululum*: Lye from Hicks:"—but *ne* seems to be only the Sax. termination added to hþæ, or *wbe*, or *wee*, or *ee*; all which are but abbreviations of Ε-λασσων, *minor*; *smaller, lesser*.

• WHY; "Sax. hþi; Fr. Gall. *quoy*; nescio an à Lat. *quæ, quare*: Skinn."—*wherefore*; *for what reason, what cause*.

• WICH; "unde tot terminationes nominum oppidorum, et pagorum; (ut *Nor-wich, Ips-wich, Sand-wich*) à Sax. pic; Belg. *wiick*; Dan. *viick*; *sthus, ripa*, seu *litus sinuosum*; vel *castellum, propugnaculum, vicus*: Skinn."—after which, the Dr. acknowledges, that his Sax. Belg. and Dan. words, "non incommodè declinari possent à Lat. *vicus*: Fr. Jun. tamen more suo deducit ab Οἶκος:"—but the Dr. had a little before admitted, that the Fr. Theot. *wiick*, significat *mansio, vel statio*; and that the Sax. pician significat *habitare, manere*:—then what objection could he now possibly have to Jun's. deriv. ab

Οἶκος, when Οἶκος significat *habitatio, domus, mansio*?—it was Gr. not Sax.; that's all:—but it gives me particular satisfaction to find the conjecture of Jun. confirmed by Spelm. who says, "à Græco Οἶκος, potius quam Romano *vicus, vic* nostrum peterem: quòd Saxonice dictiones frequentius Græcis respondeant, quam Romanis: Saxonibus enim in more fuit O; diphthongum in pi, or *wi*, mutare; sic Οἶκος, *vinum, pyn*; et Οἶκος, *vicus, pic, or wick*.

• WICK, or *office*; "est terminatio nominum, *munus, officium, et ditionem* denotans; à Sax. pic, quod mihi videtur factum à Goth. *wico*, cui consonum Lat. *vicus*: Lye's Add."—we might rather have supposed the direct contrary; that the Northern and Latin words were all of them derived from the same root with VICAR, i. e. from the Gr.; as when we say, *sheriffwick, bailywick, or bailiffwick*, meaning *the office of sheriff, bailiff, &c.*

• WICKED; "Sax. picca; *incantator, veneficus*:"—but then it would originate from the same root with WISDOM, and WISE, which would have a strange appearance; and yet admissible, if we understand it in the sense of *facer*, in Latin; meaning those who are said to be *wickedly-wise, and sinfully-knowing*; but such figurative interpretations ought to be avoided, as much as possible, in etym.: and therefore it might be better to derive "*wicked simplicius*," says Skinn. "à Lat. *vitiatus*:"—but even then it would be Gr.: see VICE, or *wickedness*: Gr.

• WICKER: it is rather a bold assertion in Skinn. to say, that the "Dan. *vigre*; and the Lat. *vimen*, are utrumque à Teut. *wickeln; involvere, glomerare*; quia sc. ex intertexto, et quasi glomerato vitili conficitur:"—it is much more natural to suppose, that *vimen* was derived à *vico*; and that *vico* was derived ab *Iew, vestio, jungo*; *to join, weave, or bind together*.

• WICKET; "Fr. Gall. *guichet*; Belg. *wicket, wincket*; *parva janua*: Skinn."—*a small door, or rather peeping-hole*: but if *wincket* has any connexion with WINK *with the eye, or peep thro'*, it is Gr.

• WIDE: "in dissectis Belgicarum etymologicarum schedis retuli *wide* ab Οἶδω, *tumeo*; quòd *intumescencia laxari, ac dilatari* soleant: Jun."—this may perhaps be the original; at least there does not appear any tolerable reason, why it should be rejected.

• WIDOW; "Εἰς δω, unde Hetruscum *iduo*; ex quibus *vidua* conflatum videtur, quia à marito *sejuncta, separataque*: Voff."—*a woman separated, and divided from her husband by his death*; before

fore which she was accounted as *one* with him; but now they are become *two*; the dead husband, and the living wife:—but H. Voss. is of opinion, that “*vidua* is derived from *Ides, Idia, propria, sua, privata* :”—this seems to be an unnatural sense of the word; because then the woman would have been as much a *widow* before her marriage, as after the death of her husband; which would contradict the idea we have of a *widow*.

WIEGH, “or *waagb*; a *lever, or wedge*; Sax. *pæge, pondus massa, libra*: Ray:”—by this deriv. and explanation we might imagine, that this word originated from the same root with WEIGHT, or WEDGE; in either case 'tis Gr.

* WIELD } “: *ἔλω, verto, volvo*: Casaub.

* WIELDY } and Jun:”—*to sway, or wave*; to give a sceptre, truncheon, &c. any graceful motion, or agitation; the cause of which seems to be a relief of the hand that bears it, which would otherwise be tired, and fatigued, if it were always held in one posture and attitude: some etymol. suppose, that *wield* is derived from *pealban*; *to use any thing with full command, as a thing not too heavy*: and this deriv. might have been admitted, if we did not use the expression, *to sway a sceptre*; which seems to convey motion, i. e. *to wave* it about with facility; and in this sense even the Sax. *pealban* may be derived ab *ἔλω, verto, volvo*; as above:—there is however another deriv. in the Sax. Alph.

WIFE: Verst. writes it *wif*, or *wyff*; *uxor*; and supposes it to be Sax. but it is undoubtedly derived from “*Ἔωω, seu Ἔωω, coeo*: Upt.”—*to conjoin, unite together in wedlock*.

WIGGER; “*validus, robustus, acer*: Anglis Boreal.; Iceland. *wigur est vegetus, stramineus, agilis, bello aptus*; a *wig*; *cedes, bellum*; quod à Goth. *wigan*; *bellum gerere*: Lyea”—and if there had been a hundred more Northern words, he would have gone thro' them all, rather than have tried if it might not be descended from the same root with WAGE war; or whether or no *wigger* might not be only a Northern dialect for WIGOR: both Gr.

WIG: it is almost impossible to get at the true deriv. of this important word: for our etymol. have either left it out, or gives us circumlocution, instead of deriv.; and explanation, instead of etym.: being therefore in a manner intirely deserted, let me only offer the following conjecture; viz. that *wig* may be nothing more than an abbreviation, and transformation of *wicca*; thus *wica, wicca, wig*: consequently *κῆρυξ* as under the art BERBUKE: Gr.

WIGHT, or *person*; though this word ap-

pears to be derived à Sax. *wīht*; or Fr. Theotisc. *uight*; *creatura, animal*; according to Skinn. yet it is of Gr. extract: for Jun. refers us to *wid*, or *never a wid*; i. e. as we now write it, *whit*; which we have already shewn to be Gr.; for *wh* among the Sax. answers to *qu* among the Latins: and therefore, when Butler says of his hero, that

A *wight* he was, whose very sight wou'd
 Bristle his mirror of knightbood;
 he meant that he was a *somebody, an aliquis*; a person of great eminence, and figure.

WILD } “to be bewildered, *Ἀλυοῦ*
 WILDERNESS } *ἄλυσεν, animo esse anxio, et inquieto, insanire*: Casaub. and Upt.”—*to be perplexed in mind*; and hence, says Upt. the old expression, *to be in a wood*: i. e. *mad*: one whose senses are as much bewildered, as if he himself were literally lost in a wood: Verst. supposes it to be Sax.:—but with Jun. and Gl. it might be better to derive *wild*, ab *ἄλυσεν, unde ἄλυσεν, ferus, sylvæstris*; a *wood, grove, or forest*.

WILES, *cunning, craft*: “*Ἀίολος, vel Ἀιολομήτης, astutus, callidus*: Casaub.”—*a subtle, cunning, crafty fellow*.

WILK, or *whilk*; “Sax. *pealk*; *cocticia marina*, quâ olim ad buccinaedum utebantur hæc à verbo *pealkan*; *volvere, revolvere*; quia sè ejus testa in orbem spiræ modum contorquetur: Skinn. and Ray:”—and yet neither of these gentlemen have discovered that it must then originate from the same root with WELKIN: Gr.

WILLIAM: Verst. 272. 3; acknowledges, that all these Gothic words, “*Gudhelmas, Gildhelme, Guilbeaume, and Guillaume*, when softened into Latin, *Guilielmus, or Gulielmus*, do all signify *gold-helmet, or golden-helm* :”—but then he little thought, that both GOLD, and HELM, or HELMET, might be Gr.

WILLING; *ἄρομαι; volo, voluntas, a readiness of disposition; a desire of pleasing*.

WILT-shire; “*will, or bill*, is probably,” says Chl. Voc. 38. 9, “the etimon of the Gr. *βῆλα*, and certainly so of the Papal word *bull*, for his *edicts, or laws*: it also gives the true origin of the name of *Wilt-shire*; which was unquestionably the seat of the Grand British assembly, or meeting of the nation on Salisbury plains, and chosen by the Britons, as being the most mediterranean shire, in the very heart of their country:”—consequently Gr.

WIMBLE; “Gall. *gimblelet*; Belg. *wenna*, vel *wimpal*, vitantur esse ex *Ἐμβάλλω, immiscere, intrudere*; *tepbellatum enim proprium est Ἐμβάλλω, sive immiscere*: Jun.” (whence *wempale, or wimbale*)—*a gimblet, which, working by a small screw, insinuates*.

insinuates itself into the wood by the action of *boring*.

to WIMME, "or *winnow corn*: Ray:"—perhaps it is only another dialect of WINNOW: consequently Gr.

WIMPER; "Teut. *wimmeren*; clamitare præ dolore, vel gaudio, interim *corpus varie motitando*; Belg. *wrimpen, wrempen*; os *distorquere*: Skinn."—all which might lead us to suppose, that this word originated from the same root with *rimple, rumple*, RUFFLE: Gr.

WIMPLE; "Fr. Gall. *guimple*; Belg. *wimpel*; *velum, velamen*: Menagius à Lat. *vinculum* deflectit; mallet ab *umbella*; quia sc. *faciem obteggit, et obumbrat*: Skinn."—then surely the Dr. might have found that it was Gr.: see UMBRELLA: Gr.

WIN, Νικω, by transposition Ινω, unde *vinco*; to *vanquish, or overcome*.

WIN-berian } "wyn-berries, grapes: Verft."

WYN-berian } who, as a Saxon, might triumph in this compound:—but then his triumph would be short; for both WINE, and BERRIES, are Gr.: see GRAPES: Gr.

WIN-CHESTER: Clel. Voc. 67, would derive "*Winchester* from *Min-kister*:"—*Min* is the same with *mein, meyn, fans*; consequently Gr.: and *kist, or chest*, signified *keeping*;—consequently Gr. too, unless *Chester* be only a different dialect for *CASTER*; and then it would be Gr. still, but thro' a different root.

WIN-geard; "a *wyn-garden*; i. e. a *vineyard*: Verft."—here again the former observation might be repeated; for both WINE, and *yard, or GARDEN*, are Gr.

WINCE; "this word seems to derive from *ἴναι, mitto*, thus; præter. *εἶνα, vel εἶνα, unde ico*, and by the interposition of the letter *n*, so frequent in other words, *inco*, from thence comes *wince, to start aside, and throw out his beels*, as a horse does, when touched in a galled place:—let the gall'd jade *winch*, says Hamlet, act iii. sc. 7. in Johnson's edit.: but what language is that?—see likewise WINSE in another sense.

WIND, ἄνεμος, pro ἄνεμος, ab ἄνω, *spiro*; to *breathe, to blow*: vel ab ἄνεμος, ἄνεμος, *ventus*; *wind, or air in motion*:—Clef. Voc. 107, n, says, "by a remarkable analogy, *fin, and edder*, both signifying a *wing*, are respectively original to *wind*, and to *weather*:"—the analogy would have been more remarkable, and the deriv. more just, if this gentleman had applied both *fin* and *edder* to our words *fin* and *feather*; since both of them signify *wing*; and fish may with equal propriety be said to move with their *fin*s, as birds with their

feathers; for *fin*s, and *feathers*, are really the *wings* of them both.

WINDOW; "melius efferunt Linc. agri incolæ *windore, vel windoor*; q. d. *janua venti*, i. e. *fenestra*: si tamen Londinensem pronunciationem *window* defendere liberet, possem immediate deflectere à Dan. *vindue*; *fenestra*: Skinn. and Lye:" who adds, "manifeste profuxit à Cymrææ vocis origine, à *vento* desumptâ; profus ut Hispanis *ventana* est *fenestra*; *ventanilla, fenestella*; *ventanero, et ventanera*, qui, vel quæ admodum ægre à *fenestris* potest avelli, quod minus liceat eis totos dies è fenestrâ in publicum prospicere:"—according to both these gentlemen therefore, we ought to seek for the true deriv. of this word in the foregoing art. Gr.

WINE; "Οἶνος: Upt."—*vinum*; the juice of the grape; the fruit of the vine.

WING; "mallet deflectere à Lat. *pinna*: Skinn."—mallet deflectere à Gr. Πτερος, *pinna, penna*; a feather to fly with.

WINK with the eye; Φεγγος, *lux*; oculos contrahere, *scintillare, micare*; to shut quick, snap, or sparkle the eye: or else see TWINKLE: Gr.

WINNOW; Βαλλω, *jacio, jacto*; unde *vallus*, antique pro *vannus*; the fan, or van, to winnow corn: from whence likewise is derived a lady's fan, as we have already seen, because in continual motion, and flutter.

WINSE; this seems to bear a different sense from WINCE; and would therefore be derived by Lye, from "Sax. *pinngian, excultare, tripudiare*; aliquando sic acceptum fuisse liquido patet ex Chauceri verbis;

Wingsing she was, as is a jolly colt,

Tall as a mast, and upright as a bolt:

pinngian autem est à *pinn, gaudium*; joy, and gladness:"—then we might suppose, *pin* came from *ἴναι, equuleus*; a *sole*, which is always *frisky, and frolicksome*: see WHINNY: Gr.

WINTER: Nannius and Skinn. derive our word *winter* à *ventus*; and the former quotes Ovid,

Imperium sævis hyberno tempore ventis:

but Jun. rejects this etym. and says, "at mihi origo vocabuli inserto; videtur esse ab ἄλιος, quasi ἄλιος, *winter, wintry*; *pluvius, pluviosus*: profus ut eadem anni pars Græcis dicitur Χειμῶν, vel Χειμῶν, à χεῖν, *fundere*:"—there is generally great depth of reasoning in the deriv. of this judicious critic; it must however be confessed, that with regard to the genius of our language, which is undoubtedly derived to us in many instances thro' the Northern tongues, as they likewise in many instances are derived from the Greek;

and

and particularly in this example before us, it is but reasonable to suppose, that *winter* is derived from the "Sax. *winter*, omnino proculdubio à *win*; et omnia à Lat. *ventus*;" as Skinn. very justly observes; if he had likewise but as justly observed, that *ventus* was Gr.: see WIND.

WIPE; "Sax. *pipian*, *verrere*, *abstergere*; vide an affine sit isti SWEEP, *verrere*, *everrere*; quod fuit suo loco: Jun."—Gr.

WIRE: when etymol. have the deriv. of a word before them, which they must have known was Gr. and yet would not trace that word up to that language, but stop short at the Lat. or any of the Northern tongues, the omission is remarkable: thus both Skinn. and Lye tell us, that "*wire* is derived à Belg. *wieren*; *gyrare*; quasi *wyrare*, *wieren*:"—but *gyrare* is undoubtedly derived à *Γυρ-ος*, unde *Γυρ-τιν*, in *gyrum colligo*, in orbem verto; as Jun. has very properly derived it, under the art. WHIRL; Gr.: because *wire* is spun off, and rolled up in a circular form: whereas neither of the other gentlemen would take any notice of the Gr. though they must have known it, as well as Jun.

WISE } either from "*Fēdōlis*, ab *Eidō*,
WIT } *scio*; to know, to understand; ac-
WITCH } cording to Casaub. and Upt."
WIZARD } or else "ab *Ισημ*, *scio*; quasi
Εισημ, to be wise; according to Jun."—unless we may derive them all ab *Eidō*, *Fēdō*, *video*, *visus*; *wise*; to see; to look into futurity; as when we read of *David's seer*; for *David's prophet*: which last interpretation might induce us to derive *witch*, *witchcraft*, and *wizard*, from another source; because the Sax. *picca*, (or rather perhaps *picca*) Frisii, et Cicambris dicitur *wit-vrouw*, *witike-wiife*; *saga*, *venefica*, *incantatrix*; q. d. *mulier sciola*; propter illam *profunde scientiæ* speciem, quam apud rerum ignaros captat: Jun."—to which let me add from Skinn. that "*piccian* signifies *bariolari*, *vaticinari*;"—this might lead us to derive *witch* à *vates*; viz. ut à *προφημ* sit *προφηνς*, sic à *Φημ*, more Dorum in a conversio, sit *Φαλις*, unde *phates*, nunc *vates* Latini fecere; and from *vates*, and *vaticinando*, we seem to have formed *witch*; meaning an old woman, indued with the power of foretelling future events; according to the foolish opinion and fond superstition of former times.

WISE-ACER, or rather *wise-acer*: there is so jocular a deriv. and explan. of this word in Clel. Way. 84, that it deserves to be transcribed again from the art. PHYSICIAN, which, he says, "does not derive à *Φυσις*, *natura*; which is

too quaint a deriv. too much out of nature, for the simplicity of those antient times, in which the word *physician* was used; you have it in the very old French farce of *Patelin*; *wys-ake*, (or *phys-ache*) signifying one skilled in *aches*, *pains*, *distemperis*:"—but still it is Gr.: see WISE, and ACHE: so that a *physician* is literally a *wys-ake*, or *wise-acher*; i. e. a *wise-acer*.

WISH: "Casaub. derives *wish* ab *Ευχη*, *precatio*, *votum*; unde *Ευχομαι*, *precor*, *voveo*:"—but Jun. with greater probability, says, "Sax. *pircan*, deduci potest ab *Ισχων*, vel *Ισχωνω*, *cupio*, *desidero*; to request, desire."

WIST, to know; well I wist; "est ipsissimum præterit. Sax. *pirtan*: Lye, and Skinn." only the Dr. writes it *pirtan*, which perhaps is wrong; because in the very next art. *wit*, he acknowledges that the Sax. *pirtan* is derived ab *Eidō*, *video*; to see, to know: 'tis true I wist, i. e. 'tis true to my knowledge: see WISE: Gr.

WIST, a game } see HIST; Gr.:—or perhaps
WIST, silence } the game of *wist* may be derived from *wise*; being the *wisest*, or *most subtil game on the cards*, at the time when that game was invented:—consequently Gr. tho' the invention of cards is not above 400 years old.

WISTLERAS: this word appeared so very pleasing and pretty in the eyes of Verft. 238, that he totally mistook it for Sax. whereas it happens to be totally Gr.; for since he has been so obliging as to explain it by *whistlers*, or *pypers*, we have only to refer to WHISTLE: Gr.

WITE; "Belg. *wiiten*; Succ. *forwita*; Sax. *pirtan*; *exprobrare*, *criminari*: Lye's Add. to *reproach*, *upbraid*, to TWIT:"—then they both of them are Gr.

WITEGA } "*a prophet*, or *foreteller of things*
WYTEGA } to come: Verft."—but this undoubtedly derives from the same root with WISE, WIT, &c.: Gr.

WITEGODE; "*prophefied*, *foretold*: Verft."—consequently from the same root: Gr.

WITH; Sax. *pið*, quasi *pid*; à Belg. vel Germ. *mid*;—evidently descended à *Mil-a*, *unà*, *unà cum*; *with*, together *with*: in composition it signifies *contra*; as to *with-draw*; *with-hold*; *with-stand*.

WITHER, *fade*, *shrink*, *shrivel*: "puto esse à *weather*; *tempestas*; ut illa proprie dicantur *to wither*, quæ post exactum *florescendi tempestatem*, paulatim *flaccet et elanguent*: Jun."—but *tempestas* in this sense does not signify the *weather*, or *the air*, or *the skiey influences*; but *time*, or *season*, *ripeness*, or *maturity*: however, should the word *wither* signify *affected by the weather*, it may then

then originate from the same root with WEA-
THER; which is Gr.

WITHERS of a horse; "*articulatio humeri*; nescio an à Belg. *wiide, wiede*; Teut. *weide*; *salix, vimen*; fortasse à *viminea* hujus articuli *flexibilitate*: Skinn."—the Dr. (being perhaps no surgeon) as an etymol. at least, ought to have known, that in this sense, his Belg. and Teut. words are but different dialects of WITHY; and consequently Gr. as in the following art.:—let the gall'd jade wince, our *witbers* are unwrung, says Hamlet, act iii. sc. 7. i. e. let the gall'd horse start at the touch, our *shoulders* are unhurt, and therefore we need not fear the handling.

WITHY; *Ἴλα, Fīlea, salix*; a *fallow, or willow*.

WITNESS; *Εἰδω, video, scio*; to see, to know; to bear testimony to the truth, according to the best of our knowledge.

WITTENA-GEMOT: it is amazing that all our etymol. should have slept over this venerable relique of Sax. antiquity; for neither *Spelm. Verft. Minsb. Skinn. Jun. nor Lye*, take any notice of it; and yet it is a word they must have sometimes met with in our Saxon records; since it signified the Saxon parliament, their *gemot, assembly, or meeting, wittena*, or rather *witena*, of wise men; i. e. their senators, or elders: so that this word, which truly wears so much the appearance of Saxon origin, is really compounded of two Gr. words, *Εἰδωτες-παισιμ*: for *witena* takes the same deriv. with WISE, WIT, &c. and *gemot* is no more than *mot, or meet together*, in order to consult for the public safety;—But *Clel. Voc. 37*, says, "as to the word *wittena-gemote*, I am not perfectly clear, that it bears the sense generally assigned to it, of the *gemote, or meeting of the witting, or wise*; it does not seem to have generality enough to express a great national assembly, and has more the air of signifying a *selet, or privy council*: I am rather inclined to think it a mongrel word, formed by a coalescence; of which the first modern part *witten* explains the last antient one *gemote*; quasi *weeten-gemote*; i. e. *meeting-gemote*; the *m* converting as usual with us into a *w*:"—let this be the truer deriv. still it is Gr. as in the art. MEET: Gr.

WITTOL: "Sax. *witlan, scire*: Anglis dicitur maritus, qui scit uxorem moechari, nec tamen indignatur: *witol* est *sciens, consctus*: Jun. and Lye:"—a *contented cuckold*:—but then, as we have already seen under the art. WISDOM, and WISE, &c. this art. likewise is Gr.

WLAFFERING, seems to be only another dialect for LAUGHING: Gr.

WOE; *Ὀυαι, woe? miserable! woe is me! Ουαι!*

WOGH; "*Lancastriensibus est paries*; Iceland. *veggur*; Sax. *pah, et pag*: Lye:"—but let who will use it; and let them turn it, and twist it, and write it, and speak it a thousand different ways, it seems to be derived from the same origin with WALL;—consequently Gr.

WOIK; "*Belg. wicke*; Suec. *wika*; Alman. *uiecken, uiechan*; Iceland. *viika*; *vagabatur*: Lye's Add."—perhaps this word *woik*, and all the other Northern harsh words, may be descended from the same origin with WALK; and if so, they are Gr.

WOKER; "*quasi dicas usura improbis fructibus*; liquet igitur ex allatis avos nostros unum idemque nomen tribuisse *fanori, et fructibus* è terrâ enatis: Sax. *okep, pökep*, ab *eacan, vel ican, vel aucion*; quæ manifeste expriment Græcorum *Αυξην, Αρξην, augere, accumulare*: Lye:"—to increase, accumulate.

WOLC; "*a cloud; welken; cloudes*; wec yet vsē the woord *welkin*; but take it for the air: Verft.:"—but WELKIN is probably Gr.

WOLF; some of our etymol. derive *wolf* à *vulp-es; a fox*: if so, it would be Gr.; for *vulpes* is derived à *Φαλωπης, ab Αλωπηξ*: but still it is a fox, not a wolf; for which the Gr. name was *Λυκος, lupus*; a wolf: it would be better therefore to derive the word "*wolf*, with *Clel. Way. 36*, as a generical name, to express a *wild animal, a beast of the wood*:"—consequently derived ab "*Ἰλ-η, sylva, sylvestris*; *wylf, a wild animal of the wood*.

WO-MAN: tho' Verft. and Casaub. would derive *woman*, quasi *womb-man*: and tho' Jun. and Skinn. say "*woman olim fuit pimman, et corrupte pimman*; unde postea fecerunt Angli suum *woman*:" yet neither of these deriv. seem to be proper, tho' they are both very applicable, very ingenious; and both Gr.: *woman* then seems to be an appellation of distinction between *male*, and *female*; and we have already seen, in the art. FE-MALE, that the syllable FE, like the syllable WO- may bear the sense of *we, or wet, i. e. little, less*: so that *wo-man* should signify the *lesser; weaker-man; the weaker-male; the weaker-vessel*:—and consequently Gr. still: see FAIRY: Gr.

WOMB: Wacht. has very properly derived this word from "*Εμψω, ingenero*; præposito W; quasi *Wεμψ-ω, infio*; quia per *uterum, omnes intelligunt locum conceptionis*:"—the *wonderful field of generation*.

WONT: '*Clel. Voc. 52*, says, that "*won, min, or min, are the same*; the *t* being only the Celtic

Celtic paragogic; and signify *mansion*, or *residence*; (where a person has been long accustomed to dwell;) — consequently Gr. à Μῆνω, *maneo*, *mansum*, *mansion*; a mansion, or habitation: and hence the expression *where wun you?* i. e. *where dwell you!* *where are you accustomed to live?* *where is your usual place of abode?* *where is your wonted habitation?*

WOOD, or *forest*: “Sax. *pubu*: Jun.” — “*pu*, *peal*; Teut. *wald*: Skinn.” — “Alman. *wald*, manifeste præmissio *vaw*, vel *w*, est ab Æol. Βαλδος, pro Αλσος, *lucus*: Lye.” — *a grove*, or *forest of trees*: vel ab Ἰλῶδης, *ferus*, *sylvestris*: ab Ἰλῶ, *sylva*: see WILD: Gr.

WOOD, *insanity*: “Sax. *pod*, *insanus*, *furious*; unde Belg. *woeden*; Sax. *pedan*; *furere*, *insanire*: videntur petita ex Οἰδαιων, *intumescere ira*: Jun.” — *to swell with anger, rage, and fury*: — Clel. Way. 86, is of opinion, that “*wood*, in the sense of *fool* and *mad*, originates from *ul*, or *wal*; unde *stultus*, *stolidus*.” — but then they all evidently descend ab Ἰλ-η, *sylva*; *wood*, *wild*, *mad*, and *fool*.

WOOD-BIND } and all the other compounds:

WOOD-COCK } see their primitives: Gr.

WOOD-WANTS; “*holes in a post*, or *piece of timber*; q. d. *places wanting wood*: Ray:” — then it is q. d. Gr.

WOE; “*nomen videtur desumptum ab illâ dolendi particulâ woe is me!* quam perdite amantes ad surda limina delectarum sine fine ingemnant: Jun.” — *to court*, *to solicit with all the tenderest expressions of love*, by *sighs*, *vows*, *tears*, &c. &c. &c.: see WOE is me! Gr.

WOOF; Ἰση, *textura*, *textus*; *weaving*; the threads that cross the warp.

WOOL; Ἰαλος, οὐλος, *prima lanugo ex puberum genis efflorescens*; *the soft down*, that first rises on the cheeks: — Clel. Voc. 172, would derive *wool*, *fell*, *vellus*, and *peel*, “à *poll*, signifying *the head*.” — which, however, is Gr.: — but it might be better to derive all those words, with Voss. à Μῆλλος: nam Μηλον, Dor. Μαλον, est *ovis*; a *sheep*; unde *wool*; *fur*, *any kind of hair*, or *covering*.

WORCH-BRACCO; i. e. “*work-brittle*; *diligent*, or *earnest at work*: Ray:” — but WORK at least is Gr. as we shall see presently.

WORD; Ενεπω, *enqueo*, *inquit*; *quoth* he: *quora*, *quord*, *word*; *an utterance*, *pronunciation*.

WORK, “Εργον, *opus*: Casaub.” — *labor*, *toil*.

WORLD; Ορος, *orbis*; quasi *Fopos*, *world*, or *any round globe*; as when we say, the inhabitants of *this world*: but when we apply *the world* to *time*, and say, *world without end*, it seems to carry a

different meaning, and a different deriv: as will be seen in the Sax. Alph.

WORM; Ερπω, *serpo*, *repto*; unde Ερμυα, *vermis*: vel ab Ερωα, *trabo*; unde Ερμυα, *trahelus*; a *crawling reptile, that draws itself along*: or perhaps *worm* may be derived à *Felminis*, *vermes*; *vermin*, a *worm*.

WORM-WOOD: “*absinthium*, quasi *vermum-lignum*; quod necet *vermes* intestina depascentes; Sax. *perim-od*; Belg. *worm-oed*, et *worm-oed* videntur corruptæ ex Angl. *worm-wood*: Jun.” — it is much more reasonable to suppose the contrary; because we cannot suppose that *wood* here has any connexion with *lignum*, as this great etymol. imagines; for *worm-wood* is a plant, or an herb, not a tree; and therefore the Sax. and Belg. seem to be derived from the Lat. *vermium-odium*; as that likewise seems to be derived ab Ερμυα, *vermes*, et Οδωα, *odi*; to signify the plant so *noxious*, so *hateful*, so *deadly to worms*; or from its virtue to *kill worms* bred in the human body: — it might however be much better to suppose, with Clel. Voc. 169, that “*wood* here is used for *weed*, or *wild*.” — but still it is Gr.

WORRY; Verft. supposes this word to come from the Sax. “*aprygub*; *accursed*; also *strangled*, or *throttled*; wheerof we haue yet the woord *wurried*.” — Skinn. and Lye suppose it to be derived “from the Sax. *perizean*; *lacefferè*, *molestare*: vel *popuzende*; *depopulari*.” — and Ray tells us, it “comes from the Sax. *popuzian*, *to destroy*, or *choak*.” — but it seems to be derived more naturally, and more easily, from the same root with DEVOUR, and VORACIOUS: Gr.

* WORS-TED, “Johnson, says Clel. Voc. 50, derives this word from *Worsted*, a town in Norfolk, famous for this *woollen* manufacture: but is not *worsted* rather a corruption of *wool's-thread*?” — and are not WOOL, and THREAD, as evidently Gr.?

WORT, or *yest*: none of our etymol. tho' they allow that *wort* signifies *cerevisia mustea*, *quæ continuo effervescit*; *beer in the vat*, which is continually working, and fermenting; and tho' they could all of them find, that it might come from the Sax. *pyrt*, *mustum*; yet none of them could find, that *wort* originated ab Εργον, *opus*; *work*; i. e. the *working*, and *fermenting* of beer, or ale in the vat.

WORT-WALE of a nail: “Gouldmanno, apud quem solum occurrit.” says Skinn: “*exponitur redivum*, si modo exponere sit ignotum per ignotius interpretari: quandocunque contigerit vocem vel Latinam, vel Anglicam, intelli-

gere etymon tentabo:—thus has the Dr. fairly given up this art. as desperate on both sides; let me then endeavour to remove all this obscurity and difficulty, that so much perplexed him: here seems plainly to be an error of the press, both in the Lat. and Eng. words; for, in the first place, instead of *redivum*, it should have been printed either *rediviam*, or *reduviam*; which Voff. explains by “*reduvia quasi reluvia, quia se reluit, ac resolvit cutis circa unguem*.”—consequently this Lat. word is derived from the Gr. *viz. à Anu, solvo, luo, reluo*, unde *reluvia, reduviam*; not *redivum*:—having thus cleared away one difficulty, let us try to remove the other; what Gouldman has here written *wort-weal*, would have been far more intelligible, if it had been printed *wart-weal*; *viz. the rising of warts, or rough skin*, that grows about the nails; and very often splits, and divides, and thereby causes great pain; and is commonly called a *hang-nail*, or more properly speaking an *ang-nail*, that causes great anguish about *the nail*; and, as we have seen, is Gr. likewise.

WORTH; “fortasse referri potest ad illud *Βωρας*, quod Hesych. exp. *Αγεκωρας, ακας, gratas, pulchras, pretiosas*: Lye:”—*dignity, valor, honor*.

WORTS, or *cabbages*; as when we say *coloworts*; Verst. Soma. and Skinn. and all our other Saxon-mongers, can eagerly catch hold of this word, and derive it from the Sax. *wyrct*; unde *bortus* eis *wyrctun*: but none of them betray the least suspicion that all their hard, harsh Northern words were but so many contractions, distortions, and disfigurements of *viridis*; quasi *vert*; *green*: consequently derived either from *Ir, vis, vites; vireo, viridis*: or from *Baq, ver*; quod tum *virens* incipiunt *virgulta*, &c. Litt.

WOST } “Sax. *witan*; *scire*; Belg. *weten*;
 WOT } Teut. *wissen*; *scire*: Casaub. deshectit
 WOTE } ab *Eidu, scio*: *malem saltem apertum*, præsertim Sax. *witan*, à Lat. *video*: Skinn.”—the Dr. has not given Casaub. a fair quotation; for his words are “*Eidu, præter. oida, novi, scio*; Angl. *wote*; *ak. oida, I wote not*.”—now it would have given the reader much greater satisfaction, if the Dr. could have discovered from whence the Lat. *video* was derived; he would not perhaps have allowed that *video* came from *Eidu, oida, video, scio*; because then it would be Gr.

WOULD; “Belg. *woud*; Teut. *wolte*; *velken*: Skinn.”—he then refers us to *will*; and acknowledges, that *will* is derived à *volo*; and *volo* à *Βελο, Βολομαι*; *to will, or be willing*.

WOUND, or *cut*; “*Ουλω, ουλη, vulnere*;

quasi *Φουλη, vulnere*; *to cut, or make incisus*: Casaub.”

WRACK, or *warick*, *sea-weed*; “fortasse à *Ψαρος, triton, vile vestimentum*; quibusdam Anglis dicitur *alga*: Jun.”—*sea-weed, or any kind of weeds; and beggary, raked, or burrowed of the land*.

WRACK of a *ship*; or, as it is commonly written, *ship-wreck*; “à *Ψαρος, Ψυγισια, frango, illido*; *to break, or dash in pieces*: Casaub.”

WRACK, *vengeance*: “wide an affinitatem aliquam habet cum *Ψωρατα*, quod Lacedæ, authores Hesych. ponunt pro *Οργισια, λωρατα, irascor, dolore torquor*: Jun.”—*to be angry with any one*:—Verst. writes it *wrake, or wreake, revenge*; and supposes it to be Sam.—since now, *wreak* itself signifies *revenge and vengeance*, whenever we meet with the expression *to wreak his vengeance on any one*, it seems to be a pleonasm of the original, and its explanation; which we often meet with in our language.

WRANGLE; “*Εριωχλην, cavillari, stamato illudere, ludificari, nugari*: Casaub.” *to abide, to scoff, to rail*: Jun. and Skinn. derive *wrangle* à *wrong*, q. d. *wrongla*; i. e. “*or injustice*: culpam à se hinc inde amoventes, atque in alios convertentes, primum dicti sunt *wranglers*; ac postea per usitatissimam passimque obviam literarum in a permutationem *wranglers*: Jun.”—but even then it would be Gr. as we shall see presently, under the art. WRONG: Gr.

WRAP: when it signifies only *to inclose, or contain any thing*, may be derived à *Φρακω, φηλλω, sepio, munio*; *to defend, or protect* by tying any thing round another:—but when a *wrapping* is used to signify what is commonly called a *housewife*, it may then be derived à *Ψαδω, φαω, confect, to sew with a needle*; meaning that *filken, or linen covering, in which a young lady keeps her needles, thread, &c.*: see RAPPER: Gr.

WRASTLE, or rather *wrastle*; commonly written, and pronounced *wrestle*, but derived “à *Ψαρω, allido, dejicio*: Jun.”—*to cast, or throw down*.

WRATH: Casaub. is very profound on this art. which he would derive à *Ψεδος, membrum*; quævis pars corporis; sed peculiariter à *σπονυνο, facies, vultus*: et hinc credibile est Anglicum *wrath* pro *ira* mansisse, ut et Hebræis *q. et plurali *q. et* tum *vultum, Ηροωρα, tum ira* significant:” and indeed *the face, or countenance* is the seat of *wrath*; but still this may be too distant a deriv.; and therefore, it might be better, with Skinn. to derive the word *wrath* simply ab*

ab *ἔργῳ*, *lappo*, *irrito*, *πρόσφο*; to provoke one to wrath, to urge, or move anger.

WREN, *regulus*, *trochilus*: "Necesse p̄nān exponit *libidinifus*: Jun."—this might lead us to derive the name of this little bird, which is so very *libidinous*, à *ῥῆω*, *fluō*; unde *ren*, *renis*; *the reins*.

WRETCH: "sentit Casaubonus vocabulum *wretch* non incommode posse deduci à *ῥαχῆς*, vel *ῥαχίς*, (utrumque enim habet scholasticus Sophoclis) *alaster*, magnorum matorum auctor. Helichio quoque, *ῥαχίς* est *ψῆμα*, *μεγάλο* *κακῆ*: at mihi," says Jun. "nunc vocabulum *wretch* longe simplicius videtur peti posse à Sax. *praeca*, *caul*; proferat ut Angli suam *watob* fecerunt ex *praeca*; *vigilia*; et *matob* ex *mecca*, et *zomacca*, *par*, *conjug* (both which words are Gr.) atque ita *wretch*, primā suā significatione, *caulum*; secundā vero *arumnosum*, ac *misorum*, denotaverit:"—but both *praeca*, and *ῥαχίς*, may perhaps have deduced their origin from *ῥῆω* *vacuus*; vel à *ῥῆω* *spare*; quasi *Kalanjeros*, *reviled*, and *spitted on*; an Hebrew word expressing contempt.

WRIGHT; "when used in composition, signifies a *workman*; *operarius*; as a *ship-wright*, *mill-wright*, *wheel-wright*: Verst."—this is true, but not satisfactory; because it gives us no reason, why *wright* should signify *workman*, any more than *able*, *monger*, *ship*, or any other termination: let us see then, if we can gain any better information from the other etymol.: Skinn. and Lye derive it from "Sax. *p̄p̄hta*; *operarius*:"—and be it so; but still it is very much to be doubted whether *p̄p̄hta* be an original word; for both *p̄p̄hta*, and *wright*, seem to descend from the same root with *wrought*; and *wrought* as undoubtedly descends from *work*; and *work* as undoubtedly descends from *Epy-ov*, *opus*: so that, at last, a *ship-wright*, *mill-wright*, *wheel-wright*, &c. means no more, than *Epy-aios*, a *work-er* on ships, mills, wheels, &c.

WRING, or *twist round*: "quod attinet ad verbi originem," says Jun. "quoniam omnis violenta contorsio *rugis* opplet res, hac ratione contortas, atque adeo ipsæ quoque *rugæ*, veluti ab hoc ipso actu contorquendi, *wrinkles* dictæ putentur; minime quoque mirum videri potest, si res quodammodo inseparabiles ab unâ eademque origine deducamus; nimirum à *ῥίπος*, *rugosus*:"—to twist any thing by contorsion into *wrinkles*; as in the following art.:—tho' indeed our word *wring*, or *twist*, may be derived à *stringo*, *constringo*; i. e. à *Ἐραγγίω*, *Ἐραγγίζω*, to *strain*, or *draw hard*; i. e. *twist together*: or else from

ῥίπος, vel *ῥίπος*, *curvus*, *obliquus*, *reversus*; *twisted*, *curved*, or *bent* from the *retrograde position*.

WRINKLE; "Sax. *ppuncte*; Belg. *wrinkela*, *wrinkelen*; *rugare*; at Cymraic *rhylol*, et *rhylol*; que abscissa volent ex *ῥίπος*, vel *ῥίπος*, à *rhylol*; utrum verius, peritiores dijudicaverint: Lye:"—Voss. derives "ruga à *ῥίπος*, ut *rugo*, et *cornugo*; est et Latinum, et Græcum, à *ῥίπος*, hoc est *Egum*, *trabo*; ruga enim aliud nihil est, quam *oris* in *plicas*, et quasi *foliorum* contracta:"—this derivation undoubtedly suits the Latin word *ruga* best; but *ῥίπος*, is nearer to *wrinkle*; the difference, however, is not much; since both the Gr. words signify to draw up the skin into *wrinkles*; or *roughnesses*.

WRIST; "Sax. *p̄p̄t*; *carpus*: vel à verbo to *wrest*; quia sc. illa, quæ res extorquemus, in *carpo* præcipue sita est: sed prius præfero: Skinn."—undoubtedly; because *wrest* is derived from the Gr. and is not Sax.—now, the only point is, to know the true force and power of the Sax. word *p̄p̄t*; and whether it be an original.

WRITE: Cl. Way. 30, tells us, that "write is derived from *er-sicht*; where the *er* is frequentative; and the power of the word is in the *sicht*:"—or, as we may say, *the broke*, or *the mark of the pen*:—and consequently Gr.: see **HIT**: Gr.

WRONG: "Sax. *ppange*; *torquere*, *destringere*; unde *ppangan*; Belg. *wringben*; *stringere*; unde particip. *geppungen*; Belg. *goetwringen*; *sortus*: Skinn." *wrong*, or *twisted* from the right path; and so far the Dr's. deriv. may be just and proper; but then he ought to have considered whether both *ppangan*, *wringben*, and *stringere*, might not be derived à *Ἐραγγίω*, *Ἐραγγίζω*, *strangulo*; unde *stringo*; to *strain*, or *distort* from the path of truth; i. e. to be *wrong*:—tho', with Casaub. 244, we might rather derive "wrong ab *ἄρα*, *βλαβή*, *noxæ*, *damnum*:" he has done me wrong; i. e. an injury; nisi propior ex verbo *wring*:—but even then it would be Gr. as above.

WROTH: either from the same root with **WRATH**: Gr.: or perhaps there may be a distinction between them, according to Jun. who says, "Sax. *neðe* videtur esse ex *ἔργῳ*, *irrito*, *lappo*: at potest originem fortasse traxerit ex *ῥίπος*, *impetus*; unde *ῥίπος*, exponitur *ἰσχυρῶς*, *impetuose irruo*;" to *rush with fury and violence on any one*.

WROUGHT; the past tense, and particip. of **WORK**: Gr.

WURTRUM, "or *wyrtrum*; *rootes*: Verst."—who never suspected they might be derived from the same origin with **WORTS**: Gr.

WYDMEAR; "*fame, reporte, spred wyde, or far abroad: Verft.*"—but **WIDE** is Gr.

WYN-BERIAN, or *win-berian*, being nothing mote than *wine-berries*, is evidently Gr.: see likewise **GRAPES**: Gr.

WYNSOM; "according to our now orthogr. *win-some*; i. e. *to be wonne, or obtayned: Verft.*"—but he ought to have known that *wonne, wyn,* and *win* are all derived à *vinco*; *to vanquish, or win*; and that *vinco* is derived à *Nixu*, by transposition *Inu, vinco; to conquer.*

WYTE; "*blame, reproche: Verft.*"—this seems to be nothing more than an abbreviation, or rather a different dialect for **TWIT**: and if so, it is Gr.

Y.

YACHT; "*Αχιλος, genus navigii æuarii: Skinn.*" a *light, nimble pinnace, or flyboat*:—the Dr. allows this to be only an allusion, not a derivation; because it is Gr.:—then let us hear the Sax.: "*yacht*," says he, "à Teut. *jagt*, à verbo *jagen; venari*; q. d. *navicula venatoria, propter celeritatem*."—a *bunting-boat, on account of its swiftness*:—but, if it was called a *yacht*, because it signified *bunting*; and if *bunting* has any connexion with *speed*; and if *speed* expresses only *swiftness*, then the Dr's. etym. is a more violent allusion than the Gr. deriv.

a **YARD**, or *measure*: "huc fortè facit illud *Hesych.*" says Lye; *Γαρ-κων, ραβδον, Μανιδων*, et paulo post *Γαρ-ρα, virga; a rod, twig, or wand*:—these words however seem to be but modern Gr.: it might be better therefore to derive the word *yard* immediately à *virga*, quasi *yirga, yard*: and *virga* itself is Gr.: see **VERGER**: Gr.

YARRISH; *Ἐρος, aridus; dry, rough to the taste*: or perhaps it may be only another dialect for *barsh*, quasi *barrish*, contracted to **HARSH**: Gr.

YASPEN, or *yeespen*; "as much as can be taken up in both hands joined together: Gouldman renders it *vola, seu manipulus*; fortean à nostro *grasping*: illisà propter euphoniã literã caninã *r*; et *g* in *y* facillimã *sane, et vulgatissimã nostræ linguæ mutatione transeunte*; q. d. *quantum quis volã comprehendere potest: Skinn.*"—but **GRASP** is Gr.

YAWL, *bowl*; "*Ἰαλειμος, Ἰαλειμίζων, lamentari; flere, lugubris cantilena; a mournful, bowling noise: Casaub. and Upt.*"

YAWLP; either another dialect for the foregoing art. or "videtur esse ex *Χαλαβειν*, quod *Hesych*: exponit *Φοβειν, βορυβειν*, ut proprie olim

intellectum sit verbum de canibus, vulpibusque in metu, dolore, et vehementiore animorum commotione acriter vociferantibus: Jun."—*the loud bowling, shrill yelling, and constant barking of dogs, &c.*

YAWN; "*Χαω, bisco, bio; to gape wide: Upt.*"

YEA; *Ναι, ita, etiam, sane; yes, truly, verily.*

YEABLE-*sa*; "*vox yeable manifeste orta est à Sax. zeable; potens; et proinde yeable-sa sonat ad verbum potest ita se habere: Scotis able-sa; it may be so: Ray.*"—but **ABLE**, or **ABILITY**, and **SO**, are Gr.

YEAN; *Ἦδιον, à partu doleo, partus doloribus crucior, parturio; to bring forth young, to be in labor, or travail.*

YEAR; "*Ἐαρ, εαρος, ver, annus; quod à vere annum multi aspiciantur; et pars pro toto: Casaub. and Upt.*"—*the spring, or prime time of the year*:—Litt. supposes the word *year* to be derived ab *æra*:—but even then it would be Gr.

YEARN; "*Ὀρνυμι, moveo: Skinn.*"—*to be moved with compassion: his bowels yearned on his brother: Gen. xlii. 30.*

YEATHER; "*ἕθρον-βρύττε; Sax. eodorn-brýtte; sepiis fraëtio: we in the South,*" says Ray; "*use this word in repairing of hedges, catbering of hedges being the binding of the tops with small sticks; as it were woven on the stake*:"—this might lead us to suppose that it ought to be derived from the same root with **TEDDE**; or *teather, eatber, yeather*; meaning no more than **TIED-together**; if so, it is Gr.

YEL-AMBER; only a contraction of **YEL-Low-AMBER**: Gr. and Lat.

YELD; "*veteribus solvere; Belg. gelden; Alman. gelten; Iceland. gelda, est solvere debitum; Sax. gildan, zeldan, gýldan: omnia sunt à Goth. gildan: Lye.*"—and thus would this gentleman, and many other etymol. run thro' fifty thousand Northern languages, rather than acknowledge that they were all descended from the Gr.: for all these most evidently derive from **GOLD**, i. e. *money*:—consequently Gr.

YELK, commonly, but erroneously, pronounced the *yolk* of an egg; but evidently derived from **YELLOW**: Gr. as in the next art.

YELLOW; *Μελι, mel, melleus, quasi yelleus; honey, or any substance of the color, and consistence of honey; as the yelk of an egg, &c.*

YEO-MAN; "*Belg. geow, vel geow, est pagus; et gaeman Frisiis est incala ejusdem pagi, gaeseynt; adulescens eundem pagum habitans; ad quæ Angl. yeoman quam proxime videtur accedere; atque adeo Fris. gaet, et gaemen manifeste originem suam*

præ se ferunt; tanquam quod sint à Γαία, Γη, quod non modo terram in genere, verum etiam quandoque ingentem aliquem terrarum tractum significat: Lye:—a village, or large country town; also an inhabitant of those places:—it seems rather better to derive yeoman, with good old Verst. 221, and 331, from the Sax. "ge-men, by turning the ge into ye; for in modern Teut. it is written gemeyn; and is almost to say as common; and then varied into yeoman; which, rightly understood, signifyeth a commoner:—but now, according to the genius of his favorite language, ge seems to be no more than the Sax. prepositive article, which is placed before an infinite number of words: ge-men, therefore, will properly signify the men, the folk, the people; i. e. one of the commonalty: but MAN is Gr.

YES; Nas, etiam; yea, verily, in truth: see O yes! O yes! Gr.

YESTER-day; Χθες, Att. pro Χθες, best, antiquum pro heri; à best, bestornus; the day before to-day; the day last past.

YET, nevertheless; Έτι, tamen; notwithstanding: Upt."

YET, still, hitherto; Έτι, adhuc; even to this present time: Casaub. and Jun."

YEW; Ίω, ulula; to howl, to cry, to wail; the yew tree, planted antiently in church yards, and the boughs made use of in funeral rites.

YIELD; Spelm. in the art. wergeldus, tells us, that "yield is derived from zeilb, vel zeld, solutio: Z, ut solet, in y, transeunte:—whatever is rendered, or paid:—but still it may be Gr: see GOLD: Gr.

YIPPER; Διωπρς, assiduus, sedulus, qui instanter aliquid facit; nimble, active.

**YLC } "the same: sometimes it is taken
YLCAN } for each: Verst. Sax."—but he has already told us, that *whilk*, or *whyke*, signifies *which*; and that "in the North of England they yet say *qwhilk*:"—but **WHILK** we have shewn to be Gr.**

**YLD } oldnes } Verst. Sax. — but
YLDRENA } fore-elders } OLD, ELD, and
ELDERS, are Gr.**

YOD; "went; yewing; going; à Sax. eode, ivit, iter fecit, concessit; he went: Chaucero yod, yeden, yode; eodem sensu: Spenser also, in his Fairy Queen, lib. i. c. 10, says,

He that the blood-red billows, like a wall,

On either side disparted with his rod,

Fill all his army dry foot thro' them yod:

speaking of Moses: Ray:—from all this it is evident, that the word *yed* is a Sax. verb, formed

on a Gr. substantive, viz. *Ὀδός, via; a road, path, or passage.*

YOKE; "Ζευγος, jugum: Plat. τογι ζυγον ωθη: ος δυογω ε παλαιω κωλον: Upt."—a yoke, which unites as it were two in one.

YOON; various dialect for OVEN: Gr.

YORE; "days of yore; ongear-dæstum, olim, quondam: Skinn."—who seems to rest it there, with great complacency, as if it was purely Sax.:—but on tracing the Dr. a little backward, he acknowledges, that gear signifies year; and that Casaub. derives year "ab Eaq: melius," says the Dr. "deducere possum à Lat. diaria; q. d. dierum summa:—how unfortunate is this *malus*! for *diaria* is Gr. likewise:—there is, however, another deriv. that deserves to be mentioned, from Ray's preface, viz. *yore* seems to be but a various dialect of *before*, or *ere-while*; i. e. *days past long before now*: only now again, this gentleman is unlucky; for *be-fore* is only a Sax. augmentative of **FORE: Gr.**

Y-OR-K-shire: Clcl. Voc. 7, tells us, that "York is but a contraction of Y-hor-reich; the-Northern-region:" and in p. 173, he says, that "Cor; or Hor, is the etymon of Corus; the North wind:"—but, under the art. ORK-NEYS, we have seen that *Cor, Hon, and Corus*, are Gr.: and as for **REICH, that is Gr. likewise.**

YOU, both singular and plural; Συ, tu; θωυ υμεις, vos; ye, or you.

YOUTH; "Sax. jong; Belg. jonck; Teut. jeung, jeunger; juvenis: Skinn."—but we have already seen, in the art. JUNIOR, and JUVENILE, that both those words are Gr.; and all these Northern words seem to be but collateral branches of the first great stock: tho' indeed, *youth*, and *youthful*, may perhaps be more properly derived, with Casaub. ab Ηθως, juvenis; a *young man*, advancing towards manhood.

Y-ULE-games: if we were to understand this word in the sense of jubilee, it ought to have been written *yeole*, as derived from the Hebrew *חַוּוּ* and therefore, as we have already observed in the art. JUBILEE, Josephus hellenised, when he wrote it Ιουβηλιος, (which ought rather to have been written Ιουβηλαιος) if Voss. be right in translating it *jubilæus*; but Josephus has explained *jubilee* very properly by Ελευθερια, to signify *annus libertatis, remissionis*; and therefore applied to the Christmas season:—but if we attend to Clcl. Voc. 106, it seems reasonable to suppose, that we were in possession of this word long before the inhabitants of this island understood any thing of the Hebrew tongue: this gentleman then tells us, "it is a Druidical institution; but on the sanctification

sanctification of it to commemorate the birth of Jesus Christ, the old *y-ule* being abolished, received the name of *nov-y-ule*; the *veit-y-ule*, and by contraction *no-el* in French; a less violent etym. than from *natalis*, as some make it; and if my memory does not play me false in my quotation of the learned Mr. Hyde, so very lately as under his own observation in Shropshire; the *y-ule* logs, and the *y-ule* fires for Christmas cheer, are not at this day unknown to the inhabitants there, and many other thires; at least as to the name:—let us now consider its etym.—in his former treatise, *Way*. 40, and 96, he says, “in the *y-ule*, or *bule*, or *holi*-days of December, the word *boly*, or *holi*, is purely a barbarism of *y-ul*, or the *hol* days, the days of *the wood*:”—and in p. 95, he says, “nor even to this moment are some of the customs of *the religion of the grove* abolished: on the first of May, or the beginning of the antique *beltem* (*bel tem*) of the Druids, which lasted eight days, the ceremony of *maying* was then, and is still observed among some of the lower classes of people: in France, and especially in Britany, the *a-gui-lan-neuf*, or custom of gathering *the mistletoe* is not absolutely abolished:”—having now gained thus much, that *y-ule* signifies *the wood*, we may easily see that the derivation is Gr. ab ὕλη, *sylvā*; a *wood*; or going a *maying*, i. e. into *the wood* to gather the *mistletoe*; one of the highest *holidays* of antiquity: and this word *bule* (ὕλη) *y-ule*, or *holi*, as Cleland himself acknowledges, applied to the Druidical *maying*, became at length to be applicable to any season of joy; and thus, when Christianity succeeded to Druidism, the festivity of *May* was transferred to *December*; for the Christmas season being the highest festivity among us Christians (for then was CHRIST our Redeemer born) consequently that season is very properly called in many parts of England *the y-ule* season; and every thing relating to that feast is denominated by the epithet *y-ule*; as the *y-ule* log for the fire; the *y-ule* ale, the *y-ule* cheese, the *y-ule* cake; the *y-ule* every thing.

Z

ZANNY; “*Zannus*, vel *Zannus*, *fatuus*, *stultus*; puto me,” says Casaub. “legisse, vel audivisse apud Anglos, a *zannis*, pro *fatuo*:”—this etym. points out his office; a *zanny* being one who was antiently entertained even in courts as a jester, in order to raise mirth and laughter in the company, either by his gestures, looks,

or speeches: there is, however, another deriv. which seems to point out his station; viz. *Nanus*, *nannus*, *pumilus*, s. *dwarf*, s. *dandiprat*, s. *fool*: according to this latter deriv. it should be written *zany*.

ZEAL; “*Zelos*, *zelus*; emulation; *Nug.*—we do not use it in this sense only; but as Voss. observes, “*Zelos*, à *Zeo*, *ferveo*; proprie enim est *fervere* ille animi, qui in emulationis carnarum; hinc *Zelotum*, *zelo* *peractus*; quia quia sic affectus est, ut rivalem in amice invidet, nec pati possit:”—*zealosity*, not only in love, but religion; which, when carried to excess, breaks out into violence and persecution: from the *order* and *ferveo* which is generally shown in mistaken zeal, *Clel. Way*. 26, seems to think that our word “*zeal* comes from the same source with the Dutch word *ziel*, which signifies *the soul*; *the spiritual essence*, *the life*, *the vigor of a man*, or *animal*:”—but we have already seen that **SOUL** is Gr.

ZECCHIN “signifies a *head struck*; *zacca*, *the mint*, or place of *striking money*; *Clel. Voc.* 157:—this deriv. might have passed for Celt. if he had not told us, in p. 140, n, that *z'ick* signified *to strike*; now *z'ick*, and *zec* are so much alike; that they must have both a familiar origin; i. e. ab *ictus*, ab *icor*, à *ictus*, à *ictus*, *ictus*; *to touch*, or *strike*: vel ab *ictus*, ab *ictus*, *ictus*.

ZELO-TYPY; “*Zelotum* in *Glossis* Cyr. expositur *pellicatus*, *pellicatio*; sed non tam *pellicatus ipse*, quam à *pellicatu* *zelotypia* proficitur: Voss.”—*a jealousy*, arising from the suspicion of adultery in either a married man or woman.

ZENITH; *zenith*; that point in the heavens directly overhead: Arabic.

ZEPHYR; “*Zephyrus*, *zephyrus*, as much as to say *Zephyrus*, which brings the fine weather, and with it, life and health to mankind: *Nug.*—*Clel. Voc.* 169, and 190, would derive this word thus,

z; the prepositive } *z'-epb-yr-us*; *the West-wind*,
ebb; privation } or *Western air*:—it might
ir; air } be better to derive it from
us; idiomatic } *z'ebbir* or *z'ephyr-us*; i. e.
ab *Αραφ-υ*, *aufera*; signifying *the evening*, when the sun is declined in *the West*.

ZEST; *Zelus*, à *Zeo*, *ferveo*; *to ferment*: and sometimes used for *wit*, or *spiritedness of conversation*; that is wont to set the table in a roar.

ZET; “*Alman. giezzen*; *Sax. zecan*; *Belg. gieten*; *Goth. gistan*; *fundere*, *effundere*: *Lyc.*—it seems to be nothing more than a hard, harsh Northern dialect for **JETT**, or throwing up water

water into the air; and if so, we have seen it is Gr.

ZODIAC; "Ζωδιακος, zōdiakos; a circle in the sphere divided into twelve signs, which take their denominations from different animals: Ζωον, an animal: R. Zoa, viro: Nug."

ZONE; "Ζωνη, cingulum: R. Ζωνη, cingula; Nug."—or rather Ζωνη, cingo; id gird; a girdle, or belt.

ZOO-GRAPHY } Ζωο-γραφια, zōo-graphia;
ZOO-LOGY } zoography, a history of animals: R. Ζωον, animal; & γραφω, scribe

ZOO-PHYTE; Ζωο-φυτη, zōo-phytum; the sensitive plant, which partakes both of animal, and vegetable natures: R. Ζωον, animal; & φυτον, planta; & φων, fit, gigno.

ZOO-TOMY; Ζωοτομια, a dissection of animals; R. Ζωον, animal; & τεμνω, seco; to cut up.

ZYGÆNA, Ζυγαυα, zygaena; the fish, whose head is so remarkable as to have the appearance of a beam, or balance; and therefore is sometimes called the balance-fish: R. Ζυγον, jugum; the beam; or balance of a pair of scales.



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OR, A

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From SAXON, &c.

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A - BETT, *support*: this word is of doubtful origin; it may be derived either from the Gr. as we have seen in the former Alph. or else, according to Lye, it may be deduced ab Iceland. *beita*; *incitare*; *to encourage, incite, assist*.

A-BOUT: "Sax. *Abutan, Ymbutan*; *circum*: vel à Belg. *buten*, quod idem sonat; quicquid enim aliud ambit, partes ejus exteriores, i. e. extimam superficiem attingit, et obvolvitur: Skinn." — whatever surrounds, encompasses, or encloses another.

ADELGUND ADELSTAN ADELULPH	}	see	{	ETHEL- GUND, &c.	}	Verft.
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ADLE: "Sax. *Ædlean*; *merces, premium*; vox Lincolnienfi agro usitatissima, quod ipsis *salarium*, vel *premium mereri*, designat; ex præpositione loquelari Sax. *Ed*; *rursus, iterum, denuo*; et *lean*; *stipendium, merces*: Skinn." — a reward, salary, or recompense.

AETA, *ebta*, or *eghta*; *inheritances, or owned possessions*: Verft.

AÆTHEL-BOREN-man, or "ethel-boren-man; a noble-borne-man; a noble-man borne; also a gentleman by birth: Verft." — but the latter part of this compound is not Sax.; for both *born*, and *man*, are Gr.

AETHRYNE: "wee vfe for this the French woord *touche*: Verft."

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ALLE-MAGNE } Clcl. Voc. 173, says, "the
ALLE-MANS } Gauls, the French, and
neighbouring countries, and they alone, gave to Germany the name of *Allemagne*, from the river *Mayne*, or *Mebaigne*; which signifies the middle water, or boundary; thence they called the inhabitants *Alla Meyns*, or *people beyond the Meyn*."

ALLEMAIN, modulus Allemannicus; a term in music; but seems to be derived from the foregoing art.

ALL-ODIAL: Judge Blackstone observes, "that according to Pontoppidan, in his History of Norway, p. 290, the word *odh* signifies *proprietas*; and *all*, *totum* (which, however, descends from *ὅλος, totus*;) hence he derives *the odh-all right* in those countries; and hence too perhaps is derived the *udal right* in Finland, &c.: now the transposition of these Northern syllables *odh-all* into *all-odh*, will give us the true etym. of *alodium*,

A SPECIMEN of the different ALPHABETS.

Hebrew.	Greek.		Latin.		Saxon.		English.	
א	Α	α	A	a	Æ	a	A	a
ב	Β	β	B	b	B	b	B	b
			C	c	Ĉ	ĉ	C	c
ג	Χ	χ	Ch	ch	Ĉh	ĉh	Ch	ch
ד	Δ	δ	D	d	D	ð	D	d
	Ε Η	ε η	E	e	Ē	e	E	e
			F	f	F	f	F	f
ו	Γ	γ	G	g	Ĝ	ĝ	G	g
ז			H	h	Ĥ	h	H	h
	I	i	I	i	I	i	I	i
ח			J	j			J	j
ט כ	K	κ			K	k	K	k
ל	Λ	λ	L	l	L	l	L	l
מ נ	M	μ	M	m	M	m	M	m
ס ז	N	ν	N	n	N	n	N	n
	Ο Ω	ο ω	O	o	O	o	O	o
פ	Π	π	P	p	P	p	P	p
ק	Φ	φ	Ph	ph	Ph	ph	Ph	ph
	Ψ	ψ	Pf	pf	Pf	pf	Pf	pf
ר			Q	q	Ķ	q	Q	q
ש	P	ρ	R	r	R	ŕ	R	r
	Σ	σ ς	S	s	Š	ŕ	S	s
							Sh	sh
	Στ	ς	St	st	Št	ŕt	St	st
ת	T	τ	T	t	T	t	T	t
	Θ	θ	Th	th	Ð	ð	Th	th
	Υ	υ	U	u	U	u	U	u
י	Ου	υ	V	v			V	v
					Ƶ	p	W	w
	Ξ	ξ	X	x	X	x	X	x
כ	Υ	υ			Y	y	Y	y
ל	Z	ζ	Z	z	Z	z	Z	z

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 neighbouring countries, and they alone, gave to Germany the name of *Allemagne*, from the river *Mayne, or Mebaigne*; which signifies the middle water, or boundary; thence they called the inhabitants *Alla Meyns, or people beyond the Meyn*."

ALLEMAIN, modulus *Allemanicus*; a term in music; but seems to be derived from the foregoing art.

ALL-ODIAL: Judge Blackstone observes, "that according to Pontoppidan, in his *History of Norway*, p. 290, the word *odh* signifies *proprietas*; and *all, totum* (which, however, descends from *ὅλος, totus*;) hence he derives *the odh-all right* in those countries; and hence too perhaps is derived the *udal right* in Finland, &c.: now the transposition of these Northern syllables *odh-all* into *all-odh*, will give us the true etym. of *alodium*,

dium, or absolute property of the *feudists*: see FEUDAL: Sax.

AMPER: "Sax. *Ämppe, Ömppe*; *varix*: vel à Teut. *empor*; *empor beben*; *elevare*; q. d. *cutis elevatio*; a tumor, *pustule*: Skinn. and Ray."

* ANACHORET } Clel. Voc. 67; n; says,

* ANCHORET } "*an-kir-igb* in Celtic signifies *one who withdraws himself from the community*: *an*, privative; *kir*, community; and *igb*, *frequenter*, or *baunter*: this word *an-kir-igb* has been also hellenised into *Αναχωρητα*, *anachoreta*; (very happily both as to sense and sound) *a sacer*:"—still there is a probability of its being Gr.; even according to his own deriv.; for *an* is evidently a contraction of *Ανα*: *kir* is as evidently contracted à *Κηρ-ος*, *circus*; a circle, circuit, *shire*, or community: and *igb* may be only a different dialect for *icb*, *icht*, *ickt*, or *driven away*: consequently Gr.—so that *an-kir-igb* is any person *driven from society*; *forced to live alone, at a distance from all community*; which austerity some gloomy minded zealots have affected *voluntarily*, and still have been called *anachorets*, or *anchorets*; as if *driven away by force*.

ANDEDE, *confessed* } Verft.

ANDEDING, *confessing* }

ANDORN; "Sax. *Undern-met*; *prandium*, *serena*; Ital. et Goth. *undaurnimat*, *orndorn*; *dinner*, or *afternoon-meal*: Ray."

ANEWST; "Sax. *On-neapeytc*; *propa*; *juxta*: *ans*, *præp*: and *neapeytc*; *vicinia*; *neighbourhood*, *near at hand*: Ray."

ANTLERS; Fr. Gall. *andouiller*; *chevilles*, ou *petites cornes*, qui sortent du *marrein* d'un cerf; the small horns, that first grow, and are called *the brow-antlers* of a deer; or perhaps those two sharp snags of the buck's horns, which grow pointing over his eye-brows.

ANWEALD, *authoritie*, *power*: Verft.

APE: tho' Jun. and Skinn. have hunted this word thro' all the variety of shapes they could possibly find in the Sax. Dan. Belg. Teut. Cambro Brit. Iceland. Germ. and Dutch languages, yet the Dr. at last ingenuously owns, that he believes, it is not descended from any one of those tongues: "suspicio enim," says he, "quoniam animal istud olim ex Africâ, et Indiâ, nunc etiam ex Australi Americâ, nobis advectum est, nec Europæ ære, utpote frigidiori, gaudet, vocem hanc aliasque cognatas Germanicas, cum re ipsâ barbaræ Africanæ, seu Indicæ originis esse."

A-READ } Sax. *Äpædan*; *conjectare*, *consulere*,

A-REDE } *statuere*, *decernere*; *to conjecture*, *surmise*, *suspect*.

ARNOLD, or *Earnold*; *upholder of honor*: Verft.

ARNULPH, *helper of honor*: Verft.

ARQUE-BUSE; a strange compound of Gr. and Belg.: *arque* is derived from *Κηρ-ος*, *circus*, *arcus*; *et busium*, vulgo *foramen*; unde "*arckebuyse*, vel *baeck-buyse*; i. e. *arcus busius*; qui, inquit Pol. Virgilius, appellatur à *foramine*; quo ignis in pulverem fistulâ contentum immittitur; *arcum* nempe vocant, quod pugnantis sit, instar *arcus*: Jun."—to which Skinn. adds, "*sclopetum*, seu *tormentum manuarium majus*; ex *baeck*; *uncus* (the Dr. would not say *Ουχον*, *uncus*; a book, or *baeck*) *et buyse*; *fistula*; *canalis*; quoniam in receptioni militiâ, instar *arcus* est; vel potius *arcui* successit:"—a species of large musket, or *blunderbuss*: an invention that succeeded to, and supplied the use of the bow; and which at first might have been called, *the shooting-bow*; not from its shape, but its use.

ARVEL-bread: "Sax. *Äpfull*; *pious*, *religious*; ita ut proprie denotet *panem solenniter magis et religiosè comestum*; *the communion-bread*: Ray."

* AUMBRY } if not derived from the Gr. as

* AUMERY } in the former Alph. it may come "*ab almari*; a *cupboard*: Britifi: according to the proverb,

Heigh ho, you are no sooner up,

But the head in the *aumbry*, nose in the cup: Ray:"

the word seems to be rather of Norman extraction.

A-WARPEN, or *awurpen*; *ibrown*, or *cast*: "wee call in some parts of England *à molle*, a *mould-warp*, which is asinuch to say as a *cast-earth*; and when plancks, or boards are awry, we say they *cast*, or they *warp*: Verft."—but we shall hereafter see, that *to warp*, or *cast*, and *the mould-warp*, are derived from different roots, tho' both Sax.

AWE; Belg. vel Teut. *acht*, *achte*; *observatio*, *respectus*, *cura*; *achten*, *estimare*; *to shew a regard*, *respect*, or *esteem* for any one.

A-WELD } "*welded*, or *menaged by strength*:

A-WYLD } Verft."—perhaps from hence comes the expression *to weld iron together*, i. e. to beat two pieces of iron strongly together, and make them unite.

AWYRGUD, "*accursed*, or *strangled*, or *throtled*; wheerof we have yet, the woord *warried*: Verft."—and from hence likewise may have arisen that expression in Galat. iii. 13, "*Christ hath redeemed us from the curse of the law, being made a curse for us*; for it is written, *curst* is every one that hangeth on a tree:"—"yet," says St. Paul, 1 Cor. xii. 3, "I give you to understand, that no man speaking by the spirit of God,

Gods ~~galleth~~ *Jesus accused*; that he was crucified for our sins.

B.

BACK: "Sax. *bac, bæc, bæce; dorsum; the loins, or chine*: Skinn."

BACK-BITE: half Sax. half Gr. "elegant sane vocabulum," says Skinn.; and with a truly etymologic zeal, he adds, "cuius Græcæ compositioni conferendum; significat autem *absentem calumniari; absentis famæ detrabere; seu derogare; à nostro back, and bite; q. d. dorsum alicui admordere, i. e. ubi faciem à te averit, tergum obvertit, convitiis proscindere*:"—to revile a person behind his *back*:—that *back* indeed is Sax. must be allowed; but that *bite* is so, will scarce be admitted, after what Jun. has said; mihi tamen omnia hæc deduci posse videntur à *Bolos, victus, annona, quicquid vitam sustentat, mordendo, manducando; bitten, chewed*.

BADGE: "insigne cuique proprium, ac primâ forte significatione *spinther* olim denotaverit; ut à ver. Teut. *bade, pro hode; nuntius fuerit badge; nuntium, eâdem terminatione, quâ nunc message dicunt Angli; deinde vero ex illo badge, contractè badge, nuncupaverint monile illud, quod in pectore gerunt tabellarii; quo constat eps, auctoritate publicâ instructos, iter capeffere ad exequenda negotia, et deferendas tabellas publicas, privatas, &c.*: Jun."—those who bear some *mark, or token*, that they are supported by public alimony, charity, &c.

BADGER, *taxus, meles*; animal cibi avidum, et esculenta in longum tempus recondens; unde Anglicè, *a badger of corn, est frumentarius, sive mercator magnarius, fruges undiquaque coemens, atque in unum comportans*: Jun."—this, however, is only explaining the word *badger*, this is not giving us the etym. of it: we must therefore now attend to Skinn. who tells us, that it is derived à Fr. Gall. *bedouje*; q. d. *bedouer, term. enim et majoribus nostris sexum notavit*:"—this is no explanation: so that at last we must have recourse to his fortasse, *back; mala, maxilla; q. d. backer; i. e. validis maxillis præditus; et est sanè animal mordacissimum*:—and even this etym. is as applicable to any other beast, as the *badger*: see **GRAY-bound**, in the former Alph.

BAIZE, or *fine freeze*; if not derived from the Gr. as in the former Alph. must now be referred to the "Belg. *bazy; Teut. bey; Hisp. bayeta, vayeta; Fr. Gall. bayette; Ital. baietta, ab urbe Bays, ubi primùm factus est*: Skinn. Covarruvius autem despectit Hispanicum *bayetta,*

à nostra *baine*; dicit enim primùm ex Angliâ in Hispaniam advectos esse huiusmodi pannos:"—but this will bring us back again to the former deriv. from the Gr. *4. baggy, ragg, ratten alab.*

BALA-RAG: "ab *Iceland. bal, malum; pernicies; beluan; diræ, or belud's, maladicere, imprecari; Thwaites*:"—and "rag; *approbriis mordere, sevidiētis protelare; ab Iceland. raigia; defferre*: Lye:"—to throw out reproaches, or taunts.

* **BALD-RED**: half Gr. half Sax. "*bold* is *bold* (consequently Gr.) and *read, or rather rede*; for distinction, signifies *counsel, or advice*: i. e. *bold councillor*: Verft."

BALE-FUL: "Sax. *Bal, alias Bæl-fyr; ro-gus, pyra, strues funerea*; hinc secundùm eandem elegantem metaphoram præsci Saxones *Deofian; et nos to griete; tristis, mæsus, funestus, lamentabilis*: Skinn."—whatever expresses, or causes *grief, sorrow, woe*:—this is the Dr's. deriv.; but Lye, with greater probability deduces it ab *Iceland. bal, bal; malum, pernicies; ill, destruction; the cause of woe.*

to **BALK any one**; à Gothi. *bilalkan*: see **BILK**: Sax.

BAN
BAN-DITTI
BAN-ISH
BANNS

"*ban* appears to me," says Clcl. Voc. 16; "a contraction of *be-ban*, (much in the same manner as *sure* is of *secure*) signifying *be it known; neverint*; and from hence the word *ban-ish, or ished*, to signify one who is *expelled the shire, or the church, by public ban*; a ceremony necessary to exile, or outlaw a man: *the ban of the empire* is a kind of civil excommunication:"—but *ish* at least is Gr.: and from hence likewise comes the expression of publishing the *banns of marriage*, i. e. making the intention of the parties publicly known; or *declaring it publicly in the church*.

BAR, or bolt; "Gall. *barre*; Hisp. *barra; barra; Belg. barre; repagulum, obex, velis, clathrum*: Jun."—any *bolt, or obstacle*.

BARD-OLPH
BART-ULPH
BERT-ULPH

"asmuch to say, as a *helper, or assistant unto advisement*: Verft."—consequently half Sax. half Gr.

BARKEN; "vel à Germ. *bergen; abscondere*; vel à Sax. *Beorgan; munire; q. d. locus clausus; atrium*: Skinn." a *court-yard, or any enclosure*.

BARLEY: "Sax. *Bepe; bordeum; a grain; quasi beerlegb*: Verft."

BARM: "Sax. *Beorn; stes, vel spuma cerevisie, fermentum; the yeast, or zest of beer, when set on work*: Jun."

BARN: "Sax. *Bejn; borreum; à Bepe; bardeum; et epue; locus; a place to store barley*; that is, all sorts of grain in: Skinn."

BARNACLES *for borjes*; "*passomis, vel postomis*; ferrum quod equino rictui injicitur, ad frangendam ejus duritiem, forcipi simile, quo fabri ferrarii equis calcitronibus nares stringunt: videtur desumptum ex Gall. *berner*; *comprimere contumacem alienius petulantiam, atque eò patientie perducere*: Jun."—this is a very just definition, and perhaps as just a deriv.; but the following from Skinn. is so extraordinary, that it is neither just as a definition, nor right as a deriv.: "credo," says the Dr. "à *bear*, and *neck*; quia sc. *cervici injicitur*:"—this perhaps may be the first time the reader was ever informed, by a physician, that a pair of barnacles were fastened about a horse's neck: perhaps the Dr. might, in some particular cases, have found the benefit of such an application on some of his patients; but a common farrier could have informed us better; that a pair of barnacles were a pair of pincers, tongs, or forceps, applied to the upper lip of unruly horses, in order to make them quiet.

BARRETOUR; "Fr. Gall. *baratter, barater; fallere, imponere, circumvenire; to deceive, cheat, and impose on*: Skinn."

BARTER; "Fr. Gall. *baratter*; Ital. *barattare; mutare, commutare merces; to make an exchange of goods by truck, or traffic*: Skinn."

BASHAW, or rather **BASCHA**; "*satrapa Turcicus*: Spelman invenit in LL. Alman. *bassus, et vassus, pro vassallo, vel duce*:—which would then originate à *βασιλευς*:—Leuencavius autem dicit *caput Turcis signare*; et Martinius à *Turcico basch*; *caput deflectit: a Turkish nobleman, or general*: Skinn."

BASTE *with a needle*; "*besten, neyen*; Frisii, Sicambris, et Teutonistis, usurpatur pro *leviter sensuere, sarcire*: Jun."—*to sow slightly; to run the work over hastily with a needle and thread, before they begin to sow*.

* **BAVEN**; *sagots of brushwood*; "Belg. *bauwen*; Teut. *barwen*; *adificare*; cum fiat ex reliquis arborum pro ædificiis succisarum: utrumque etimon me iudice ineptum," says Skinn.; but gives us no better:—it seems, however, to descend from the same root with **BOUGHS**, or small branches of trees, which might in the earliest ages have been cut down to serve for covering to their wretched, miserable cottages and hovels:—but then it would be Gr.

* **BAUL** } Lye, in his Add. supposes this

* **BAWL** } word to be derived from the Suec. *boela*; ab Ictland. *baut*; *mugitus*:—"to low, or bellow, like an ox: and indeed, our word *bawl* seems to be either a contraction of that word *bellow*; or a different dialect of *call aloud*: in

either of which cases it would be derived from the Gr.

BE: "præpositio omnibus dialectis Germanicis, præsertim Sax. Teut. Belg. communis: *begotten, beloved*; exponitur autem modo *con, de, super, juxta, propter, secundum, per*: in compositione sæpe *circum* significat: Skinn."

BEACON, "Sax. *Beacon, Beacn*; *signum, vel symbolum*: hinc res omnis," says Jun. "in spectaculum edita, utpote *trophæum, pharus, vexillum*, ipsum quoque *regium labarum, quod standardum* vocant, *beacen, et beacn* appellatur: any thing made use of as a signal.

BECKON, *to make signs to any one*: see **BEACON**: Sax. above mentioned.

BEELD: "quid si à Sax. *Belabian*; *excusare, liberare*; proprie *munimentum à frigoris injuriâ*: any shelter, or preservative against cold, &c. Ray."

BEER: "Sax. *Beje*; *borderum*: Skinn."—*barley: beer* may very properly be called *barley-wine*.

BEHET, or *bebeght*; *promis*: Verft. *to pass one's credit*.

BE-HOOVE; "Sax. *Behope*; *lucrum; gain*: *Behoþan*; *decere*; *Behoþap*; *oportet, interest*: Skinn." *it ought, it behooveth*.

BELCH: "Sax. *Bealcan, Bealcettað*: *ruc-tare*: Jun."—but Skinn. writes it *Balcettan*: utrumque à sono fictum; *to expectorate wind*.

BELIEF } Sax. *Geleþan*; Belg. *gelooven*;
BELIEVER } *credere, fidere, considerare*; *to put trust, or confidence in; to have faith*.

BELONG; Teut. *belangen, anlangen*; *spectare, pertinere*; *to appertain*.

BE-STOW *a reward*; both Jun. under the art. *stow*; and Skinn. likewise, would have us derive this word *bestow* from the Sax. particle *be*, and *stow*; i. e. *locus*; but then, as we have seen, it would be Gr. and signify *a place to stow, or lay up any thing in*: but now it bears the sense of *giving, conferring*; and with Jun. under the art. *bestow*; and with Minsh. as quoted by Skinn. we might rather suppose, that it came now from the Belg. *besteden*; quasi *bestowden*: for we often hear the expression, *he has bestowed me*; for *he has given me, or done me such a favour*: i. e. *he has conferred the benefit, and my want is supplied*.

BE-SWYC, *deceat; deccit* }
BE-SWYGEN, *deceaved* } Verft.
BE-SWYCER, *deceaver* }

BE-TYNED; *bedged about*; "wee vse yet in some partes of England to say *tyning, for bedging*: Verft."

BIGGEN } Fr. Gall. *begin*; Ital. *begin*;
BIGGIN } *calantica infantilis; forte sic dicta, quod*

quod olim *les beguines*, quaedam quasi moniales, quæ instar religioſarum, ſed ſine voto, vixerunt, hoc capitis tegumento, diſtinctionis ergo, uſæ: (*an under cap*;) ſed unde inquires, Fr. Gall. illud *les beguines*?—Menagius dictas putat à Sancta *Begga*, Sanctæ Gertrudis ſorore, Anſegifi uxore, quæ prima hunc ordinem inſtituit: Skinn.”—Shakeſpear has elegantly introduced this word in his Second Part of Hen. IV. act iv. ſc. 10, where the king is deſcribed aſleep, with the crown on his pillow, and the prince watching by him; who, on obſerving the crown, ad-dreſſes it thus;

O poliſh'd perturbation! golden care!
That keep'ſt the ports of ſlumber open wide
To many a watchful night:—Sleep with it
now;—

Yet not ſo ſound, and half ſo deeply ſweet,
As he, whoſe brow, with *homely biggen* bound,
Snoreſ out the watch of night:

i. e. bound with a homely *night cap*, or coarſe *under-cap*.

BIGGENING: “*I wiſh you a good biggening*; i. e. *a good getting up again*; votum pro puerpera: Ray:”—it ſeems to be derived from the foregoing art. and to mean a good getting on your *night cap* again; i. e. *to be able to dreſs yourſelf again*.

BIGOT } “Fr. Gall. *bigot*; *ſuperſtitioſulus*:
BIGOTRY } Skinn.”—perhaps intended for *ſuperſtitioſus*; *a very ſuperſtitious zealot*.

BILIDA } *an image*: Verft.
BILITHE }

BILK; Goth. *bilaikan*, quod propriè ſignificat *inſultando illudere*, aliquem dolis *fallere*, *decipere*; *alicui verba dare*: *to cheat*, or *impoſe upon*.

BILL of a *bird*; “Sax. *Bile*; *roſtrum*; *the beak of a bird*: Skinn.”—to which he has boldly ventured to add; “alludit Gr. *Πύλη*, *janua*; quia *avis roſtro*, tanquam *janua*, *cibos inferit et accipit*.”—and ſo does every other animal: this Gr. deriv. therefore is by much too forced.

BINN; “Belg. *benna*; quod ling. Gall. genus *orbis*, *ciſtæ*; item *arca panaria*: Spelm.”—*a bread baſket*: and now uſed for any place to depoſite things in.

* **BISMER**, or *byſmer*: “*mer*, or *mear*, is our ancient Engliſh word for *fame*, ſo as *biſmer* is *ill fame*, or *blaſpbemy*: Verft.” But the latter part of this compound *biſ-mer* is evidently Gr. and deſcended à *Μῆρ-ος*, *verbum*, *ſermo*; *a word*, *ſpeech*; or, as he calls it, *fame*.

* **BITCH**; “Sax. *Bicce*, vel potius *Bicge*; *canicula*, *canis famina*: Jun.”—*a female dog*: or perhaps it may be Gr. as in the former Alph.

BLEAD; “*frute*: Verft.”

* **BLEAT**; *fearful*; “*blaudur* Icelandis eſt

timidus: *a toom purſe* makes a *bleat* merchant: Lye's Add.”—or perhaps it may be Gr.: ſee **BLEIT**: Gr.

BLEND: “Sax. *Blendan*; *miſcere*; *to mix*, or *mingle together*: Skinn.”

BLIN; “Sax. *Ablinnan*, et *Bſinnan*; *ceſſare*; *to ceaſe*: Ray.”

BLINK-beer; from the foregoing root; i. e. “*cereviſiam muſteam tam diu in vaſe relinquere*, donec aliquem *aciditatis* gradum acquirat: Skinn.”—to let beer *remain*, or *continue* ſo long on the maſh, or the grains, that it acquires a certain degree of *acidity*.

BLISSOM; “*certe* ab Iceland. *bleſina*; *ſalax*; *ſalacious*: Lye's Add.”

* **BLOCK**
* **BLOCKADE** } “Belg. *block*; *truncus*, *ſipes*,
* **BLOCK-bead** } *caudex*: Fr. Gall. *bloquer*;
* **BLOCK-bouſe** } *coronâ cingere*; *circumſidere*
* **BLOCK-up** } *urbem*: forte an quia olim
rudioribus ſæculis cæſis et

aggeſtis arboribus, vel ſaltem *machinis ligneis*: *urbium obſidionem* moliebantur: vel à Sax. *Beluccan*; *claudere*: Skinn.”—but now it looks as if it came from the Gr.: ſee **LOCK-up**: Gr.

BODE; Sax. *Bode*; *nuncius*; *a meſſenger*; *a tydings bringer*.

BODIGÈ, *preach*
BODIUNG, *preaching* } Verft.
BODUD, *preached* }

BODKIN } “Sax. *Bodige*; *ſtatua*, *truncus*, *ſine*
BODY } *caput*: interdum et *corpus inte-*
grum; *a body*: unde *bodkin*, quaſi *bodykin*; *acus*
crinalis, *corpufculum*, propter tenuitatem: Skinn.”
—*any little body*; *a hair pin*.

BOG; “Belg. vel Teut. *boden*; *fundum*: vel ab Hibern. *bog*; *mollis*, *tener*; *locus paluſtris*, *limoſa*, *caenoſa uorago*: Lye:”—*a muddy*, *quaggy*, *miry place*.

BOGGLE, or *doubt*; from the foregoing root; “quaſi ut *luto*, ſeu *lacunâ*, *bætere*; *frustra nitentem ut te expedias*: Skinn.” *to doubt*, *to be in difficulties*.

BOLE } of a *tree*: “Iceland. *bol*; *arboris trun-*
BOLL } *cus*; *the body of a tree*: Lye's Add.”
—tho' perhaps generally underſtood only of *the bark of the tree*.

BOLLED: “*origo vocis petenda eſt ab antiq. Brit. boll*; *folliculus*: *linum folliculos germinabat*: Exod. ix. 31: Lye's Add.”—*in the pod*, or *ſeed*.

* **BOOR**: if not derived from the Gr. as in the former Alph. it may come from. “*bo*; Goth. *oppidum*, ſive *villam* ſignificante,” ſays Shering. p. 271; “inde Gothicis gentibus. *boers*, vel. *boor*, eſt *ruſticus*, *villicus*, qui *villam* habitat:”—*a country clown*, who never was beyond his own village.

* **BOOT**, *compensation*; “*Bot*, *Böte*; *compensationis gratiâ*, *ſatisfactio*; *ſomething given as*

an additional value in exchange: Skinn."—"it is a yielding of amends: Verft."—it seems however to be Gr.: see BOOT, or profit.

BORROW; "Sax. Bopgian; Belg. borgben; mutuum dare; to lend, to assist: Skinn."

BOTS: "nescio an à Fr. Gall. bote; fascis; in equis lumbrici; quia sæpe confertim colligati, et mutuo implexi, excernuntur: vel forte à Sax. Bitan; mordere; quia sc. lumbrici morsificationis sensum exhibent: Skinn."—this latter quia seems to be but a strange reason; because all worms, incident to animals, cause the like sensation.

BOUGHT: the past tense, and particip. of BUY: Sax.

BOUN; "forte à Belg. bouwen; to build, or manure; hence used to signify dress, and undress: and sometimes it is used substantively for a woman's garment: Ray."

BOUT; "first bout, second bout; primæ vices, secunda vices, &c. suspicor hunc modum loquendi mutuatum ab animosis aleatoribus, qui, cum perdidissent, non cessant perdere; dum ludendi calorem alunt, vanâ spe refarciendi amissa; ac subinde repetunt illud suum, yet one bout more; I'll have another bout with you; quo significant, unum adhuc jactum ad restituendam rem tentandum esse: nimirum Gall. bouter; Ital. buttare; Holland. botâr est jacere, projicere; Belg. vero botten, non modo ejicere, vel projicere, significat; sed et aleas præcompositas fraudulentè extrudere; to cog, or load the dice: Jun."

BOUTE-FEU: "Fr. Gall. bouter le feu; ignem immittere; qui sc. ignem subdit; incendiarius: Skinn."—an incendiary: half Gall. half Gr.

BRAID; Belg. breyden; contexere, nestere; to bind, to tie.

BRANGLE; Teut. brangen, praengen; super-bire, ostentare; to talk haughtily, speak proudly; boast, brag, quarrel.

BREATH } if not derived from the Gr. as
• BREATHE } in the former Alph. it may come à Sax. Bpæce; odor, spiritus; steam, or vapor: Milton has applied this word in a very particular manner to rivers;

Th' animal spirits, that from pure blood arise,
Like gentle breaths from rivers pure.

Par. Lost. Book IV. 805.

BRIDGE; "Sax. Bpucg; Belg. et Alman. brugge; pons: Skinn."—any passage constructed over a river: "Casaub. deflectit," continues the Dr. "à Gr. Γεφυρα: nollem dictum; quis enim pons duas tam diffitas voces, ut Γεφυρα, et bridge, conjunxerit? nimis brevis ille Xerxis, qui Europam Asiâ miscuit:"—so elegant, and so

severe is the Dr. at present on that truly learned etymologist.

BRIGADE } "Fr. Gall. brigand; pl. bri-
BRIGANTINE } gans; latrones; quia piratæ his navigiis, utpote levioribus, edque magis expeditis, in latrociniiis uti solebant: Menagius deducit brigand à Brigantibus, olim Britanniarum Septentrionalis incolis, latrociniiis infamibus: our Northern gentry would not be greatly pleased with this compliment of the Dr. on their ancestors: "sed quoniam vocem hanc brigans olim milites simpliciter signasse affirmat, mallem formare à Fr. Gall. brigade; cobros, turma, agmen militum: et sanè inter grassatores et milites parum interest:"—and the gentlemen of the sword would scarce think themselves obliged to Mr. Skinner for this compliment.

BRIGHT; "Sax. Beopht; lucidus; Alman. berbt; claritas; clearness: Jun."

BRINDED cat; "à Fr. Gall. brin; virga; variegatus: Menag."—any mixture of colors in streaks. Shakespear, in his Macbeth, act. iv. sc. 1, has given us this word; where he has begun his Witches' scene, with

1. Witch. Thrice the brinded cat hath mew'd.

BRISTLE; "Sax. Bpirtel; Teut. buerstel; Belg. borstel; seta suilla: Skinn."—the strong hairs, growing upright on the back, and mane of a wild boar.

BROACH, or peirce } "Fr. Gall. broche; Ital.

BROACH, a spit } broccia; veru; brocher; veru transfigere; hinc mettre en broche; vas relinere; nobis to broach a vessel; or, as we sometimes say, to peirce it; metaphorâ è culinâ in cellam transumptâ: Skinn."—there is another sense attributed to this word by Jun. viz. devirginare; to deflower.

BROCK, the animal: "taxus, meles; Sax. Bpoc; a badger: Skinn."

BROGUE of the tongue; "videtur mihi," says Lye in his Add. "formatum esse ab Hibern. braoch; regionis finis, seu terminus:"—meaning the uncouth pronunciation, which is spoken on the outskirts, boundaries, or borders of a country, where no doubt the provincial dialect prevails.

BROIL over the fire; "Gall. bruler; torrere: Jun." to roast, or parch on a gridiron.

BRUSLE; "French brusler; to scorch, or burn: the sun brusles the hay; brusled peas, parched peas: Ray."

BRUSTLE-up, quasi bristle up, setas erigere, ut solent irati porci, erinacei, et hystrices; to set up, or erect the BRISTLES: Sax.—there seems to be great probability in this deriv.; and yet it might not be altogether foreign, to suppose that bristle up was but a Northern dialect for bristle up;

up; i. e. to make up to a person with a *high, crested* breast, as if he would push him down:—only now it would be Gr. † see BREAST in the former Alph.

BUCK of a cart; Sax. *buck*; *the belly, or body of a cart.*

BUCK-basket } “Teut. *baeuche, baeuchen*;
BUCK, or wash } *labrum, lixivium, latorium,*
BUCKET } *fiella, fitula*: Jun. and Skinn.”
BUCKING-tub } —a leather pail; or any such
vessel, used in washing.

BUCKRAM; “Fr. Gall. *bourgram, bougran*: olim inquit Florius pro *lineo panno subtilissimo, fortasse et laneo, usurpata est*; et tum potuit deflecti à Fr. Gall. *bourre; villus, seu floccus lane*: Skinn.”—this latter species is now very seldom used; our present *buckram* is made of linen.

BUD, or blossom; “Belg. *beste*; Fr. Gall. *bouton*; a *button, gem, or germ*: Skinn.”

BUDGE; “Fr. Gall. *bauger; se movere; to move, to stir*: Skinn.”

* BUF-FET, or *bufet*: “Sax. Beob; *mensa*; et *æt, fat*; *vas*: Lye:”—but under the art. *board*, Jun. tells us, that the Sax. word for *mensa* is Bopb; now it would be very remarkable, if both Beob, and Bopb, were the same: this deriv. of *buffet* therefore appears rather hard; yet it is the best I have found: unless Beob is a mistake of the press for Beopb; i. e. Bopb; but BOARD is Gr.

BUFFET-stool: “Fr. Gall. *buffet; mensa, abacus*; *menſæ enim vicem satis commode supplere potest*: Skinn.”—who is never over delicate in his ideas: “sed unde inquires, *buffet?* nescio an à Sax. *Buſan; super, above, or upon*; q. d. *mensa, super quam vasa ponuntur; repositorium*:”—this might do very well for another deriv. of *buffet* in the former art. but it can scarce be applicable to a *buffet-stool*.

BUMMEL-KITES; “sometimes called *bumble-kites*: Sax. *Beam-cyð, vel cið; rubum, vaccinia, tribulus; black-berries, bramble-berries*: Ray.”

to nip a BUNG; “In mysticâ sc. *erronum* linguâ, *crumenam secare*: Sax. et Dan. *pung; pera, marsupium, vidulus, crumena, loculi, sacculus*; Festo, *manticularius*; et Plauto, *zonarius scſtor, crumenifeca*: Skinn.”—literally a *cut-purse, or pick-pocket*.

BURDEN of a song: Clel. Way. 25, says, “*the burthen of a song* is the concluding verse of a stanza chorussed by the company; it might be written more intelligibly *bordane*, as in Spanish:” or perhaps more intelligibly still from the Fr. Gall. *boardé; a bam, or jest*; meaning that part

of the song, which seems to carry the whole *poignancy* of the stanza.

BUREAU; Gall. *espect de table à plusieurs tiroirs et tablettes*; a *chest of drawers, a scrutore*: there is scarce any word has deviated more from its original intention, than this now before us; which seems to be deduced à *burat*; a *coarse kind of woollen stuff*, of a duskyish color, with which they might originally have covered the tables of council chambers, and boards of justice; whence the expression *bureau, partie des juges de la grand chambre des parlements de France*; meaning *the table*, at which they meet, covered now with a *carpet*; from whence the expression takes its origin, of an affair being *brought on the carpet, on the tapis*; i. e. being laid before the judges: and now a *bureau* commonly signifies a *table, or desk*, which has a *piece of cloth* fastened in the top to write on.

BURGEN } both Jun. and Skinn. derive
BURGEON } these words à Fr. Gall. *bourgeon; germen, germinatio, gemma*: but the Dr. is willing to trace it a little farther, and would derive *bourgeon* à *bourre; lanugo mollis, villus*; *pleaque enim germina mollia, et lanuginosa sunt*: but Jun. says, “despice tamen annon possit referri ad illud *bargus, quod ævi medii scriptoribus dicebatur ramus*:”—a *bough, branch, bud, blossom*.

BURL; “*vox lanificum propria; sic autem vigornia, si recte memini*,” says Skinn. “*dicitur floccos lane recens factæ extantes pectine ferreo evellere*: à Fr. Gall. *bourre; flocci, tomentum, villi*:”—one would be almost tempted to suppose, that Jun. and Skinn. meant the same thing by this word *burl*; and yet scarce any thing can be more distant than the interpretations they have given to it: we have seen the Dr’s.; let us now hear Jun.: *burle cloth, onodare pannum, refer ad bur, lappa; et bur, vel burre dictum, quod burros faciat capillos*: see the following article.

BURR, a weed; “Fr. Gall. *bourle; flocci, tomentum, lanugo*; sc. à *semine tenero, molli, levi, et lanuginoso, quod instar feminum jacet nigræ vento diffatur*: Skinn.”—but Jun. quotes *Martinus, qui suspicatur bur, vel burre, lappam ideo Anglis burr dictam, quod burros faciat capillos*; unde et Gr. *ἄρδιον dicta est à rufandis capillis*.

BUSY; “forte à Sax. *Býrgan; Belg. besich*; Fr. Gall. *besogner*; Ital. *bisigare; occupare, occupatus; employed, engaged, occupied*: Skinn.”

BUT; Sax. *Butte; præter, nisi; except, besides*.

BUT } “a *cask*; Sax. *Butte; dolium*; Fr.
BUTT } Gall. *bout; a barrel or cask of beer*:
Skinn.”

BUTT,

BUTT, or mark; Fr. Gall. *but*; *scopus*; an object to shoot at.

BUTCHER, "Fr. Gall. *boucher*; *lanio*; a slaughter-man: Skinn."

BUTTON; "Fr. Gall. *bouton*; *sphaerula vestiaria*; a little knob: Skinn."

BUTT-RESS; "Sax. *Bute*; *foris, extra*; et *peira*; *erigere*; nihil enim aliud est quam quod extrinsecus erigitur, suffulciendi causa: Lye's Add."—something raised externally, by way of prop, shore, or support: only now raise is Gr.

* BUXOM, "Sax. *Bocrum*; Belg. *boogsaem*; *obediens, tractabilis*; ita à veteribus accipitur; nunc vero ut plurimum usurpatur de puella *bilari, alacri, letâ*: a romping girl: Jun. and Lye:" Verst. supposes it ought to be written *bubfomnesse*, or *bughfomnesse*; and explains it likewise by "*ply-ableness, or bowsomness*; to wit, humbly stooping, or bowing down in signe of obedience: Chaucer wrytes it *buxfomnesse*:"—the only point now is to determine, whether Chaucer uses it in the same sense:—very probably not: at least, if that should be the original sense, the deriv. would be undoubtedly Gr.

BUY; "Sax. *Bycgean*; *emere, vendere*: *aboht, bolhte*; *emptus*; so purchase, to pay for: what is bought, and sold: Skinn."

BY, near at hand; "Sax. *Bi, Big*; *juxta*; *close to, nigh, next to*: Skinn."

BY-BY, and good by, contractions only of God be with you; Sax. Proverb.

BY-name } "Sax. *Bipord*; *proverbium, ag-*
BY the BY } *nomen, seu sermo, quem semper*
BY-word } *in vicino, i. e. semper promptum,*
et in summis labris habemus: Skinn." a proverbial expression in constant use.

BYGEN, and *syllen*; various dialect for buying and selling: Verst.

C.

CADET; "Fr. Gall. *cadet*; nobilis familiae filius junior, quique à filio natu maximo, atque ex assè hærede, defuncto patre, alitur: Jun."

CAD-UC-EUS: Clel. Voc. 147, n, is of opinion, that "this word is not of Gr. or Lat. origin; but derives unforcedly," says he, "from *cad*; *battle*: *eek, (us) cessation*: and *ay*; *parley*: so that the whole compound very naturally forms *cad-eek-ay*, unde *caduceus*; to signify a treaty of armistice, or cessation of hostilities."

CALF of the leg; "ita Belg. *de kalf van bet bout*, aliàs *de muys van bet bout*, est *pulpa arboris*: Jun."—but what connexion there may be between the etym. and the interpretation, must be left to more sagacious critics; "magnam

habet affinitatem cum Hibern. *colbtha*; *surâ*; says Lye:"—the swelling protuberance in the hind part of the leg.

CAM-MOCK; "Sax. *Cammoc, Cammec, Cammuc*; *peucedanum, vel potius resta bovis*; herba: Skinn."—rest-barrow.

CAPOT; "Fr. Gall. etiam *capot*; terminus chartis pictis, præsertim picqueto ludentibus, frequens; forte à Gall. *cappot*; Hisp. *capote*; *pallium pastoritium*: sed quâ iniquis analogiâ," says Skinn. "is, qui alium tanto intervallo in hoc ludo superat, ipsi *pallium dare* dicitur? analogiâ credo, et metaphorâ à pugna et ictibus sumptâ, quâ qui alium probe cædit, aut fustibus dedolat, ictibusque quasi onerat, arcendo frigori induere dici potest (*pallium*) Skinn.:"—we have almost a similar expression among the gentlemen of the turf; viz. he gave him a handsome dressing.

CAP-STAN: "forte deflecti posset," says Skinn. "à Sax. *cop*; *caput*; et *stæng, veðis*:"—consequently half Gr. half Sax. to signify an engine, called a winde-beam, which is wrought with a bar, or lever.

CARLOCK, and sometimes *charlock*; "*rapum sylvestre*; Sax. *Leplice*; a rank weed among corn: Jun."

* CATER } if these two words are not of Gr.

* CATES } extract. as we have hinted in the former Alph. we must admit with Jun. that they are derived from the Belg. *kater*; quo nomine opsonator ille majoris familiae minister nundinalis appellatur, qui coemptos in macello cibos tradit coquo:"—the person, who in large families supplies the kitchen.

* CAVIARE; "ab Ital. *caviaro*; ova acipenserum, seu sternionum sale condita, à Volgâ, seu Rhâ, Sarmatiæ, seu Muscoviæ, fluvio advecta: sunt qui à Gr. *Γαρον, garum*, declinant: sed credo potius vocem cum re ipsâ à Sarmatiis, seu Muscovitis, ad nos transmissam esse: Skinn."—*Γαρον*, and *garum*, is rather the pickle of any salt fish, than the fish, or spawn itself.

CHAGRIN-skin } commonly written and
CHAGRIN, vexation } pronounced *sbagreen*: none of our etymol. take the least notice of this word, except Jun. who writes it *sea-green skin*; but from whence he would have us derive it, or why it was so called, he leaves us intirely uncertain; he only quotes Menag. for calling it *chagrin*; because it is *sorte de cuir d'un poisson ainsi appelle par le Turcs*: so that this seems to be a Turkish word; but what the etym. of it imports, I have not as yet been able to trace: there is however another sense of this word *chagrin*; viz. *trouble, vexation, grief, melancholy*; and

and in this sense it seems to be purely of Gallic extract, signifying *tristesse*; *inquietude*; *ennuy*, or rather *ennui*.

CHARK; "Sax. *Acýppan*; Teut. *kebren*; Belg. *keeren*; *vertere*, aut *uttrere*: ut dicimus ubi potus coacescit, *it turns*: Skinn."

CHARLES: Verft. 249, has shewn that "this name is Teut. in which *Car*, or *gar*, signifies *all*; and *eal*, or *etbel*; *noble*; so that *Careal*, which in Lat. is written *Carolus*, is asmuch to say as *all-noble*."

CHARM aloud, pronounced soft, like *sbarm*; "Sax. *Lýpm*; *clamor*, *strepitus*; quod descendisse videtur ab Armor. *garm*; *clamor*: a *strieking loud noise*: Lye."

CHESLIPS; "Sax. *Leþelib*, et *Leorol*; *omiscus*, *afellus*, *tylus*; *vermes multipes*, *locis uliginosis peculiaris*; *potissimum tamen*, *sub bydriis*, et *sordidâ lapidum*, *putrescentiumque lignorum congerie delitescens*: *inde si prorepat*, *ad primum levemque contactum in orbem se contrahens*, *pilulæ instar convolvitur*, *ac rotundatur*: *sæpius tamen vocatur*, *pisse-bedde*: Jun."—from this just description, we might suppose he meant that small insect we call a *sow*, or *wood-louse*, or rather a *hog-louse*; as Skinn. has properly called it;—from its having a back like a hog's.

CHIMB of a cask; "Belg. *kime*; *extremum dolii*, *vel cadi*: Lye:"—but that expresses the head of the cask; whereas the *chimb*, properly speaking, is the *crease* or *crevice* in which the head is fastened.

CHIZZLE } "Teut. *kiesell*; *siliqua*; *gluma*;
or
CHIZZLY } *busks*, *bran*: Ray."

CHOPPING-boy: "Sax. *Laf*; *agilis*, *celer*, *srenuus*; q. d. *Lafing*: Skinn."—a *strong lively child*.

CLAMPS; "trabes navales; Belg. *klampe*, et *klamme*, sunt à Sax. *Clommar*; *ungues*, *barpagines*, *retinacula*, *vincula*: Lye."

CLICK-up, or *steal*; "Sax. *Gelæcean*; *arripere*; *to snatch up*, and *hogone*: Lye."

* CLOD, if not derived from *Κολοβον*, *globus*; a *lump*; as we observed in the former Alph. it may come from the "Sax. *Clud*; *rupes*, *tumulus*, *collis*; quia sanguinis grumus in quendam quasi tumorem affurgit; vel potius à Belg. *kluyte*, *klot*; *gleba*, *massa*: Skinn."

COATHE; "Sax. *Loðe*, *Deopt coða*, *animo linqui*, *deficere*: Somnero *Cardialgia* (perhaps that is only the *heart-burn*) crediderim," continues Skinn. "*lypotkymia*, *syncope*: ejusdem stirpis est Teut. *kotzen*; *vomere*: qui enim vomunt, magnâ ventriculi anxietate laborant: Skinn." a *disorder incident to sheep*:—Lye, in his Add. 'gives us the

word *core*; "Devonienlibus est *ovium morbus*; ab Iceland. *kaur*; *marcor*, *agritudo morbifica*:"—a *species of letbargy*: which seems to be a different distemper from *coathy*.

COKERS; "Sax. *Locept*; Belg. *koker*; *theca*; q. d. *theca crurum*; *magnæ ocreæ rusticorum*, et *piscatorum*:"—a *fisherman's large boots*: Minsh. and Skinn.

CON, "varied into *coon*; *stoute*, and *valliant*: Verft."

COOT; "Belg. *koet*; *maer koet*; Fr. Gall. *cotée*; *fulica*; a *moor hen*; or a *marsh fowl*: Skinn."

CORDUANER: any Englishman at first sight (especially if he was unacquainted with the etym. of this word) would naturally suppose, that *cordwainer*, as it is generally written, was a compound, of *cord*, and *wainer*, whatever he might understand by that termination: but it certainly is no compound, and therefore has not the least connexion with the word *cord*; or any thing like it: but by a strange perversion of writing, is derived and degenerated from *Corduba*, a city of Spain; unde Belg. *kordewaen*; Fr. Gall. *corduan*; Ital. *Cordouano*; Hisp. *cordouan*; from whence comes our *cordwain-er*; *Corium Hispanicum*; i. e. *Cordubense*; a *corduaner*, or *worker in leather*; the finest sort of which was formerly made at *Corduba*: now a *cordwainer* signifies a *common shoemaker*:—"and if my feet are not adorned with *pinked shoes of Cordovan leather*, they shall not want coarse sandals of cord, or rushes," says Sancho, when he is about to quit his government; b. iv. c. 1.

CORNUB; "I *cornubbed him*; Belg. *keeren*; *propulsare*; et *knoop*, *knobbel*; *nodus*; i. e. *condylis*, seu *internodiis digitorum pulsare*, seu *tundere*: Skinn."—I *knuckled him*; i. e. beat him with my *doubled fists*.

COST-ARD-monger: "Belg. et Teut. *kost*; Iceland. *koftr*; *cibus*, *esca*: et *aerd*; *naturalis*: *monger est mercator*: primâ itaque suâ significatione denotasse videtur, qui *edulia* cujuscunque generis *venalia* habebat: Lye:"—a *dealer in small edibles*.

COSTED } *tempted* } COSTNING }
COSTUD } } COSTNUNG } *tempta-*
tion: Verft.

* COW } Jun. as we have seen in the
* COW-berd } former Alph. admits, that
* COW-leach } this art. may be derived from the Gr.; but with Skinn. we might rather suppose, that *cow* originated à Sax. *cu*; Teut. *kub*; Dan. *ko*; or the Belg. *koe*; *vacca*: as to the terminations *HERD*, and *LEACH*, the former is Sax. and the latter Gr.

COWSHOT; "Sax. Lurcote; *palumbus*: Ray." *a wood pigeon*.

COWS-lip; "Sax. Lur-loppe: Jun."—Lur-lippe: Skinn."—*flores, seu herba paralytica*; sic dicti, quoniam in vacca delectantur; vel ab odore suavi animæ vaccarum semulo; cujus sc. odor talis est qualem vacca ore et labiis spirant: Skinn."—only cow may be Gr. and lip undoubtedly is.

COZEN, or *cheat*; "Belg. *koosen, lief-koosen*; blandâ oratione insidias facere auribus eorum, quos sollicitando, pollicitandæque in fraudem alliciunt: Jun."—*to soothe with soft insidious speeches*.

CRACK, or *boast*; "Iceland. *krækia*; *jaßare*: Lye's Add."—*to brag*.

CRAG-end; "Belg. *krabeghe*; *jugulus*; Teut. *kragen*; *collum*: Skinn."—*that end of a neck of mutton, which is nearest the head, the smaller end*.

CRANK; Skian. who on all occasions, shews great knowledge of the Sax. Belg. and Teut. tongues, has now committed a great error, in supposing that *crank* signifies *sanus, integer*; and endeavours to support his opinion by alluding to the Gr. word *Κρανος, perfectus*; à *Κρανω, perficio*: *Κρανω* indeed signifies *perficio*; but there is no such word as *Κρανος*: yielding however this point, his censure is by much too heavy on those, "qui derivant per antiphrasin à Belg. et Teut. *kranck*; quod prorsus contrarium, sc. *agerum* significat: ab istis autem antiphrasibus totus abhorreo:"—and others may abhor them as much as the Dr.; but here happens to be no antiphrasis at all; nay, he himself almost allows as much in the conclusion: "mallem igitur deducere ab *un*, vel *on-kranck*, i. e. *non ager*; that is, *un-sick*; omiſſâ per injuriam temporis initiali syllabâ:"—this supposition ought to be more abhorred than the antiphrasis; for no critic will allow, that *crank*, and *un*, or *on-kranck*, are the same, thro' any injury of time: on the contrary, *crank*, and *un*, or *on-kranck*, are positive, and negative, and here is no antiphrasis: in short *crank*, or, as Thwaites writes it, *grank*, signifies *ager*; and not *sanus*, or *integer*; and *un*, or *on-kranck*, as the Dr. himself allows, signifies *non ager*, or *un-sick*, i. e. *well*: see UN-CRANK, Sax. where all this will be confirmed by a proverbial expression, in use among the Germans to this day.

CRAVAT: Skinn. under the art. *crabbat*, vel potius *crabat*, calls it *sudarium linteum complicatum, viatoribus et militibus usitatum*; vox, cum re ipsâ nuper civitate nostrâ donata; vel quod mihi verisimillimum est, Fr. Gall. et Angl. *cravat, Croasâ*, seu à *Croatiâ*, oriundus; quia sc. forte *Croate*, qui in nupero bello Bohemo-Ger-

manico sub Casare militarunt, hoc collaris genus usurparunt; q. d. *collare Croaticum*: vel secundo, deduci potest à Fr. Gall. *rabat*; *collare demissum, seu deciduum*; *a falling band*; the ends of which falling down under the chin, opponitur *collari rigido, protuberanti*, nobis *a ruff*, dicto; hoc verbo *rabatate*; *remittere, demittere*: postremo, potest et desicte à Fr. Gall. *crabbat*; *decus, aspectu jucundus, lepidus, gratus, commodus*; quia sc. hoc genus *collare* præ reliquis *desere* visum est: sed primo etymo maxime fido.

CRAVE; *Ερασιαν*; *insaniter petere, flagitare*; *to entreat, or desire earnestly*.

CRICKET; *a game*, "Sax. *Lræce*; *baculus, seu lituus, quo luditur*; *a bat, or battoon, to strike the ball with*.

CROME of iron; "Belg. *krom*; Teut. *kram*; *curvus, uncus, aduncus*: Minsh."—*a prong of iron, crooked at one end, like a bidens*.

CROP of a fowl; "Belg. *krop*; Teut. *kropff*; *ingluvies avis*; *the craw, maw, or gorge of a bird*: Skinn."

CRUNE; "Sax. *ruman*; *sufurrare, massare, mugire*; *to low*: Ray."

CUD: "Sax. *Lud*; *ruma, rumen*; hinc *ruminare*: Skinn."—*to think closely*; *to give a thought as it were a second digestion*.

CUERPO; if not derived from the Gr. as in the former Alph. it may come, says Spelm. "à *gurspire, et gurspire*; *objicere, sepungere, deserere*; à Gall. *gurspir*; sed radicatus à Sax. *purpan*: notat ex Pithæo Bigonius in veteribus Gall. scriptis, *vidnam dici la guerpio, quasi relictam*:"—and from hence may have come our word *cuervo*, or *querpo*; viz. omnibus vestibus *abjatis*; *to be stript quite naked*; *to be destitute of all clothing*.

CURR; Belg. *korre*; *canis villaticus*; Teut. *kirren*; *freudere*; *to snarl*.

CURST, *furiosus*; "Belg. *korset*; *iracundus, morosus, contumax*: Skian."—*a scolding queen, a vixen*.

D.

DABBLE in the dirt; "Belg. *dabben, dabben*; *manibus, vel pedibus latum subigere*; *in ceno ac luto versari*: Jun.

DACE, "in agro Lincolnensi appellantur *dare*; mallem," says Skinn. "exponere *bakes*, seu *manas fluviatiles*; ob manifestam sc. *balconum similitudinem*; fortean *dace* contractum est à nostro *dares*; hoc à Sax. *Dape*; *noxa*; quia sc. *insalubris vitus asfirmatur*:"—the Dr. as a physician, should have given us the reason.

DACKER; "Belg. *daeckeren*; *motari, motari, volitare*; hoc à nomine *daeck*; *nebula*; vapores enim

enim nebulosus huc illuc vel minime venti afflatu impelluntur: Skinn." see STAGGER: Sax.

DAIRY; "à *dey*; quod majoribus nostris *lactarium* denotabat: sed unde hoc," says Lye, "fortasse ab Iceland. *daggia*; *lac prabere*:"—the maid servant, who manages the milk.

DAM-up; "Sax. *demman*; *obturare, obscurare*: Skinn."—to *obscure, block-up*.

DARE; "Sax. *Dape*; *hurt, harm*; it does me no *dare*; i. e. no harm: it *daxes* me, it *hurts* me: Ray."

DARN; "Sax. *Dynnān*; *occultare, refarcire, reficere*; filo per acum trajecto discissas vestes conficere: Lye:" who writes it *dearn*.

DARNEL, "fortasse nomen traxit à Sax. *Deppan*; *ludere, nocere*; *lolium, rixania, ars*: Jun." Virgil in his Fifth Ecl. says,

Grandia sepe quibus mandavimus hordea siccis,
Infelix lolium et steriles dominantur avenæ.

DASH out of countenance; "Belg. *dysfelen*; animo perturbari, attonitum ferri; Sax. *Dpær*; *supidus, confiliis impis præ timore*: Skinn."

DAST-ARD; "Sax. *Abartpugan*; *deterere*; à *Dpær*; *supidus*, et Belg. *aerde*; *natura*; a saint bearded person: et detorto parum sensu est metu *obstupescens*: Skinn."

DAW, thrive; "Teut. *dauwen, verdauwen*; *concoquere*: vel potius à *deyen, gedeyen*; *augefcere, increfcere*: Skinn. and Ray:"—to *prosper, thrive, flourish*: *be neither dees, nor dawes*; *he neither dies, nor thrives*:—*he never daw'd after, never flourish'd after*.

DEFT; "Sax. *Dæft*, *Liedæft*; *mundus, ornatus*: Jun."—*neat, clean, pretty*.

DELVE; "Sax. *Delfan*; *fodere*; to dig: *Bedelcan*; *sepelire*; to bury: Skinn."

DEMAN, a deputy; a substitute: Verft.

* DERNIER *refort*; borrowed undoubtedly from the French *dermier*; *the last*; but it is not altogether certain that they have not borrowed it from some other language; and then transfigured it in such a manner, as to make it pass for their own.

DEWHT-RIC, "*doughty-ric*; i. e. *virtue-rich*; and they yet say in the North of England, when a thing is nought, *that it dowes not*, it has lost its *virtue*; and in some of our English poëtrie, wee somtymes fynd *iboves* vsed for *virtues*, or *good partes*: Verft."

DIBBLE, to set herbs with; *pestimum*; refer ad illud DABBLE; Sax. siquidem hoc instrumento utimur vice manûs, quæ alioqui cogere-tur solum humidum subigere, et suffradere, ad inferendas plantas, &c. Jun."

* DILLING; "Seronius putat affine Iceland. *dilkar*, et *dilkim*; *agnus lactens*; a *fuckin*g lamb: parum abest quin formatum dicam ex Hibern.

dill; *amor*: Lye's Add."—*love, a lover*; and this might induce us to think it may be derived from DALLY, to play with, to toy with; as lovers do with their sweethearts: if so, it would be Gr.

DIM; "Sax. *Dan*, *Dimlic*; *tenebrasus*; *Abim-nuen*; *obscurare*; unde Dan. *synnis dumbled*; *oculorum caligo, seu hebetudo*; hinc et Teut. *dem-morning*; *noctis tenebra, crepusculum vespertinum*: Skinn."—the dimness or obscurity of morning and evening twilight.

* DING } if not derived from the Greek, as

* DINT } in the former Alph. it may come ab "Hibern. *dingin*; *urgere, pellere*; to beat, or drive, or knock in."

DIRT, or "*durt*, vel ab Iceland. *dris*; *stercus, merda*; quod à *dryta*; *cacare*: Sax. *Liedpitan*; idem significat: Jun."

DIZZY; "Sax. *Dÿri*, *Dÿrîg*; *stultus, ineptus*; forte *dizzard* componitur ex *Dÿri*; et *aerds*; *natura, indolis, ingenium*; nempe homo *pravi, vel stulti ingenii*: Lye:"—one who is half a fool.

DOBBY; "Sax. *Dobgeud*, *senex decrepidus, delirans, stultus, fatuus*; an old dotard, a driveller: Ray."

DOCK, or weed; "Sax. *Docce*; *lopathum*: Jun."—the herb monk's *rhubarb*.

DORNIK, "ab urbe Belgii celebri, *Doornick*; Fr. Gall. *Tournay*: Lat. Barb. *Tornacum dictâ*; ubi concinnantur panni quidam, q. d. *Tornaccosus*; à Belgio advecti: Skinn."

DOTARD; Belg. *dutten, doten*; unde Fr. Gall. *dotter, radoter*; *delirare*; to lose one's senses, grow foolish, turn filthy, and childish.

DOUGH } "Sax. *Dab*; Belg. *deegh*; *farina*

DOW } *subacta, pasta*; et hæc vel à verbo *Dyden*, aut *Deyen*; *crefcere, accrescere*; *farina* enim *massa macerando, et subigendo turget, et crescit*: vel potius à Sax. *Deagan*; *tingere, imbuere*: q. d. *farina tinâ, et aquâ mixta, seu imbuta*: Skinn."—flour mixt with leaven, or yeast, which causes it to swell.

DOUGHTY; "Sax. *Dohtig*; *nobilis, strenuus, fortis*; et hoc ex moribus priscorum Germanorum, qui cum essent bellicosissimi, solam *fortitudinem* pro *virtute* habuerunt; nam *deuchd* apud Belgos, et *dugend*, apud Teutones, *virtus*, et *valere* sonat: Skinn."—see DUGUD; Sax.: and THEWES: Sax.

DOWLAS-cloth; "nescio an," says Skinn. "à *Duglassio*, aliquo Scoto, qui primus istiusmodi linteamen laboravit; q. d. *dowglas'-cloth*; nisi quod longe verisimilius est, à *Dourlans*, Morinorum, seu Picardiæ, urbe olim hoc opificio celebri, vocabulum sortitum sit:"—a coarse species of linen cloth.

DREARY } "Sax. Dreoꝛꝛ; Belg. *treurig*;
or } *trorig*; *mæstus*; *sad*, *gloomy*: Jun."
DREERY }

DREE; Sax. *Adreoꝛꝛan*; *pati*, *perdurare*;
to endure, *suffer patiently*: Ray."

* **DRENCH**: if not derived from the Gr. as in the former Alph. we must have recourse with Skinn. to "*Dpencan*; *bibere*, *bausire*; de brutis animalibus proprie dicitur: *Adpencan*; *adaquare*, *degurgitare*:"—but since *drench*, *drink*, *drunk*, and *drown*, seem all to be but synonymous terms for *moistened*, *soaked*, or any way *wetted*, or *steeped* in *liquor*, they may be only so many dialects of *Adpencan*, by transposition *Adpencan*, contracted to *Apencan*, and then to *drench*, *drink*, *drunk*, &c. as in the former Alph.

DRIGHTEN } "taken for the name of the
or } *Lord*, was by our ancetors only
DRIHTEN } attributed to *God*; as *Dribten*
God, for *Lord God*; which signifying as it should seem *the Righteous God*, was vnto *Almighty God*, who is most *righteous*, rightly appropriated: the title otherwise of *Lord*, having with our ancetors been *Lasford*; contracted to *Lord*: Verft."

DROVY; "Chaucero est *sordidus*; à Sax. *Dpof*; quod à *Dpiefan*; *turbare*: Lye."

* **DRUDGE**; if not derived from the Gr. as in the former Alph. it may come à "Sax. *Dpccan*; *vexare*, *opprimere*; quia sc. *sordidissimi*, et maxime *servilibus ministeriis vexatur*: vel à Teut. *tragen*; Belg. *draghen*; *portare*; quasi *bajulus*: Skinn."—but this looks as if it was derived à *Δρασω*, *Δραγω*, *trabo*; *to draw*; which is but another species of *carrying*.

DRURY-lane; "Drurie Chaucero denotat *ni fallor*," says Jun. "*amicitiam*, *amorem*: veter. Gall. *druerie* est *amicitia*: *drue*; *amica*, *sponsa*; et unde hoc, nisi ab Alman. *drut*, exterminato *t*, *dilectus*, *charus*: Lye:"—it is a wonder this gentleman did not apply this appellation to that noted seat of *loose amours* in our great metropolis.

DRUVY; "Sax. *Uedpæfed pæter*; *aqua turbata*: Ray:"—*muddy*, *troubled water*.

DUGUD, or "*dought*"; *vertue*: wee yet sometimes call a *man of strength*, and *valor*, a *doughtie man*: it is also written *thugud*, whereof wee use, in some partes of England the woord *thewghes*, or *thewes*, to wit *vertues*; *good qualities*, or *partes of the mynd*: they say yet in the North, when any thing has lost his *force*, or *vertue*, that it *dowes* not: Verft."

DUN, *color*; "du Cymræis est *ater*, *niger*; *duo*; *nigrescere*; unde Sax. *Dunn*; Alman. *dun*; *subniger*, *fuscus*, *subaquilus color*: Jun."—a *dark color*.

DUNG-cart } "veter. Frisiis, *dong*; *sterquilini*;
DUNG-bill } *um*; Sax. quod fortasse faciat ad

faciliorem etymologiæ investigationem Dineꝛ, (which Skinn. writes *Dineꝛ*) *simus dicebatur*; et *Dineꝛiung*; *stercoratio*: Jun."

DWARF: "Sax. *Dpceoph*; Ælfrico *Dpceopꝛ*; Dan. *dærg*; Belg. *dwaꝛg*; *nanus*, *pumilio*: Skinn."—Clel. Way. 47, has more justly derived *dwarf*, à *di-arsf*; *not grown*; *one of diminutive stature*; a *done growing thing*:—Shering, 295, says, "Gothis *nanus*, five *pumilio* vocatur *dwaꝛg*; Sax. *Dpceꝛꝛ*, et *Dpceoph*."

DWINDLE } "Sax. *Dpnan*; Teut. *schwindet*;
DWINGE } Belg. *dwynen*; *tabescere*, *evanes-*
cere, *extinguere*, *perire*: Skinn."—but Lye, after mentioning these deriv. says, sunt ab Iceland. *duyna*; *cessare*, *desicere*.

DWOLMA, a *gulf*; otherwise in Teut. *an inham*: Verft.

DWYNED, and *for-dwyned*; *vanished away*: Verft. it seems to be the same with **DWINGE**, above.

DYGHLE }
DYHLE } *secret*, and *secreffe*: Verft.
DYHLE-NESE }

DYSEGA } a *fool* } Verft.—this seems to be no
DYSIGE } *foolish* } more than a various dia-
lect of **DIZZY**: Sax.

E.

EATHEL; "noble, gentle": Verft."

ECE } *eternal* } Verft."
ECNESS } *eternity* }

EDDY; "ni fallor," says Skinn. "*rapida*, *reciprocantis aquæ vortex*, *curipus*; à Sax. *Eb*; *iterum*, *retro*; et *Ea*; *aqua*; q. d. *alternatus maris fluxus*, et *refluxus*: but this is a definition of the tides, and is rather too regular a motion, and may be attended with no *eddy*; but an *eddy* is generally understood to be a *circumrotation* of waters, like a *whirl-pool*; and therefore with Lye, in his Add. it might be better to derive *eddy* ab Iceland. *ida*; *vortex*, *gurgis*.

ED-MUND, "*mund*, *mutb*; *mouth of truth*: Verft."—half Sax. half Gr.

EG-BERT, "antiently written *Earberibt*, and by abreuiation *Eagbregbt*; abreuiated to *Egbert*: *Eab* signifieth *law*: (but that we have seen is Gr. under the art. **EY**, in the former Alph.) and *bert*; *advised*, unto *equity*: Verft."

EG-FRID, "*peace* according to *equity*: Verft." consequently half Gr. half Sax.

ELD; fortasse ex Armor. *eil*; *secundus*; q. d. *secundus pater*, *focer*; *secunda mater*, *socrus*, *noverca*; a *father*, or *mother-in-law*; a *step-mother*.

ELTHEODISC-man; "*alienus*; *an alien*, *an outlander*;

outlander; one borne in another countrie: Verft."—
if we might guefs at the etym. of this word, it
feems to be compounded of *el*, and *Theotifcan*;
i. e. *elſe* where born, than in Germany: half Gr.
half Belg.

EM-BARRASS; "Fr. Gall. *embaraffer*; Ital.
imbrazzare; *impedire*, *intricare*: credo, ſays Skinn.
à præpoſitione *in*; et *barr*; q. d. *obicem*, ſeu
repagulum opponere: ſee BARR: Sax.

EM-BEZZLE: Jun. writes it *embeifſe*; and
derives it ab Iceland. *beifl*; *frænum*; *interverte-
tere*; *peculari*; *to divert*, or *pervert* the public
money from its proper courſe; *reſtraining*, or
curbing it from its intended purpoſe, driving it
as it were from its regular channel.

EMET } "ab Alman. *ameizza*; Teut. *aym-*

EMMET } *pfche*, *cempte*; unde Sax. *Æmete*,
Æmette: propter ſtupendam animalculi diligen-
tiam, videri poteſt derivatum: Lye:"—"unde
ſuſpicor," ſays Jun. in *Ant*, "ab hoc primò fuiſſe
Æmτ, et poſtea *Æετ*; *formica*:"—to which we
may add from Skinn. "*Æmet* liceat deſlectere
ab *Æmbeht*; *miniſterium*, *officium*; à celebratâ
ſc. animalculi hujus indiſtriâ:" *the little in-
duſtrious inſect*.

an EMPS-piece; "Sax. *Æmyce*; *egregius*;
ſignificat autem portionem cibi *eximiam*, et non
vulgarem: Skinn."—*a tit-bit*.

* ENGEL-BERT; *angelical aduſement*: Verft.
—but ANGEL at leaſt is Gr.

ENG-LAND } "Ing, or Eng." ſays Clel.

ENGLISH } Voc. 185, and 189, n, "ſigni-
fies a *plain*, or *level tract* of country;"—now the
Saxons might naturally prefer this word *Ing*, or
Eng, as being more Northern, more antient, and
more familiar to themſelves: and ſurely this
deriv. will appear the more natural, *England*
being a *level land* (tho' with a few hills inter-
ſperſed) in compariſon of the North and Weſt
of Scotland, or Wales; nay, ſhould it be even
ſtill aſſerted, that our *Engliſh* anceſtors were de-
rived from the *Angli* of *Jutland*, or the *Anglo-
Saxons*, ſtill what Clel. advances in Voc. 189, n,
may be moſt ſtrictly true; "that Germany had
its *Angli-Suevi*, the inhabitants of *the dale*, or
plains, at the foot of the hills in Weſtphalia:
Eng likewise in Swediſh is a *plain*: *Ing* is the ſame
in Daniſh; and in *Erſe* *Ing-er* is a *plain-country*:"
—and therefore the deriv. in the former Alph.
of the *Angli* from *Αγκυλος*, may be here re-
tracted.

ERSH; "the ſame as *eddiſh*; *the ſtubble*, after
corn is cut: *grafs of the ſecond crop*: Sax. *Ediſc*;
roughings, or *aftermaths*: Ray."

ERUE; *heritage*, inheritance: Verft.

ETHEL, *noble*

ETHEL-bald, *noble and bold*

ETHEL-bert, *noble adviſed*

ETHEL-bild, *noble image*

ETHEL-burg, *noble fortrefs*

ETHEL-frid, *noble peace*

ETHEL-gund, *noble favor bearing*

ETHEL-ſtan, *nobleſt*

ETHEL-ulph, *noble help*

ETHEL-wald, *upholder of honor*

ETHEL-ward, *conſerver of nobility*

ETHEL-win, *winner of nobility*

* EVIL; if not derived from the Gr. as in
the former Alph. it may come from Sax. *Æfel*;
Belg. *evel*; *malus*; *bad*, *wicked*: Skinn.

F.

FAG-end; "*extremitas poſterior*; *vox ni fallor*,"
ſays Skinn. "à macello tranſumpta; ſic enim
lanii clunes animalis cum adjunctis offibus, ſacro,
et coxendicis, appellitant; à Sax. *Fegan*; *ac-
commodare*, et tranſlatè *coarticulare*; q. d. *extremi*;
et poſtici articuli:"—*the hindermoſt-joints*.

FAIK, *to gripe faſt*; "à Belg. *facken*; *appre-
bendere*; Sax. *Facan*: Lye:"—*to bold*.

FAIN; "Sax. *Fægn*; Iceland. *feigin*; *latari*,
gaudere; *to rejoice*, *to be glad*: Lye."

FAMBLE; "à Dan. *famler*; *heſitare in ſer-
mone*; *to ſtammer*: Skinn."

FANG-AST: "perhaps," ſays Ray, "à Sax.
Fangan, or *Fengan*; *to take*, or *catch*; and
Ααρτ; *love*; as much as to ſay, a marriageable
maid *taken with love*:"—but FANGS at leaſt
are Gr.

FATHOM; "Sax. *Faðm*; Belg. *vadem*;
longitudo; *ulna*, *orgyia*, ſive ſpatium, quod utri-
uſque brachii extensione completur: Jun."—*a mea-
ſure comprehended in the extension of both arms*.

* FAWN, or *flatter*: if not Gr. as in the
former Alph.; it may come from "Sax. *Fandian*,
Fægenian; *blandiri*, *tentare*; *to ſooth*: Skinn."

FEAL, *to bide*; "à Borealiſus eſt *occultare*,
abſcondere; ut proverbium quod vulgo dici ſolet,
aperte declarat; *be that feals*, *can find*; *be that
hides*, *can find*: pete ab Iceland. *ſela*; *occultare*:
Lye."

* FEE, or *winnow corn*; perhaps the ſame
with FEY, *to cleanſe*, or *ſcour a pond*; tho' the
action be totally different: or perhaps it may be
only a contraction of *puri-FY*: but in this latter
inſtance it would be Gr.

* FEEL; "forte à Sax. *ſelan*, *Lepelan*; *tangere*,
ſentire,

festire, tenere: Skinn." *to touch, to perceive by contact*: or perhaps it may be Gr.

FELD-FARE; "Sax. Feal-fop, Fealu-fep; *collurio*; ex *feal, feala*; *multum*; et *fapan*; *ire*: q. d. avis, quæ *multum spatii volando permeat*, *avis velox, pernix*: Skinn." a bird so called, on account of its long flights; about the size, and color of a thrush: it is a bird of passage, and found here only in winter.

FELLY of a wheel; "scribitur quoque *felloe*; Belg. *felge*; Alman. *velge*; Sax. *Felza*; ad originem vocis *velge* judicaverunt, quod vett. Belgis *velgen* erat *versare*; *apsis rota*; *cantbus*: Lye's Add:—"the ring, rim, or circle of a chariot wheel; the circumference of a cart wheel.

* **FENNE**, "clay; clay is also of our ancient language: Verft."—perhaps he is wrong in both these articles; for both FEN, and CLAY seem to be Gr.

* **FEUDAL**; Dr. Robertson, in his History of Scotland, Vol. I. 13, supposes the word *feudal* signified *beneficia*; and observes, that "the general of the Northern nations, after any conquest made, still continued to be the head of the colony; part of the conquered lands were allotted to him; and the remainder, under the name of *beneficia*, or *fiefs*, was divided amongst his principal officers; who bound themselves to take the field, when called, and to serve him with a number of men in proportion to the extent of their territory: these great officers again parcelled out their lands among their followers, and annexed the same condition to the grant: a *feudal kingdom* was properly the encampment of a great army; military ideas predominated, military subordination was established, and the possession of land was the pay, which soldiers received for their personal service:"—the word *feudal* then, consequentially, includes the idea of a *covenant*, or *condition* (à *fædus*) entered into between the bestower, and the receiver, to give, and to accept, of such and such lands, on such and such terms: and Judge Blackstone observes, that "the word *fee* in the Northern languages signifies a *conditional stipend*, or *reward*; and by combination with the Northern *odb*, *odbal*, or *adal*, which signifies *proprietas*, will be formed *fee-odb*, or *foedum*, to denote a *feodbal*, or *feudal*, or *stipendiary property*:"—or property of lands, acquired by entering into the possession of them on some certain terms, conditions, and covenants: thus, by the help of these two learned gentlemen, we are arrived at the true intent and meaning of this ancient Northern institution; but however Gothic the institution itself may be, it is very won-

derful that the deriv. of this word should be both Gr. and Goth. too: i. e. if *fædas* be derived from the Gr. and if it signifies a *covenant*, *compact*, or *agreement* entered into between two parties.

FEY a pond; "stagnum, vel piscinam desiccare; à Belg. *veggen*; Iceland. *fægjo*; *purgare*, *elueri*: Lye:"—to cleanse a pond.

* **FIDDLE-FADDLE**: "à Teut. *fidel*; *byra*, (—the Dr. would not mention either the Gr. or Lat. words) et *faden*; *filum*; i. e. a *fiddle-string*; nos etiam, dum contemptum nostrum indicare volumus, dicimus *nonsense*, a *fiddle-stick*, or *fiddle-string*: Skinn."—so that this expression is at least half Gr. half Sax.

* **FIEND**; "hostis, aser; Sax. Feond, Fynd, Feorgan, Fean, Fian; Alman. *fian*, suat *odisse*: cæterum ut Feond, Sax. quemvis *inimicum* in genere denotat, ita sæpe *Diabolus*, ob insignem humani generis odium, peculiariter Feond vocatur: Jun. and Verft." and yet perhaps it may be Gr.

FILE-BERT, or *Philebert*; "fil is heere more rightly *ful*; and *Filebert*, well or fully advised: Verft."—but *full* is Gr.

* **FINCH**, if not derived from *Finnos*, as in the former Alph. it may come from the "Alman. *vinco*; or Belg. *vincke*; Teut. *finck*; quæ sunt à sono *vink*, *vink*, quam edit *avicula*: Lye:"—omnino à sono factum: Voss."

FIR-tree: Skinn. derives it "à *fire*; but then it would be Gr.; whereas it seems rather to be derived à Cymr. *fyrr*; Dan. *fyr*; Belg. *vueren*, vel *vuyren-boom*; *abies*: Jun."

FIVE; "Sax. *Fif*; Germ. *funf*; *quinque*: Skinn."

FLEAK; "Belg. *vlechte*; Iceland. *flake*; *crates*, *testudo*, *vinca*: Lye."

FLECKED; "Teut. *fleck*; Succ. *flæctot*; Alman. *flekke*; *macula*, *maculatus*: Ray:" *piec*, *spotted*, *freaked*.

* **FLINT**, if not derived from the Gr. as in the former Alph. we must go to the Sax. *Flint*; Frisii, *vlint*, *vliente*; Dan. *flinte-stoene*; *flex*; Fr. Gall. *flin*; *lapis ceramicus*: Skinn."—a *thunder-stone*; or what in Teut. is called *sewr-stein*; the *fire-stone*; because fire is struck from it.

FLITCH of bacon; "succidia, e: *tergum porci*, quod aut muria præservatur, aut salitum in carnario suspenditur ad usus necessarios: Alman. *flicci*; et Sax. *flicce* dicebatur *perna*: suspicor tamen," continues Jun. "vocabulum hoc primâ suâ significatione quondam denotasse *affumentum*, i. e. partem panni laceram, sive segmentum stivunde sumptum, atque alibi assutum, Sax. *Flyhte* dicebatur:

dicebatur: maxime interim huc facit, quod Iceland. *flak* est *lacera vestis*; Belgis quoque *flieke* dicitur *assumentum, immixtura panni*, quod Helvigijs derivat à *Flakon, παραπικρον, attexere*; Teut. vero interim *vlisch*, idem quod *fide specks*; et *vlischen, vel vlicken*; *secare, diffundere*:—in this latter deriv. it seems to signify a *rafter of bacon*, which is only a *slice*; but a *flitab* is the whole side.

FLITE; "Sax. Flhtan; *to contend, scold, or brawl*: Ray."

FLOOR; "Sax. Flop; Belg. vloer; Iceland. *flor*; *area, solum, pavimentum*: Jun. and Lye."

FOB, or *small pocket*; "marsupium, crumena; Teut. *suppe, vel supsack*; *sacculus*: Skinn." *a little secret pocket.*

* FOLD for *sheep*; "Sax. Falæb, Falb; *stabilum ovile*; bovine sc. illud, in quo erraticum pecus involvitur, conditur: Skinn."—this is what we generally call a *pound for stray cattle*; and looks very much as if it was derived ab *Ελιω, Ραλειω, volvo*; *to roll, or fold up*; *to turn the door upon*; *enclose, envelope.*

FOOR-days; "Sax. Forð-dager, et Forð-nihter; *die declinante, et nocte longe provectâ*: Ray:"—*the day declining, and the night far spent.*

FOR-LORN; "Sax. Forloren; unde contractum *forlorn*; Belg. *verloren*; Teut. *verlobren*; *perditus, deploratus, derelictus, destitutus*: Skinn. and Lye."

* FORM, or *bench*; if not derived from the Gr. as in the former Alph. we must hear Skinn's deriv. "mallem à Sax. Fýrmda; *mensæ, sella*; et hoc cum Somæro à verbo Feorþman; *pasce*; quia conviviis idoneæ sunt."

FOR-MAT } "to bespeak any thing; from *fore*;

FOR-MEL } (but *fore* is Gr.) and *mal*, signifying in the ancient Dan. *sermo*; *a word*: also Forþmæl, or Forþmal, signifies *bargain, treaty, agreement, covenant*: Ray."

FRANCHISE } "Fr. Gall. *franc*; and FRANCIS } Ital. *franco*; signify FRANK, or *free* } *liber*; and hence we FRANK-INCENSE } say *frank* and *free*,

which are synonymous terms for *bountiful, liberal*; unde forte Anglis etiam *frank* pro *saginare*; quod animalia *saginaturos* oporteat *libere*, atque abundanter cibos iis suggerere: ac fortasse quoque iisdem Anglis *frankincense* dictum est *ibus*: quod *thura largâ manu* sint offerenda, *ιλαρον γαρ εδινω αγαπη ο Θεος*: Jun."—this interpretation of the word *frank-incense* (the latter part of which compound has been already considered in the former Alph.) brings to my mind an incident, which happened between Alexander, and his preceptor Leonidas; as mentioned by Plutarch in his Life

of Alexander; which I shall desire leave to quote from the translation; for I have not the original by me: "Alexander Magnus dicitur coluisse magnifice Deos à pueritiâ: cum aliquando faciens sacrum, iniecisset manibus ambabus *Thura* in ignem, Leonidas pædagogus ejus, *adolebis*, inquit, *sic, cum subegeris regiones eas, ubi Thura nascuntur; interim utere parce presentibus*: postea Alexander, Arabiâ, regione *Thuriferâ*, redactâ in ditionem suam, memor reprehensionis olim factæ à Leonidâ, misit ei *Thura multa*, odoresque alios, admonuitque, *ne vellet posthac esse parcus in honoribus Deorum.*

FREAK; "Teut. *frech*; *protervus, procaz, audax, petulans*; i. e. *facinus petulans*: vel Sax. Fpæc, Fpægenza; *profugus, fugitivus*; q. d. *facinus quod vagam, et exorbitantem phantasmiam, animumque affectibus distractum, arguit*: Skinn." *a vagary, fancy*; *some monkey prank.*

FREATED, "eaten; also *deuoured*: Verft.: Sax."

FREDE } "our woord *frid, freda, or vred*, for FRID } all is one, beeing long since lost, or } wee vse in steed thereof our borrowed French woord *peace*, which the French tooke from the Latin woord *pax*: Verft."—and which the Latins tooke from the Gr. woord *ἡσυχία*: as we have seen in the former Alph.

FREMD } "far off, or strange, at enmity; FREMIT } from the Sax. and Dutch *fromd.*; FREMT } *advena, exterus, alienigena*; a stranger, or alien; from the preposition Fpam, or Fpa; *from*: Ray."

FRESH, or *new*; "Sax. Fpærch; Belg. *frisch*; primario sensu *recens, novus*: Skinn."—*new, renewed, done over again from the beginning*; also *recent, late.*

FRI-day; "Sax. Fpize-dæg; Dan. *Friga-dag*; Teut. *Frei-tag*; Belg. *Vry-dag*; *dies Veneris*; à *Friga dea*, antiquorum Saxonum *Veneris*; hoc à Goth. *Fripan*; *amare*; q. d. *Amor, seu Amoris dea*: Martinius autem hanc deam appellat *Frea*, et deflectit à Teut. *Fraw*, (unde Germ. *Vrow*) *famina*, q. d. *dea famina, vel dea faminarum iutrix*: Skinn."

FRIM-folks; *strangers*: see FREMIT: Sax. above.

FRIM, "handsome, thrifty, in good condition; a *frim* tree, a *thriving* tree: forte à Sax. Fpæman; *valere, prodesse*; *healthy, strong*: Ray."

FRIST; "Holl. *fristen*; Sax. Fýrþtan; *to give respite, make a truce; to trust for a time*: Ray."

FROM; "Sax. Fpam; Dan. *fra*; à, *ab, abs*; *from*: Skinn."

FRO-WARD,

FRO-WARD, from the same root, viz. "Sax. Fram-peard; *a-versus*; *morosus*; *auk-ward*; *oppositum τῷ to-ward, towardsly*: Skinn."—only **WARD** is Gr.

FUMBLE; "Dan. *famle*; Belg. *fommelen*, videtur nimis familiarem agendi modum significare; et proprie dicitur de iis, qui rem aliquam inscite, infabre tractant, vel aggrediuntur: Jun. and Lye:—"to handle clumsily.

FUNK; "vox academicis Oxon. familiaris; to be in a funk, vett. Flandris *fonck*; *turba, perturbatio*: Lye:—"trouble, confusion, perplexity.

FURBELOWS; "Gall. *falbala*: Ray:—"the gatherings, or pleits in a garment.

G.

* **GABBER** } if not derived as in the for-
* **GABBLE** } mer Alph. it may come
from the "Sax. Gabban; *deridere, nugari, joculari sermone confuso, nemini intellecto*: Jun. and Lye:—"to talk a mere jargon.

* **GABLE** end of a house; tho' both Jun. and Skinn. as we observed in the former Alph. would derive this word from *κεφαλη, caput*; yet it seems more reasonable to derive it with Lye, ab Iceland. *gabli*; which signifies *terminus*; *the end*, not the head or roof of a house: it seems rather to be of Hebr. origin.

GAD about; "fortasse à Cimræis *gadael, gadaw*; *linquere, deserere, desinere*; i. e. omiſſis rebus necessariis, frigida atque inania otiose sectari: Jun."—or as Virgil, in Ecl. vii. 17, says,
Posthabui tamen illorum mea seria ludo.

GAD of steel, or iron; "massa calybis, vel ferri; fortasse," says Lye, "ab Iceland. *gaddur*; *clavus ingens*;"—an iron club.

GAFFLES, "plestra, calcaria fastidia gallo- rum cruribus affixa, dum inter se pugnant; haud dubie sunt à Sax. *Lafelucar*; *bastilia*; quod ab Iceland. *gastak*; *teli genus*; et hoc fortasse ab obsoleto Hibern. *gabbla*; *telum, hasta, lancea*: Lye:—"the weapons of a fighting cock.

GAGE to measure with; "Fr. Gall. *jauge*; *virga hygrometrica*: Skinn."—so far is intelligible; but what follows, is to me utterly unintelligible; neither can I find in Minshew a syllable of what the Dr. quotes; viz. "secundum Minsevum à Fr. Gall. *gaucbir*; *in gyrum vertere, detorquere*; quod sane valde verisimile est: hoc autem ortum credo à Sax. *Vealcan*; *volvare, revolvare*; hoc αμε- σως, ab Ital. *volgere*; mediatè à Lat. *volvare*:"—but then it would be Gr.:—here must therefore be some mistake; for there certainly can be no connexion, nor even the least allusion, between an exciseman's *gaging-stick*, and the Lat.

verb *volvare*;—Perhaps this quotation might belong to some other art. in the Dr's. manuscript, and put in here by mistake of the press.

* **GALE** of wind; "*Galerne Gallis est Septentrio*; at *Galéga, Hispanis est Favonius, Zephyrus*; *aura excitator*; *major vis venti*: Jun."—"nescio an. à Teut. *Gechling, Gebling*; *subitus, repentinus*; q. d. *ventus ex improvise, et de repente ingruens*: Skinn."—it looks very much as if it was derived à Γαληνη: only with this difference, that the moderns have totally changed the original idea: the Greeks used their word Γαληνη in the sense of a calm; whereas the moderns have made their *gale* applicable both to a gentle and a brisk blowing wind.

* **GALL'D-place**; "Hibern. *Gaillim*; *lædere, nocere*; i. e. *cuticulam atterere, excoriare*: Lye:—"to wear, or rub the skin away by hard labor.

* **GALLERY**; "Gall. *gallerie*; Hisp. et Ital. *galleria*; ab *allerie, aller*; *ire, ambulare*: Skinn." a covered place to walk in:—from hence we might be apt to think that it was of Gr. origin: see **AMBULATION**: Gr.

GALLOWS: "Sax. *Gealga*; Alman. *galge*; ab Hebr. *gabel*; *terminus*; quod in terminis viarum stabant; unde vox labentis imperii *gabalus*, qui *crucem* notat, *pätibulum, furcam*: Jun."—a gibbet, which was generally erected on the ends of roads, or wherever any cross-ways met.

* **GANT-LOPE**; "*Gandavo, urbe inclytâ Flandriæ, quæ Fr. Gall. Gant, forte Gbent*, dicitur; et Belg. *loop, lope, or leap*; *supplicium militare, sic dictum quia primo Gandavi inventum est*: Skinn."—so that at least it is half Gr.; for **LOPE**, or **LEAP** is Gr.

GARN-windles; "Sax. *Leapn-pindel*; quod à *gearn*; *penſa, stamen*; et *pindan*; *torquere*; to wind round a bottom; as *yarn, silk, &c.*: Ray."

GARR, make; "Dan. *gior*; *facio*; to form, or fashion: Skinn."

GATTLE-head; "Sax. *Oſen-geotol*; *obliviosus, immemor*; a forgetful person: Ray."

GAVELOCK; "Sax. *Laveloc*; *catapulta, ballista*; an iron crow: Ray:—"

GAULE; "Sax. *Leaple*; *palanga, veſtis*; a bar, or lever: Ray."

GAULIC-hand; "the left-hand; I suppose from *gaucbe*: Ray."

GE; "the preposition was of our ancestors much used, and it is yet exceedingly used in the Low-duitsh; where, according to their usual manner of pronouncing with aspiration, they use to put an *h* to it, and so make it *ghe*: wee have since altered it from *ge*, or *ghe*, to *y*; which yet wee sildome use in prose; but somtymes in poëtrie for the encreasing of a syllable; as when wee say,
y-written;

y-written, y-cleped, y-learned, y-broken; and the *lyke: Verft.*—he then gives us a long list of words, beginning with this preposition; all of which he supposes to be Sax. but numbers of them would be found to be Gr.; as the twelve following may shew.

- * *Ge-bletsud*, for *blest*
- * *Ge-boren*, for *born*
- * *Ge-ryped*, for *called*
- * *Ge-cynd*, for *kindred*
- * *Ge-bealud*, for *bealed*
- * *Ge-mang*, for *among*
- * *Ge-mote*, for *meeting*
- * *Ge-netherud*, for *netbermost*
- * *Ge-refa*, for *sheriff*
- * *Ge-sceaf*, for *shape*
- * *Ge-trywe*, for *true*
- * *Ge-weald*, for *wild*

all which words are Gr. as may be found under their proper art. in the former Alph.

GED-STAFF; "*pertica, vel contus, quo ex lateribus, seu secessibus excitantur lucii; conflatur ex Scotico, sive Hibernico, geadus; lucius piscis: Lye:*"—a *pike-pole*, to drive the pike out of their lurking holes.

GER-ARD; "anciently and rightly it is *Gar-bart: gar* is all; i. e. *All-beart: Verft.*"—but *beart* at least is Gr.

GER-TRUDE; "*All-trusb: Verft.*"—consequently half Sax. half Gr.

GIBBET; "Fr. Gall. *gibbet*; vel *gibet*; Ital. *giubetta*; q. d. *gabalet*; à Lat. voce labentis imperii *gabalus: Skinn.*" as in the art. **GALLOWS**: Sax.

GIBLETS; Minsh. supposes *giblets* quasi *goblets*:—perhaps *goblets* would have been nearer, and *gimblets* nearer still:—Jun. derives them "à *gibier*; quæ appellantur gallis *volatilia* aucupio capta: inde forte *r* in *l* transeunte, anatum, ansetumque acrocolia, Anglis *giblets* nuncupata: Menagius autem *gibier* istud factum putat ex semibarbaro *cibarium*: dicebantur et *gigeria*:" Skinn. thinks it sufficient to adopt Minshew's deriv. and refers us to *gobbet*; which he says, "non absurdum esset Fr. Gall. *gob* deflectere à verbo *couper*; *scindere*, q. d. *segmentum cernis*: (it should have been *carnis*)—none of these are satisfactory:—perhaps it might be better to derive *giblets* from the foregoing word *gibbet*; not from any similarity of letters; but because the Hebr. word גַּבֵּל *gabel* signifies *terminus; the ends*, or *extremities of lands*, &c. and *giblets* are only *the ends*, or *extremities of fowls*, viz. *the head, and neck, the tips of the wings, or pinions, and the feet*: the gizzard, liver, and heart were added likewise; that no waste might be made; but the former articles seem to have given origin to the denomination of the word in question.

GIG, or *jig*: "Teut. *geige*; Dan. *g'ge*; *pan-dura, fidicula: Skinn.*"—a *kitt*.

GIG-along; "Alman. *gabon, gigabon; prope-rare, festinare: Lye's Add.*" to *hasten, to bobble, to shuffle along*.

* **GLAFFER**; "to *flatter: Ray:*" perhaps the same with **GLAVERING**.

* **GLAVERING-fellow**; "Sax. *Lilipene; parasitus; à Lilipan; scurram agere; a parasite, buffoon, or flatterer: Lye:*"—a *smiling, laughing scycophant*: and really *glaffer*, and *glavering*, appear, and found so very much like *wlaffering*, or *laugbing*, in the former Alph. that they all seem to be derived from one and the same root.

GLOOMY; "à *Borealis est vultu severiori; Sax. Lilomung; crepusculum; nostratibus, the glooming: ita ut to gloom apte respondeat Lat. frontem obnubilare; hinc gloomy; tetricus, vultu tristi: Lye:*" vulgarly pronounced, to *look glum, or sad*.

GLOY; "*culmus; Belg. gluye; fascis stramentorum; stramen arundinaceum: Lye.*"

GNASH; "Belg. *knasschen; frendere; to grind the teeth: Jun.*"

GOAD; "Sax. *Ga, Gad, Gadiren; et Iceland. gadda; stimulare, pungere: Lye.*"

GOAL, or *pole*: "Gal. *gaule; contus; contus enim humi defixus olim pro meta fuit: Skinn.*"—Virgil says,

Hic viridem Æneas frondenti ex ilice metum

Constituit signum nautis pater; unde reverti

Scirent, et longos ubi circumflectere curvis,

Æn. V. 129.

GOD-FREY; "*Good-peace: Verft.*"—half Gr. half Sax.

GOOSE seems to be of neither Gr. nor Lat. extraction, as Upt. imagines; for tho' *Xov*, or *Xov*, in Gr. and *anser*, vel *ganza*, in Lat. are applicable both to *goose* and *gander*; yet when we come to strict etym. *goose* can hardly proceed from either of them; it seems more natural therefore to derive our word *goose* "à Sax. *lop*; Dan. et Iceland. *gaas, gaasz, et gasse; Belg. goes; anser; a domestic fowl: Jun.*" and *gander* from *ganza; anser; Xav.*

GOR-bellied } "Sax. *lop*; *cœnum; dirt; et GORE, mud* } *bælig; venter, ventriosus, cujus sc. sesquipedale abdomen multo sanguine, (now it seems to take another origin, like GORE-blood, which is Gr.) et ut etiam loquuntur medici cœnoso adipe, instar farciminis, seu lucanicæ, distenditur: Skinn.*"—however, even now it is half Sax. half Gr.; for *belly*, and *mud* are both Gr.

GORS } "Sax. *Leopst, Lopst; erica: Skinn.*"

GOSS } *ling, or beast.*

* **GOSS-bawk**; "Sax. Gof-Dapoc; i. e. Gof; anser; et Dapoc; accipiter; quia sc. anseres insectatur; vel quod, ut vult Minsh. q. d. *gross-bawk*; *magnus accipiter*; sed prius longe præfero: Skinn."—because otherwise it would be intirely Gr.

GOSS-IP, *gadding about*; properly speaking, a *home-bater*: if we may credit Minsh. it is derived from a different source with *gossip*, or *god-jib*, in the former Alph. and is totally different from it in sense, and meaning, tho' Jun. supposes them both to be one, and the same; for his words are, "sed quoniam vulgo *susceptrices* frequenter sub spiritualis hujus cognationis obtentu, ad fabulas, computationesque persæpe conveniunt; hinc ortum extraxerunt Anglica *to go a gossiping*; item *a gadding gossip*:"—that a religious institution may be abused, and in time become degenerate, no doubt can be made; but when there is no absolute occasion for having recourse to such a supposition, it would be better to admit of another deriv.: supposing, however, that gossips at a christening may not perform all the libations and ceremonies due to their *bona dea* with that decency and sobriety as might be expected; still we may pursue *the tattling, gadding gossip* thro' all the labyrinths of her profession; and then we may find, that, according to Minsh. she may have taken her origin à Teut. *gafs*; *platea*; *the street*: the frequent place of her resort, either to gather, or disperse her news;

Tam ficti, pravique tenax, quam nuncia veri;
Hæc tum multiplici populos sermone replebat,
Gaudens; et pariter facta, atque infecta canebat.

Æn. IV. 188.

GOUND; "quo nomine gramiz λημη, i. e. sordes oculorum condensatæ vulgatissimè appellantur; proculdubio à Sax. Gund; *pus*, *sabum*, *sanies*: Skinn."—*the gum of blear-eyes*.

GRAM } *angry* } Verft.
GRAM-fcyp } *anger* }

GRANK; "contractum ex Grecrancan; *quebus*; à Lpangan, οἰμωζεν, *gemitu dolores, mortis nuntios, testari*: Iceland. *krank*, et *krank-fur*; *ager*; *sick*, *faint*, *dying*: Thwaites:"—we might therefore rather prefer the othogr. of *crank*: see **CRANK**, and **UNCRANK**: Sax.

* **GREAVES**, *armour*; "Gall. *greves*; Hispan. *grevas*; *anterior cruris pars, tibia*; vel à Lat. *gravis*; quia artus *gravat*, i. e. *onerat*: Skinn."—"Belgæ per diminutionem nominant *grefkens*: Lye:"—but then it would be Gr.: see **GRAVITY**: Gr.

* **GRIMACE**; if not derived from the Gr. as in the former Alph. it may come "à Belg. *grimacie*; Gall. *grimace*; lubens ad Iceland. *grima*, quod Verelio exponitur *cutis faciei*, retu-

lerim: Lye's Add."—but this alone would not be sufficient, unless it carries with it *depravatio*, sive *distortio oris*, as he himself has explained it in the beginning of that art.

GRIND-stone } "Sax. Grindan; *molere*: Grun-
GRIST } dan mid toðum heopa; *fren-*
derunt dentibus suis: to grind at the mill; or to
grind the teeth together: Jun."

GRIS-kins; "*frusta carnis*," says Lye, "*maxime porcina, carbonibus tosta*; Hibern. *grifgin* significat *carnem assatam*; quod fortasse à *gris*; *ignis*:"—this, however, is very far from answering, or giving a definition of a *grifkin*; for these are more applicable to a *pork-steak*, or a *mutton-chop*, than to a *pork-grifkin*, which is a part of the neck of a hog, and is generally roasted.

GRIT; "Sax. Grýtta, Græot; *terra, pulvis terræ, glareæ*: Lye:" *dust*, or *small fine sand*, or *gravel*.

GROIN; "ab Iceland. *grein*; *distinctio, differentia*; ob rationem, per se satis manifestam: Lye:"

GROVEL *on the ground*; "ab Islandis *pete*; quibus *grufde* est *pronus*; à *gruwa*; *pronus jacere; to lie prostrate on the ground*: Lye:"

GROUT; "Sax. Grut; Belg. *grote*, or *gorte*; Teut. *gritze*; *far, polenta, farina pulmentaris*; à Grūt, and Grindan; *flour ground to meal*:"—it signifies also "*condimentum cerevisiæ; mustum cerevisiæ; ale, before it be fully brewed, or sodden*: Skinn. and Ray."

GRUEL; "Sax. Grut; Fr. Gall. *grus*; *far, pulmentum, farina avenæ crassior; oatmeal*: Skinn."

GUESS; "Belg. *gissen*; Dan. *giette*; *conjecturam facere*; quod fortasse referendum ad Sax. Grýtan; *cognoscere, intelligere*: Jun."—nonne melius arcessas ab Hibern. *geasam*; *divinare, conjectare*: Lye."

GUSSET: when etymol. undertake to give the deriv. and signification of a word, they ought to be careful of running into absurdity and contradiction; but thus it happens with Minsh. and Skinn.; the former derives *gusset* à Gall. *cousson*; the French might have written it so in his time; but now they write *couffin*; let the word, however, be written in what manner it might, *gusset* certainly cannot be derived from *couffin*; because a *gusset* is no more a *cushion*, than a *custard*:—Skinn. has very properly derived *gusset* à Fr. Gall. *gonffet*; but then he has given it the same explanation with **GOAR** in the former Alph. and calls it *ora*, *simbria*; but as a *gusset* is not a *goar*; so it is neither a *border*, nor a *fringe*; and if any young lady at a boarding school was to have heard him explain a *gusset* by a *border*, or a *fringe*, I believe she would immediately

diately have looked at her governess, with, Ma'am, hear the Dr. !—in short, *gouffet* in Fr. is *pièce de toile qu'on met à une chemise à l'endroit de l'aisselle*; and in English signifies a square piece of cloth, sewn at the upper end of a shirt, or *shirt-sleeve*, directly under the arm-pit; *l'aisselle*.

GYFE }
GYFU } grace : Verst.

GYVES; "ab antiquo Brit. *gevyn*; vel Hibern. *geibbion*; *compedes*; unde *gimbleach*; *compedibus vincius* : Lye :—"fast bound in misery and iron :—but more particularly confined by fetters.

H.

* HABER-DASHER; "Minsevus vult à Teut. *habt irbr das? habesne hoc? will you have, or buy this? quod frequens in ore est empturientibus* :—"to which Skinn. adds, "vel si Germ. originem mavis, à Belg. *koopem*; *emere, mercari, mundinari*; et *daes, vel dwaes*; *stultus*; q. d. *koop-daefer*; a *triste-seller*; i. e. *rerum vilium, absurdarum, et quæ stultis tantum grata sunt*; *nugarum venditor, nugivendus*; tales enim mercatores tantum minutiores reculas venum exponunt :—"severe as this reflection is, there may be some truth in it: the only difficulty would be to shew, how either *haber*, or *dasher* can be derived à Belg. *koopem*: but even now *koopem* is Gr.: see COPE: Gr.

HA-BERGEON; "*balsbergæ, balspergæ*; vox tempore Karoli magni receptissima erat, denotabatque thoracem ferreum, sive armaturam colli, et pectoris; ab *bals*; *collum*; et *bergen, vel pergen*; *segere, munire* : Lye."

HACK } "Sax. *Degge, vel Dæca*; Belg. *beck*;

HECK } *peffulus, repagulum, vel locus repagulis, seu cancellis clausus* : nobis autem, parum deflecto sensu, *sceni conditorium, seu præsepe cancellatum* signat : Skinn. and Ray :—"a *balf-door*, or what is commonly called a *batch*; which Jun. has so justly described by "in magnatum quoque ædibus, et paulo numerosioribus familiis *foramen* in promptuarii januâ vocatur *the buttry batch*; *repagulum, vel dimidiatum ostiolum* patenti januæ in vestibulum ædium objectum; ne quis temere in ædes irrumpat :—"but when it signifies a *rack and manger*, it seems to be a contraction of *bay-rack*; and then would be Gr.

HAL-BARD } "vocabulary esse Teut. originis

HAL-BERT } fatentur omnes; rectius tamen *balle-barde, vel belle-barde*, putatur dici corrupta ex *belm-barde*, quod ea *galeas adversariorum* dissecarent; ex *belm*, et *barde*, quod Theot. *ascia* est, unde et *belm-ackers* dicta est : Jun.—" *bipennis*," says Skinn. who rather follows Verst. "qui melius

deducit à Teut. *beld*; *athleta, beros, vir fortis*; et *bard*; *securis*."

HANS-TOWNS; Germ. *Hansz*; Belg. *Hans*; *socius, sodalis*; i. e. *civitates sociæ, seu fœderatæ*; the allied towns, confederate-cities :—but even now towns at least are Gr.

HAR-BINGER; "*prodromus*; à Belg. *berberger*; i. e. *ber*; *buc, vel bic*; et *bergen*; *abscondere, tegere*; to *hide, cover, or protect* : Ray :—"also to *usher in, to introduce*.

HAR-BOUR of rest; "à Belg. *berberghe*; Teut. *berberg*; *diversorium, hospitium* : Jun.—"and therefore may be derived from the foregoing art. to signify a *place of refuge, a place of shelter and protection*.

HARDS; "Sax. *Deorðan*; *stuppæ* : Lye :—"tow, flax, hemp.

* HARP: if not derived from its shape, as in the former Alph, it may have received its name, according to Clcl. Way. 72, "from its construction; ar in Celtic signifying a metal string; and rib; partition, or number :—"it being a musical instrument, consisting of a number of metal strings, or wires; quasi *ib' ar-rib*; contracted to *ib' harp*.

HARR; "*tempestas à mari ingruens*; Sax. *Deprn*; *sustrum, æstus* : Skinn." a violent gust of wind from sea :—here must, however, be some small error of the press; for the Dr. could never have written it *sustrum, æstus*, as it appears in his work; but he undoubtedly wrote *fluvtuum æstus*.

HASP, or spindle; "Fr. Gall. *haspe*; Teut. *haspel*; *alabrum, seu instrumentum textorium, in quod filum fusi involvitur* : Skinn."—"a spindle, or bobbin, to wind silk, thread, or yarn on.

HAVOCK, waste : " *vastare, Cambr. Brit. bebog*; *accipiter*; a *bawk* : ipsum vero *bebog* fecerunt Cymræi ex *basog*; *devastamentum*; unde adhuc remansit Anglorum, to *make havock*; *vastare* : Jun. and Skinn." to *lay waste, make spoil*.

HAUSE; "Sax. *Dals*; *collum*; the neck, or throate : Ray."

HAUST, or *hoste*; "a dry cough; Low Dutch, *boesten, and boeste*; a cough : Sax. *Doprtan*; *suf-sire, to cough* : Ray."

HAW, or *close* : "Sax. *Daga, seu Dæg*; *agellulus, seu cors, juxta domum*; hoc à Sax. *Dægian*; *sepire*; a hedge, or any inclosure : Ray."

HAW-THORN : half Sax. half Gr.

* HAWK, or bird : as *lark* is acknowledged to be only a contraction of *lavroc*, so we might suppose that *bawk* was only a contraction of *havroc*; if there were any such word; but neither Jun. nor Skinn. derive it in that manner; they tell us, that *bawk* is derived à Sax. *Dafoc*; vel

vel *Deaproc*; unde Cymræi *basag*; *devastamentum*; unde adhuc remanfit Anglorum *to make bavock*; *vastare*:"—as we observed above.

* **HAWKER**; "mercator circumforaneus; ab *hawk*; *accipiter*, quia (verba sunt Skinneri) instar *accipitris* hue illuc errans, lucrum seu prædam, quaquaversum venatur: *Lye*:"—it seems more probably derived as in the former Alph.

HAWS; whatever grows in the *hedges*: see **HAYS**: Sax.

HAY, or *net*; "Gall. *baier*; *sepire*: Jun." "Sax. *Daga est sepes, septum*; *Dæxian*; *sepire*: *Lye*:"—who now might have quoted Skinn. very safely; for the Dr. has used almost the same words, and explained them by *rete*, quo cuniculos interciperè solent:—*to enclose*, or *hedge in*.

HAY; *to dance the bay*, or *bays*; from the foregoing, or following root; meaning *to dance in a circle*, or *to dance round any person*, by which means they *enclose*, or keep him *surrounded*.

HAYS, or *hedge*: Sax. *Dæxian*; *sepire*; *to hedge round*, *enclose*, *encompass*.

* **HAYDUC** } "in exercitu Germanico pedites
or } Hungarici *bayduc*s appellan-

* **HEYDUC** } tur, ut equites *bussars*: hoc ab
Hungarico vocabulo *bayduc*; *veles*, miles *expeditus*; illud ab *bussar*; *eques*, *miles*; ut me docet Menagius in vocibus: *Lye's Add.*"—see likewise **HOYDUC**: Gr.

* **HAZY** *weather*; "nescio an à Teut. *bassen*, vel *basz*; *odisse*, *odium*; q. d. *aeris facies turpis*, *lurida*, *odiosa*; i. e. *aer nebulosus*, *caliginosus*: Skinn."—this might almost induce us to derive it ab *Aln*, *odium*; unde *basz*, *bassen*; *bazy*: tho' there has been another deriv. offered in the former Alph.

HE; "Sax. *De*; Alman. *bie*; Belg. *by*; *is*, *isse*, *ipse*, *illo*: *Lye*."

HEAFLING, *a captive*: Verft. Sax.

HEDGE; "Sax. *Dæg*, *Dege*, *Dægge*; *sepes*, *sepire*: Skinn."—*to enclose*, *surround*.

HEEL, *incline*; "ortum traxit ab Iceland. *bella*; *inclinare*: *Lye*:"—Ray writes it *beald*; *to pour out*.

HEI-FER: the orthogr. of this word is far from being settled: Jun. and Skinn. write it *hæifer*; and yet derive it à Sax. *Deahþone*; which they interpret two different ways: "credo," says Jun. "Deahþon olim peculiariter denotasse *vitulam saginatam*; q. d. *Deahþodned*; *summe pastam*:" and Skinn. says, "Deahþone est ab *Deah*; *altus*, et *þone*; *gressus*; utpote quæ *altum graditur*:"—but now it is half Gr. half Sax. and ought, according to his own deriv. to be written *beasor*: Minth. is not worth quoting: let me then only add, in sup-

port of the Dr's. deriv. the following passage from Virgil's description of a cow;

omnia magna;
Pes etiam, et camuris hirtæ sub cornibus aures;
Nec mihi displiceat maculis insignis et albo;
Aut juga detrectans, interdumque aspera cornu;
Et faciem tauro propior, quæque ardua tota,
Et gradiens ima verrit vestigia caudâ.

Geo. III. 54.

HELM of a *ship*; "Sax. *Delma*: Jun. *Dælme*: Skinn. *pars summa clavi, navis gubernaculum*; properly the handle of the *rudder to hold by*; and therefore might rather be derived à Teut. *helm*; *manubrium*, *capulus securis*, what we call the **HELVE** of a *batchet*.

HELTER-SKELTER; commonly supposed to be derived from *hilariter-celeriter*:—but that is only catching at sound: it seems more probably derived either from the Sax. *Deolſteþ-Sceado*; *chaos-tenebræ*, hoc est *umbra-inferni*, seu *gebennæ*; *confusio enim reverà inferni-umbra est*: Skinn."—but now it is half Sax. half Gr.; for *Sceado* undoubtedly originates à *Σκία*, *umbra*:—vel secundò *belter-skelter* fortasse etiam commodius deflecti potest à Belg. *beel*; *prorsus*, *omnino*; *ter*; *ad*; et *schetteren*; *spargere*, *dispergere cum sonitu*; q. d. *beel-ter-schetter*: Skinn."—still it would be half Sax. half Gr.; but now from a different root; for *schetter* signifies the same as *scatter*; consequently Gr.:—there is, however, another deriv. viz. Iceland. *belle*, *beltre*; *fundere*; et Dan. *opkilter*; *succingo*; as the Dr. himself acknowledges, under the art. *kilter*, or *kilter*; *frame*, or *order*: so that *belter-skelter* should signify *order diffused*, *poured out*, or *scattered abroad*: see likewise **HEEL**, or *incline*: Sax.

HELVE; though the Teut. *helm*; *manubrium*, signifies *a handle*; yet we must not derive *belter* from *helm*; but from the Sax. "*Delfe*, or *Dealpa*, which originates from *Dealþan*; *tenerè*: Jun." *to hold by*; quia sc. mediante *capulo gladius tenetur*; *the handle of a batchet*, *the hilt of a sword*, &c.

HEM, or *spit out*; "Belg. *hemmen*; *sonare* *scrare*: *Lye*:" *to hawk aloud*.

HEM, *pro them*; ut et *ber* *pro their*, apud vetustiores nostros scriptores nusquam non leguntur: *hem* et *ber* sunt Sax. *Deom*, *Dim*, *Deopn*, *Depe*, *Den*; quibus respondent Franc. *him*, *ber*, *bir*; et Goth. *im*, et *bim*: quod ad *them* et *their* attinet, nullus dubito quin ab Iceland. *heim*, *beirra*, profiscantur: *Lye*."

HENCH-man; "malle'm deducere," says Skinn. "Sax. *Dine*; *famulus*, *servus*; et *hinch*; q. d. *Dine-man*, vel *Diner-man*; *a serving-man*:" see **HIND**: Sax. *Spelm*. declinat à Sax. *Dengry*; *equus*:

equus: et *man*; q. d. *Dengr-man*; i. e. *equos*; vel *equi-curator*; a groom, an hostler, or a stable-boy:—only let me observe, that *man*, in the sense of a servant, as a coach-man, a foot-man, &c. is Gr.: see MAN: Gr.:—Shakespeare, in his *Midsummer Night's Dream*, Act II. sc. 2, has made use of this word in the sense of *famulus*, vel *servus*; where he makes Oberon king of the fairies say,

Ob, Why should Titania cross her Oberon?
I do but beg a little changling boy
To be my *benchman*: —————

that is my *page of honor*; which office was abolished by Q. Elizabeth.

HEORD } it is remarkable, that both Jun. and
HERD } Skinn. should write, and refer us to *beard*; and then derive it from words which have no *a* in them; or else from the Gall. word *barde*; which conveys quite a different sense; but all the words quoted by them signify *grex*, aut *multitudo cervorum*; (it were to be wished Jun. had said *armentum*, vel *agmen*) *gregatim* incedentium, *pascentiumque*.

HERE; an army

HEREBERGA; the lodging place of the army

HEREBERT; a skilful general of an army. } Verst.

HERETOGA; a leader, or conductor of an army

HERE, in this place; "Belg. *bier*; Sax. *Dep*; Iceland. *ber*; *bie*: Lye."

HERE-TO-FORE; "Teut. *ver-zuvor*; *antea*; before now: Skinn."

HERRING; "Sax. *Dæping*: Skinn." (it should have been printed *Dæping*); Belg. *berinck*; Teut. *baering*; *balet*; a well-known fish.

HICKUP; "Belg. *bickse*; *buckup*; Sax. *Geoxa*; *ævi* medii vocabulum, *boqueta*; Martinus putat factum à sono: vide quoque quæ infra annotavimus in YEX; *singultire*: Jun."—to sob, gaff, and cluck all at once.

HIGHT; "Sax. *Datan*; *vocare*; Belg. *beeten*; Iceland. *beita*; Goth. *baitan*: Lye:"—to call; "and sometimes it signifies to promise, and vow; for so Chaucer uses it; and so it seems to be used in the English metre of Psal. cxvi. 14,

I to the Lord will pay my vows,
Which I to him *bebight*: Ray."

* HILD } there is very little satisfaction

* HILDING } can be gained from any of our etymol. as to the orthogr. or deriv. of this word:—Shakespeare has used it twice to signify *base*, *low*, *mean*, and *vulgar*; first, in the Second Part of *Hex*. IV. Act i. sc. 2.

He was some *bilding fellow*, that had stol'n
The horse he rode on: —————

and again, *Hen. V. Act iv. sc. 7*,

Our superfluous lacqueys, and our peasants,
Who in unnecessary action swarm

About our squares of battle, were enow

To clear this field of such a *bilding foe*: —————

bild, and *bilding*, therefore, must mean *sex populi*, the refuse and rubbish of mankind, the mere scum of the earth:—even Ray, among his Provincial words, or proverbs, has taken no notice of it; but with the people of *Norfolk*, *bild* signifies the *settlings* of beer after fermentation; the *barm*, or yeast floats atop, and the *bild* settles down to the bottom of the vessel: this might lead us to suppose, that what *Pope* says on the former of those two passages may be right; "some *bilding fellow*—for *binderling*, i. e. *base*, *degenerate*:" as will be observed under that art.:—there is, however, a word in good old *Verst.* that may perhaps have given origin to this expression; viz. *abild*; *bidden*; and used here to signify *obscure*, *unknown*, *covered*, and *concealed*; meaning, a person, whose birth is *mean*, or *obscure*; but then it would be Gr.: see HEILE: Gr.

HILT; "Sax. *Delt*; *capulus*; quia sc. mediante *capulo* *gladius tenetur*; forte q. d. *hold*; *ansa*: Skinn."—the handle by which any thing is held.

HIND } or clown; "Sax. *Dine*; *famulus*, *ser-*

HINE } *vus*; *Dupe-man*; *agricola*, *colonus*, *villicus*: Skinn."—perhaps from hence might come the expression *beach-man*.

HIND-berries; Sax. *Dind-bejan*; Teut. *beidel-beer*; *bacca rubi Idæi*, *vaccinia*; forte sic dicta, quia inter *binnulos*, et *cervos*, i. e. in *sylvis*, et *saltibus* inveniuntur: Skinn."—see HEURTS, or WHORTLE-berries: Sax.

HIND-ER } "Sax. *Dindan*; Belg.

HIND-ER-MOST } et Teut. *binden*, *hinder*; *past*, *pane*; Sax. *Dynan*; *retro*: Lye:" *backward*; *last of all*:—He smote his enemies in the *binder* parts, and put them to a perpetual shame: Ps. lxxviii. 67.

HINDER, *prevent*: "Sax. *Dindjan*; Belg. *binderen*; Dan. *forbindrer*; *impedire*: Skinn."—to obstruct, molest, impede.

HINDERLING; perhaps this may be the origin of the word *bilding*, as mentioned in that art. since they both signify "degener"; vox adhuc *agro Devon. familiaris*," says Skinn. and then adds; "Spelm. defleat Sax. *Dynden*; *remotus*, *post habitus*:" or, as we may say, *sex populi*: and thus by contraction and transposition *binderling*, has been converted into *bilding*: and what was said in the foregoing art. concerning the word *bild*,

bild, or *subfidence*, found at the bottom of *beer*, *ale*, &c. may still be just.

HIPS, and *baws*; "Sax. Deop-byrmel: *rubus*: Jun."—*the thorn-bush*, or rather *bramble*, or whatever grows wild in the *bedges*.

HITHE; "Sax. Dið; *portus, navium statio*; hinc Angli *Queen-bitbe, Lamb-bitbe*, contractè *Lambeth*: Lye."

HITHER; "Belg. *bier*; Sax. Diden; Goth. *bidre*; *buc*; *to this place*: Lye."

HOIDEN; "Teut. *heyde*; *ericetum, locus agrestis*; q. d. *agrestis regionis incola*; *rusticus, insubidus*: Skinn."

HOITY-TOITY; "de priori parte vocabuli," says Lye, in his Add. "nihil habeo quod dicam: (perhaps it may originate from the foregoing art.) posterior ab Iceland. *teytar*; *bilaris, exultans, lascivians, fluxisse videtur*:" so that *hoity-toity* means only a *rude, wanton, lascivious hoiden*; and is written in conformity to that reduplication of expression which the proverbial manner of writing seems to take delight in; thus we have *bab-nab*; *bip-bop*; *bodge-podge*; *sick-tack*, &c. &c.

HOKER } "vox est pura puta Sax. videtur

HOKES } mihi," says Lye, in his Add. "nonnullam habere affinitatem cum *Ducx, Ducre*; *ironia, irrisio*:"—*a mocking, jesting, derision*.

* **HOLD-fast**: if not derived as in the former Alph. it may come from the Sax. *Dealban*; Belg. *bonden*; Teut. *balten*; Iceland. *ballda*; Dan. *bolde*; *tenere, servare, prohibere*: Jón. and Skinn." *to gripe, seize, apprehend*.

HOLD, contain

HOLD of a ship

HOLDSTER for a pistol

} "Sax. Deolstera; *latibula*: Deolster } *ceado*; *a great shadowy darkness*: Natan pe pær Deolstner; *non habemus latibulum*: Jun."—*we have no place to hide in*: and a *holdster* is a *case to lodge the pistol in*.

HOPS: "Belg. *bappe-kruyd*; ab *bappen*; *comprehendere, avidè corripere*; quod proxima quæque *comprehendat, ac teneat*; etenim ut verbis *Dodonæi* utar," says Jun. "*lupulus amplexu vivit, et perticas, aliaque adminicula circum ligando se, scandit*:"—*the clinging, clambering, climbing hop*.

HOSE } "Sax. Dora; *caligæ*; Belg. et Dan.

HOSEN } *bose, kouffe*; Antiq. Brit. *bosan*; Fr. Gall. *chausse*; Hisp. *calcas*; Ital. *calzi*; Teut. *bosen*: omnia à Lat. *calga*, pro *caliga*; hoc secundum *Salmasium* à *Καλχην, pellis*: Skinn."—it is something remarkable, that the Dr. should say omnia à Lat. *calga*: but it would be rather too much to say, that *Dora*; *bose*, *bosan*, and *chausse*, were derived from *calgo*, pro *caliga*.

HOUSEL; "apud veteres frequens, *eucharistia Domini corporis communio, eucharistiam participare*: Sax. *Durl*; *Durlan* sunt à Goth. *bunsl*; *sacrificium*: Lye:"—*the eucharist, or Lord's supper*.

HOW; "Sax. *Du*; Belg. *boe*; *quomodo*: Skinn."—*in what manner*.

HURTLE-berries; "Fr. Gall. *beurtes*; *globuli carulei*; *fructus vitis Idææ, vaccinia*; nobis *burtle-berries, worstle-berries, vel bilberries*: Skinn."—but, under the art. **WHORTLE-berries**, he gives us a different deriv. viz. "à Sax. *Deopt-berian*; q. d. *beart-berries, nobis vaccinia*;"—and then adds, "*hæc vaccinia* (now he seems to be coming round again) *videntur eadem esse, quæ nostri faciales beurts*; Gall. *beurtes* appellitant:"—what a heap of confusion!—in the first place, he tells us Fr. Gall. *bourses* signify *globuli carulei*: in the next place, these *burtle-berries* are not derived from *beurtes*, but from *Deopt*, (which by the way is Gr.) then in the next place, whether derived from the Fr. Gall or the Sax. they signify *vaccinia*: and in the last place, these *vaccinia* are the same with what the Galli, or the Fr. Gall. call *beurtes*; but the modern Fr. have no such word; for they call them *vaciet*, which is a miserable, wretched, paltry Gallic contraction of *vaccinium*.

* **HUST-INGS**: if not derived intirely from the Gr. as in the former Alph. it is at least half Gr. half Sax. or Iceland. "*Dyrtinge* est *concilium, curia*; quod defluxit ab Iceland. *busbing*; *conventus*: ab *bus*; *domus*; et *ting*; *judicium, forum*; ubi civium lites secundum leges deciduntur; q. d. *καὶ ἐξουσιαν, judicii domus*; *summa apud Londinenses curia*: Lye:"—the highest court of mayoralty, or judicature among the citizens of London:—but *bus*, *bows*, or **HOUSE**, are most probably Gr.

* **HUTCH**; "Sax. *Dpæcca*; Fr. Gall. *bucbe*; Hisp. *bucha*; *arca præsertim frumentaria*: nescio an omnia corrupta à Lat. *arca*, vel *arca*: Skinn."—but then it would be Gr.

HYRDE, "an **HERD's-man**: Verft. Sax."

HYRSE; "*milium*; Alman. *berse, birse*; Dan. *birsz*; Belg. *birs, beers, geers*; a small grain called *millet*: Lye."

HYRSUM

HYRSUMNESSE } *obedient* } Verft.
} *obediencia* }

I. J.

JADE; "Iceland. *joor*; et Belg. *gerre*, est *equus annosus, et strigosus*; ut ex *joor*, mutato (quod sæpe usu venit) *r* in *d*, primo fuerit *jood*; atque inde *jeade*, vel *jade*: Jun."—"apud Iceland. teste **Hickes**

Hickesio *jalkur* est *equus duodecim annorum* aut *ultra, senex*: à *jad*, seu *jada*; *detrimētum dentium*; hinc *jodla*; *edentuli more manducare*; et *Eboracensium yaud*: Lye:—"wearied, and tired out."

JAGGED; "Cymr. *gagan* sunt *rimæ, fissuræ, incisuræ*: Jun."—*notched*.

JAPE; "origo vocis petenda est ab Armor. quibus *goap* est *irrisio*; et *goapat*; *ludere, illudere*; unde quoque petendum Fr. Gall. *gaber*: Lye:—"in the same sense as Virgil uses the verb *illudo*; Æn. II. 63,

Undique visendi studio Trojana Juventus
Circumfusa ruit, certantque illudere capto.

JAUNTS of a wheel; "Fr. Gall. *jantes*; *radii*; seu *opsis radii*: Skinn."—what we call *the felly of a wheel*; *curvatura rotæ*.

ICE } "Sax. *ir, ira*; Belg. *eyse*; Teut.

ICICLE } *eyze, eyz*; *glacies*: Skinn." non nihil videntur habere affinitatis cum Iceland. *isfaki*; *fragmenta majora glaciæ*: Lye:—"it may be curious to the reader only to have a view of the different methods, according to Jun. that our good old ancestors wrote the word *icicles*, viz.

iskekels,
iseickels,
yefickles,
isefcbokillis,
and
isefcbokillis.

JILT; "Iceland. *gilia*; *amoribus circumvenire*; *famina, quæ amantem læsat, et vanâ spe producit*: Lye."—*a false fair one*.

IM-BARGO; "Hisp. *embargo*, ab *embargar*; *detinere, retinere*; utrumque ex præp. *en*, vel *in*; et *barra*; *obex, repagulum*; q. d. *obice*, vel *repagulo objecto navem retinere*: Skinn."—to detain a ship in port, by putting as it were *a bolt*, or *a bar*, in the harbour's mouth.

INFANTRY; "Gall. *l'infanterie*; Ital. *infanteria*; ab Ital. *fante*; *servus, serva*; omnia à Scandico *fantur*; *satelles, famulus*: Hicks:—"a servant, an attendant"; as the horse may be called *the attendants* of an army, because a less numerous body; but, tho' the less numerous, yet not the less honorable.

ING; "Dan. *ing*; *pratium, pascuum publicum*, seu *agrum compascuum*: Skinn. and Ray:—"a common pasture."

* JOBBE-NOL, commonly written, and pronounced *jobbernowle*; but is derived à Belg. Flandr. *jobbe*; *insulsus, ignavus, obtusus, stultus*; et Sax. *dnol*; *vertex, caput*: Skinn."—*jolt-head, thick-skull*: only the Dr. ought to have traced his Sax. *dnol* up to the Gr.

JOR-DEN; "non, ut primâ fronte videri possit, à *Jordano fluvio*; q. d. *urinae alveus*: sed à

Sax. *Loþ*; *stercus*, et *den*; *cubile*; et secundariò quodvis receptaculum; q. d. *σαλδοχονορ*: Skinn."

ISIN-GLASS; according to the present orthogr. any person might suppose this word was compounded of *ising* and *glass*; and Skinn. has given it this sense; "*lapis specularis, speculum asini, speculo vitrea*; credo potius, however," says he, "dictum quasi *vitrum glaciale*, quia à *glaciæ libus regionibus* affertur, et *glaciem*, perspicuitate, *vitrum* tum eadem perspicuitate, tum perennitate *vitro præ glaciæ propria refert*:"—it seems rather to be a pleonasm; for *glass* here has no connexion with *speculum, vitrum*, or what we call *glass*; but seems to be only a translation of *ising*, or rather *icing*, from *ice*; and *glaciæ*; *ice* degenerated into *glass*:—meaning, that this composition called *isinglass*, is as clear as a lump of *ice*.

JUMPS; "Fr. Gall. *jupe*; Belg. et Teut. *juppe*; Ital. *giubba*; *tunica superior, seu thorax*: Skinn."—*a pair of stays*.

K.

KABAGE; by writing this word *cabbage*, like the common plant, we have rendered it utterly inexplicable; but by following the true orthogr. and knowing that it is derived from the Teut. *kabassen*; *furari*; à *kabas*; *fiscella*; *a little basket*; we may easily arrive at the meaning of that trite but true proverb, that *taylors will kabage*, i. e. *taylors will steal, will purloin part of that cloth which is put into their hands*: it is true the Teut. words *kabassen*, and *kabas*, and our *kabage*, have not the least connexion with the action of *stealing*; but under the art. GULL, in the former Alph. we have seen that Casaub. has produced several expressions in other lang. of a similar nature with this now before us: which, if we apply literally, means, that *taylors will put part of your cloth into their basket, and carry it off*; i. e. *steal it for their own use*.

KELTER, or *kilter*; "frame, order; proculdubio à Dan. *opkilter*; *succingo*: *kilter*; *cingo*; Teut. *kelter*; *torcular*: Skinn. and Ray."

* KERF; "Leopzæn; *secare*: hinc Teut. *kerve*; *crena, incisio*; vox lignatorum propria pro *incisura* usurpatur: Skinn."—*to cut, or chop*; and from hence probably may have originated our expression *to carve meat*; if that expression is not derived from the Gr. as in the former Alph.

KID of wood; ego, says Lye, detruncatum puto ab Ant. Brit. *cidweln*; *fascis*; *a fagot, or bundle*: but Skinn. and Ray, in the former Alph. have derived it from the Gr.

KIND,

KIND, and *courteous*; "non à scopo fortasse aberrabo, si ortum traxisse dicam ab Armor. *cûn*; vel Hibern. *caoin*; *affabilis, comis, blandus*: Lye."

L.

* **LADLE**; "Sax. *Blæble*; à verbo *Blaban*; *baurire, baustrum*, quo aquam, vel jus è lebetè *baurimus*: Skinn."—but under the art. *load*, the Dr. tells us, it is derived from the Sax. *Eade*, or *Blabe*; *onerare*: but *onerare*, and *baurio*, are two different ideas: see **LADLE**, in the Gr. Alph.

LAKE, *to play*; "Belg. *lachen*; vel à Dan. *leeger*; *ludo*; ideo autem hæc vox in septentrionali Angliæ regione, non in aliis, invaluit; quia Dani illam partem primam invaserunt, et penitus occuparunt, uno vel altero seculo, priusquam reliquam Angliam subjugarunt: Skinn. and Ray."

LAM } "Teut. *labmen*; Belg. *lamen*; ca-
LAMB-pye } *vere, percutere, ictibus permolere*:
Skinn."—*to beat, strike, cuff*.

LAM-net; "quo utuntur piscatores; Armor. *liama*; *vincire, ligare*; quòd pisces, qui reti implicantur, quasi *visti*, expedire se nequeant: Lye:"—*to tie, bind, confine*.

* **LAMB-ETH**, a compound of Gr. and Sax. and contracted from *lamb*, and *bitbe*; the former, Gr.: the latter, Sax.

LAND, *urine*; "Sax. *Lanb*; *Lant*; *meire*: Lye:"—*to make water*.

* **LARE**; "heerof wee haue our woord *lore*; which is asmuch to say as *learning*, or *doctrine*: *Wort*:"—yet possibly it may be Gr.

LARE-OVER for *meddlars*, should be written *lare-over* for *meddlers*; and is derived from the same root with the foregoing, or following art. meaning *a master*, or *teacher*, to be placed *over* those who are continually *meddling* with things they ought not.

* **LARE-OW**: "our ancient woord *lareow* is as yf it were to say, *learne-youw*; i. e. *a master*, that teacheth you some arte, or science: Verft."—consequently is of doubtful origin; for it may be Gr.

LARK; "Sax. *Larcent*, *Lauenc*, *Lapenc*, *lardec*; contracted to *lark*: Ray."

* **LAST** for *a shoe*; "Sax. *Larce*; *modulus lacei, mustricula*: Skinn." *the mould for a shoemaker to work on*:—"Germ. *laist*; *forma pedis, vel calcei*; à verbo Alman. *quamvis pridem extincto, leissen*; *imitari*: *Wachterus*!"—then it is probably descended from the Gr.; for *leissen* seems to be no more than a Germ. dialect for *liken*; a *last* being **LIKE** the foot: Gr.

LAST of *corn*? Sax. *Blærcan*, *Belrcan*; **LASTAGE** } *onerare*: Jun. has given us no less than three different deriv. of this word: first, under the art. *ballasse*, he derives it from *βαλλόμενον*, vel *Αποθληνον*, i. e. *rejiculum*: then, under the art. *ballast*, he says, *genuinum*, et *primæ originis magis consentaneum videtur*; quemadmodum enim patribus nostris *Bat* dicebatur *navis*, *λατ* vero *onus*, ita minime dubitandum quin ex *Batλατ* factum fuerit *ballast*: and yet now, under this present art. he says, *vide interim numquid huc faciat, quod Λαισον* Suidæ exponitur *αχθων*:—but Skinn. will by no means admit of this last deriv. "mallet è contra hoc *Λαισον* à dicta Germ. orig. derivare: constat enim, et inter omnes criticos convenit, paulo ante, et post occasum imperii occidentalis, ob ingentes Gothorum, Longobardorum, et aliorum Germ. populorum copias, quos orientis imperatores stipendiis suis aluerunt, et quibus fere solis exercitus Romani constiterunt, magnam Germanicarum vocum vim in ling. Gr. irrepsisse; quales apud Hesych. qui sub Anastasio Augusto floruit, et hunc Suidam, ipso multis sæculis recensioem, utpote Alexio Comneno, imperatori *συχηρον*, passim occurrunt, et multæ in hodiernum etiam usum perennant:"—this being very probable, we need not dispute with the Dr. for a word, or two, tho' he is pleased to call them many; for it would not be reasonable to suppose, that all those transmitted by Hesych. and Suid. are of that nature.

LATE, *search*; "Cumbriensibus est *quætere*; *leita* Islandis idem significat: Lye."

LATELY, "Sax. *Læte*, *Læte*; *serus, tardus*; *nuper*: Jun." *slow, slack, modern*.

LATHING: "Sax. *Laðan*, *Laðian*; Alman. *latbon*; *vocare, ad se invitare, precari*: Lye."

LATTEN; "Belg. *lattoen*; Germ. *letten*; *auricalcum, oricalcum, æs*; *misti est coloris ex auro, et ære*: Jun."

LAVROC; "Sax. *Lapenc*, *Lauenc*; *alanda*; *a lark*: Ray."

LAWN in *a park*; "Fr. Gall. *lande*; Hisp. *landa*; *inculta planities inter arbores sita*: Skinn." *an open plain among trees*.

LAZAR-house; "Fr. Gall. *ladrerie, et lazaret*; Belg. *laserie* est *elephantialis*; Ital. *lazzaretto*; locus ubi *lazari, seu leprosi, curantur*; unde quidam putant dictum à *Lazaro*, mendico Evangelico: Jun."—*a house of reception for sick and impotent folk*.

LEAN, *to bide*; "Iceland. *leina, launa*; *celari, occultare*; they will give a thing *no learning*; *alicui rei occultationem non patientur*; they will not suffer the least *connivence*: Lye:"—Sax. "*leande*: Ray"

LEAF,

LEAP, or *lib*; *half a bushel*; in many places a *seed-lep*, or *lib*, is a *basket*, or *tray*, to carry *seed-corn* in while sowing: Sax. *Seed*, or *Sead-leap*; a *seed-basket*.

* LEAR } "if not derived as in the former

* LEARN } Alph. it may come à Sax. *Læpan*; Almän. *leren*; Belg. *lernen*; Teut. *lehren*; *docere*; Leornian; *disciplina*; Leornepic; *discipulus*: Jun. and Lye: "a *scholar*, *disciple*.

LEE, or *lawn*; Sax. *Leaz*, *leab*, *lea*; *campus*, *camporum æquora* se in *latum expandentia*: see LAWN: Sax.

LEER; "Sax. *Leape*; *facies*, *frons*, *vultus*; Dan. *leer*; *rideo*; *to smile*, *laugh*; *limis intuentem nequiter subridere*: Jun. and Lye: "to *look aside with smiles*.

* LEET; Iceland. *leita*; *inquirere*; a *court-leet*, or *court of inquiry*:—but we have seen a Gr. deriv. in the former Alph.

LEETEN; "radicem retinuerunt Icelandi, quibus *lata est simulare*: Lye."

LEG; "Iceland. *leggur*; Dan. *leg*; *crus*, *sura*, *tibia*; *the shank-bone*: Jun."

LEND; "Sax. *Lænan*, *Dlæpan*; *commodare*, *mutuum*, *seu mutuo dare*: Skinn: "see LYNN. Sax.

* LER, sometimes written *leer*; *vacuus*; Sax. *gelær*: Lye:—"idle tales; mere fables.—It seems to be only another dialect of *Liar*; and consequently Gr: see LIE. Gr.

LEATHER; "Sax. *Dleoðþuan*; *tonare*; *notrastes de equis cursitantibus*, *they lether it*; *sicut australiores*, *they thunder it along*: Ray."

LETT, or *binder*; "Sax. *Lætān*, *Let*; Belg. *letten*; *impedire*, *morari*: Skinn:—"to *prevent*, *molest*, *obstruct*.

LETTICE, commonly written *lattice*, but derived from the Sax. "*Let*; *impediens*; as in the foregoing art. *cancelli ferrei*; *Let*-pen; *binder*ing irons, i. e. *iron-grates*; *clatrum ferreum*, *quod non patitur quemquam introrumpere in loca tali septo munita*: Jun:—"to which he might have added, *nec erumpere è locis talibus*; for it is certain, that whatever serves to keep them out, will likewise serve to keep them in.

LEVIN; vel Angl. *fulgur*; Sax. *Dliþian*; *rustlare*; hinc Spencerianum *levin-brond*; *fulmen*: Lye:—"the *thunder-bolt*, or *lightning's flash*.

LIMBER; "Teut. *lencken*; *flexere*; q. d. *lencker*; *flexibilis*: Skinn:—"flexible, pliable": Jun. derives it à "Dan. *lemper*; *confirmare*, et *accommodare se ad alienjus arbitrium*:—"it ought certainly to have been printed *conformare*; meaning a person very conformable to the humors of another; one of a *flexible*, *limber disposition*.

LIMP; "Sax. *Lempen*, et *Limpen*; *claudicare*: Lye: "to *halt in one's gait*.

LINCH, "*agger limitaneus*; *parochias*, *vel privatos agros dividens*: Sax. *Blinc*: Jun. and Somner."

LIND } "Sax. *Land*; Iceland. *lind*; *tilia*;

LINDEN } *the teal-tree*: Lye."

LING, or *furze*; "est purum putum Iceland. *ling*; *erica*; *fern*: Lye."

* LIVE } "Sax. *Leofan*; Teut. *leben*;

* LIVELY } Belg. *leven*; *vivere*; Sax. *Laplic*: Skinn: "*lively*, *sprightly*:—and yet it may be Gr. as we have seen in the former Alph.

LOBBY; "Teut. *laube*; *porticus*, *seu umbraculum ædium*: Skinn: "a *porch*, or *place to walk in*.

LOE, "*a little round bill*, or *heap of stones*; Sax. *Læpe*; *agger*, *acervus*, *cumulus*; *a law*, *low*, *loo*, or *high ground*, not suddenly, but gently rising, being no other than so much congested earth, brought by way of burial, antiently thrown upon the bodies of the dead: Somner."

LOLL out the tongue; "Belg. *lelle*; *lelleken van de tongbe*; *anteriorem partem linguæ extrudere*: Skinn:—"to *put*, or *push out the tongue*.

LOLLARDS, or rather *Lolbards*; "Trithemius in Chron. ostentat eos nomen hoc accepisse à Germano quodam *Gualtbero Lolbard*, qui floruit circa annum MCCC V: Jun."

LOM-BARD, a contraction of *Longobardus*, which is but a vitiated compound of *Lingones*, a people of Germany, and *Bardi*, a people of Gaul.

LOOM, "*textrina quævis instrumenta*: Lye: *Lome*:—"it signifies also any *utensil*, or *household stuff*:—and from hence the expression *arelumes*; i. e. *beir-looms*; to signify *some pieces of furniture*, *that go with the house*.

LOPPER-'D-milk; "Teut. *laben*; *coagulatum*: Skinn:—"soured milk, turned to curds.

LOREL } "Sax. *Leofan*, et *Loþian*; *perire*,
LOSEL } *perdere*: Lye: "homo *perditè malus*; a *worthless*, *forlorn wretch*, *totally abandoned*.

* LOW, like an ox; if not derived from the Gr. as in the former Alph. it may come from the "Sax. *Dlepan*; Belg. *loeyen*; *mugire*: Jun:—"to *roar aloud*.

LOWE, "*burn*; Germ. *lobe*; *flamma*; *the fire burns*: Ray."

* LUKE-WARM: if not derived from the Gr. as in the former Alph. we must attend to Jun. who says, "*fortasse huc pertinet illud Theotiscum lucilem*; *paulatim*; *lucil ueganti*; *parvi ponderis*: *quavis enim Francis literæ z in c permutatione lucil utrobique ponatur pro luzil*; *fortasse tamen ex isthac orthogr. profluxit*, ut Anglis *luke-warm* dicitur *remissè calidum*, quasi *parum adhuc calidum*, vel *paulatim calefscens*:—hitherto *luke* seems to bear a negative, or a diminutive sense, to signify any

liquid not violently hot, but a little, or gently warmed: "notandum tamen," continues he, "quod Danis *luncken* est tepidus; *luncker*; *sufservescere*; unde forte, eliso *n*, est *luke-warm*: Scotis *lew-warme* est tepidus: in hoc Scotico *lew-warme* videor mihi deprehendere manifestissimum vestigium Sax. *Dleoð*; *tepor*:"—then he proceeds to endless Sax. quotations; and at last concludes with, "reliquis Belgis *laew*, *lieuw*, et *low*, est *tepidus*; *laewigheyd*; *tepor*; quæ omnia quam proxime videntur accedere ad *Χλιαπος*, *tepidus*:"—so that now at last we have got another Gr. root; and *luke-warm* seems to be a pleonasm; for *luke* is *tepidus*; *warm*; and *warm* is *warm*.

LUSKISH; "Fr. Gall. *lasche*; *ignavus*: Minsh. and Skinn."—omnino pete ab Iceland. *lofkr*; *ignavus*: Lye:"—an idle lubber; a mere slousb.

LUVE; "Cimræis, *luvana*; *vole manuum*; Goth. *lofam saobun ina*; *alapis cædebant eum*: Ray:"—they smote him with the palms, of their hands.

* LYFE } *life* } means to maintain

* LYFLY-bade } *lively-wood* } *life*: Verst. Sax. —but it may be Gr.

LYNN; "non ut opinatur Camdenus noster, (says Spelm.) à *lynn*, voce Britannicâ, *aquâ*, ut ait, *diffusâ*; quales nec ibi reperiuntur; significante: sed à Germ. *Len*; Sax. *Lænan*, vel *Plænan*, prædium, vel potius *foedum*; velut hoc, quod ad tempus *conceditur*, proprietate penes concedentem remanente, *accommodatum*; sic enim nos hodie, to LEND, dicimus, pro *accommodare*: hinc celebre illud oppidum in patriâ meâ nomen *Len* accepit; quod olim *prædium episcoporum* illius tractûs; ideoque *Len Episcopi* appellatum: hodie verò, i. e. ab ætate Hen. VIII. qui instar Diomedis cum Glaucò, permutationes *prædii episcopatus* in fiscum transcripsit, et nunc *Len Regis* appellatur:"—a large sea-port town in Norfolk, which was called *Bishop's Lynn*; but in the time of Hen. VIII. was denominated *King's Lynn*:—and consequently will take the same deriv. with the art. LEND: Sax.

* LYSAN. "brute, (i. e. bruit) or fame: Verst. Sax."—unless we may suppose it means *leafing*:—but then it would be Gr.

M.

MAD; "an earth worm; from the High Dutch *maden*: Ray."

MADDER; "Sax. *Mæddre*; Belg. *mee*, *meed*; Ital. *madera*; *rubia tinctorum*; fortasse *Grias* illa quæ maxime in *Lucaniâ* nascitur; habet albi marmoris colorem; et ornata est quatuor rubi-

cundis cauliculis: Jun. and Skinn."—a plant used by dyers.

* MAFFLE; "Belg. *maffelen*; *balbutire*; impeditè loqui, atque inter loquendum magno conatu, et inconcinne buccas movere: Jun."—to sutter, and stammer:—perhaps it may be only a various dialect for *muffe*; if so it would be Gr.

MAGE } "a cousin; *magas*; *coofins*, or *kinsfolk*;
MAGHE } *magascyp*; *kindred*, or *coofinege*;
the word is fondly, and improperly now of late used for *deceit*: Verst."

* MAL-ANDERS; "Fr. Gall. *malandres*; Ital. *mal-andare*; i. e. *male incedere*; quia hic morbus, dum equus præsertim iste inceptit, gressum valde impedit, eumque donec incalescat, luculenter claudicare cogit: occurrit et Gr. *Μαλιν*, eodem sensu; quæ vox apud Hesych. invenitur: Skinn."—true; the word *Μαλιν* is to be found in Hesych. but not in eodem sensu, as the Dr. asserts: Hesych. says, *Μαλιν*, τὸ περι τὰ ὑποζυγια παθος, ὅτε Βηλιν, which is far enough from the Dr's. *psora* quædam, seu *scabies sicca* circa suffragines (Ainsw. calls it *tuber in genu*) equi cum pilis duris et rigidis, instar setarum porci, et succedentibus non raro ulceribus:"—let me only observe, from the attention which the Dr. has shewn to this art. that he would have made as excellent a horse-leach, as a physician.

* MALMESEY; "vinum Creticum; Fr. Gall. *malvaïse*; Ital. *malvasia*; Lat. secundum Minsevum, *vinum arvisum*; à promontorio *Cbi* insulæ, quod *Marvîsia*, vel *Malvîsia* (*Malvasia*, Ainsw.) appellatur: vel potius à *Monembasia*, portu olim Epidaurò, urbe archiepiscopali Peloponnesi, seu *Morææ*, unde optimum advehitur; q. d. *vinum Monembasites*; i. e. vinum ex Epidaurò, non Dalmasiæ, sed Laconicæ, urbe advectum: Skinn."—a Greek wine; and consequently must have had some Greek name.

MAMMOCKS; "nescio an ab antiq. Brit. *mân*; *parvus*, q. d. *mannocks*: ock enim est tantum vocis productio, vel terminatio diminutiva, ut *bill-ock*, *bumm-ock*; &c. any broken-meal: Skinn."

MARE; "Sax. *Mæpe*; Belg. *marie*; Teut. *maere*; *equa*: Skinn." a female horse.

MARMELADE; after quoting the same word in various languages, Jun. says, "omnia ab illo *mermello*, quod Lusitanis est *malum Cydonium*:" the quince, which is made into conserves.

* MAR-SCHAL } if the deriv. offered

* MAR-SCHAL-sea } in the former Alph. should not be admitted, we must then have recourse to the Germ. antiq. *maer*, nunc *maere*; *equa*, vel *equus*; et *schalck* (or rather *scalck*) *servus*; q. d. *servus, qui equos curat, castrorum præfectus, magister equitum*;

equitum; in Græco-Romano imperio *proto-stator* quippe. Eousque tyrannica consuetudo, linguarum domina, invaluit; et quod olim *seruum* *villissimum*, *equorum desfrigidatorem* signavit; nunc exercituum imperatorem, et proximam à præfecto prætorio, seu comite stabuli sub rege, dignitatem notet; Skinn." — following perhaps Verst. p. 324. — "primitivè omnia (nam fontes rimor, says Spelm.) *agrassem* significant; hoc est, qui *equos curavit, colebat, pabulo donabat: maere, Teot. equus*; et ut Anglis potius *equa*: et *sebalc*; *servus, minister*; sed, ut è tugurio capitolium, et exiguis sæpe initiis res oriuntur augustissimæ; sic, è *stabuli ministerio* ad amplissimos regni magistratus irrepsit *Mareschalei* appellatio."

MASK; "Fr. Gall. *masque*; Belg. *masche*; Ital. *maschera*; *larva, persona*; a *visor-mask*: Skinn."

* **MAUNDAY-Tuesday**: "the enallage of *m* for *b*," says Clel. Voc. 85, n, "has probably occasioned a false attribution of origin to the name of *Maunday-Tuesday*; it has been attributed to our Saviour's commanding his disciples to wash one another's feet: I only doubt," continues he, "whether it is not rather more forced, its being thence termed *Dies Mandati*, than from what I apprehend to be the origin of the word *Maunday*: in the remotest antiquity, there existed a custom, on a certain day, of excommunicating persons, obnoxious to that punishment: this day was called *Ban-day*, from whence *Man-day*, or *Maun-day*, or the day of *curfing*, or *excommunication*; and its occurring in the last week of the Druidical Lent, made it a part of the solemnity of that week:

MEAGTHA, a tribe, or family: Verst.

MIEN; "Gall. *mine*; oris species, vultus: Wachterus etymol. nunquam satis laudandus; derivat à Francis, quibus *meino*, quodcumque signum denotat; et *meiman*, significare: (perhaps rather *signare*;) mihi videtur," continues Lye, "esse purum putum Iceland. *mynd*; similitudo, vultus:" — according to this deriv. it ought to be written either *mein*, or *wyne*.

MIN-STR-EL; Spelm. under the art. "*menestrum*," tells us, it signifies "*cornu ligneum*: ipse certe opinor fuisse hoc *stibula* genus, quo tibicines olim usi sunt; atque inde nomen reportasse; Gallis enim hodie ipsi *menestrels*, Anglis *minstrels*, quasi *menestrels*, appellantur:" — this however accounts for only the former part of the compound: the latter we must trace, according to Add. Gr.

MISTEL-TAN } the latter of these words
MISTLE-TOE } would puzzle an Oedipus;
but we are in a great measure relieved by Jun.

who says, "Sax. dicitur *Myrt-tan*; Danis nempe; et Belg. *mistel* est *viscum*; Danis item *tiene*; Belg. *teen*; et Sax. *tan*, est *salva, sarculus, vimen*: hoc visco, (si modo in robore gignatur) nihil habent Druidæ sacratius:" — the reason of which might perhaps have been, because there seemed to be something mysterious in the production of this plant, which cannot be cultivated in the earth, and yet will grow to maturity on other trees; being conveyed thither by birds, as some suppose, or rather blown thither in the seed, which being surrounded by a viscous substance, has given denomination to this plant; as if we should call it *the gummy, glutinous, or the gluey plant*.

MITTENS; "Fr. Gall. *mitaines*; *cheirothécæ*; *gloves*: Jun."

* **MOAM**, vel *maum*; "in agro Oxoniensi lapidem invenies friabilem, et frigoris impatientem; quem *maum* vocant indigenæ: Ray:" — by this description we might suppose it is a species of *marl*, broadly pronounced *maum*: and if so, it would be Lat. as in the former Alph. **MARL**.

MOHAIR, "à Fr. Gall. *moûaire*; as that again is derived ab orientali voce *mojacar*, quod speciem Cameloti designat: Skinn:" a *camel-hair twist*.

* **MOLD-war** } commonly written *mould*;

* **MOLE** } but doct. Th. Hensh. ingeniose pro solito deducit à Sax. *Molde*; *terra*; et *Veoppan*; *jacere*; *projicere*; *to cast up the earth*; unde Belg. *mol*; as our rustics commonly pronounce it, instead of *mole*; like *pole*, *hole*, &c. and yet it may be Gr.

* **MOOR** a *ship*: if not derived as in the former Alph. it may come from *Mopa*; *radix*; per translationem fortasse, *to moor a ship, navem anchoris*, (quasi *radicibus*) in fundo maris statuere: Lye, in art. *more*: — this is rather too violent an expression; for ships do not anchor out at sea, or in fundo maris; which ought rather to have been *in fundo portus*.

MORT, many; "ab Iceland. *margt*; *multum*; vel *mergd*; *multitudo*: Lye."

MUG; "*abenulum, abenum minus*; nescio an," says Skinn. "à Cambr. Brit. *mwygl*; *tepefacere*, fortasse et *calesfacere*: *mwygl*, *tepidus*, seu *calidus*; q. d. *vas calefactorium*:" — literally a *warming-pot*; perhaps the Dr. loved his ale a little warm: but, according to his own method of deriving the word *jug*, in the former Alph. from the name of his favorite mistress, dear *Joan*, it is a wonder he did not derive his *mug* too from that of his lovely charmer, dear *Moggy*; but then the huffy would have been Gr.

MUNS, or *munnes*; "Iceland. *munnur*; *the mouth, the chops*: Ray."

MURCUN, *murmuring, grudging*: Verft.
MUST; "Teut. *mueffen*; oportere; *to be-
have*; *it behooveth me*: Lye."

N.

NAPPY-ale; "cerevisia generosior, et pin-
guis; vel quod lenis est, instar villosæ
vestis; vel quod instar tomenti calfacit; vel quod
somnia conciliat: hæ sunt variæ Skinneri con-
jecturæ: (all which however would be Gr.) qui-
bus liceat mihi," says Lye, "addere alteram,
quæ haud scio annon ad rem illustrandam perinde
faciat: *nap* Iceland. est *poculum, scyphus*, quod
Sax. *Nappe*; ut primitus fortasse designarit cere-
visiam dignissimam, quæ in *poculum* infundatur:"
—or, as we say, the only ale that deserves a
glass.

NARROW; "Sax. *Neapu* est *arctus*;
Nyrpan; *coangustare*: Jun."—*to streighten, to
contract into a small compass*.

* NASH, or "Nesh; *wasby, tender, weak*: Sax.
Nerc; *soft, delicate*; hence our *nescook, a tender-
ling*: Somner:"—which may probably be Gr.

NEAR, *nigh*; "Sax. *Nep, Neah*; Belg.
ner; *prope*; *nigh unto*: Skinn."

NEAT-cattle } *vacca mortua*; "Sax. *Neat*;
NEAT-herd } *jumentum*; Neathyrð, *bubul-*
NEAT's-feet } *cus*; Dan. *nod*; *bos*; *an ox,
bull, or cow*: Skinn."

NEB; "Sax. *Nebben*; *vultus, nasus, rostrum*;
Jun." *the bill, or beak of a bird*.

NEIF; "Iceland. *nefi*; Anglo-boreales *neive*;
pugnus: Lye:"—*the fist*: Shakespear has made
that odd fantastic character *Pistol* (who is always
talking in a high-flown, bombast manner, and in
obsolete phrases) use this word, in the Second
Part of Hen. IV. act ii. sc. 10, where he is in-
troduced in a squabbling scene between *Doll
Tearsheet* and *him*; towards the close of which,
Falstaff says,

— *Pistol*, I would be quiet.

P. Sweet knight, I kiss thy *neif*:—

which *Pope* has derived from *nativa* (it bears
that sense indeed in the old law Latin); i. e. *a
woman slave, who is born in one's house*; as if it
meant that *Pistol* would kiss *Falstaff's domestic
mistress Doll*: but *Theobald* has very properly ex-
plained it by, *I kiss thy fist*; i. e. *I kiss your hand,
I ask your pardon, for making this disturbance,
and will henceforth be quiet*.

NEXT; "Sax. *Next*; *proximus*: Jun."—*the
nearest*.

Old NICK: in the former Alph. we attempted
at two or three Gr. deriv. of this word: let us

now see what success we shall meet with from a
Danish etym. The expression *old Nick* then,
seems to come from the name of a Danish sea-
god, called *Nocca*, who is thus described by
Sheringham, 331; "fuit *Nocca* deus marinus;
nostrates in mari imperium obtinere *Noccam* cre-
debant, instar Neptuni; unde aquis suffocatos,
à *Nocca* abreptos, spargebant: quibusdam in locis
Danicæ, hunc *Noccam, Nicken* vocant, et non in
mari solum, sed et in fluviis, et amnibus pro-
fundioribus interdum apparere perhibent, instar
monstri marini, caput humanum habentis, præ-
sertim miseris illis, quibus jamjam præsentissimum
submersionis periculum, imminet: ferunt etiam
submersos, ex aquâ sublato, naribus fuisse ru-
bentibus inventos, tanquam aliquis compresso
ore sanguinem exfluxisset: unde illud vulgare,
Nicken bassuer fugit bannom; *old Nicken has sucked
him*:"—this, no doubt, accounts much better
for that terror, which the expression, *Old Nick
will have you*, has generally been supposed to
convey with it, than what is commonly received.

NIGH: "Sax. *Neah*; Belg. *nabe*; *prope*,
juxta: Skinn."—*near, next to*.

NIGHT-MARE: having in the former Alph.
sufficiently shewn that this expression can have no
connexion with the idea of *a horse, or a mare*;
and having likewise observed, that since my hav-
ing written that art. I had met with another
solution more satisfactory; let me now produce
the following quotation from Sheringham, 331;
"*Mara* (from whence no doubt our *nigh-mare*
is derived) spectrum erat immane, *noctu* præci-
pue vires exercens, qui dormientes aggredi, atque
opprimere solebat: nos *Mar*, Saxonice *morbum*
in genere, et in specie *Epibialtem* significare su-
pra diximus; (but this seems to come from
maror: Gr.) vocabulum ab hoc spectro sump-
tum videtur; et forte peculiarem hunc morbum
duntaxat notare:"—this appellation therefore
has arisen intirely from the antient Gothic su-
perstition; for we here find, that this *mara* was
reckoned among the most dreadful of their
spectres, from its afflicting people *in the night*,
while they were *asleep*.

* NINNY: if *Nanos*, in the former Alph. be
not the original word to signify *a dwarf, or a
fool*, let us see the interpretation of *Ciel. Way*.
47, "*nain*, in French *a dwarf*; from *ni*; nega-
tive; and *ain*, growing:"—as we may say, *a
little, diminutive, done growing thing*:—it seems
however rather to be Gr.

NIPPER-KIN; Alman. *nap, nappekin*; Sax.
Nappe, knep; Belg. *nap, nappe*; Gall. *banep*;
Ital. *nappo*; *cyatbus, poculum*; *a little cup, or
small tankard*: Lye's Add."—but *kin* is Gr.

NOCK:

NOCK: see **NOTCH**; Sax.—Butler has fortunately preserved this word; for in Part I. Canto I. 281, he says,

So, learned *Taliacotius* from
The brawny part of porter's *bum*
Cut supplemental notes, which
Would last as long, as parent *breech*;
But when the date of *nock* was out,
Off dropt the sympathetic snout.

NOG } "Teut. *noessel*; *cotyla*, seu *bemina*
NOGGIN } *vini*: Skinn."—*a small measure of wine, or strong ale.*

NOLT-HIRD, a wonderfully strange dialect for *neat-berd*; the gradation of which has been thus traced out by Lye; "*nolt-bird* hodie scribimus *nowtbeard*, *neat-beard*, *neat-berd*:"—*a keeper of oxen, a berdsman.*

NOT } *polled*, or *sborn*; "Sax. *dnoc*; to
NOTTED } *top a tree*: Ray."

NOTCH; "Belg. *nocke*; Ital. *nocca*, *nobia*; *crena*, *incisura sagitta*, *fissura*; inde per translationem *nates* appelluntur *notch*, vel *nock*, as in a former art. quasi *incisura*, vel *fissura*: Skinn."—*a gap, crease, or chink.*

NOTE, *to push*, or *strike*; "Sax. *dnitan*, *to goar with the horn*: Sorner."

NOTE-berd; various dialect for **NEAT-berd**: Sax.

NOWT-gelt; "tributum pro pecore solutum: Ray:"—consequently half Sax. half Gr.; for *nowt* is no more than a different dialect for *neat*, meaning *cattle*; which is Sax. and *gelt* is no more than a different dialect for **GOLD**, or *money*; which is Gr.

O.

ODD number; "parùm deflexo sensu," says Skinn. "à Belg. *ood*, *ood*; Teut. *ode*, *od*; *desertus*, *vacuus*; cui sc. aliquid deest ad numerum complendum:"—this, admitting the pun, is but a very odd etym. because it would be equally as applicable, if the number wanting to complete the sum, were *even*.

OFT } "Sax. *oft*; Dan. *offte*; Teut. *offt*;
OFTEN } *sæpe*, *iterum*, *denuo*: Skinn."—*again and again, repeatedly.*

OKER; "otherwise *woker*; *vsurie*: Verft."

ONFELM } "to receive ought: Verft."—
ONFENGE } *receive any thing.*

ONGEN, "against: Verft."

ORF; "Sax. *orf*; *pecus*; *cattle*: Lye."

ORGELLOUS; "Sax. *Orgellice*; *superbe*: Lye:" *proud, haughty.*

ORTS; "Hibern. *orda*; *fragmenta*: Lye:" *broken pieces of meat, bread, &c.*

OUR; "Sax. *ve*; *nos*; *us*; quasi *weor*, *wre*, *wor*, *oppe*; *our*; *nosfer*: Lye:" *belonging to us.*

OUSEL: *Johnson* } none of which orthogra-
OUZEL: *Skinn.* } phies are proper, if we

OWSELL: *Jun.* } attend to etym.; for the Saxons wrote *Oyle*; and therefore *ouste*, or *oste*, would be much nearer the original: however let the orthogr. be whatever it may, it signifies *merula*; *the black-bird*: Shakespear in his *Midsummer Night's Dream*, act iii. sc. 2, has mentioned this singing bird, among some others;

The *ouste-cock*, so black of hue;

With *orange-tawny bill*;

The *throbbler* with his note so true;

The *wren* with little quill.

OUTWAILE } "*reliquia*, *retrimentum*; pro-
OUTWEAL } prie designat quicquid, bono excerpto, superest; ab *out*; et *weal*; *eligere*: Lye's Add."—*the refuse, when the choicest part is out; i. e. taken away.*

P.

PADDOCK; "Belg. *padde*; *buso*; *a toad*: Minsh."

PEWTER: if not derived from the Gr. as in the former Alph. we may suppose, with Clel. Voc. 121, n, that " *pewter* was made use of at first only for *pels*, or spoons; thence *pel-tar*; the *l* liquifying as usual makes it sound *pewter*:"—*a metallic spoon.*

PIER: if not derived as in the former Alph. it may come from the Sax. *Pepr*; *pila*, *pes pontis*; the *foot*, *foundation*, or *buttreffs*, of a bridge, or building.

PINK, *a ship*; "Dan. *pineke*; *phaselus*, *navicula*; Belg. denotat *navem piscatoriam*, vel *speculatoriam*: Jun." *a small ship, or vessel.*

PITH: if not derived from the Gr. as in the former Alph. it may come "à Belg. *pit*, vel *pitte*, quod *medulla arboris* est, item *nucleus fructuum durioris corticis*: Jun. and Skinn."—*the substance of a tree, like the marrow of an animal.*

PLAY: if not derived from the Gr. as in the former Alph. it may, according to Spelm. in *plea*, be derived à "Sax. *Pleo*, *Pleob*, *Plegan*; *ludere*; q. *decertare*, et *periclitari*, quis *ludi brabium*, seu *victoriæ palmam* reportaverit:"—but this is in the sense of *playing* at cards; and consequently means *the wager, stake, or pledge*, for which the parties contend: and therefore will take the same deriv. with **PLEDGE**, in the former Alph.

PLEAD;

• PLEAD; "Fr. Gall. *plaidor*, *plaidoyer*; in *jus vocare*; *causam agere*: Skinn." *to cite at law.*

• PLEDGE in *drinking*; "non, ut seicli volunt, quia Danorum tempore unus è consortio se *vadem* fecit, cum, qui bibit, inter bibendum, non esse, *reckendum*:—sed à Belg. *plegben*; Teut. *pflagen*; *procurare, curare, administrare*; q. d. hujus poculi munus in me recipio: Skinn."

• PLIGHT, or *condition*; "Belg. *plechten*; *plicht*; Teut. *psicht*; *officium*; in *bono officio*, vel *provincia constitutus*; i. e. *bene habet, nullo vitio laborat*: Skinn."—*he has a good rich office, is in a good state; labors under no infirmities.*

• PLUG; "Belg. *pluggbe*; Suec. *plugge*; Iceland. *stigur*; *cuneus, impages, clavus ligneus*: Lye:" *a wooden bolt, bar, or wedge.*

• PRANCE } "Teut. *pronken*; et Dan.

• PRANCING } *prange*; *equus animosus*, et *gaudentes gressos glomerare superbos*; *spectandum se præbere, inferre se magnificæ, totum se ad ostentationem componere*: sed quoniam ostentatores in speciem delicatæ morositatis, quâ minores fastidiunt, severiorem solent induere frontem; hinc factum ut, *nubila frons*, Belg. *pronkind opsicht* diceretur; et *ad nubibus*; *pronkend weder*; pro quo et *monkoude weder*; Angli *pranking weather*: Jun."—but when it is used in the former sense, it seems to originate from the same root with PRANKS, or *tricks*: Gr.

• PRAWM, "*ponto*; Iceland. *pram*: Lye:" *a kind of boat.*

• PREBEND; if not derived from the Gr. as in the former Alph. Cl. Voc. 79, leaves any one to judge, whether it does not appear a forced deriv. to deduce this word à *præbendo*, allusively to the exhibition, or pension, which it implies from the church: "in the most early ages, both Druidical, and Christian, there was a custom of purchasing from the spiritual communities, annuities for life: latterly it was a practice among Lay Christians, to settle a competent sum, or a parcel of land, on a monastery, with agreement to receive *a stipulated maintenance for life*; besides being entitled to the prayers of the community; those were called *por ay-bend*, contracted to *prebend, endowed for life*: in process of time, such annuities became ecclesiastical settlements, on persons employed in the divine service; as they continue to this day:"—thus has this great antiquary settled the true signification of this word; if he had but as justly settled the true etym.: but, even now two-thirds of this compound are Gr.; for *por* is no more than FOR; consequently Gr.: and *ay*, in the sense of *ever, always, for life, &c.* is Gr. likewise: as for *bend*,

it may be Celtic, unless derived from *vend-o*; and then that would be Gr. likewise.

• PRONG; "Belg. *pranghen*; *urgere, premere, merga*; *a pitch-fork*: Skinn."

• PUNK; "à Sax. et Dan. *pung*; *pera, marsupium*; eodem fere sensu, quo *prostitulum tritum* Lat. *scortum* dicitur; q. d. *anus*, instar corii ad ignem siccati, arida, et *exsucca*: Skinn." *a shrivelled old bawd, whose skin is rumbled up, like parchment, scorcht at the fire.*

Q.

• QUENCH, "Sax. *Cpencan*, *Ȧpencan*; *extinguere*: Skinn."—*to extinguish.*

• QUERN; "Sax. *Cpœrn*; *mala trusatilis, versatilis*; *a hand-mill*: Jun."

• QUID of *tobacco*; Belg. *kuyden*; *mandere, dentibus molere*: Lye:"—not altogether in a literal sense; any more, than when it is called *a chew of tobacco*; which is not actually compressed by the teeth, but only kept in the mouth, till the strength of it is utterly exhausted.

• QUOTTED; "*cloyed, gluttet*: Ray:"—but it seems to be no more than a different dialect of *quoatbed*, or rather *coatbed*: Sax.

R.

• RAG, or *reproach*; "Iceland. *raigia*, vel *raigia*; *deferre, opprobriis mordere, maledictis vexare*; unde verbum *plebeculæ usitatissimum to balarag*: Lye:"—*to throw out any reproachful words.*

• RAIL, or *bar*; "Teut. *riegel*; *tignum*: Skinn."—*regil*; Lye: *vestis, obex.*

• RAKE, or *loose fellow*; "Hibern. *racba*; *ire*; et *raik*; *gradus citatus*; *a long raik*; *iter longum*; *accelerato gradu domum abire*: huc non incommode referri potest nostrum *rake*; *homo dissolutus*: Lye:"—one who cannot stay at home, but is continually *rushing out of his house, in quest of new adventures*:—but in his Add. he says, "Suecis et *wrack* est *homo execrabilis*; à Goth. *ærickan*; *execrari*; hoc fortasse etymon illi quod supra articuli præferendum putabis:"—this latter deriv. seems to originate from the same root with WRETCH in both Alph.

• RAMPANT: of all the strange deriv. which have been given by some of our etymol. scarce any have appeared more remarkably so, than this now before us; for both Skinn. and Nug. as in the former Alph. have supposed that our word *rampant* descends from *repo*; *to creep*; (like *a rampant snail*;) but both these Drs. might have abided

abided very safely by the Fr. Gall. *rampant*; Ital. *rampare, rampicare, vel rampegare; scandere, incedere*: or else they might have adopted the Sax. *Rempend, præceps, temerarius; rash, precipitate, and furious*; as all *rampant* creatures are represented in high attitudes.

RAND; "Teut. et Belg. *rand; margo, ora, crepido, limbus*: Skinn." *the edge, border, rim.*

RANGE, *to sift, or bolt meal*; "Belg. *rangen; movere, quassare, cernere, seu cribrare*: Skinn." *to separate the flour from the bran.*

RANT; "Belg. *randen, randten; delirare, insanire*: Skinn." *to roar, like a madman.*

RAVEL; "Belg. *ravelen; intricare, to binder; hinc unravel est evolvere, extricare, expedire*: Skinn." *to disentangle.*

REAM; "Iceland. *bremme; unguibus rapio, manum ad aliquid capiendum exporrigo*: Ray." *to stretch out the hand, in order to take or seize any thing.*

REAPLING; "an insurrection, or tumultuous disorder: Verft." *hence the ripplings, or shallows, where the waves beat short and tumultuous.*

REBECK; "Armor. *rebet; fidicula, pandura*: Lye." *a rustic musical instrument.*

REBUKE; "Gall. *reboucher; ab Armor. rebach; objurgare, reprehendere*: Lye." *to scold, reprove.*

REDE } "Vet. Angl. *confilium*; Sax.

REDE'S-MEN } *Ærædan, et Æræddan; eruere, expedire, decernere, definire, judicare*: Jun." *to judge, determine, counsel, and advise: huc refer illud proverbiale apud Chaucerum;*

Men may the old *out-run*, but not *out-rede*: i. e. exceed in *swiftness*, not in *counsel*, not in *wisdom*.

* REEKING-*bot*: Somner, under the art. *rucc-out*, says, "*rooc, reichon, rec, and reocan* (so various is the orthogr.) all signify *fumus, et fumare*; unde nostrum *reek, and reeking-bot*: isthinc etiam forte nubium ex vento motum, nos *racke* dicimus:" *because, by the continual floating of the clouds from one quarter, the whole sky has the appearance of a reeking caldron: and this very idea might lead us to suppose, that this whole art. ought to have been referred to ROAKY, in the former Alph.*

REEM, *to cry*: Sax. *Þræman; plorare, clamare, ejulare*: *Þræm; ejulatus; weeping, and wailing.*

* REER-egg; "*ovum tremulum*; Sax. *Þrepe; crudus*: Jun. and Lye." *a stale egg*: *the deriv. and explan. seem to be at variance: see the former Alph.*

REN-ARD; Teut. *ranck; dolus, dolosus; et aerd; indoles, natura*; *a creature of a very cunning, crafty, subtil nature; the wily fox*: *here*

let me observe, that *aerd* seems to be derived by transposition ab *Apel-n, virtus, navitas*; meaning *wis, and cunning.*

* RERE-*mause*; half Sax. half Gr. *Þrepe-mur; vespertilio; the bat*: *by this deriv. we might suppose, it signified the same as Þrepe in the art. reer-egg: if so, it is no high recommendation of the bat's character.*

RE-TRIEVE; "Fr. Gall. *retrouver*; Ital. *ritrovare; iterum invenire; tranvo autem est particip. verb. trouver; invenire; quod ni fallor,*" says Skinn. "*à Teut. treffen; tangere, attingere, ortum ducit; quod eò verisimilius fit, quòd antiqui semper treuver scripserunt.*"

RIB, "Sax. and Belg. *ribbe; Teut. rippe; Dan. riffbeen; casta*: Skinn."

RIFE; "Sax. *Rýfe; frequens; frequent, common*: Skinn."

RIM; "Sax. *Rima; margo, ora; the-margin, border, or edge of the cup*: Skinn."

RINE; "Sax. *Þriman; tangere; to touch, or feel*: Ray."

RING *the bell*; "Sax. *Þringan; Belg. ringen; tinnire, personare; to tinkle, to make a tremulous sound*: Jun."

RIPE; "Sax. *Þripian; diligentius inquirere, investigare; to search diligently, to make a strict inquiry after*: Ray."

ROBERT: Verft. 268, says, that "*anciently it was written Ruberibt, and Rouberrigt; and by abbreviation, became Robert; which is to bee pronounced as Roobert; as is our ancient word for rest: Robert then signifieth disposed unto quietnes and peace*:" *but Camden, 75, with greater probability, says, "it is a Germanic word, signifying famous in council; for it is written most antiently Rod-bert, Rad, or Red-bert; which do signifie counsell: and bert, he has shewn in other places, to be only a transposition for bret, brecht, or bright; glorious, famous: see REDE: Sax.*

ROCHELO } "Sax. *rocce; Belg. et Teut. ROCHET } rock; tunica; à Sax. Þreoc; tegere: q. d. Þreoc; i. e. tegumentum*: Skinn." *a robe, or vest: see FROCK: Sax.*

* RODE-RIC: good old Verft. 267, observes, that "*Roderige by traavailing into Spain, became Rodrigo; and lighting into Latin, was made Rodericus; it signifyeth plentiful, or rich in counsel; for rad, or rade, is all one with read*:" *but the latter part, ric, or ryc, is undoubtedly Gr.: see RICH in the former Alph.*

ROE-buck; Sax. *ra; rab-beon; Teut. rebebock; Dan. raa-buck; capreolus; Belg. ree; cervus; a stag, buck, or deer.*

* RO-GER: "*it was at first Ru-gard, Roth-gard, and afterwards Ruger, and with vs lastly Roger:*

Roger: *rou*, or *ru*, as is aforesaid in *Robert*, is *rest*, or *quietnes*; and *gard*, to *keep*, or *conserve*; so as *Rugard*, now *Roger*, is a *keeper*, or *conserver*, of *peace*, or *quietnes*: Verft. 268:—"but *gard*, or *GUARD*, is Gr.

ROUNCEVAL-*peas*; commonly called *rouncifals*, and *rouncifers*; "grandius illud, et suavius piforum genus, à loco *Ronceval* in confiniis Hispaniæ, ad pedem Pyrenæi montis; olim clade Caroli magni exercitui à Saracenis illatâ; Rolandi nece, et ubere istius leguminis proventu nobilis: Skinn." *the large Spanish pea*.

ROUP; "Alman. *ruofen*, et *reopen*; Suec. et Iceland. *ropa*; *clamare*, *vociferare*: Lye:"—*a rheumatic disorder in poultry; a cough*.

RUNT; "Belg. *rind*, *rund*; *bos*: Alman. *rintb*; et Iceland. *rind*; *vitula*: sic appellantur boves Scotici, qui nostris longe minores sunt: Lye:"—*a Scotch bull, or cow, which are much smaller than ours: hence the word is generally applied to a person of diminutive stature*.

RUZE; "*ablandiri*: Danis *roesglede*; *jaçantia*: Ray:"—these two interpretations carry different senses.

S.

SABLE } "Fr. Gall. *sable*; *pelles murium*,
SABLES } seu *mustelarum Ponticarum*, quibus magno emptis ad suffulciendas, seu duplicandas hibernas vestes utuntur ditiores: hæc animalia Fr. Gall. *martes sebellines*; Ital. *zibellini* appellantur: Skinn."—the Dr. however ought to have informed us, that these valuable skins are of a most beautiful *black*, and the *blackest* bear the highest price; and therefore the Russians in Siberia have found out a method of staining the *brown sable* black: but lemon-juice will discharge the artificial color, and by that means discover the fraud.

SACK-BUT; "Hisp. *sacabuche*; *tuba dubilis*; hoc ab Hisp. *saca del buche*; i. e. *ab extrahendo è stomacho, vel ventriculo usque*; quia sc. qui hoc tubæ genere utuntur, magnâ vi spiritum trahunt, et vehementer profiant: Skinn."—consequently half Spanish, half Gr.

SACK-LESS; "*innocent, faultless*; a pure Saxon word; Sac, *Saca*; *a cause, strife, suit, or quarrel*; and *leap*; *without*: Ray."

SASH; Ital. *fessa*; *gausapina*, cujus involucris Turcæ pileos suos adornant:—but our officers wear it cross the shoulder, or tied round the waist.

SCAMPER *away*; "Belg. *schampen*; Gall. *escamper*; Ital. *scampare*; Suec. *scumpa sin waeg*; Iceland. *skumpa*; *effusè currere, citissime fugere*;

ut pecora cestro, vel tabano percita: Lye:"—*to scud away, like cattle stung by the gad*.

SCARLET; "propinquus meus, If. Voff. (says Jun.) conjectabat ortum traxisse ex Dalmatico *çarlyen*; quod *rubrum* denotat:"—*tinctura coccinei coloris*:—*a bright red color*.

SCAW; Sax. &c.; *figus*; *a fig*: Ray."

SCONA; "*beautiful, faire*: Verft."

* **SCOOP**: if not derived, as in the former Alph. it may come from "Belg. *schoepe, schuppe*; *baustrum, pala, rutellum*; Teut. *schoeffen*; *bau-rire*; Alman. *scapben*: Skinn. and Lye's Add."—*a ladle, bucket, or any thing to bale out water with*.

SCOT, or *sebot*; "Gall. *escot*; *veßigal*; Ital. *scotto*; Hisp. *escote*; Belg. *schot*; *causus, tributum*; item *symbola, vel symbolum*; i. e. *portio*, quam singuli conferunt in sumptus, qui publice in hanc illamve rem faciendi sunt: Jun. art. *Sbot*:"—*a common contribution, or clubbing, to pay a tavern bill*.

SCRAPE, or *danger*; "Suec. *skrap*; *draga en in i skraeper*; *to draw any one into difficulties, and distress*; *rerum angustiis, periculis*: Lye:"—*to intice into bazard, and peril*.

* **SCRIP**, or *pouch*: if, according to Minsh. our word *scrip* originates from *scirpus*, because *purses* were often made of those *rushes*, then it would undoubtedly be Gr.: and "*vix arbitrator*," says Jun. "*quemquam inveniri, qui non agnoscat Angl. scrip, per frequentatissimam literæ r metath. factum ex scirpus*:"—he then refers to Voff. who very justly derives that word from the Gr.:—but notwithstanding the plausibility of this appearance, it may be very much doubted if that deriv. be just; because, among the different significations, which Voff. has given of *scirpus*, he has never once mentioned either *pera*, *mantica*, or *marsupium*; which he certainly would have done, if it had borne any such sense: we may rather suppose therefore, with Skinn. that it comes from the Sax. *scræpe*; *accommodus, congruus, quadrans*; q. d. *theca commoda*; *a convenient pouch, or pouch to carry conveniences in*: or else with Lye we must go more Northerly still, and derive it "ab Iceland. *skræppa*; *mendicorum peram, seu sacculum*:"—not altogether so tattered a one as Homer describes that of Irus to have been:

Ἡ ῥα, καὶ ἀμφ' ὠμοῖσιν ἀσκηὰ βαλλεῖο πρην,
 Πυκνὰ ῥωγαλεν, ἐν δὲ στροφῶς πρὶ ἀορίῃ.

Odyss. Σ. XVIII. 107.

* **SCUT** of a *bare*: if not derived, as in the former Alph. it may come "ab Iceland. *skott* quod denotat *caudam*: nescio an sit à Goth. *skaus*; *fimbria*: Lye:"—*the tail, fringe, brim, or border of any thing*.

SE;

SEY, *bet*; *Vent.*
 SEAL, or *seal*; *Sax.* Seol; *Elfrico*, Seolh;
Dan. sel; *et* *seolund*; *phoca, vitulus marinus*;
Skinn.—*the sea-calf.*

SEAL } *time, or season; it is a fair seal for*
 SEEL } *you, a fair season, a proper time; Sax.*
Seal; tempus; time: What seal of the day? What
hour? Ray.

SEED-LEAP } *if not derived, as in the former*
 SEED-LEAP } *Alphi: it may come "a Sax.*
Seed, vel Sead-leap, or Seb; a basket, trough, or
hod, to carry seed in, while sowing: Ray."—
the former part of this compound, seed, is very
probably Gr.

SEGG'D; *Sax.* Seeg; *callus, galle obductus*;
hard; callous: Ray.

SEL-DOM; *Sax.* Selbun, Selbon; *a Sebo*;
rarò; and done; factum; q. d. rarum factum;
vel facinus raro factum: Skinn.—*an act not fre-*
quently performed:—but DONE is Gr.

SELF; *Sax.* Silf; *Silf-pillen; sponte: Skinn.*
self-will; spontaneous.

SELL; *Sax.* Sýllan; *dare, vendere; Iceland.*
sel, sela; Jun. *to vend, or traffic.*

SENE-SCAL; *Vossius* priorem compositi
 partem derivandam censet de *Alman. son, sonnesse*;
 vel *sense*; quæ *armentum* significare dicit; *de*
 altera parte, nempe *scalca*, nemo jam dubitat
 quib. à *Fr. Theotisco, scalc*; quod *ministerium*, vel
servum significat, derivanda est; ac si *senescalcus*
primitus armentorum custodem; et marescalcus,
equorum, significaret: frustra vero hæc; *says*
Jun. and then he proceeds to give his own etym.
"ego vero jamdudum opinatus sum sine in sine-
scalcas arcessendum esse vel à veteri septentrionali
Ann, quod vicem, vel vices: vel à pronomine
sin, quod sui, et suus, rãdia, significat; secun-
dum priorem notationem, senescalcus idem est ac
minister, domini vicarius, vel minister in aliquo mu-
neris, vel officio; domini vices gerens, vel locum
tenens; secundum quam quidem explicationem
et aulis, et ffcis, et mensis, et curiis, à regibus
et principibus, eandem ob rationem finescalci
vocantur:"—and in this latter sense, *Milton* has
 introduced them, in the beginning of the Ninth
 Book of *Paradise Lost*, v. 37, where however he
 has given us a different orthogr.:

then marshal'd feast,
 Serv'd up in hall with sewers, and senesbals.
 (perhaps senesbals)

SEN-SINE; *various dialect for since then*;
Sax. Ray.

SHACKLES; *Elfrico* Scacul; *manica fer-*
rea; catena; Belg. sbaeckelen; involvere, circum-
volvare: Skinn.—*fetters, to entangle the feet.*

SHAFMENT; *Sax.* Schaftmund; *semipes;*

the measure of the hand with the thumb set up;
Ray: i. e. about six inches.

SHAGGY; *Sax.* Sceacga; *coma; villus*;
Skinn.—*"affine huic videtur Dan. skagget;*
barbatus; skag; barba: Jun."—*Icelandis skegg*
est barba: Lye: rough, and hairy, like a water
dog.

SHALL; *Sax.* Seocal; *futuri temporis sig-*
num: Skinn.—*the sign of future time.*

SHALLOW; *Skinnerus* plures adfert ori-
 ginationes, quæ mihi satisfacere nequeunt; *says*
Lye; "nec tibi, lector, fortasse satisfecero,"
says he, "si vocabulum ab *Armor. isel;* vel
Hibern. istol; bumilis, peterem:"—and I must
 own myself as much dissatisfied, as this great
 etymol. and yet am unable to give the reader
 better satisfaction; unless we may derive it à
Sax. Scylf; abacus, asser; a shelf; Anglis inter-
rim, says Jun. under the art. Shelf, ab hac abact
similitudine shelves, seu shelves; appellantur etiam
pulvini; i. e. cumuli arenacei, qui litori maris
obtunduntur; which therefore cause those shoals
or shallow waters.

SHE; *Norman. shebe; Sax. Seæ, Seo;*
Alman. se; illa, ea, ipsa: Lye:—a female ap-
 pellation.

SHEAD; *Sax.* Sceadan; *Belg. scheiden,*
 SHED } *scheeden; distinguere; to distinguish,*
make a difference; to separate, and divide: Ray.

SHEER; *Sax.* Scep; *purus, clarus, lucidus*;
Lye:—it also signifies *clean, quite, perfect, abso-*
lute; and in this sense it is used by *Milton* in
 his *Paradise Lost*; Book I. 741;

————— thrown by angry Jove
 Sheer o'er the battlements.

SHELD-drake, according to *Ray,* "signifies
specked, or party-coloured; inde sheld-drake, and
sheld-fowle:"—without giving us any deriv.: let
 me however observe, that *DRAKE* at least
 is Gr.

SHELF; *Sax.* Scylf; *abacus, asser, cui*
aliquid imponitur, et qui scamni, scabellive præbet
usum: Jun. *a board to lay any thing on.*

SHELVES, or shoal, and shallow water; *Anglis*
 interim ab hæc *abaci, scamnive* similitudine *shelves,*
 seu *shelves* appellantur etiam *pulvini; i. e. cumuli*
arenacei, qui litori maris obtunduntur, reciproco
fluctuum æstu, et recurso istiusmodi tumulos sensim
densante, atque indurante: Jun.

SHERRY, "ab urbe *Xeres, olim Escuris,*
 dicta, in *Andalusia Hispaniæ Bœticæ* provincia,
 ad ostia *Anæ* fluvii sita, unde advehitur istud vi-
 num notissimum: *Skinn.*"

SHIP, when used as a termination, as in *fel-*
low-ship, horseman-ship, steward-ship, &c. seems
 to be purely *Sax.*; and, as *Jun.* observes, under
 the

the art. *Skipp*, videtur denotare proprietatem, dignitatem, statum, conditionem, qualitatem personæ, vel rei; q. d. rem aliquam peculiariter ad hoc illudve natam, creatamque videri.

SHOALS; a contraction of **SHALLOWS**: Sax.

* **SHOE-WANG**; "Sax. *ſteo-ſpanz*; *corrigia*; a *ſhoe-ſhong*, *latchet*, or *ſtring*: Ray."—the former part however is Gr.: see **SHOE**: Gr.

SHOULD; "Sax. *ſceoldan*; *debere*; Teut. *ſchuld*; Belg. *ſchud*; *debitum*: Skinn." ought.

SHROUD; Sax. *ſcruð*; *vestis*; *ſcruðan*; *indui*; *amiculum ferale*: Jun." a funeral vest of fine wrought woolen, to cover, or hide the dead body.

SHRUB, a liquor; "maxime placet," says Jun, "nomen ab oriente petatum; sive sit à Syr. *ſareb*; sive ab Arab. *ſirab*:"—"recte Jun." says Lye, "nam *ſbarab* denotat *ſyrupum*; et *ſbarb*, res ipsa, quæ bibitur; unde nostrum *ſhrub*, potus ex vino adusto, malis aureis, et saccharo commistis, confectus:"—a very pleasant liquor, made generally with rum, or brandy.

SHRUB, or *plant* } "Sax. *ſcruðbe*, *ſcruðe*;
SHRUBERY } *frutex*: Skinn." a flowering plant, and place where they grow, and are kept.

SHRUG; "Teut. *ſchrecken*; *timor*; vel Belg. *ſchroeven*; *vertere*, seu *torquere coſtulam*; *ſcapulae* enim dum elevantur, instar cochleæ in acerabulo suo attrahuntur: Skinn."—to raise, or lift up the *ſhoulders*.

SHUT } *clōſe* } "Belg. *ſchutten*; *claudere*, ob-
SHUTTER } *ſerare*: Skinn." to enclose, lock up.

SHUT of a thing: "Sax. *ſceadan*; Teut. *ſcheyden*; *ſeparare*, *diſjungere*: vel à *ſchuetten*; *projicere*; *ſe expedire* è re aliqua: Skinn." to disentangle himself from any perplexity; to get rid of any difficulty.

SIDE; "Sax. *ſide*, *ſid*; Dan. *ſide*, ſignifying long: *my coat is very ſide*, i. e. *very long*: Ray."

SIDE by **SIDE**; "Sax. *ſide*; Alman. *ſita*; Iceland. *ſida*; Belg. *ſide*; quemadmodum vero Latinis *latus* proprie est *amplus*, *ſpatioſus*, *multum*, *utrimque extenſus*; atque inde *latera* iis appellantur humani corporis extremitates in *latum extenſe*; unde vero Sax. *ſid*, vel *ſide*; *ſpatioſus*, ortum traxerit, nullâ adhuc conjecturâ potui aſſequi: Lye."

SIDELING } from the foregoing root; "Sax.
SIDE-long } *Sideſman* ſic dictus, quia eccleſiæ
SIDE's-man } *cuſtodibus*, ſeu *guardianis*, quaſi à *latere* aſſiſtit: Skinn." an aſſiſtant to the church-warden.

SIE-down: "Sax. *ſigan*; Alman. *goſgen*; Belg. *ſigen*; *cadere*, *deorſum ferri*; huc fortaiſſe referendum Gall. *ſier en arriere*: Lye:" to fall aſtern.

SIGE }
SIGHE } *viſtorie*: Verſt.

SIKE; "Sax. *ſich*, *ſulcus*, vel potius *lacuna*: Somner:"—a water-furrow, a gutter.

SILLI-BUB; "Belg. *ſille*, *ſulle*; *canalis*, *incile*, *aquagium*; et *buyck*; *alvus*, *venter*: et ſane in agro Lanc. *ſilli-bauck* appellatur: vas autem ex quo hunc potum bibimus, eſt *ventrioſum*, cum epistomio ſiphunculo, ſeu tubulo: doct. Th. Henſh."

* **SINCE**; if not derived, as in the former Alph. we muſt have recourse, with Lye, to the "Sax. *ſiððan*; *deinde*, *exinde*, *poſtea*: Succ. *ſedan*; Belg. *ſind*; et vet. Angl. *ſibe*, *ſib*, ſunt ab eodem fonte: Lye."

SINK under water; "Sax. *ſencan*; Belg. et Teut. *ſincken*; *mergere*, *demergere*: Skinn." to ſubſide, or plunge under water.

SIZE } "Ital. *ſiſa*; *glutinium piſtorium*: Fr.
SIZEY } Gall. *affis*; *collocatus*, *firmatus*; gluten ex coriis coctum, quo parietes illinunt, ne creta veſtibus adhaereat: Skinn." a *glucy ſubſtance*, to prevent whitening from coming off.

SKAILE } "ab Armor. *ſcailla*; et Hibern.
SKALE } *ſcaoilim*; *fundere*, *diſpergere*: Lye:" to pour out, to ſquander away.

SKALK; "Belg. *ſchalk* ſignificat proprie hominem, qui *debet*, qui *obnoxius eſt*: à *ſkal*, quod in omnibus veterum dialectis ſignificat *debet*; Goth. *ſkal*; Sax. *ſcal*: nam definiente domino, *Servus* iſt eſt qui *debet* facere, quod facit; qui facit id, quod alter vult: cui definitioni conſentit deſcriptio centurionis: ſi dixero *ſervo* uſeo, *fac hoc*, et facit; *vade*, et vadit; *veni*, et venit: Wachterus:" a *ſervant*, a *ſlave*.

SKINKER: "Sax. *ſcencan*; Alman. *ſcencben*, ſunt à Teut. *ſchenken*; *largire*, *donare*, *offerre*, *potum infundere*, *miſcere*; quoniam non alium in finem amicis miſcemus potum, quam ut eum in benevolentiae ſignum propinemus: Skinn."—to mix, and pour out wine, to attend at a banquet; as Vulcan is deſcribed to have done at a banquet of the gods, in the cloſe of the *First Iliad*. 584,

Ως κε' εση, και αναϊτας, δικας αμφοικυπελλου.

Μηρι φλη εν χειρι τιθα, και μιν προσηπε.

SKIRT; "Succ. *ſkidrte*; *limbus*, *ſimbria*: Lye:" a border, fringe, or edging.

SLADE; "Sax. *ſlæð*; *via* in montium *convallibus*: Iceland. *ſled* eſt *vallis*: Lye:" a road between two mountains.

SLANT; "neſcio an à Belg. *ſlangbe*; Teut. *ſchlange*;

schlange; *serpens*; q. d. *tormentosus*, instar serpentis *fiavus* flexibus corpus promoventis; hæc forte à verbo *slingben*; Teut. *schlingen*; *fundare*, *fundâ jacere*; quia aliqui saltem serpentes, præsertim Acontie, se instar lapidis, vel jaculi è fundâ prorsum vibrant: Skinn."—Milton, in his Tenth Book of *Paradise Lost*, v. 1075, has used this word very happily:

as late the clouds [shook,
Jutting, or push'd with winds rude in their
Tine the flant lightning.

SLEET; Belg. *flogge*; *pluvia glacialis*, aut *nivosa*; *small rain with hail and snow mixt, and falling together*.

SLEEVE: Jun. and Skinn. agree, that our word *sleeve* is derived à Sax. *slȳp*; *manica*; *Slief*, *Slȳpa*, *Slȳpe*; *a wrist reaching down to the hands*.

SLEEVE-LESS errand; "Chaucero *sleevels*; forte quasi dictum a *liveless*, or *lifeless errand*: Skinn."—this will scarce be admitted; for though a *sleeveless errand* may in effect be a *lifeless errand*; yet, if it really meant nothing more, it would certainly have been written and called a *lifeless errand*; therefore a *sleeveless errand* must mean something else; perhaps, as a *coat without sleeves* is a fruitless and insignificant thing; so an *errand without an intent*, without some design and purpose, may be very properly called a *sleeveless errand*; and then may be derived from the foregoing root: Sax.

* SLING: if not derived, as in the former Alph. we must have recourse with Skinn. to the Belg. *slingbe*; Teut. *schlingbe*; Dan. *slinge*; *fundâ*; Teut. *schlingen*; *fundâ jacere*; *to hurl, cast, or throw*.

* SLINK away: if not derived, as in the former Alph. we may follow Jun. who, after mentioning the deriv. of *Casaub.* says, rectius tamen deducas à Sax. *slincan*; *reperere*; *to creep and sneak out of battle*; quod pugnam declinantes, occultè dumeta quærant, et saltuosa, atque avia *perreptare* soleant: *to creep into a bush*.

SLIVE; "Dan. *sliver*; *serpere*; Teut. *schleiffen*; *humi trahere*; hinc et *Lincoln.* a *slivery fellow*; *vir subdolanus*; et *slizen*; *idle, lazy*: Ray."

SLOE; "Sax. *sla*; Belg. *see*; Teut. *schlegbe*; *prunum sylvestre*; *a wild plum*: Skinn." growing in the hedges.

SLOOMY; "Belg. *lome*; *tardus, piger*: Skinn." *slow, and sluggish*.

SLOPE; "obliquè; parùm deflexo sensu," says Skinn. "à Belg. *slap*; *laxus, remissus*; funis enim quando intentus est, et rigidus, semper secundùm lineam rectam extenditur; quando autem remittitur, et flaccescit, secundùm lineam obliquam pendat necesse est:"—this deriv. and

explan. are rather partial; because even a straight line may *slope*, i. e. be drawn *aslant*, or out of a perpendicular direction: I have not however as yet found a better.

* SLOT the door; "Belg. *sluyten*; Teut. *schliessen*; *claudere, occludere, obserare*; à Belg. *slot*; *sera*; *a lock, bolt, or bar*; *to shut the door*: Ray;"—in his *Glossarium Northanbymbicum* there is another interpretation directly contrary to this; for there he says, "in the South we have some footsteps of this word *selot*; *sera*; for we say, *to sit a lock*; that is, *to thrust back the bolt without a key*:"—but now it seems to originate from *slip back the bolt*; and if so, it would naturally derive from the Gr.

SLOT; "vox venatica; Iceland. *slod*; quod significat *viam in nive complanatam*; vel *vestigia ferarum in nive indagatarum*: Lye:"—*the print, or track of game in the snow, or surface of the ground*.

SMACK, or *kiss*; "Teut. *schmatz*; *basium pressum*; *osculum figere*: Skinn."—*to imprint a kiss*; ut Ovidius ait,

Oscula per longas pangere pressa moras.

* SMACK, or *ship*; "Sax. *snacca*; *naviolum*; n in m verso; isthoc autem ab Iceland. *snackia*; forsân *anguisforme* genus navigii: Hickes: Belg. *smacke*, est genus navis oblongæ: Lye:"—*an oblong vessel*: but SNAKE may be Gr.

SMALL; "Sax. *smæl*; Teut. *schmal*; *parvus, angustus, tenuis*: Skinn."

SMEAD; *a dispute, an arguing, a moving of a question*: Verft.

SMOCK; "Sax. *smoc*; *interula, muliebre indusium*: Jun."—*a woman's shift*.

SNACK of a door; "nescio an à Belgico *snappen*; *corripere*; quia sc. cum janua aperienda est, semper accipitur: Skinn. and Ray:"—*the latch of the door*, by which the bolt, or bar, is lifted up by *plucking it*:—this might lead us to derive it from the same root with SNATCH: Sax.

* SNAFFLE-bridle: if not of Gr. origin, as in the former Alph. Jun. derives it from the same root with SNAP, quasi *snaffle-bridle*:—but Skinn. with greater probability derives it à Belg. *snavel*; vel Teut. *schnavel*; *rostrum*; quia sc. equi rostro, i. e. *ori*, et naribus obditur.

SNAG; "Sax. *snican*; *reperere*; *limax*; a *snail*: Jun." as in the following article.

SNAIL; Sax. *snican*; *reperere*; *to creep and crawl along the ground*.

* SNAKE; if not derived from the Gr. as in the former Alph. it may be deduced from the foregoing root.

SNARL; "Teut. *snurren*; *ringi, instar ca-*

sum: Skinn."—"Belg. *snarren est obscuro mur-
mure indignationem testari*: Jun." to express our
indignation by a hoarse growl.

SNATCH; "snoecken; amputare, abripere:
Skinn." to catch up, and be gone.

SNEAK; "Sax. Snican; clamculum se prori-
pere: Skinn." to steal away privately.

SNECK of a door, according to Skian. is the
string which draws up the latch; and perhaps,
says he, may be derived from SNATCH: Sax.

SNELL; "Gall. *isnel*; Ital. *isuello, snello*;
Sax. *Snel*; Belg. *snell*; celer, pernix, alacer, velox;
swift, nimble, active, lively: Lye."

* SNIPE } if not derived from the Gr. as in
* SNITE } the former Alph. we may rather,
with Lye, say, "rectius à *suebba*; vel Sax. *web-
ben*; *vultus, nasus*; i. e. *rostrum*; ob notabilem
rostri proceritatem:"—on account of its great
length of bill; longer than even that of the
woodcock, in proportion to the size and bulk of
the two birds.

SNITE the nose } "Belg. *snutten*; Sax. *Snytan*;
SNIVEL } *nares mungere*: Skinn. and
SNOT } Lye:"—to blow, or wipe
the nose.

SNOUT; "Belg. *snuyte*; Dan. *snade*; Teut.
schmautze; *rostrum suis*, vel *avis*: Skinn." the
nose of a swine, or the bill of a bird.

SNUB; "Belg. *snove*; *singultus*; Teut. *schmau-
ben*; *anbelare*, *ira excandescere*; *iras proflare*:
Skinn."—though we might rather suppose, with
Lye, "sunt pura puta Icelandica; *snubba* enim
est, *duris verbis aliquem increpare*:"—to chide, or
reprove any one with severe words.

SNUDE; "Sax. *Snob*; *vitta*; Cimæris
snoden, *fascia, tenia*; Icelandis *snudar* designat
filum, vel *nervum*, quo colus trahitur: Lye:"—
any fillet, ribband, or thong.

SNUDGE along; "Iceland. *snaggur*; celer;
snudgut; Sax. *Snude*; celeriter, swiftly, nimbley:
Lye:"—to trip along with a quick and nimble
pace, and the head a little reclined.

SNUFF; *displeasure*; "Sax. *Snoffa*; *nausea*:
Jun."—*disgust, dislike*: Shakespear, in his First
Part of Hen. IV. Act i. sc. 4, has preserved this
word in its original meaning; where, in making
Hotspur describe the manner, in which the soppish
courtier came to him, and unreasonably de-
manded his prisoners, he says,

He was perfum'd like a milliner;
And 'twixt his finger and his thumb he held
A pouncet-box, which ever and anon
He gave his nose; and took't away again;
Who, there with angry, when it next came
there

Took it in snuff. —

not literally our present snuff, which was unknown
in Shakespear's time; but took it in disdain, and
indignation; in short, his nose was affronted.

SNUFF of a candle } "Teut. *snovel*; *nasus*;
SNUFF, a powder } *quia exusta, et golviter*
SNUFF-up } *olens ellychii pars*:
SNUFFLE } Jun."—because it is the
burnt and strong smelling part of the candle,
which is so very offensive to the nostrils.

SOD, or *thurf*; "Belg. *sood*, *soods*; *vespas*:
Lye:"—the paring of the earth: perhaps only a
contraction of SWERD: Sax.

SOLD; the past tense and participle of:
SELL: Sax.

SONK; "Succ. *saung*; Dan. *syng*; and Iceland.
sang; *lossus*: Lye:"—a bed, or couch.

SOON; "Sax. *Sona*; *statim*; *facillè*, *quæ-
libet*: Skinn."

SOUND, or *frith* } these words bear so uncom-
SOUNDING-line } mon a sense, both in the
modern Lat. and Eng. tongues, that it will require
some patience to trace them: the former however
will soon be dispatched, because a *sound*, or *frith*,
means only a narrow, or rather a shallow sea,
whose bottom is easily searched, or fathomed with
a short line; so that the etym. of this word de-
pends on that of a *sounding-line*, which, notwith-
standing what has been said in the former Alph.
seems rather of Gothic extract; for Spelm.
under the art. *sono*, as, says, that "Bidenbr.
Gloss. vet. *sonare est inquirere*: Gallis Delphina-
tis *sonare est votare*; sed et Gallis aliis *sonder* est
*tentare, probare, inquirere, examinare finium, uti-
maris, vel aquæ*; à quo Angl. *to sound* dici-
mus; hinc forte vox nostra *fiscalis SOWNE*,
quod vide."

SOWL by the ears; "et primâ suâ significatione
usurpatum sit pro *funem trahere*; Iceland. *ad seila*
est *loris aliquid attrahere*; à *seil*; *funis*: Lye:"—
to pull, or drag with a rope.

SOWNE, as Spelm. observes, "est vox fisco-
regio peculiaris, id significans, quod colligi, erigi,
levari potest: ideo, cum de extractis vice comi-
tum dicatur, *it soons not*, idem est, quod *non est
levabile*; et quum dicitur *to soon*, ea sunt que
colligi possunt: forte à Latino-barbaro *sonare*, quod
in Legg. Longobard. significat *inquirere*:"—
meaning whatever can be found on the premises
after strict search:—this is a most extraordinary
sense of the verb *sono*, *sonare*; and as extraordi-
nary in English: see SOUND, and SOUND-
ING-line: Sax. above.

SOWSE down; "Teut. *saush*; *streptum*
edare; Dan. *sifer*; *strepos* utramque à *sono* fitum:
Skinn."—to make a noise by sitting down.

SPALLS; "forte à Teut. *spalten*; *fundere*;
assula,

affata; mica, fagina, quæ inter sculpendum defiliunt: Skinn."

SPAR *the door; "Sax. Spaynan; Teut. sperrn; odere, claudere; to shut, bolt, or bar the door: Skinn."*

SPAR, *rocky substance; "cortex metalli rudis, seu minera; lapis-mineram in scaptenfulâ ambiens, et obvolvens; forte à Sax. Spaynan; claudere; quia sc. minera eo clauditur: Skinn." the covering, or envelopment of metal, or rather that crystalline substance which is enclosed or shut up in a rocky, stoney, covering.*

* SPARKLING-wine; "fortasse à Teut. sparteln; vehementer se motare; et agitare: Skinn." —to move, and stir itself briskly:—it seems rather to be called so from the *brightness and clearness of its color; and consequently Gr.*

SPARRE } *to ask, inquire, cry at a market:*

SPEIR } *Sax. Spyan; to search out by the*

SPURRE } *track, to trace out; to make diligent search for.*

SPAWN of fish; "Belg. spene, spenne, sponne; Sax. Spana; Iceland. spen; papilla, mamma, uber, succus, lac: piscium namque masculorum sperma lacti pleromque simillimum: Skinn. and Lye."

SPEEN, or spene; *a cow's teat; dug, or pap; "Sax. Spana; mamma, ubera; the teat: Ray."—and consequently is but a various dialect of the foregoing word.*

SPELCK; "Sax. Spelc; Kiliano, spalcke; fascia; a swath, band, or roller: Ray."

SPELLING-book; Belg. speil, and speil-hause; ludus; play, and play-house; and hence our expression a play-school, taken from the Latin ludus-literarius, and ludi-magistri: to intimate that the rudiments of all learning, and the beginnings of all science, ought to be made as easy and delightful to children, as their sports and their pastimes.

SPERLING; "Belg. spiering, vel spierling; vulgo hodie Anglis smelt; ob odorem vocatur: Jun."—*a delicate, fine smelling fish.*

SPILL; "Succis, et Iceland. spilla est fundere: Lye:"—to pour out, or shed.

SPOOL; "Belg. spoole; Ital. spola: hinc the *spooling wheel* figurate fortasse dicitur à materia ex qua fit, nam vet. Germanis, Kiliano teste, spoole est canna, arundo: Lye."

* SPOON: if not derived as in the former Alph. it may come "à Belg. spatn; Iceland. spoon: pertinet ad originem vocabuli, quod Spoon, Sax. olim denotabat rude cujusvis ligni fragmentum; unde Strucan sunt *cochlearia*;" only posterity have made them of silver: "ipse quoque," says Jun. "in illo tractu Hollandiæ ubi cespites bituminosos ad focum effodunt, incidi

in aliquot familias, quibus *cochlear* quotidiano sermone *gape-stock* dicebatur:"—and among our own rustics a spoon, i. e. a wooden-spoon, is often called a *gape-stick* to this day.

SPRAT; "Belg. et Dan. sprat; Suec. sprott; larva: Lye:" a very small fish.

* SPRAY } if not derived as in the former
* SPRIG } Alph. it may come "à Sax. Spuc; ramulus, sarmentum, surculus: Skinn." a small, slender twig, or branch of a tree, shrub, or plant.

SPRING a leak } "Iceland. springa; rumpere;
SPRING a mast } *malum diffindere, rimas agere: Lye:"—to break, crack, or split.*

* SPRINKLE; "Belg. sprinkelen, sprenkelen, sprengelen; frequentativa à sprenge; quod et nunc, et olim, pro sale conspergere, vel condire accipiebatur; et quoniam adpersio talis, quibusdam veluti maculis rem conspersam inficit, sprenkelen, et sprinkeken etiam acceptum pro variegare: atque adeo Danis quoque *sprinkled* est guttatus, variegatus: Jun."—now, the only point is to determine, whether these are not derived from the same root with SPRAY in the former Alph.

SPURLIN, "ortum est," says Skinn: "à Fr. Gall. esperlan; viola piscis:" a smelt.

* SQUAL aloud; either from the Gr. as in the former Alph. or else from the Belg. sebat; clangor, sonus stimulus.

* SQUANDER; if not derived from the Gr. as in the former Alph. Skinn. supposes it may come from the Teut. *verschwenden; dissipare, prodigere;—to dissipate, or lavish away: see DWINDLE: Sax.*

* SQUEESE; if not derived from the Gr. as in the former Alph. it may, as Skinn. supposes, come from the "Sax. Cpyre; unde ic to cpyre exponitur *quasso*:" and indeed it seems to be but another dialect of *quasso*; and consequently is still Gr.; only now it does not perfectly answer our idea of the word *squeese*; unless we may understand it in the sense of *good measure, pressed down, and shaken together, and running over.*

SQUIBS; "Teut. schieben; trudere, protrudere, provolvare, projicere: Skinn." because they *flirt and jump, and skip about.*

STAGGER; "Belg. staggeren; vacillare: Skinn."—to totter, to reel to and fro, and stagger like a drunken man; and be at their wit's end.

STALE, urine; "Belg. stalen; Teut. stallen; mingere, in equorum genere: Skinn."—to make water; a term applicable to horses particularly.

* STAMMER: if not derived from the Gr. as in the former Alph. we must go to the "Sax. Stamor;

Stamop; Dan. *Sam*; *blasus*, *ballusire*, *lingua bastare*:—*nisi malis à stando*, i. e. *bastando*: Skinn.—but then again it would be Gr.

STANG; "Sax. *Stýngan*; *ferire*; *judes*, *jufis*, *stipes*: Jun." a club, bat, or prong:—Ray informs us, that in his time (1674) "this word was still used in some colleges in Cambridge; so *stang* scholars in Christmas, being to cause them to ride on a colt staff, or pole, for missing of chappel:"—but let us hope our *alma mater* has abolished this ridiculous custom in all her colleges.

START; "Belgis *vetustioribus* *stertex* erat *fugere*; à *stert*, *stert*, vel *stirt*; *cauda*; atque ita *stert*, et *stertex*, nihil aliud denotaverint, quam *caudam obvertere* iis, quibus cum nobis res est: Jun." to start aside, like a broken bow;—literally to turn tail.

START; Sax. *Stœopt*; *ortus*, *editus*; *born*, and *bred*; thus *bas-start*, or *bastard*, signifies *base-born*, or born out of lawful wedlock; and *upstart* signifies one of *sudden-origins*; a child of fortune.

* STAVE in pieces; if not derived from the Gr. as in the former Alph. we must rather have recourse to the "Belg. *stave*; *agere*, *propellere*; dicitur," says Skinn. "de nave vi fluctuum rupi, seu litorum *allisa*, et inde *soluta*, et penitus *diffraeta*; —i. e. broken into many *portions*, *pieces*, or *parts*: and hence to sing a *stave*, *portion*, or *part* of a psalm.

STEAK } "Iceland. *stœik*; *assumentum*; Dan.
STEIK } *stœger*; *terrere*, *assare*; Sax. *Sticce*;
STEKE } Teut. *stœck*; *frustum*, *offa*; nobis autem parùm deflexo sensu *stœka* carnis sartagine fixa designat: *steaks* non tantum sunt carnis ovinae *offulae*, sed etiam bubulæ, ac vitulinae; nec minus in craticulam tostæ, quam in sartagine frizæ: Jun. Skinn. and Lye:"—*slices of mutton*, or *beef*, &c. broiled over the fire.

STEAL, or handle of any thing; "manubrium, pediculus; the foot-stalk; Belg. *stœel*, *stœle*; Teut. *stiel*; *petiolus*: Ray."

STEEP, or soak; "Frisius, *stippen* est *intingere*, *macerare*, *immergere*: et *stippe*; *offa*; i. e. panis *juscula*, vel *condimento intinctus*: Jun." a sop.

STEEPLE; "Sax. *Stýpel*; a high towre; heereof wee yet retain the name of *steeple*: Verst."

STEFN }
STEFNE } a voyce: Verst.

STEG; "ita nominant antiq. Boreales *anserem marem*; ab Iceland. *stegge*, quod *volucrum marem*, utpote *anatum*, et *anserum*, denotat: Lye!"—the reader may perhaps have wondered to hear the good woman call her *gander*, a *stag*;

which is evidently descended from this Icelandic word *stegge*; a male goose.

* STEWARD: all our etymol. look on this word as derived from the "Sax. *Stow-papb*, et *Stepapb*; quoniam innumera oppidorum, pagorum, villarumque nomina per universam Angliam in *stow* terminantia, satis demonstrant hisce oppidis, pagis, et villis, olim quoque ab hoc ipso *stow* nomen inditum; videri possunt locupletiores terrarum domini *præfectis*, vel *quæstoribus*, quos istiusmodi locis præficiant nomen *Stow-papb*, et *Stepapb*, à locorum *custodiâ* indidisse: Jun. under the art. *Stow*"—but this answers only to the latter half of the word, viz. *ward*, or *guard*; which by the way is Gr.—Lye, according to his method, derives it ab Iceland. *stuardur*, quod conflat ex *stia*; *opus*; et *vardur*, vel *vordur*; *custas*, *vigil*; quasi *præfectus operis*:"—an overseer of works:—but still it looks as if the latter half of the compound was Gr.

STIGHTAN } "to set up, to erect, or edifice:

STIHTAN } Verst."

STILTS; "Teut. *steltze*; Belg. *steltm*; *gralle*: credo," says Skinn. "à Sax. *Stelcan*; *grallare*; vel potius *apere*, à nom. *Stæle*, hujus verbi parente, quod *grallas* olim signavit, licet apud *Sommerum* non occurrat:"—what one of our poets has very properly called *crura adscititia*; *additional legs*; tho' not strictly and absolutely just; because they do not add to the number, but only to the length of our legs.

* STIR; under the art. *Stoure*, signifying *bellam*, *pugna*, *prælium*, Lye derives it ab Iceland. *stir*; *bellum*: but under this art. which signifies *tumultus*, *pugna*, *prælium*, he takes no notice of the Icelandic word, though it suited his purpose so well: and yet it is possible that *Stir* may be derived from the Gr. as in the former Alph.

STOCKINGS; "*saliga*; Minshew deflectit à Teut. *stœcken*; *induere*; sunt enim quibus *pedes* et *tibiæ induuntur*:"—this appears a strange deriv. because it is as suitable to a *night cap*, as a *pair of stockings*:—"mallet tamen," says Skinn. "à Belg. *stœcken*, vel *steken*; *herere*; quia immediate *pedi* et *cruribus incumbunt*, et quasi *herent*;"—but this would be as applicable to the Dr's *gloves*, which no doubt *incumbunt*, et quasi *herent manibus*:—however he attempts once more: "*nisi malis* à Belg. et Teut. *stock*; *caudex*, *truncus*; *tibia* enim cum reliquo corpori *suppositæ* sicut *caudicis* vicem præbent; q. d. *caudicalia*, i. e. *tibialia*:"—so that now he has mended the matter prodigiously!—there surely never were three more insignificant, or more trifling deriv. ever given by any etymol. nor have I as yet been able to trace a better.

STOTE

STOTE } "Belg. *stoot*; Iceland. *steyta*; Goth. *stoter* } *stautan*; *allidere*, *tundere*, *percutere*: Lye:—"to beat, strike, knock, thump.

* **STOURE**; "vet. Angl. *bellum*, *pugna*; Iceland. *stir* est *bellum*, *pugna*, *prælium*: Lye:—"battle, war, commotion: it seems to be only a various dialect of STIR, and may perhaps be Gr.

STRADDLE; "Sax. *strepæde*; *passus*; Belg. *scriiden*; *varicare*, *crura aperire*: Skinn."—to walk with the legs wide, like many in Falstaff's regiment; to strut, like a bully, or bravo.

STRAND, "Sax. et Teut. *strand*; Belg. *strande*; *ripa*, *littus*; Londini nomen hoc inditum celebri plateæ ad *Ripam* Tamefis fluvii: Jun."—a noble street in London, so called, because it is built on the banks, or the shore of the Thames: and thus likewise a ship is said to be stranded, when she is run aground, run ashore.

* **STREAM** *forst* } "Sax. *strecam*; flu-

* **STREAM**, or *rivulet* } *vius*; *strecamian*; *andare*; to flow: Skinn." unless they may be derived from the Gr. as in the former Alph.

STREEK; "Sax. *strecan*; *expandere*: Ray:—"to open wide.

STROUP; "Alman. *ruofen*, *reopen*; Suec. et Iceland. *ropa*; *clamare*, *vociferari*: Lye:—"to call aloud, or make any loud noise: it is metaphorically taken from the word ROUP, a disorder incident to poultry; a cough, or cold.

STRUNT; "Belg. *stront*; Fr. Gall. *estron*; Ital. *stronzæ*; *stercus*; per metonym. adjunct.: Skinn. and Ray:—"the tail; or rump.

* **STRUT**: if not derived as in the former Alph. it may come "à Teut. *strutzen*; *superbire*, *se ostentare*, *superbe incedere*; to stalk along haughtily; with a military step: vel à Sax. *streoþt*, *stcept*; Belg. *stert*; Teut. *stertz*; *cauda*; i. e. *caudam erigere*: Skinn." to erect, or cock his tail, and look big.

STUD, or *button*; "bulla, vel *clavus* in cingulis, balteis, clypeis, &c. qui *clavi*, quoniam cingula pariter ornabant, *firmabantque*, fortasse nomen acceperunt, à subsequenti proximè **STUD**, or *prop*: Lye:."

STUD, or *prop*; "Sax. *stubu*; Alman. *studa*; Belg. *stutte*; *fulcire*, *firmare*: Jun."—quoniam vero ex istiusmodi fruticibus, qui ex pullulatione stolonum succrescentes, nondum ad justam arboris magnitudinem affurrexerunt, *tibicines*, vel *signa* molem ruinofam sustentia fieri solent; hinc Belgis *stutte* est *pertica* muros labefcentis ædificii *suffulciens*; *stutten*; *fulcire*; et quoniam fundamento præcipue inicitur univèrsa structuræ moles, *studan* quoque, est *kestudan*, erat *fundare*: Lye:."

STURE, "ingens, crassus; Belg. *suor*; *torvus*, *trux*, *austerus*, *ferox*; Sax. *storp*; *magnus*; Suec. et Iceland. *stor*: Lye."

* **STURK**; "Sax. *stýnk*, *buculus*: Ray:—"a young bullock, or heifer: perhaps only a various dialect of STEER: if so, it may be Gr.

STUT } "Sax. *stut*, *culex*: Ray:—"a STUTE } *gnat*.

STUTTER; "Belg. *stuyten*, vel *stutten*, *impedire*, *demorari*; veluti *obstaculo* quodam *objecto*; atque ita *stutter*, nihil fuerit aliud, quam *impedite loqui*: Jun."—to hesitate in speech; have an obstacle in utterance.

SUNDER } "Sax. *Sunder*; Teut. *sonderlich*; **SUNDRY** } *sondern*; *separare*, *distinctus*, *diversus*, *singularis*; *separate*, *distinct*, *divers*: Verft."

SWADS of peas; "Sax. *Speðan*; *fasciare*; quia sc. *folliculis*, tanquam *fasciis* *pisa* *obvolvuntur*: Skinn."—because the shell, husk, or pod envelops or encloses the pea, like a swathing band, or swaddling clothes.

SWAG down; "Sax. *stigan*; Belg. *stigen*; *inclinare*: Lye:—"to bend down.

SWAGGER; "Belg. *swadderen*; *strepere*; vel à Sax. *stegan*; *sonare*; utrumque à sono *fictum*: Skinn." to make a blustering noise; a vain empty boaster.

* **SWAIN**: if not derived from the Gr. as in the former Alph. we may follow *Clel. Voc.* 175; where he says, "from *cbwean*, in *Icel. swæan*; a youth, or stripling, we have our word *swain*.

* **SWALLOW**, or *gulp down*; "Sax. *Spelgan*; Belg. *swelgan*; *vorare*, *deglutire*, *absorbere*: Jun." to devour, eat, or drink up intirely:—probably but a various dialect of SWILL; if so, it would be Gr.

SWAN; "Sax. *span*; Belg. *swaen*; Teut. *schwan*; *cygnus*, *olor*: Jun."

SWANK; "idem pæne significare videtur quod *sweyngeour*; *desidiosus*, *iners*, *piger*: Lye:—"lazy, idle, slothful.

SWAP the door; "Iceland. *suipan*; *motus subitatus*, *cita raptatio*; ab *ad suipa*; *cito agere*, *raptare*: Lye:—"to do any thing with a quick and nimble motion; to slap the door too with a violence; to make it bounce.

* **SWARM** of bees; if not derived from the Gr. as in the former Alph. we must with Skinn. take the following Northern words; Sax. *Spearm*; Belg. *swern*; Teut. *schwarm*; Dan. *bisverm*; *examen*; to fly by companies.

SWASH; "Teut. *schwaetsen*; *obstrepere*; *magnus*, et cum *magnæ impetu* ruens, *aquarum torrens*; sc. à *strepitu*, quem edit: Skinn."—the noise of falling waters.

SWASH

SWASH with the sword; "Belg. *swadderen*; *strepere*; *thraso*, *Pyrgopolynices*; q. d. qui minaciter *scutum gladio ferit*; i. e. *armis concrepat*: Skinn."—one who clatters his sword on his buckler; a mere Captain Flash, or Drawcansir.

SWATHE; "Hollandis vulgo nominantur *swachtels*, *suitbelon*; *institis*: Sax. *Spœdle*, sunt *institæ*: Jun. and Lye:"—a girt, or bandage.

SWATHE of grass; "Anglis est *series*, vel *recta linea* graminis defecti; quod longo tractu referat *institam*, vel *tanium* in longum porrectam: Jun."—the long tract of grass, left by the mower, which appears like a swathing, or swadling band.

SWELL; "Sax. *Spellan*; Belg. *swellen*; Teut. *schwellen*; *turgescere*, *tumescere*: Jun."—to heave, or rise up.

* **SWELT**; "dead; it seemeth to bee ment of being dead by violence; wee say yet, when one taketh excessive paynes, that hee wil *swelt* out his hert: Verft."—to swoon; "Sax. *Appeltan*; *mors*; Goth. *swiltan*: Chaucero, *swelt*; *deficiens*; *fainting*: Ray:"—and yet. it is possible, this word may take the same origin with **SWELTER**; and if so, it may be Gr.

SWERD, "corruptè sword, or sord of hacon; sunt ab Iceland. *suadr*, quod, teste Verelio, denotat *terram*, aut *cutem*, quousque radices graminis, vel *pili*, descendunt: Lye:"—but Skinn. under the art. *Sword*, says, "Sax. *Speard*; Belg. *swaerde*; Teut. *schworte*:"—and this has induced him to suppose, that it originates "à Belg. *swart*, *swert*; Teut. *schwartz* (a pretty word this) *niger*; q. d. *pars porci maxime nigra*: Skinn."—how far this may be applicable to a green-swerd, must be left to better judges.

SWERVE; "Belg. *swerven*; *errare*: Skinn."—to deviate from the right path.

SWEYNGEOUR; "mihi videtur," says Lye, "exprimere Sax. *Spongn*; *desidiosus*, *iners*, *piger*; *Sponzopner*; *torpor*:"—sloth, idleness, indolence.

SWIFT; "Sax. *Spift*; *celer*; *hoc forte à Fr. Theotisc. sueven*; *fluitare*; Teut. *schueban*; *movere*: Skinn."—to move wimbly.

SWIK; "Sax. *Spican*; Iceland. *svykia*; quæ *fallege* significant: Lye:"—good old Verft. writes it *svyca*, and *svyxdome*; a beguiler, a false trick.

SWIM; "Sax. *Spimman*; Belg. *swimmen*; Teut. *schwimmen*; *natare*; unde *schwimmban* (another pretty word this) *vertigine laborare*: Skinn."—to float; also a giddiness in the head.

SWING; "Sax. *Spengan*; Belg. *swingben*; Teut. *schwingen*; *quater*, *vibrare*, *vacillare*: Lye:"—to vibrate, like a pendulum.

SWINGE; "Sax. *Spingan*; *flagellare*; Belg. *swingbe*, *swingel*; *flagellum linarium*, *asser*, seu *baculus linarius*: Jun."—a cord, rope, or thong.

SWINGER } "buges; Belg. *swindigh*; *millus*,
SWINGING } *magnus*; Lye:" great, large, or
any thing to excess.

SWIPE, to draw water; Belg. *wippe*; Germ. *brunnen schwenkel*; *solleno*, *ciconis*; i. e. *machina ad aquam è puteo extrahendam*, quod hujus instrumenti libramento aquam hauriamus: Jun."—an iron crank, used in drawing water.

SWIPPER; "Sax. *Spripppe*; *crafty*, *subtil*, *cunning*: Ray."

SWITHE; "Sax. *Spide*; *valde*, *vehemens*, *prompte*: Lye:" violent.

SWIVEL-gun } "videtur per diminutionem

SWIVEL-key } factum ex Iceland. *sueif*, instrumentum, quo aliquid circumrotatur; unde ad *sueifla*; *raptare*, *rotare*; et nom. *sueifla*; *raptatio*, *volatio*: Lye:" a turning, or whirling round; a small cannon, that turns on a moveable pivot.

SWOON; "Sax. *Appunan*; *animo desicere*; Belg. *swiuen*; Teut. *schwinden*; *tabescere*: Skinn." "Succ. *swimma*; Iceland. *swima*; *deliquium*: Lye:" a fainting or sinking of the spirits.

SWYNC; "labor; wee say yet *svvinc* and *svveat*: Verft."

SWYTHRAN; "the right hand, or right side; *dextera*: Verft."

SYLE, or *seale*, "to pay, or give; *syle it hitber*, *give it to me*: wee now use the word *selling*, for ought that is giuen or delivered for the value thereof: Verft.:"—see **SELL**: Sax.

SYMLE, *always* (*semper*) Verft.—which looks as if he intended to derive *symle* from *semper*;—but if so, it would be Gr.

SYNDERLIC; after our orthogr. *sunderly*; *particularly*: Verft.: see likewise **SUNDRY**: Sax.

SYTHAN, *sithence*, *since that tyme*: Verft. Sax.: see **SINCE**: Sax.

T.

TABERT; "anciently a short gowne; now the name only of a herald's cote: Verft."

TACKLE; "Belg. *taeckel*; Dan. *tackle*; *residentes*: Jun." the ropes and furniture of a ship.

TAD-pole; half Sax. half Gr.: *tad* is derived à Sax. *Tade*; a toad; and *pole* is derived à *pullus*; the young of any creature; so that a *tad-pole* signifies a young toad, or frog.

TAPE; "Sax. *Tæppan*; *tenis*, *ligatorium*: Jun." a long and slender slip of any thing; like a ribbon, lace, or bandage.

TAPSTER; "Belg. *tap*, *tappax*; Suec. *tapp*; Sax. *Tæppe*; *caupo*; *dolium retinere*: Lye:" to broach a cask, pierce a pipe.

TAR; "Sax. *Tap*; Dan. *stere*; Belg. *tarre*;

pix liquida: Skinn." the derivation may be just, but the definition certainly is not so; yet Litt. and Ainsw. have given us the same; but *pix liquida* is nothing more than melted pitch; now pitch, whether melted, or cold, is not tar; they are both the resin of the pine-tree, extracted by fire, but manufactured in a different manner.

TARN; "Iceland. *tiorn*; *stagnum, palus*: Lye:" a lake, pool, or pond.

TARTAR; "*sax vini siccata*; vox, parvâ cum mutatione, omnibus fere recentioribus linguis communis; nescio," says Skinn. "an à *tar-telan*; *agitare*; quia sc. *sax vinum commovet, et fermentat*:"—the Dr. might have been a very good physician, but he certainly could not have been a good chemist, or a good wine-cooper, to suppose that tartar was in any degree the cause of fermentation: on the contrary, tartar is formed by incrustation on the bottom and sides of casks and bottles, months, nay, we may say years, after all fermentation is over: we may therefore rather attend to Lye's learned friend, cl. Thomas Hunt, linguæ Arabicæ apud Oxonienses professor dignissimus, qui in oratione pereleganti de antiquitate, elegantia, utilitate istius linguæ, non ita pridem publici juris factâ, originem hujus vocabuli ex Arabicâ accit: *juvat me viri amicissimi verba huc transferre: "nec aliam, inquit ille, quæ siverim originem vocis tartari, quam quæ suggeritur à verbo tartara, agitavit, huc illuc concussit* (so near was Skinn. to the truth! if he had not added *fermentat*) aut etiam à geminato *tar*, quod ejusdem fere est soni, significatque *compallere*, et ex diversis partibus *simul cogere*; item per *latus*, oramve *incedere*, nec non *luto obducere*:"—this indeed seems to be the true definition of the word tartar, which is only a subsidence, and adhesion of a calculous substance in the wine; and consequently the Dr's. fermentation is intirely over, and at an end.

TATE; "indubie," says Lye, under the art. *Tete*; "à Sax. *Toton*; *proferre, eminere*:"—to exalt, or raise up; a lady's head-dress, which is generally raised very, very high, with wires, wool, hair, ribbands, gauze, feathers, &c. &c.

TAWDRY-lace; "astrigmenta, fimbriæ, seu fasciolæ, emptæ nundinis sano Sanctæ *Etheldredæ* celebratis; ut recte monet. doct. Th. Hensh. Skinn."—if this be the true deriv. it is a curious one.

TEEN; "Sax. Tynan: Ray:"—to provoke, make angry, irritate: and yet perhaps it may come from the same root with TINE, or kindle; as when Milton says, *tine the slant lightning*:—only then it would be Gr.

TEMS; "Belg. *tems*; Gall. *tamis*; Ital. *ta-*

miscio; *cribrare*; to sift: *omnia*: à Sax. *Tetnerian*; *cribrum*; a sieve: Lye."

TESTER of a bed; sometimes written *testern*; "Ital. *testiera*; i. e. *caput, seu summitas lecti*; hoc à *testa*; *caput*: Skinn."—perhaps this deriv. may be right; tho', strictly speaking, the *tester* is the cover of the bed; the *bed* being strictly that part which stands next the wall; and the *tester* next the ceiling.

TESTER, or sixpence; "*semisolidus*; half a *sbilling*; nummus sex assibus nostris constans; à Fr. Gall. *teste*; *caput*; à *capite*, sc. *regio* in ipso expresso: Skinn."—this can scarce be the true deriv. because the *caput regium* is impressed likewise on all other coins; and therefore cannot be applicable to the *tester* alone: and yet there is no better to substitute in the room.

TESTY; "Fr. Gall. *testu*; Ital. *testardo*; *contumax, morosus*; metaphorâ sc. ab equis *contumacibus, fræno non parentibus* (*nec habenas audientibus*) sumptâ: Skinn."—"nobis autem," adds he, "*parum deflexo sensu, iracundum, ad iram præcipitem denotat*:"—a morose, peevish, old man.

TEWM } Ray, with greater propriety, writes
TIUMM } it TOOM: Sax.

THARME, "*intestinum*; Belg. *darm, derm*; Succ. *tarm*; Dan. *tarmen*; Sax. *Deapun*: Lye:"—the bowels, or intestines.

THEARF } *distress*
THEARFNESSE } *distressednesse* } Verft.

THEAW; a manner, or fashion: Verft.

THEEH, "in later English, *thee*; but more rightly for distinction, *theeb*; because by our word *thee* we speak to the second person; but *theeb* is as much to say as to thrive, or to prosper; and so is also *betheed*, and *betbied*, for having prospered: Verft."

THEIR } "Succ. *deras*; et *dem*: Lye:"—

THEM } who then refers to *hem*; but under that art. he tells us, that *hem* and *her*, for *them* and *their*, are Sax.

THEOD, or *Tbiad* } a strange nation } Verft.
THEODA, or *Tbiada* } strange nations }

THEODOM, *servitude*
THEOW, *servant* } Verft.

THEOWINE, a maid servant }

* THEORBO: Clel. Way. 52, and 72, tells us, that "*theorbo* is only a contraction of the Italians for *the harp*:"—see HARP: Gr. and Sax.

THERE; "Belg. *daer*; Sax. *Dæp*; *ibi*: Jun."—in that place.

THEREFORE; "Minshew deflectit à Belg. *daervoer*; igitur: Skinn."—for that reason; on that account.

THERF-bread; "vet. Angli Boreal. *derf-brede*;

brode; Sax. *Dæpp*, vel *Deopp*; *panis azymus*: Lye:—"unleavened-bread."

THESE; "Belg. *dese*; Sax. *Ðar*; Iceland. *þesser*; *bi*: Lye."

THEW; "vet. Angl. *mos*, *ritus*, *consuetudo sollemnis*; Sax. *Ðeap*; hinc Angli Boreal. *thewed*; *docilis*, *bonâ indole præditus*: Lye."

THEWED; "towardsly: Ray:"—perhaps the same with **THEWS**: Sax. in the next article.

THEWES } "*vertues*, *good qualities*, or
THEWGHES } *partes of the mynd*: it is also written *thugud*, and signifies the same as *dugud*, or *dought*; *virtue*, *valour*, strength of body, as well as *mynd*: Verft."

a **THIBEL**, or *stick to stir the pot with*: Ray:—perhaps it may take the same deriv. with **DIBBLE**: Sax.

THIGG; "*mendicare*, *implorare*; Svec. *tigga*; Dan. *tigge*; sunt ab Alman. *thiggen*; *petere*, *postulare*: Lye:—"to beg, implore, entreat."

THIGH; "Sax. *Ðeoh*; Belg. *diege*; *femur*, *os*: Skinn." *from the hip, to the knee*.

THILK; "Sax. *Ðillic*, *Ðilc*; *talis*: Lye:" *sub.*

THILL } Sax. *Dille*; *the shafts of a*
THILL-horse } *waggon*; and *the horse which*
THILLER } *draws in them*.

THITHER: "Sax. *Ðider*; *illuc*: Lye:"—*to that place*.

* **THONE** } "*thawn*; *damp*, *moist*; *tuncken*;

* **THONY** } *macerare*, *intingere*: Skinn. and Ray:—"to sop, soak, or drench: and yet it is possible these words may be derived à *Θυω*, *Θυσιω*, *suffio*; *to emit a vapor*; as all moist, damp, and wet places do."

THONG; "Sax. *Ðpang*, vel *Ðpong*; *corrigia catæorum*: Jun."—*a shoe-latchet*.

THOUGH; for conciseness *tho*: "Sax. *Ðeah*; Belg. et Teut. *toeb*, vel *doeb*; *tamen*, *offi*, *quamvis*: Skinn." *nevertheless* and *notwithstanding*.

* **THRAVE**; a shock of corn, containing twenty-four sheaves; "Sax. *Ðpeaf*; *manipulus*: Ray:—"a handful, bundle, or bottle: and yet perhaps it is Gr.: see **THRUST**: Gr."

THREAP; "Sax. *Ðpeapran*; *redarguere*; vel *Ðpafian*; *urgere*, *increpare*; *to chide*, *rebuke*, *reprove*; *he thraaped me down*: Ray."

THREAVE, from the foregoing root: Sax.

* **THRESHOLD**; "etymologia vera, nisi me valde ratio fallit, elucet in Saxonica liminis denominatione, quæ duplicem invenio: *Ðpex-pold*, et *Ðpex-pald*; primum habent Gloss. *Ælfrici*: origo postremi manifeste petita est *Ðpex-can*; *ferire*, *percutere*; et *pald*; *signum*; quoniam introeuntium, exeuntiumque pedibus *limen afflicto pulsat* atque *alteratur*: Jun."—this is

far better than Skinn's. *malle* à *Ðpex-can*; *flagellare*, *triturare*; et *Veall*, seu *wall*; *vallum*; q. d. *vallum tritorium*, i. e. in quo *fruges terantur*, et *excutuntur*:—but it is highly probable that, even according to both their interpretations, it is Gr.; for *Ðpex-can*, is undoubtedly derived à *Θραυω*, *Θραυωω*, as Jun. himself has derived the word **THRASH**, in the former Alph.: however, admitting their deriv. it signifies the lower part of the door-stall, opposite the lintel; and is called *the threshhold*, from its being constantly worn, or trodden on.

THRISTE; "Sax. *Ðpyste*; *audax*; *Ðpystian*; *audere*: Lye:" *to be bold, to dare*.

THROSTLE; "*purum putum Saxonicum* *Ðpoytcle*; *merula*: Lye:"—this sweet-singing bird is mentioned, with others, by Shakespear; as we have seen under the art. **OUSEL**: let me only observe, that Mr. Lye was mistaken, when he supposed that *merula* was the proper Latin name for *the throistle*, or *thrush*; for *merula* is *the black-bird*; and *turdus*, *the thrush*, or *throistle*.

THROWSTER; "Sax. *Ðpapan*; *jacere*, *projicere*; *Αῖθρῶπαν*; *projectus*: Skinn."—*to toss, hurl, or cast*:—also "*to work with a wheel, or mill*: Ray."

THRUSH; "Sax. *Ðpystc*; Armor. *drasty*; Fr. Gall. *sourette*; *tardulus*; and *merula*:" says Skinn.—but the last might have been omitted.

THUD; "Sax. *Ðoden*; *turba*: Lye's Add."—*a whirwind, or burricane*.

THWITE; "est *purum putum Saxonicum*," says Lye, " *Ðpystan*; *cuttello refecare*:"—*to cut and back with a knife*: see **WHITTLE**: Sax.

THYSTRUM; *darkness*: Verft.

TIDE; "*tempus, bora*; Iceland. *tiid*; Belg. et Dan. *tiid*; Sax. *Tid*; *the noontide hour*: hinc, *parum deflexo sensu*, inquit Skinn. *tide*; *abus marinus*: Lye:" and hence, as the Dr. has farther observed, comes the expression, *the tider you go, the tider you come*; *quo temporius discedis, eo temporius recedis*; *the sooner you go, the sooner you'll return*.

TIDINGS; from the same root; *Tid*; *tempus, bora*; whatever happens; whatever comes to pass in time; the event of things; the timings of them; the actions of the times.

TIER of guns; "Belg. *tuyer*; *series*, *ordo*: Skinn."—*in rows*, and *ranks*.

TILL; "*oculus*; Perfis *tul*; *bursa sartorum*, seu *pera*, in qua *digitalia*, *acum*, *fila*, *conducunt*; Lye's Add."—what is commonly called *a bonswife*.

TILL, until: "Sax. *Til*; *donec*; *to such time*: Lye."

TILT-up; "Iceland. *tyllast*; *salvare*, *impetu quadam exillire*: Lye:"—*to spring up with a bound*.

TILTING.

TILTING } at tournaments: "Sax. Tealtþian;
TILTS } *vacillare nutare*; quia sc. qui se
 hastis mutuo impetunt, in ephippiis suis *vacillant*,
 ut vix se equo continere possint: Skinn."—be-
 cause those, who encounter, when they take aim,
vibrate in their saddle: a military exercise, now
 obsolete.

TIMBER of *ermis*; "est ipsissimum Suec.
timbr; et Iceland. *timbr*; *fasciculus quadraginta*
pellium: Lye:" a bundle of forty skins.

TIMBER-wood; "Sax. Timþian; *materia*,
lignum; wood: Jun. and Skinn."

TINE the door; "Sax. Týnan; *claudere fores*:
 Lye:"—to shut the door.

* **TINGLE**, Skinn. supposes to be derived
 "à Lat. *timio*; et utrumque à sono:"—but
timio is derived à *ἴσος*, and signifies to tinkle a
 bell, not to tingle with pain; and yet we say,
 both his ears shall tingle; i. e. ring at the sound;
 however we say likewise, my fingers tingle with cold;
 it might therefore be better, with Jun. to explain
 tingle by "*acres frigoris compunctiunculas, atque*
credines pati:" and derive it à Belg. *tingelen*, vel
timelen idem significantia:—or perhaps it may
 be only a various dialect of tickle; for, as tickling
 is but teasing; so tingling is but a disagreeable
 kind of tickling; (but then tickle is Gr.) as when
 we say, my fingers tingle with cold; that is, smart
 with cold; and excite a disagreeable sensation;
 as tickling is rather a pleasing one.

* **TIP-end**; Belg. *tip*, *tipken*; *summitas*, *apex*,
extremitas; the ends of the fingers:—unless we
 may suppose *tip* to be only a various dialect for
top; and then it would be Gr.

TITHING of a county; "*tithing* is the num-
 ber or company of *ten* men, with their families,
 knit together in a society; all of them being
 bound to the king for the peaceable and good
 behaviour of each of their society; of these
 companies there was one chief person, who, from
 his office, was called the *tithing-man*: Cowel;"—
 this seems to be but a partial explanation; for
 it is not easy to say, what these *ten* men, and
 their *ten* families, should have done, to be bound
 over to the king for the peaceable and good
 behaviour of each of their society; or why they
 should be bound to the king, only because they
 were *ten*, any more than their *nine* next-door
 neighbours:—*tithing*, in short, when it signifies
 a division, or district, has no relation to *tithes*,
 or *tens*, or with numbers; but seems to be only
 another dialect for the Saxon word *Þuþing*;
commitatus, *districtus*; a division, or partition of a
 county; or, as it is sometimes called, a riding;
 which is derived from a different source.

TO; "Sax. To; Belg. *te*, *tot*; *ad*: Skinn."

TOAD; "Sax. *Tads*; Text. *toad*; *mors*,
venenum mortiferum: Skinn." deadly poison; tho'
 perhaps the toad is not altogether so venom-
 ous.

TODAL } *deuision* }
TODEALUD } *denyded* } *Arif*, *seperated*: *Wort*.

TOO; "Sax. To, in compositis excessum
 denotat; *nimis*, *nimum*: Lye:" too much.

TOOM; "Dan. *tom*; *vacuus*, *inanis*; an empty
 purse: Ray."

TOOT; "Belg. *tuyten*; à *tuyte*, *tole*; *cornu*;
 Suec. *tiuta*; Iceland. *tauta*: Lye."

TORFET; "Sax. *Torfian*; *mori*; *mit*
rtanum torþian; *ad mortem lapidare*; to die;
 to stone to death; to put to death: Ray."

* **TOUR**, "quam proximè accedere ad Hibern.
tur, *turus*; quod *iter* significat, nemo inficias
 ibit: Lye:" to make the tour of Europe, to make
 a journey thro' Europe: and yet it seems to mean
 no more than to take a TURN: Gr.

TO-WARD; half Sax. half Gr. à Sax. To;
ad; *to*; and *ward*; *versus*; *turned*; à *ἄγω*,
 quasi *ἡσσω*, *verto*; to turn to any person, to go
 towards him.

TRAVES; "Hisp. *travas de bestia*; *pedica*,
 præsertim quibus equi ad gradarium incessum
 instruuntur; hoc ab Hisp. *trava*; *coagmentum*,
compago, *junctura*; quod ni esset, suspicarer His-
 panos priorem vocem à nobis dedicisse: certum
 est enim Anglos nostros artis edomandi, et eru-
 diendi ad Toluendum equos, supra omnes to-
 tius orbis terrarum gentes, peritissimos esse:
 Skinn."—trammels to train horses.

TRINKETS; "*armamenta*, *instrumenta*, seu
supellex; præsertim vilior; parum deflexo sensu,"
 says Skinn. "à Fr. Gall. *trinquet*; hoc ab Ital.
trinchetto; a top-sail; summum in navi velum:"—
 this appears an odd deriv. and yet perhaps it
 may be right; meaning a little, insignificant trifle:
 Jun. and Lye have left it out.

TROT; "Gall. *trotter*; Ital. *trottare*; Hisp.
trotar; Belg. *trotten*; *succussantem incidere*: Jun."
 —a nimble walk, or rather the nearest action to
 ambling; much the same pace, as we may sup-
 pose, Hudibras and Ralpho were riding;

—— but authors having not
 Determin'd whether pace, or trot,
 (That is to say, whether tollutation,
 As they do term't, or succussation;)
 We leave it, and go on, as now
 Suppose they did, no matter how;
 Yet some from subtle-hints have got
 Mysterious light, it was a trot.

Part I. Canto ii. 45.

TROY-weight; "non, ut ridiculè aliqui au-
 tumant, à Trojâ Phrygiæ; sed à civitate Tri-
 cassiura

caſſum præcipuâ, Ptolemæo *Auguſtomanâ*, nunc *Troyes en Campagne*, dicta: Skinn. and Lye."

TRUMPERY, written by Jun. *tromperies*; à Gall. *tromper*; Fr. Gall. *tromperie*; *circumvenire aliquem*; *os alicui ſublinere*; *fallacia*, *fraus*: any deceitful ſtuff, produced by *impoſtors* for good wares.

TUCKER; "Teut. *tuch*; *pannus*; vel potius à Teut. *trucken*; *premere*, *comprimere*; Dan. *trycker*; *premo*, *calco*: Skinn."—*fullo*; a fuller, who *preſſes*, *treads*, *squeezes*, and *nips* the clothes, in the action of cleaning them.

* TUES-day; if not derived from the Gr. as in the former Alph. we muſt have recourſe to Sammes, 449, who plainly ſhews, that *Tuesday* cannot be derived from Verſte *Tuiſco*; but tells us, that *Tbiſa*, or *Diſa*, was the wife of *Tbor*, and goddeſs of *juſtice*; (which, by the way, adds great authority to Cleland's opinion in the former Alph.) and from her it is probably thought that our *Tuesday* took name; as much as to ſay, *Tbiſday*; the Swedes and Danes call it *Tiſzdag*, and *Diſdag*.

TURN, or good office; "*faire un mauvais tour*; et contra, *faire un tour d'amy*: Jun."—an ill *turn*; a good friendly *turn*.

TUSH; "neſcio an à Belg. *twiſten*; *diſcordare*; q. d. *illud abſonum eſt et abſurdum: interjeſtio contemnendi!* Skinn."—an *interjeſtion of ſcorn*, and *contempt*.

TWEAG } "Teut. *zwacken*; *ſummiſ digitis*
TWEAK } *premere*, *comprimere*, *vellicare*: Skinn."—as Ralpho is deſcribed to have performed that office to Hudibras, in endeavouring to recover the good knight from his trance;

———— he gently raiſ'd the knight,
And ſet him on his bum upright; —
To rouſe him from lethargic dump,
He *tweak'd his noſe*:—with gentle thump
Knock'd on his breaſt; as if 't had been
To raiſe the ſpirits, lodg'd within.

Part I. Canto ii. 972.

TWELVE; "Suec. *tolf*; Iceland. *toolf*; *duodecim*: Lye:"—*ten and two*.

TWIG, or *ſmall bough*; "Sax. *Trizza*, *Trig*; *ſurculus*, *germen*, *virga*: Jun." a *ſhoot*, *bough*, or *branch*.

TWINGE; "Teut. *zwingen*; Dan. *twinge*; *premere*, *torquere*, *vellicare*: Skinn."—to *preſs*, *twitch*, *pluck*.

TWITCH; "Sax. *Triccan*, *Triccan*; *vellicare*, *vellicare*: Skinn."—to *pull*, *pluck*, or *draw gently*.

Cyrtbius aurem vellit et admonuit: Ecl. VI. 3.

TWYREDNESS, "*gainſaying*, *contention*: Verſt."

TYNING; *bedging*: Verſt.

U. V.

VALENCES, or *vallens of a bed*; "Ital. *valenzane*; *leſti armamenta*; fortaſſe ſic dicta, quòd eorum uſus in provinciâ Hiſpaniæ *Valentiâ*; vel illâ urbe Italiæ, vel alterâ urbe Provinciæ Gallicæ *Valentiâ* primò increbuit: Skinn."—*the ornaments of a bed*.

VAMP; "lubens arceſſerim ab Armor. *quempen*; *accommodare*, *aptare*, *concinnare*; *reſcere*, *reſarcire*, *interpolare*: Lye:"—to *mend*, or *patch up*.

VANG; "*be vang'd me at the vant*; in baptiſterio pro me ſuſcepit; *be answered for me at the font*; i. e. *be was my godfather*; Sax. *Fengan*, to undertake for another, *f* in *v* verſo, pro more loci; Somerſet: Ray."

UN-CRANK, and GRUNTZEN; half Sax. half Gr. ſometimes pronounced *unking* and *grunking*: this expreſſion, Skinn. under the art. *crank*, acknowledges to be Teut. and Belg.; *kranck* ſignifying *ægrum*; and conſequently *un*, or *onkranck*, ſignifies *un-fick*, i. e. *well*: but *gruntzen*, evidently originates à *Γρυζω*, *Γρυλλιζω*, *grunniō*; to *grunt*, or *groan*: ſo that *uncrank*, and *gruntzen*, is a proverbial expreſſion among the Germans to this day, ſignifying a perſon who is *well*, yet always *complaining*; i. e. *unſick*, yet *groaning*, and *wining*.

UNDER; "Sax. *Under*; Belg. *onder*; Teut. *unter*; *ſubter*: Skinn." *beneath*.

UNDER-fenge } *undertake* } *enterpriſed*: Verſt.

UNDER-fengud } *undertaken* }

UNDER-beld } *supported*, *beld up* *under-*

UNDER-bolden } *neatb*: Verſt.

UNDERLING } *vaffalles*, *ſubjects*: Verſt.

UNDER-ſetan } *vaffalles*, *ſubjects*: Verſt.

UNDER-tbead, *ſubdued people*.

UNDERN-tide; *the afternoon*, *towards evening*: Verſt.: ſee ANDORN: Sax.

UNKWARD; "aliquantum *deſlexo ſenſu* à Teut. *ungebwer*; *monſtrum*, *horribile*, ut eſt *ſolitudo*: Skinn."—*terrible*, *horrible*, as a *deſert*.

UN-SCYLD-IGH, *unfaultie*; alſo *unindebted*: Verſt.

UN-SCYRDED, *uncloſtbed*: Verſt.: ſee SKIRT: Sax.

UN-TRUM } *infirm* } Verſt.

UN-TRUMNESSE } *infirmities* }

UT-AWURREN; *outcaſt*: Verſt.—it ſeems to be derived from WARP, or *caſt*: Sax.

UTTER

UTTER }
 UTTERANCE }
 UTTERMOST }
 to speak out : see OUT : Sax.

W.

WAAR; "Sax. *Vaar*; *alga*; *fucus marinus*: Somner and Ray:"—*sea-weed*; or any mossy substance, thrown on shore by the waves.

WAD of a gun }
 WADDING }
 —any thing crammed, or stuffed in; as tow, &c. into a cannon.

WAD, a mineral; "Sax. *Vad*; *sandyx*, *nigrica fabrilis*: Ray:" *black-lead*.

WAD of straw; whether this in Skinn. means the same as *Wad of a gun* in the preceding art. I am unable to say; but the Dr. has derived this from *Keod*; *fenum*; and explained it by *fascis straminis*, aliquantum detorto sensu.

WAIN-SCOT; "Andr. Jun. et Minsh. desectunt à Belg. *wand-schotten*, *waeghen-schotten*; *contabulare*; *wand-schott*; *contabulatio*; hæc forte à Teut. et Belg. *wand*; *paries*; et *schotten*; *defendere*, *tueri*, q. d. *parietem tabulis munire*: Skinn."—*to line*, or *hang the walls of a room with wooden pannels*, instead of silk, tapestry, paper, &c.

* WAIST; *hypochondria*; molliorem laterum partem, ubi desunt costæ nothæ: Somnerus alibi, si bene memini," says Jun. "ex sententiâ medici cujusdam Cantuariensis tradit *waste*, (vel *waisste*) dictam ab Angl. *to waste*; *consumere*; quod plurimi semper morbi humanum corpus *vastantes*, provenient ex illâ corporis parte, ubi fedem suam habent *splen*, *jecur*, &c."—and *waste*; *detrimentum*, *perditio*, he has derived à Sax. *Loreperst*; *jaelura*; à Goth. *vistgan*; *perdere*; *to destroy*:—but, if this be a proper deriv. it seems to be Gr. as under the art. WASTE: Gr.

WAITH; "Sax. *Væðan*; *venari*, *errans*, *errabundus*: Lye:" *to hunt about*.

WAIWARD; "Teut. *weigern*; *recusare*; sc. qui ad omnia difficilis est; et omnia, quæcunque suaseris, recusat: Skinn."—*one who refuses all requests*, *who rejects all applications*.

WAK; "Belg. *wack*; Iceland. *vocua*; humidus, uvidus, *madefactus*: Angli Boreal. dixerunt *weaky*: Lye:" *moist*, *wet*.

WALE in stuffs; "nescio an bene, *proculdubio* à Dan. *well*, aut *vell*; *tela*; hoc à Lat. *vellus*: Skinn."—nothing of which is right; for it would as properly be derived in this manner, if it was a superfine cloth, instead of a ribbed stuff; which

is *proculdubio* derived from the same source with the art. WEAL: Sax.

WANT, *mole*; "Sax. *Fand*; *talpa*: Ray:"—*a mole*.

* WANTON; Minsh. and Jun. suppose it may be dictum quasi *be*, or *sbe*, *that wanteth one*: "fatis ingeniose, nescio an vere;" says Skinn.—but the Dr. would not tell us, that then it would be Gr.—"mallet tamen," continues he, "quoniam istiusmodi compositiones valde infrequentes, imo, quod sciam, sine exemplo sunt, deducere à Belg. *waenen*; *opinari*, *imaginari*; qui sc. multa sibi *imaginatur*, *multa leviter cupit*: vel à *wendtelen*; *volvare*, *circumagere*, *versare*; qui sc. præ lasciviâ se huc illuc *circumagit*:" or, according to Lye, "à Dan. *vaanden*; *delicatus*; *pampered*:"—only then it looks as if it was derived from the same source with VIANDS: Gr. as in the former Alph.

WAPEN } "Sax. *Væpen*-*getace*;

* WAPEN-TAKE } *centuriâ*; *vox forensis*; non ab *armorum assumptione*, uti Hovedeno placet; sed, ut Somner ingeniose pro solito divinat, ab *armorum redditione*, quam domino in subjectionis signum præstabant; sc. à Sax. *Væpen*; *arma*; *weapons*; et *Getæcen*; *tradere*: Skinn." *to deliver up*:—but TAKE, at least, is Gr.:—Spelm. in *Wapentacium*, deduces the origin of this expression from a very high source; which proves it to be half Sax. half Gr. viz. "Sax. *Væpen*; *arma*; et *tac*; *taelus*; quasi *concussio armorum*: Germani enim veteres, nec concilium inibant, nec judicia exercebant, nisi armati: quæ displicuit sententia, *fremitu* aspernare; quæ placuit, *concussis frameis* laudare solebant: patrios hos ritus à Macedonibus acceptos in Britanniam nostram posterius sui Saxones trajecere:"—and their more prudent posterity have wisely banished the savage custom:—"consuetudo fuit Macedonibus (but they acted quite contrary; for) cum in publicâ consultatione quidpiam improbarent, hastis scuta quatientes obstrepebant, et averfabantur:"—immediately after which he mentions the two deriv. above.

WAR; various dialect for WORSE: Sax.

WARF; "Succ. *warf*; Alman. *warfan*; plerique Belgarum pro Anglic. *warf*, scribunt *werf*; *jacere*, *projicere*; moles, ultra nativam ripæ littorisve crepidinem in aqua *projecta*, ne naves littoralium vadorum brevibus prohibeantur appellere: Jun."—*a mole*, or *mound*, *cast up* against the shore, to prevent the shipping from coming too near.

WARP, or *bend*; Sax. *Veoppan*; *incurvescere*: videtur hæc verbi significatio desumpta ab illâ, quâ significat *mutari*, vel in melius, vel in pejus:

Jun.

Jun. and Verst.—*to bend, or turn aside to either good, or evil.*

WARP, or *cast forth*; "Goth. *wairpan*; *mittere, projicere*: Lye:"—*to lay an egg*; also *to throw up earth*, like the *mould-warp* in the following art. but one.

WARP, in *cloth*; "Sax. *Veapp*; Alman. *auarf*; *flamen*: Skinn."—*the threads in the loom to be crossed by the woof.*

WARP, or *mould-warp*; "Dæonpian; *vertere*; vel Goth. *wairpan*; *projicere*; et *Mold*; *terra*; *talpa*; Skinn."—*the mole*, or little black animal, that lives constantly underground; and turns up the earth or mould in small hillocks, both in the fields, gardens, and commons:—Shakespeare, as we have observed under the art. **SKIMBLE-SKAMBLE**, in the former Alph. has mentioned this little animal, and called him *the mould-warp*.

WARTH, a *ford*; "Sax. *Varð*; *the shoar*: Ray."

WARY; "Sax. *Vapian*; *excitari, diris devotus*: Ray:"—*to curse, devote.*

WARY, the same with *warp*; "Sax. *Veapp*: Ray: Goth. *wairpan*: Lye:"—*to lay an egg.*

WASE; "Iceland. *vafi*; quo significatur *fasciculus ex junco, scirpo, vel stramine colligatus, quem femine onera portaturæ imponunt vertici*: Jun. and Lye:"—*a dofs, or bassock of straw*, which the women put on their heads, when they carry any thing heavy; a *porter's knot*.

WASSEL } "apud Hovedenum, citante

WASSEL-bread } Spelmanno," says Skinn. "qui in expositione à verbo *to fast* deflectit: verum cum ab autore dicantur *wassels, dominici*; et cum *fannellis* copulentur, non viliozem et jejuniis destinatum, sed *lautiorem panem* significasse existimo: mallem igitur deflectere à Fr. Gall. *gastean; libum, placenta*:"—it is a wonder the Dr. did not derive it from his own art. "*wassail*; *carmen festivum, circa Epiphania de domo in domum celebrari solitum*; à Sax. *Vær-hæl*; *fs-salvus*:"—which looks as if the Dr. silently borrowed this deriv. from Verst. who, in p. 126, tells us, that "*Hengist*, the Saxon, having invited king *Vortigern* to supper at the new-built castle (of *Thong-castle*, now *Doncaster*) the Lady *Rowena* came into presence, and drinking to the king, in our ancient language, *Væs-hæal, Plapond Lynung, waes-beal, blaford cyning; health, to my lord, the king*: the king, not understanding what she said, demanded of his chamberlain, who was his interpreter, what she had said:"—and this is supposed to have given origin to the word *wassel*; *waes* being used in the imperative mood, and signifying *to grow, be, become,*

i. e. be of good health, my lord, the king:—but we might say rather, with Mr. Lye, "*despice tamen sanon wassel, (as he writes it) felicius accessi possint ab Iceland. vassla, vel vrisla; convivium*; q. d. *panis convivialis*:"—and, that the words *wassel*, and *wasselage*, and *wasselling*, do relate to *banqueting* and *feasting*, we have the authority of Shakespeare, who, in his *Hamlet*, Act i. sc. 7, makes Horatio, on hearing the sound of music, while he was going his nightly rounds with prince *Hamlet*, say to him,

Hor. What does this mean, my lord?

Ham. The king doth wake to-night, and takes his rouse,

Keeps *wassel*: and the swagging upspring reels:—

i. e. keeps high feasting, if not riot.

WATCHET-color: "Sax. *Væced, Uepæced; debilitatus, debilis*; q. d. *color languidus*: vel potius, q. d. *woodchet, vel wadchet*; *i. e. color of wood*: Skinn." see **WOAD**: Sax.

WATTLED-WALL } "parum deflexo sensu
WATTLES } à Sax. *Vætel; fascia,*

crates: vel ut doct. Th. Hensh. *auguratur*, à Sax. *Vætel; teges; a mat*:"—to which Ray and Lye add, "*Patelay; virgule, ex quibus crates atroxuntur*:"—*walls made of burdles, and clay, or lined with mats*; also *osier, or hazle twigs*, formed in the fashion of gates, with which the shepherds fold their flocks.

WAVE an *argument*; "ab antiq. Brit. *waivio; derelinquo, argumentum prætermitto*: Lye's Add."—*to defer, put off, relinquish a dispute.*

WEAKY; "Anglis Boreal. Belg. *wack*; Iceland. *vokua; madeseri; veckur; humor; moisture; bumidus, madidus*: Lye:"—*moist, wet.*

WEALS, stripes; "Flandris, *wevel, wessel*; Sax. *Falan; vibex; tumidi livores*: Ray:"—the black and blue ridges, that rise in the skin after beating.

WEAPON } "Sax. *Væpen; Belg. wapen,*
WEAPON } Teut. *wapfen; arma*: Skinn."—*any kind of offensive and defensive weapon, or instrument.*

WEASEND; "Sax. *Væpand; gurgulio, rumen*: Jun. and Skinn."—*the throat, or windpipe.*

WEATHER, sheep; "Sax. *Væðen*; Alman. *weder; aries*; origo vocabuli petita est ex Belg. *wederen*; vel Sax. *Væðenian*; quòd sit animal mirifice refractarium, et in obuitendo, tergiversandoque modum non servans: Jun."—*an obstinate, stubborn, self-willed creature; an old ram*, generally very mischievous; as Virgil observes in his Ninth Ecl. 25, of the he-goat likewise;
Occursare capro, cornu ferit ille, caveto.

* **WEEK**; if not derived as in the former Alph.

Alph. it may come from Belg. *wicke*; Sax. *Fucu*; *bebdomas*; *seven days time*: Jun."

WEER; "Sax. *Vær*; a pool, or pond of water; also an engine to catch, and keep fish in: Ray."

WELD; Sax. *Feld*, or *Fyld*; to manage by strength; to beat two pieces of iron strongly together in order to make them unite.

WELE; "Belg. *walle*; Sax. *Fael*; gurgles, fluctus, unda: Lye's Add."—a whirlpool, wave, or willow.

WELL—a day } "Sax. *Falaya*; *heu*; alas! ab
WELL—a way } me! Skinn."

WEM; "Sax. *Fem*; Ray:"—a blot, speck, or blemish.

WEN; "Sax. *Fenn*; Hollandis *wenne*; *struma*, *mollisculum*; *tuber arboris*; tumor in quo quasi glandulae duræ oriuntur in cervice, et alis: Jun."—an excrescence in the neck, &c.

WENDED away; turned from: Verst.

WESTEN } a desert, or wyld, woodie place:

WUSTEN } Verst.

* WHEY; if not derived as in the former Alph. it may come from "Sax. *Dpæg*; Belg. *weye*; *serum lactis*: Jun."—the thin part of milk.

WHIFF; "antiq. Brit. *chwytb*; *halitus*; *status subitus*, et *vehemens*: Jun." a sudden, strong puff of wind.

WHIFLER, a *wifling fellow*; "Belg. *weyfaler*, *weyfelen*; *vagari*, *fluctuari*, *inconstantem esse*: Lye:" a vain, insignificant, inconstant man.

WHIG; "Sax. *Dpæg*, *Dpæge*; *serum*: Skinn."—and that is all he says; which certainly deserves something more, because it differs so totally from the common acceptation of the word; and the art. WHEY above.

WHIMSY, "Teut. *quinte en kopff*; Fr. Gall. *etiam quinte*; ut aiunt, *il à sa quinte*; *il est en quinte de faire cela*; significat autem *morositatem*, vel *morosum*, et *anomalum impetum* aliquid faciendi; metaphora à chartis, vel *malicâ petita*: Skinn."—a vagary, fancy.

WHIN-bush; "Antiq. Brit. *chwyn*; *rbainus*; *noxia herba sua sponte succrescens*: Jun."—a rough thorny plant, or shrub, growing on commons.

WHIP away, and *begone*; "Dan. *eg hwiipper fra*; *abfilio*: Jun."—to jump, or slip away.

WHISK, or brush; "Dan. *bisher*; *tergo*, *abf-tergo*; Teut. *wisfchen*; *detergere*; *wisfch*; *penicillum*, *cefticillus*, *scopula*: Skinn." a small kind of broom, or brush, like a rod, to clean clothes with, &c.

WHISK, to wear; "epomis *linea mulierum*; nescio an quasi *wobise*; hoc à Sax. *Dpiz*, *Dpiza*; *albus*; q. d. *vestis candida*; et certe de hujus epomidis candore, mulieres valde sollicitæ sunt:

Skinn."—but then it would be Gr.:—Litt. and Ainsw. differ widely from the Dr. in their sense of the word *epomis*, calling it a hood, such as graduates and livery-men wear; a mourning hood (unless they meant a mourning hood) to be worn as an undress:—however, it is most probably no hood at all; at least our word *wibise* signifies a small piece of silk, or linen, of any color (not white alone) worn on the neck and shoulders of children, like a handkerchief.

* WHIT-sunday, "which more rightly," says Verst. "should be written *Wied-sunday*; i. e. *Sacred-sunday*: *wied* signifying in our ancient language, *sacred*; and so called by reason of the descending down of the *Holy Ghost*:"—the good old gentleman's deriv. and interp. favours more of piety, than erudition; for the generality of commentators have adopted the etym. given in the former Alph.

WHITTLE, "quasi *thwittle*, est parum potum Saxonicum," says Lye, under the art. *Fluiss*, "à *Dyrctan*, vel *Deotan*; *cultello refecans*;"—to cut or hack with a blunt, or gapt knife; as *Marmles* in the Third Ecl. 11, is supposed to have done to Mycon's vines,

Atque *val-vites incidere falce novellas*.

WHOA "Sax. *Dpohf*, *Dpafz*: Ray:"—to overwhelp

* WHOLE-berries; if not derived from the Gr. as in the former Alph. we must attend to Skinn. who says, "Somner scribit *hurtle-berries* à Sax. *Deoirc*; q. d. *heart-berries*; quod tamen mihi non videtur," adds the Dr. "hæc *vaccinia vitis Idææ* videntur eadem esse, quæ nostri *fraciales beurts*, Gall. *heurtes*, appellant:"—*hurtle-berries*, *black-berries*; perhaps the fruit of the wild-brier, commonly called *bramble-berries*.

WHREAKE; "Sax. *Dppaca*; Iceland. *brakz*; *sputum*, *tuffis*, *pituita*: Lye:"—a cough; or *spit*, *phlegm*: *broak*, according to Ray.

WHYE; "Dan. *hodiernis*, et *Scotis quie*; *juvencia*; a cow, or beifer: Ray:"—this therefore seems to be no more than a different dialect for COW, or KINE; both Sax.

WICK of a candle; "Sax. *Fec*; Belg. *wiecke*; *linamentum*; ac proprie quidem *linamentum implicitum* in longum, ex linteorum casptâ, vulsâ, rasâ lanugine leviter contortum; hinc *Ellychnium* dicitur *Anglis the wick of a candle*; Jun. under the art. *Week*, as he writes it.

WIGEON: Skinn. writes it *widging* (then he ought to have written *pidging*;) "Sax. *Figgend*, vel *Figend*; *pugnax*; q. d. *avis pugnax*; quibusdam *Penelops*; ex anatum genere: *Ridero*, *glauco*:"—a species of the duck tribe; supposed to have:

have received their denomination from their perpetually fighting.

WIED; "sacred: Verft."

* WIELD; "antiently *weald*, according to Verft. (art. *Earconwald*) signifies *to sustain*: and according to this sense, it may be applicable to the expression *wield a sceptre*; *to hold, to sustain, to support it in the hand*: if so, then the interpretation given in the former Alph. must be retracted.

WIGHT-*iste*; Verft. supposes it was so called from the *Vites*, or *Jutes*; and there seems to be some probability in the supposition, but that is all that can be said in behalf of it; for Shering. p. 39, far more reasonably affirms, that "insulam *Veetium* non à *Vitis* hoc nomen accepisse; sed longè ante eorum adventum in Britanniam hujus meminerit Ptolemæus (140 after Christ) et ante Ptolemæum Plinius (79 after Christ) huc accedat, quòd ante Anglorum accessum in Britanniam nomen gentis *Kitarum* inauditum erat: quare nomen hoc ipsis ab insulâ accrevisse par est opinari:"—and, in p. 42, he adds, "nomen enim hoc insulæ ab antiquis Britannis multis, ante sæculis, quàm *Getæ*, sive *Vite* (si lubeat sic vocare) illuc accesserint datum est, qui illam *Guyth* nominarunt, quod *divortium* significat; quia ex maris eruptione à continente *divulsa fit*:"—so that at last it is a British name; unless we could trace the word *Guyth* up to the Gr. lang. which I have not as yet been able to do.

WILL with a *wisp*; an *ignis fatuus*, or faint, glimmering vapor, kindled in moist places, and running along the ground; but why it should have acquired the name of *Will*, any more than *Lam*, I have not as yet learnt, unless it began with a *W*: it seems to mean the sudden, quick appearance of a sprite, or goblin, with a lighted *wisp* of straw in his hand, which is seen, and is presently out again: sometimes he is called *Jack* with a lanthorn:—for the deriv. see WILLIAM; Gr.: and WISP of *bay*: Sax.

* WILLOW; "fortasse non malè *willow*; et Belg. *willige*, et *wilge* dictam quod minime gravate torquentis flectentisque voluntatem sequatur; ab illo Sax. *Filan*; *connectere*: Jun."—the former interpretation, "*voluntatem sequatur*," looks as if it should be derived from the *willingness* and *compliableness of its nature*:—but then it would be Gr.: the latter bespeaks Sax. if *Filan* signifies *to join, couple, twist together; to entwine*.

WINDE

WINDING-*sheet*

WINDLAS

WINDLE

re: "to roll up; or round, as thread or yarn,

into a bottom: also that machine, round which the cable is wound in weighing anchor.

WINDLE, "appellatur *corbis, sporta*: Sax. *Vindel*, à *Vindan*; *plettere*: Lye:" a *seive*, or *basket*:—this seems to be a forced deriv.

WINDLE-*stray*: "Vindel-*træcop*; *pindel* donotat *corbem*, ut supra; unde propemodum inducor," says Lye, "ut credam *windle-straw* proprie usurpari de *calamis*, ex quibus *corbiculae* conficiebant:"—*straw*, of which some kind of *seives*, or *baskets*, were made: and we often hear our Norfolk farmers pronounce *straw*, as if it was written *stray*:—let me only observe, that STRAW is Gr.

WINSING, very probably ought to be written *wunfing*; since Shering. 305, tells us, that "*wunsee* significat Gothicè *opto*:"—which in a particular sense may signify *wanton* and *frivolous*.

WIPP a *bem*: "Gothi verbum *wippgan* ejusdem significationis olim habuisse, testari mihi videntur *wippga*; *corona*; et *waips*; *limbus*; unde Douglassiana *wyppis*; *corona*; et *wyppet*; *circumligatus*; et Succ. *wippa*: Lye:"—Johnson writes it *whip*; and explains it by *sewing slightly*; but a *wippt bem*, is properly a *round*, not a *flat*, or *broad bem*, and is sewn as close and as firm as any other hem: indeed, strictly speaking, a *wipp* is a *bem*, or *border*; but we use it rather as a verb, or participle, and say *to wipp*, or a *wippt bem*.

WISP round } Succ. *wispa*; Belg.

WISP of *straw*, or *bay* } *wisp* dicebatur *cesticellus, peniculus*; i. e. stramen in circulum contortum, ut onera bajulantium capitibus imponatur: etiam straminis manipulus leviter contortus, ad aliquid abstergendum: Jun."—a *handful of straw hastily caught up, and slightly twisted together, to wipe down horses with, &c.*

WITHERWIN; "an *adversarie*: Vestt."

WOAD; "Sax. *Fad*; Alman. *Fode*; *sandix, isatis, glastum, vitrum*; the famous plant, with which our good old ancestors are said to have tinged themselves of a *blueish color*: Skinn. says, "quâ *Britannæ mulieres* totum corpus in quibus Sacris obleverunt:" for which he quotes *Salmasius* in Sol. p. 254: but *Cæsar* tells us, that *the men* anointed themselves with the juice of this plant, in order to look more fierce and terrible in battle: "omnes vero se *Britanni vitro* inficiunt, quod *Ceruleum efficit colorem*, atque hoc horribiliore sunt in pugna aspectu: Bell. Gall. lib. v. cap. 14.

WODMEL; "pluribus Angliæ tractibus ita vocatur panni genus à naturis ab Icelandiâ deportatum (and their language seems to be of the same texture) Iceland. *vadmal*; Succ. *wadmal*; *pannus levi-densis, et vilior*: quod *Verelius* composum

compositum vult à *vad*; *textam*; et *mal*; *mensu-
ratum*: Lye: "a very coarse cloth."

WONDER } "Sax. *Fundrian*; *mirari*:
WONDERLYC } Jun." — Martinius Belg.
wunderen deduxit à *wanden*; *vertère*, *mutare*; *mirabandi* etiam, inquit ille, *mirandi* studio mentem huc illuc *vertunt*: addo et, says Lye, quod eo redigat homines *admiratio*, atque in statim veluti *codamutato* animis repente aliquo malo fulminatis; oculis inopini spectaculi novitate caligantibus; manibus stupore devinctis; pedibus in ministerium sustinendi corporis vix sufficientibus; voce denique faucibus hærente, "auferunt nobis vocem, quæ fieri posse non credimus, et silentium est admiratio subita miserorum:" Quintilian.

WONG: "vet. Angl. *campus*, *planities*; Sax. *Fang*, *Fong*; Iceland. *vang*, *vangur*: Lye:—"a field, or wide extended plain."

WORLD *without end*, according to Somner, originates à "*worolf*; *seculum*; et *werildi*, *werildis*; *seculum*, *seculi*: Sax. *Peopulde*, unde nostrum *world*; quod Belg. *wereld*; Teut. *world*:"—but if he meant the *world* we inhabit, he was probably wrong; for that seems to be Gr. as we have seen in the former Alph.

WORSE } "Sax. *Fýpp*, *Vierre*; Fr. Theotisc.

WORST } *wierfero*; *pejor*; Goth. *wairs*; *malus*: Jun. and Skinn."—*bad*, *naught*, *defective*.

* WORSTED: if not derived from the Gr. as in the former Alph. it may signify "lana quædam textilis; à *Worsted*, oppido in agro Norfolciensi, ejus opificio olim nobili: lego autem," says Skinn. "in grammatica Anglo-Gallicâ, *Ostade* pro eodem; sed nostræ credo originis:"—a species of yarn, first manufactured, or principally manufactured, at a town in Norfolk, called *Worsted*.

WORTH; *woe worth you*; Anglis Boreal. *wea worth you*; Belg. *werden*; Sax. *Peoppan*; *esse*, *fieri*; *woe betide you*, or *befall you*.

WOUND; the past tense, and participle of WINDE: Sax.

WRECK; "*res è naufragio adacta* in terram; et id quod mare *ejicit*: Spelm."—it seems to have been formed by transposition from *Wæpp*; quasi *sea up-werp*, or *wrep*; unde *wreck*; what the sea *throws up*, or *casts on shore*.

WULDOR }
WULDRE } *glorie*: Verst.

WUN } "vett. Anglis *gaudium*;
WUNNE } Alman. *uuna*; Sax. *Fýnn*;
WUNN-SOME } hinc septentrionalium Anglorum *wunsom*; *comptus*, *jucundus*; et eorundem a *wun* to see; *visu jucundum*: Nicolson, as quoted

by Lye:" and from hence we have undoubtedly taken our common words *fun*, and *funny*; *game-some*, *frolicksome*.

WYNSTERAN, "*sinister*; *the left side*: Verst."

WYRSE; "*woors*: Verst."—only a various dialect for WORSE: Sax.

WYTEN; "Goth. *witan*; *custodire*; *to wyten it from falling*; *custodire*; *observare ne cedat*: Lye:" *to preserve*, or *keep it from falling*, i. e. *to support it*.

Y.

Y, "particula præpositiva, plerisque Anglis occidentalibus etiamnum in quotidiano usu est ante participia passiva; *ybeen*, *ydone*: y quoque pro g usurpatum fuisse à scriptoribus nostris paulo veterioribus, nemo ignorat, qui primoribus, ut dicitur digitis eorum scripta attigerit; ut *yate*, pro *gate*; *yaf* et *yave*, pro *gave*; *yest*, pro *gift*: Jun."

YARE; "Teut. *geaber*, *jearen*; *fervidus*, *avidus*: Skinn."—*eager*, *lively*:—"when spoken of *grass*, or *pastures*, it signifies *fresh*, and *green*: Ray."

YARN; "Sax. *Leapn*; Teut. *garn*; *filum*, *lana*: Skinn."—*a woolen thread*.

YAUD, only a various dialect of JADE, or *sorry horse*.

YEENDER: "Sax. *undepn*, vel *undepntid*; *hora diei tertia*," says Jun. in the art. *undren-time*; "quæ nobis nunc est *nona*; quâ horâ quoniam prandere solebant, etiam prandium nuncuparunt *undepnmet*:"—it would appear very extraordinary to modern politeness, to invite a gentleman *to dine* with you at *nine* in the morning: but Ray, in the art. *Andorn*, tells us, it was an *afternoon's meal*; viz. *the ninth hour* from six in the morning, which is *three in the afternoon*.

YEME; "Sax. *Lýmen*; *cura*, *studium*: Lye:"—*care*, *heed*, *caution*.

YEXING; "Sax. *Leocrung*; Belg. *bick*, *bickse*; *singultus*: Jun." *to sob*, *gasp*, and *cluck all at once*; i. e. *bickup*:—Shakespear, in his *Midsummer Night's Dream*, has very probably preserved this word, tho' in Johnson's edition it appears under a different form: for among the various pranks which *Fairy Puck* relates of his performance, he says,

And sometimes lurk I in the gossip's bowl,
[of lamb's wool]
In very likeness of a roasted crab,— [apple]
And when she drinks, against her lips I bob,
And on her wither'd dewlap pour the ale:—
The wisest aunt, telling the saddest tale,
Sometime for three-foot stool mistaketh me;
Then slip I from her bum:—down topples she,
And

And *Taylor* cries, and falls into a cough,
 Then the whole quire hold their hips, and loffe,
 And *waxen* in their mirth, [laugh]
 (And *yewen* in their mirth,) and neeze, and swear,
 A merrier hour was never wasted there:—
 on which the learned editor observes, that "*waxen*
 signifies *increases*; as the moon *waxes*:"—but
 most probably Shakespear wrote, or at least meant,
yowen in their mirth; that is, *bold their sides*, and
laugh, and *bick up*, and *sneeze*, and *protest* they
 never passed a merrier hour in their lives.

YMB, or *ombe*; *about*: Verft.

YON } "Sax. *Leonð*; Belg. *ghender*;

YOND } *illic, per, ultra*: Lye:"—*far-*

YONDER } *iber off*.

YRFE, *an heritage* } Verft.—*an heir*.

YRFE-WEARD, *an boyre* }

YRTHLING, *a byreling* } Verft.

YRTHLINGAS, *byrelings* }

YUCK } "Belg. *jeuken*; Teut. *jaucken*; *pru-*
 YUKE } *rirs*: Skinn."—and "*youke*: Lye?"
to itch, tickle, or tease.

"Thus," as good old Verstegan observes, "I
 could heerin haue enlarged myself very much, and
 peradventure haue much pleased some of our
 English poets with great choise of our own
 ancient woords, which as occasion requyred they
 might with more reason renew and bring in
 vse again (by som-what facillitating, yf need
 were, the ortographie) then to become the bor-
 rowers, and perpetual debtors of such languages
 as wil not bee beholding to vs for so much as a
 woord; and when wee haue gotten from them as
 many woords as wee wil, they can neuer carry a
 true corespondence vnto ours, they beeing of
 other nature, and originall."



A D D E N D A ;

O R,

ARTICLES, which have been *added*, or *altered*, since the Copy went to Press; and to which References may be easily made with a Pen, thus—*Add.* for the new Articles; and *a.* for the *additional* ones, to be added at the End of the former.

A L

A.

ACCOUTREMENTS; this pretty modern French word is so much distorted and disfigured from its Gr. original, that no one at first sight could possibly imagine it was derived à Κοῦτω: scarce any two words can be more distant in appearance, sound, sense, and signification, than *accoutrements*, and Κοῦτω: and yet it will be found, that they are absolutely one and the same: thus, Κοῦτω is the root of Κόλλω, unde Κόλλη, *culter*, (quasi *cutter*) *cultellum*; the long iron knife, which is placed before the plow-share, and which first *cuts* the earth, while the share turns it up: from *culter* comes the French word *coutre*; the *coulter*, or *plow-share*: from *coutre* comes *accoutre*; to signify *dressed*, or *adorned*; i. e. *cultivated*, and *improved*, as to his outward *dress*, *appearance*, and *habilliments*; and here used to signify a soldier *dressed* out in all his *regimentals*, *furniture*, and *equipage*.

ADDLE; at the end, add;—or rather with Casaub. we may derive *addle* ab Ἀδελαν, κωνηρος, *malus*: Hesych.

ADMIR-AL; at the end, add;—Spelm. under *admiralius*, utterly rejects this latter deriv. “à Gr. Ἀλ-μυρις iniquit plerique; à *saljugine*, in *salo mari* suum exercet imperium: insulse proculdubio:”—and then he proceeds to derive *admiral* thus; “in aula orientalis imperii voces multæ occurrunt bilinguis hujusmodi compositionis (ex Arabo et Græco connubio,) sc. *amir*, vel *emir*; *rex*, *princeps*, *eparchus*, *præfektus*; et Ἄλιος, *marinus*; ut sit *admir-alius*; vel potius *amir-alius* (and

this may have given origin to Milton's expression of *some great ammiral*, or rather *amiral*; I. 294:) quasi *princeps*, vel *præfektus-marinus*; a ruler, or chief commander at sea; placetque eo magis quòd Ἄλιος Homero legitur pro *relore maris*, ipsoque *Neptuno*.

ADULTERER; at the end, add;—let me however produce another deriv. from Blount; which, if it does not appear too much like a play on words, may bid as fair as the former; viz. “*adulterium* ab *ad-alterius-terum*; the going to another man's bed, which the *adulterer* and *adulterers* always aim at;” tho' indeed madam may take the opportunity of either admitting him to her own, or of going to his; or of meeting at a third place: only still it is Gr. :—for *alterius*, see ALTERATION: and Litt. and Ainsw. derive *torus* à Τερω, τερῶ, τέλορα, ut sit quicquid rotundum, præcipue gramen, vel culmus *torus* in funiculum, super quem antiqui stragula sternebant.

AGE; at the end, add;—the gradation of this word seems to have been formed in this manner; Ἀει, Αἰων, Αἰῶν, ævum, ævitas, ætas; *avilage*, *ayage*, *age*.

AL-SATIA: begin with;—The difference between *Alsatia*, and *Holsatia*, may be easily discovered by their different deriv.; but it is not so easy to fix the deriv. of *Alsatia*: Sheringham, p. 28, is of opinion, that *Alsatia* might have been the habitation of the *Old-Saxons*; for he says, “his addi potest Chronologia Saxonica, quæ majores nostros Galb-Saxen, i. e. *Veteres Saxones* vocant:”—this Galb-Saxen seems to have been converted into *Al-Satia*, or *Old-Satia*; Germ. *Old-Saxen*, i. e. *Alt*, *Ald*, *Eald*, or *Old-Saxons*;

and consequently Gr.: see OLD, and SEAX:—and yet, in p. 21, he has given us another deriv. viz. “*Alsatia* nomen hoc à Saxonibus tractisse videtur; nam Edel-Saxian olim nominatim esse constat; quæ hodie detruncata voce *Elfatia*, five *Alfatia* dicitur; est autem *Edel-Saxia*, *Nobilis-Saxonia*; juxta nominis etymologiam:—but still it is Gr. & for Edel is the same as Edel, which may be derived ab Hæos, *ingenium*, *proprietas*, *nobilitas*:—should neither of these etym. be admitted, we must then attend to Clel. who says,—&c.

AM-PUTATION; at the end, add;—vel à Πυθαγορείαι, Πυθ-ποιαι, *audio*, *pūto*; which last verb has been made to signify either *think*, *meditate*, *consider*; or *to prune*, *separate*; and *cut off*.

ANCIENT, or *ensign*, seems to be a violent distortion of *antesignanus*, according to Litt.—and consequently Gr.: see SIGN; Gr.: even the French have done better, for they write it *ensigne*: but this orthogr. is not proper; for this looks as if they intended to derive it from *ensis*; a sword; whereas it ought to have been written either *ansign*, or *antign*.

ANXIETY } both Litt. and Ainsw. derive
ANXIOUS } *anxius* ab *ango*; and *ango* from *Αγγω*, *strangulo*; *to stifle*; *to be distressed*, or *disturbed in thought*: only Ainsw's. 4to. writes it *Αγγω*: which is certainly wrong.

APRI-COCK; after Upt." add;—or perhaps it may be compounded of *apricus*, and *coctus*;—if so, it would be derived from the foregoing art. and COOK; i. e. Gr. still.

ARD, or *aert*; both Verst. and Skinn. allow, that the terminations *ard*, *aert*, and *art*, as in *Rayn-ard*, *Rich-ard*, signify *nature*, *genius*, *disposition*; and suppose them to be Sax.: but they seem to be no more than Sax. contractions, and transpositions of *Αερί-ν*, quasi *Αερί-ν*, unde *aert*, contracted to *ard*; *virtus*, *natura*, *indoles*, *ingenium*; *virtue*, *nature*, *disposition*, *genius*.

ARF; perhaps only a contraction and transposition of *affrigit*, or *afraid*; and consequently Gr.

ARM; at the end, add;—or perhaps ab *ἄρμος*, *armus*; *the shoulder*.

AS-SUME; at the end, add;—let me however observe from Litt. that “*sumo* may very probably be derived à *sum-mibi*, quod proprie est *multam*, et quasi *nimum mihi tribuo*; *to take too much upon oneself*:—and we use it likewise in the same sense, joined with another preposition; thus, *pre-sume*, *pre-sumption*, *pre-sumptuous*: consequently still it is Gr.; for *sum* originates ab *ἄρμ-ι*: and *mibi* ab *Εγώ*.

AT-TAINDER } Spelm. would derive “*at-*
AT-TAINT } *tingens* à Gall. *attaint*, five

attaint; Lat. *attactus*; i. e. *affectus*, *deprebensus*: vel *attactus*, ut arbores. *taetas*. dicimus; i. e. *taetas*; et *deprebas*:—but *attinctus*, and *attactu*, are two different words; consequently take different roots; and therefore it is the more remarkable, that this great Glossarist should add, “*sunt et qui à tingenda ducunt, ut à attinctus, quasi discoloratus, coinquinatus*:—and this without doubt is the only true deriv.; for though *tango* in composition makes *attingo*, yet both those verbs make their supines and participles *taetus*, and *attactus*; not *attinctus*; and consequently *attinctus* must; and can derive only from *tingo*, not *tango*; both of which are Gr.: see TACTION, and TINGE:—our word *attaint* however may be derived from either of those verbs; only it takes a different root, according to the different verb we make choice of.

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Seque novo veterum deceptum errore locorum: the deception took its rise from the double construction of the Greek verb *λεγω*, and the Latin word *legus*; *λεγω*, *dico*, gives origin to *lego*, *legere*; unde *lex*, *legis*; quia *lex legi* solet; the supines of *lego* are *legum*, *legu*; and the participle pass. *legus*: but *legus* signifies likewise a *bed*; from *λεγω*, *cumbo*, *jaceo*; unde *Αρχος*, *legus*; a *bed*, or *couch*: from whence the barbarous pleonasm, and hideous ambiguity, are sufficiently manifest and plain.

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• BINN;

and consequently Gr.: see OLD, and SEAX:—and yet, in p. 31, he has given us another deriv. viz. “*Alsatia* nomen hoc à Saxonibus traxisse videtur; nam Edel-Saxian olim nominatum esse constat; quæ hodie detruncata voce *Elfatia*, five *Alsatia* dicitur; est autem *Edel-Saxia*, *Nobilis-Saxonia*; juxta nominis etymologiam:”—but still it is Gr.; for Edel is the same as Edel; which may be derived ab Hæos, *ingenium, proprietas, nobilitas*:—should neither of these etym. be admitted, we must then attend to Clel. who says,—&c.

AM-PUTATION; at the end, add;—vel à Πυθαγορείαι, Πυθ-ποιαι, *audio, puto*; which last verb has been made to signify either *think, meditate, consider*; or *to prune, separate, and cut off*.

ANCIENT, or *ensign*, seems to be a violent distortion of *antesignanus*, according to Litt.—and consequently Gr.: see SIGN; Gr.: even the French have done better, for they write it *enseigne*: but this orthogr. is not proper; for this looks as if they intended to derive it from *ensis*; a sword; whereas it ought to have been written either *ansign*, or *antign*.

ANXIETY } both Litt. and Ainsw. derive
ANXIOUS } *anxius* ab *ango*; and *ango* from *Αγγω*, *strangulo*; *to stifle*; *to be distressed, or disturbed in thought*: only Ainsw's. 4to. writes it *Αγγω*: which is certainly wrong.

APRI-COCK; after Upt." add;—or perhaps it may be compounded of *apricus*, and *coctus*;—if so, it would be derived from the foregoing art. and COOK; i. e. Gr. still.

ARD, or *aert*; both Verst. and Skinn. allow, that the terminations *ard*, *aert*, and *art*, as in *Rayn-ard*, *Rich-ard*, signify *nature, genius, disposition*; and suppose them to be Sax.: but they seem to be no more than Sax. contractions, and transpositions of *Αειλ-η*, quasi *Αειλ-η*, unde *aert*, contracted to *ard*; *virtus, natura, indoles, ingenium*; *virtue, nature, disposition, genius*.

ARF; perhaps only a contraction and transposition of *affright*, or *afraid*; and consequently Gr.

ARM; at the end, add;—or perhaps ab *Ωμος*, *armus*; *the shoulder*,

AS-SUME; at the end, add;—let me however observe from Litt. that “*sumo* may very probably be derived à *sum-mibi*, quod proprie est *multum*, et quasi *nimum mibi tribuo*; *to take too much upon oneself*:”—and we use it likewise in the same sense, joined with another preposition; thus, *pre-sume*, *pre-sumption*, *pre-sumptuous*: consequently still it is Gr.; for *sum* originates ab *Σμ-ι*; and *mibi* ab *Εγω*.

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• BINN;

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BLABBER-lip; at the end, add;—so that *blabber-lip* seems to be a repetition of the same terms, quasi *leber-lip*, or *lip of lips*; i. e.—&c.

BLANC-MANGER, commonly written, and pronounced *blemange*, or *blammangee*; but derived à Βλαξ, et Μασου, μασθὸν, unde *mando*; which those common perverters of language, the French, have converted and distorted into *manger*; to signify *to eat*: and consequently *blanc-manger* is a *white-edible*, made of almonds, and jellies, &c.: see likewise **MANCHET**, and **MUNCH**: Gr.

BLOW-milk; “*flat milk*: Ray:”—it seems to have been derived from its color; and consequently is descended, according to Spelm. “à *blaudius*, *blodius*, vel *blavus*; à Germ. *blaiw*:”—then all seem to be only so many different dialects of Γλαυκος, *glauctus*, *cæsius*, *cæruleus*; *blue*, or a *faint blue color*: see **BLUE**; Gr.: or **FLAT-milk**: Gr.

BLUE; at the end, add;—or perhaps *blue* may be only a different dialect of Γλαυκος: thus, *glaucus*, *blaudius*, *blavius*, *blavus*; unde Germ. *blaiw*; whence our *blue*; *cyanæus*, *cæsius*.

BOAT-swain: Spelm. writes it “*bat-sueins* proprie qui in scaphis et minoribus navigiis operam navant; *remigantes*, potius quàm *velificantes*: ex Βατ; *scapha*; a *boat*; et γρανγ, *operarium*; γρανγαν, vel γρινκαν, *laborare*:”—those who *laboured* at the oar, not who managed the sails: such was the original idea:—however both **BOAT**, and **SWINK**, are Gr.

BOB, or *fob off*; after *fabula*, add;—quasi *fib-ula*; a *fib*; a *story*; unde *fob*; unde *bob*; to put a man off with *mere words*, *fictionous tales*.

* **BOOR**; at the end, add;—or, should this not be admitted, we must then have recourse to the Sax. Alph.

BOOTH; after Skinn.” add;—thus would the Dr. run through all the Northern tongues, if there were a thousand more, rather than look at the Greek word Βιολ-ος, *violus*; et Βιω, *vivo*; *to live*, *to abide* in any place for a long, or a short time: and here used to signify an edifice erected *to abide in* only for a short duration; *to continue in* only for a short time: see likewise **BIDANCE**, or **BIDE**; meaning an *abode*, or a *booth*.

BOUNDS; at the end, add;—or rather, according to Spelm. “à *Buvos*, (quasi *Buvdos*) *collis*, *tumulus*; cujusmodi solent esse agrorum metæ:”—*small billocks*, generally raised, as *the limits* of any district.

BREAD; after Upt.” add;—Βρῶσι, or rather Βρῶσι, Βρῶσαραγοι: or else perhaps à Βρῶλος, *sanguis*;

blood; because *the blood* is the life of man; and *bread* is the staff of life.

BRIDE-cake takes its origin from the ancient Roman custom of *Confarreatio*, a marriage ceremony in token of the most firm alliance between man and wife, in the common participation of a *cake of wheat*, or barley: “this ceremony,” says Blount, “is still retained in part with us, by that which we call *the bride-cake*, used at many weddings:”—but whatever were the ingredients of the ancient *bride-cakes*, the modern are made of such costly articles, that the wealthy now-a-days seem to vie with each other, more in the extravagance of the composition, than in a knowledge of the institution.

BROGUES: this is another instance how strangely the sense of words will alter in a course of time; thus all our dictionaries tell us, that *brogues* signify *Irish wooden shoes*: but Shering. p. 380, tells us, there was a Danish king who acquired the surname of “*Loib-brocus*, ita Regnerus, à *vestibus hirsutis*, quibus indutus, duos inusitatæ magnitudinis serpentes occidit, ut Saxo refert, agnominatus est; nominis vero rationem, ita explicat Stephanius; ab *hirsutis Braccis* dictus est *Lod-brog*, quasi *Loden-brog*; (i. e. he was surnamed *Loib-brocus*, on account of *the leather-breeches* his majesty wore) *brog* enim *braccas*, sive *femoralia*, nostrâ linguâ denotat:”—and Sammes, 436, calls them his *fur-leather breeches*; because perhaps dressed with *the fur*, or *hair on*:—*brog* therefore, signifying *femoralia*, seems to have been contracted from *bracca*, quasi *brog-ga*; but now, *brog*, and *brogue*, appear so very much alike, that they seem to be one and the same; and if so, then they are undoubtedly Gr. as we have seen in the art. **BREECHES**: Gr.

BROW of a bill; at the end, add;—there is however one thing more, which the Dr. if he pleased, might have taken notice of, since he has quoted Casaubon; and that is, the close conformity of expression between the English and Greek languages; cum et de monte quoque dicant Angli, *the brow of a bill*; ut Græci Ορη τῆ ορυς.

BRUSH; at the end, add;—or perhaps, according to Litt. *brush* may be derived à *Brya*, *brya*; a *little shrub*, like the twigs of birch, whereof they make *brushes*, and *brooms*.

BUCK-wheat; at the end, add;—Minshew tells us, it was called *birci triticum*, “quodd *birci* delectentur eâ plantâ:”—now *buck* properly signified a *be-goat*; and might be derived either from Πρωξ, *binnulus*; or from the same root with **BUCK**, and *doe*; Gr.

BUCKLE of a shoe; “*Boider*, à *Buc*, *buc*, *bovicula*,

bovicula, contracted to *bucula*; *fibula*: Litt."—a button, or any thing to tie or fasten the shoe with; and at first made of an *ox-bone*, which was called *the latchet*.

BUCKLER; from the foregoing root; because *bucklers*, or shields, were first of all made, or at least covered, with *ox-bides*.

BU-FET, in modern French, *buffet*; but, according to *Hickes*, is compounded of two Sax. words, *Beod* (or perhaps *Beoþd*, contracted to *þeo*; and then changed to *beau*, or to *bu*.) *mensa*; a table; and *fæt*, or *fat*, *vas*; a vessel:—now, it is the more extraordinary, that this learned gentleman should not have seen, that this whole compound is Gr.; for *Beod*, (or rather *Beoþd*) is no more than a board; which is itself but a transposition of *broad*, as every *mensa*, or *table*, must be; and consequently *broad* is evidently derived à *πλαῖος*, *latus*; *broad*; unde *board*, or *table*; whence the word *boarder*, or one who is admitted at our board: and as for the latter part of the compound, *fæt*, or *fat*, they are evident distortions of *vas*; a vessel, or cup; and consequently Gr. likewise; as we shall see under the arts. VAT, and VESSEL: so that a *bu-fet* signifies a board to set vessels, cups, glafs, china, &c. on.

BURROW for rabbits; Spelm. under the art. *bergeum*, says, "colles illi antiquorum plerumque sunt tumuli; cum ne adhuc βύρρητροπα, i. e. cœmeteria in usu essent: hinc denique cuniculorum oculamenta et habitacula, *berries*, seu *burrowes* dicimus: if this be right, they will take the same origin with either BARROWS, or BURY the dead: Gr.

BY-LAWS, according to Spelm. are derived à "bellagines, pro bilaganes, quæ sunt jura municipalia Gothorum: by enim Sax. *habitatjo*; et *býan*; *habitare*; and *lage*, Gothis *lagen*; *law*; sunt autem *leges*, quas villarum incolæ sibi constituerint observandas:—but still they are Gr.: see BIDE, or *inhabit*; and LAW; Gr.: i. e. laws made by the inhabitants of any place among themselves.

C.

CALAMITY; at the end, add;—and therefore since, according to lord Bacon, *calamitas* is first derived from *calamus*; which signifies *straw*; and since *calamitas* is in the next place used to signify that disorder, by which corn cannot get out of *the stalk*; it might be better to derive our word *calamity* immediately from *καλαμος*, *calamus*; a straw, pipe, or reed.

CALF's-gin; perhaps what Litt. and Ainsw.

call a calf's *chaldron*, which they translate Ε-χῆ-ος, *e-chin-us vitulinus*; the belly, or rough tripe of a beast that cheweth the cud; perhaps they meant the calf's *chitterings*; but whether they are the same with the calf's gin, I am not skilled enough in cookery to know:—the calf's gin however seems to be derived rather à *Γεν-ία*, *intestina*, *viscera*; the entrails, or inwards of any creature.

CALKING a horse's shoes; commonly pronounced *corking a horse's shoes*; but derived à *καλξ*, *calx*; the *beel*; unde *calco*, *calcans*; *calking*; to bend the hinder part of a horse's shoe downwards, in order to make him tread sure in frosty weather, when the roads are covered with ice and snow.

CALOYERS; at the end, add;—however it might not be absurd to suppose, that *caloyer* was only a different dialect of *caller*, *scholar*, or *skald*; meaning the clergy, or men of letters; and consequently Gr.: see SCHOLAR, or SKILL: Gr.

CAMELO-DUNUM, at the end, add;—the antient name of *Doncaster* in Yorkshire; Camden:—but *Casaub.* 227, says, it is now *Malden* in Essex.

CAMELO-PARD; at the end, add;—with regard to the animal here called a *camelopard*, naturalists inform us, that in the interior plains of Africa, this animal is bred; under whose belly a man on horseback may ride easily enough without stooping; his fore-legs being near twice as long as his hinder ones.

CAPOT; at the end, add;—after all it looks as if the whole expression was Gr.: for if *capost* and *capote* signify *pallium pastorium*, it seems to have derived its name from *the hood*, or *cape*, which might have been made large enough to have covered the whole head; and consequently is pure Gr.: see CAPE of a cloak: Gr.

CAR-FAX, at the end, add;—Cleland however, *Way.* 33, gives us quite a different idea, and consequently quite a different deriv. of this word; for he there tells us, that "the French word *carrefour* (of which *carfax* is but a different dialect) answers to our market-place, round the cross or may-pole:" and in the preceding page he had told us, that "the *boogh*, which was the emblem of the sovereignty of the grove, gives the root of *po*, or *po-sun*; *pouvoir*; *power*;" and here he tells us, that "*fo-fer* signifies the *boogh-bearer*; and that from *fo-fer* comes *pow-er*:"—according to this interpretation, *car-fax*, or *carrefour*, signifies round the *boogh*, cross, or may-pole; and consequently may be derived à *car*, *carre*, *cir*, *circum*; i. e. à *Κιρ-υος*, *circus*, *circum*; around: and BOUGH, as we have seen, is Gr. likewise; so that the whole compound should signify a place,

place, or district, round the spot where the *bough* or may-pole was fixed, and where the market was antiently kept.

CARGO; at the end, add;—or, according to Litt. may be derived à *carico*; and consequently; Gr.: see **CARACK**: or rather may take the same deriv. with **CARRY**, quasi *carrigare*, contracted to *cargare*, unde *cargo*: see **CART**: Gr.

CAUSEY; at the end, add;—Blount tells us, he has been informed, that “*caux* in old French signified *a flint*; now *caillou*.”—then we may venture to affirm, that the old French *caux*, and the new French *caillou*, were nothing more than Gallic distortions of either *Ακων*, quasi *acos*, unde *cos*, *cotis*; *a stone*; or of *cautes*, *cautis*; *a rock*; which perhaps originates from the same root: this deriv. is certainly preferable to that given by Spelm. who would derive “*calceata*, via strata, non à *calcando*, sed à *calceando*; quòd vel lapidibus, vel durâ aliâ materiâ, quasi *calceo*, munitur contra injuriam plaustrorum et itinerantium:”—but even still it would be Gr. for both *calcando*, and *talceando*, i. e. *calcæus*, are derived from *Ααξ*, *calx*; unde *calceus*; *the heel*, *foot*, or *shoe*.

CHAPELL; at the end, add;—there seems to be a better deriv. given by Spelm. viz. “*capella* pro *cista*, *scrinio*, seu *repositorio*, quo asservantur martyrum reliquæ; et perinde pro quovis sacello, vel oratorio:”—only still it is Gr. à *Καψη*, *capsa*; et sejecto, *capa*; unde *capella*; *a chapell*; so that our *b* here is purely Gothic; for it has made us pronounce the word soft, like *chap*, *chapter*, and *chapman*; whereas both Gr. and Rom. pronounced it hard, like *cap*, *cat*, *capon*.

CHARACATURA: Spelm. derives the art. “*charaxare*, and *charaxatura*, à *Χαράσσω*, *χαράξω*, *sculpo*, *scribo*, *pingo*; *to engrave*, *scratch*, or *scrape*; and now generally understood to mean the drawing of the outlines of any figure in a ludicrous, distorted style.

CHARTE-blanche; many of our smatterers in French may perhaps admire this French expression, and presently cry out that it is pure French, and that we borrowed it from the French:—true; but the French borrowed it first from the Gr.: see **CHARTER**; and **BLANK**, or **BLEACH**, i. e. *whitens*; and meaning here *a paper unwritten on*; and consequently on which a person may write his own terms, or whatever he pleases.

CHESS; after *persecuted Druids*, add;—Stowe, p. 23, tells us, that “John de Vigney, in his booke named the *Moralization of the Gbess*, sayth, that the same game was devised by Xerxes, the philosopher, otherwise named Philometre, to reprove, and correct the cruell mynde of a fa-

mous tyrant called Euilmerodach, king of Babylon; aboute the yeare before Christe’s byrth, 614:”—i. e. near 2400 years ago.

CHISEL; at the end, add;—we might rather suppose with Litt. that *chisel*, or *chiffel*, was derived ab *assula*, vel *ascia*; i. e. ab *Ἀξίνα*, *astia*; *an ax*, *batchet*, or any such like edged tool to cut with.

CHO-PIN; “à *Xew*, *fundo*; et *Πινω*, *bibo*,” says Litt. “*theopina*; *a measure used in France*; *the half pint of Paris*; or our *pint*; viz. 16 ounces.”

CLAN of *tenents* has been very properly derived by Litt. à *clientela*; and *clientela*, as properly à *cliens*; and *cliens*, as properly à *Κλιω*, *celebro*: as we shall see in the art. **CLIENT**: Gr.

CLEAR; at the end, add;—and yet there are two other deriv. produced by Litt. which seem better than either of the former; viz. *clear*, à *Γλαυρος*, *splendidus*; vel ab *Αγλαρος*, *clarus*; *brigh*, *effulgent*.

CLEFT } in *music*; à *Κλας*, *clavis*; *a key*;
CLIFF } meaning *the key note*, which leads into the principal ground-work, or composition of the piece.

CLOTH; after *thread of life*, add;—or rather *winde the thread of life on a bottom*.

COAL to *burn*; at the end, add;—the reason perhaps may be, because it is nearer to the Gr. than any other language; for the Greeks wrote *Καλω*, and we have first transposed it to *Κοαλω*, and then changed the *K* into a *C*; thus, *coals*.

COAX: begin with “à Sax. *cogge* petit Ken-nettus,” says Lye; “(non ita pridem episcopus Petriburgensis) L. Barb. *cogciones*; *cogge*, si recte conjicio, ab hodiernis mutatum est in *cokes*, seu *coax*, quod ejusdem esse originis vult idem doctissimus præsul: *nautæ enim istiusmodi per vicus vagantes, fibis, flebilibusque de naufragiis narrationibus populo nimium credulo imponere solent, ac pecuniâ emungere*.”—and from this custom of failors imposing on the too credulous vulgar, has been derived our word *coax* or *webedle* men out of their money by false pretences of shipwreck, &c.—and therefore so far as relates to the explanation of the word *coax*, this gentleman’s interpretation may be right; but, if he imagined that the Sax. *cogge* was an original word, he is most probably wrong; for it will presently be found, under the art. **COCK-bast**, to be Gr.; in the mean time perhaps it may not be improper to derive *coax*, according to Spelm. “à *coccio*; mendicorum genus, qui *ejulationibus, lacrymis, et hujusmodi imposturis, elemosynam extorquebant*; à *Κοκκω*, *lugeo*, *ploro*; *to make any mournful*,

mournful, piteous, lamentable noise, in order to excite benevolence and compassion.

COCK-boat: Spelm. under the art. *coqua*, derives a *cock-boat* “à Gall. *coque*; i. e. *concha*, *testa*; meaning a boat that is shaped like a shell; and then refers us to *cogones*, which he explains by *navigii genus*, and mentions octo *cogones Hispanicas*, et nonnullas *bargias*; eight Spanish *cogs*, and some barges: etymolog. Kiliani *kogge*, *kogb*; a *ship* :”—it is the more remarkable therefore, that these great critics, and particularly Spelm. when he pronounced these harsh words, and acknowledged that our *cock-boat* came from the Gall. *coque*, or the Sax. *cogge*, *kogge*, and *kogb*, all which he allows signified *concha*; it is the more remarkable, I say, that he should not immediately perceive that all those Northern words were but so many barbarous distortions of *concha*, quasi a *conch-boat*, transformed into *cob*, or *cock-boat*, by leaving out the *n*; thus *cocha*; unde *coque*; or more barbarously still *cogge*, and *kogge*, and *kogb*: let me now only observe farther, that Shakespear, &c.

COG, or *flatter*; after *coax*, add;—consequently Gr. as we have already seen under that art. and found that there is great probability in this deriv.

COLTER; “à Κοίλω, *scindo*; unde Κόλλη, unde *culter*, *cultellum*: If. Voss.”—the long iron knife, which is placed before the plow-share, and which first *cuts* the earth, while the share turns it up.

COMELY; at the end, add;—or rather with Casaub. we may derive *comely*, when it relates to dress and appearance, à “Κομμος, *ornatus nimius*, *nitidus*, *elegans* :”—or even from Κοσμος, signifying the same.

COMING-wench: Skinn. would derive it from the “Sax. *Lpeman*, *placere omnino*; *puella lepida*, *ingenio alacris*, et *leta* :”—it may be so; but it seems more natural to derive it, either immediately from **COME**; meaning a girl, who is forward in her behaviour; and consequently is always *coming into view*: or else it may be only a different dialect of **COMELY**; or **BECOMING** in her person; i. e. *neat*, and *dressed out in all her finery*: and consequently is Gr. still.

COMITY; Κοσμος, vel potius Κοσμιος, *ornatus*, *modestus*; unde *comis*, *comitas*; *mildness*, *gentleness*, *politeness* of behaviour.

COMRADE, seems at first sight to be derived from the same root with **COMPANION**; but, if the French orthogr. be right (a thing scarce possible to suppose) viz. *camarade* (for *camerade*) then it seems to be derived from the same root with **CHAMBER**; meaning a *chamber-friend*: but in both instances it is undoubtedly Gr.

CON-NOISEURS; a pretty French distortion of *cognosco*, i. e. *cognoscentes*; *the knowing ones*; who are either ignorantly supposed to know, or presumptuously take upon themselves to know all things: see **KNOW**: Gr.

CONTRA-ST; from the foregoing root, and Ἰσμη, Σταω, *sto*; *contra-sto*; to stand against, withstand, stand in opposition, over against each other.

COPPET; Ray explains it by *saucy*, *malapert*; but gives us no deriv.:—it seems to come à *caput*; meaning one who holds up his *bead* in a *proud*, *baughty*, *saucy manner*: consequently Gr.: see **CAPITAL**: Gr.

CORIER; at the end, add;—or perhaps *corier* may be derived, according to Litt. à Κερυ, *tondeo*; perf. med. Κεκαρα, quòd *deglubi* soleat; to strip off the skin.

CORONER; at the end, add;—let me however only observe farther, that our common people generally contract *coroner* to *crowner*; though, as we have already seen above, and in the Preface, it has no connexion with a *crown*; but a *corpse*.

COTTAGE; at the end, add;—Wachterus would derive “*cottage* à Germ. *kot*; *spelunca*, *cubile ferarum*; à *kutten*; *tegere* :”—but this may be derived either from Κευθεν, *tegere*, *occulere*; to *hide*; to *cover*, to *secrete themselves in*: or, according to Spelm. à Κοίλη, *cubile*; a *den*; as above.

COULIS; another pretty French distortion, and contraction of *jusculum*, a diminutive of *jus*; *juice*, *gravy*; consequently Gr.: see **JUICE**: Gr.

COUNTER-PANE; at the end, add;—and yet there is another interpretation, and consequently another deriv. given by Spelm. in *panella*, which he first writes in this manner, the *counter-pain* of an indenture; and then explains it by *contraria pagina*: and therefore still Gr.: see **PAGE**: Gr.

the COURTESY of England; “qui uxorem duxerit,” says Spelm. “(in *jus curialitatis*,) habentem prædia, in quibus hæreditariè succedat proles ex illis nuptiis oriunda; nasciturque aliquando ejusmodi proles, quæ ejulando intelligatur vivere; maritus, moriente uxore, prædiis gaudebit, quousque hic vixerit, ex gratiâ *leges Angliæ*; et dicitur ista gratia, *curialitas Angliæ*; maritus ipse *tenens per curialitatem*; by the *courtesy of England* :”—consequently Gr. as in the foregoing art. **COURTIER**: Gr.

CRIPPLE, at the end, add;—Somner is of opinion, that “*vox illa nobis claudi-pedem notans*, *cripple*, qui *repere*, potius quam *ire* videtur :”—then consequently will take the same root with **CREEP**: Gr.

CRISPED locks; at the end, add;—meaning

in these two poets, *rimpled*, or *wrinkled* by flowing over the pebbles.

CROUD, or *fiddle*; at the end, add;—"numquid," says Spelm. "à fidibus, Hispan. *cuerda*: vel à Gr. Κροδιδίζω, *strepo*, *plando*?"—to make a *creaking*, *squeaking noise*.

CUBE; at the end, add;—this is but very poor definition; for a pyramid may be a *solid equilateral figure*; but a pyramid is not a *cube*: the Dr. should have said, a *cube* is a *solid quadrangular figure*, having *six equal sides*, like a *dye*.

CUCKOLD, at the end, add;—there is however another interpretation, produced by Spelm. in *Argo*, which gives a different idea of this word, and which he very justly derives à "*cucurbita*; nam hoc Galli *coucourd* vocant; et Angli nos tantum *r* in *l* mutamus:"—after which, he quotes the following curious passage; "si quis fidelis *cucurbitaverit* dominum; i. e. cum uxore ejus *concubuerit*, vel *concumbere* se exercuit, &c.:"—but still it is Gr. and now takes its origin either from Κυβος, *curvus*; or from Κυβω, *cumbo*; *to lie down*; unde CON-CUBINE: Gr.

CUERPO; at the end, add;—there is a better deriv. given in the Sax. Alph.

CULINARY; at the end, add;—and in this latter sense, it is evidently derived from the Gr. as we shall see presently in the art. CULTURE: Gr.

CULTURE; at the end, add;—quasi *colto*; unde *culter*, *cultellum*, *cultus*, and *cultura*; *to till*, *plow*, or *improve land by tillage*; in which sense it is evidently derived à Κοπτω, Κόλλω, unde Κόλλη, *culter*, *cultellum*; the long iron knife, which is placed before the plow-share, and which first *cuts* the earth, while the share turns it up: and in this place means any method of education, any mental improvements.

CURTILAGE; at the end, add;—"curtilagium, et *curtillum*; dictum censeo," says Spelm. "à Gall. *courtisil*; quod est area sub averfâ ædium parte; *viridarium*, *hortus*; cui apposite respondet Sax. *peorðt*; q. d. *olitorium*; *peorct* enim *olus*: et M. S. quidam codex præficus *hortulanus* interpretatur *curtilers*:"—all this may pass; but *peorðt*, or rather *peorct*, is not the original of *courtisil*; but is only a miserable Sax. distortion of *viridis*, *viride*; *virid*, *vert*, *peorct*, *wort*, *worts*, or *greens*: and as for the French *courtisil*, it is nothing more than another miserable Fr. Gall. law Latin distortion of Κορτος, *hortus*, quasi *hortilagium*, *cortilagium* (or rather *cbortilagium*) still more ignorantly curtailed, transfigured, and transformed into *courtisil*; to signify a *small piece of ground*, *enclosed behind a house*; in which are planted all sorts of *greens*, and kitchen herbs;

and may in our language be not improperly called *the greenery*.

D.

DAN-DRAFF } after the Sax. *can*, add;—
 DAN-DRIFF } let us next trace out *druff*,
 DAN-DRUFF } or rather *druff*, which
 seems to be but a various dialect of *Τρυξ*, *fax*; the *dregs*, or *refuse of any thing*; so that *dan-druff* very properly signifies *sordes fursuracæ capillarum*; *the cleansings of hair*, &c.

DEARY; "*little*: Ray:" perhaps only a diminutive of *dear*; i. e. *my little DEAR*: Gr.

DE-FACE does not signify to spoil *the face* or *looks* of any thing; but as Spelm. in the art. *Diffacere* plainly shews, it is derived à *dis-facere* est; *deffacer* obsoletum Gall. *desaiet* hodiernum; (so much are they improved!) Angli adhuc *to deface* dicimus:" (so much are we improved!) so that it is evidently derived from the following art.

DEMEAN; at the end, add;—or perhaps *demean* may be derived from the same root with MANNERS: Gr.

DEMEANS; at the end, add;—or perhaps *demeans*, or *demains*, may be derived from the same root with MANSION: Gr.

DE-PLORABLE; at the end, add;—unless the reader chuses to accept of the following from Litt. "*ploro*, quasi *plango ore*; Fest. à Πληρω, *plenus sum*, sc. *lacrymis*; ut à γεμω, *gemo*, *plenus sum*; et à μεσος, *mæstus*, *plenus sum*; *I am big with sorrow*; *bis big round tears*.

DICKENS *take it*, according to Blount, is only "an abbreviation of *devil-kins*, or *little devils*:"—consequently Gr.

DIS-PLAY; at the end, add;—vel à Πλεω, *plico*, *displico*; *to unfold*, *lay open*, *spread abroad*.

DI-STAFF; after *viz.* add;—that since the word *staff* is undoubtedly derived ab *Ιστημι*, à *σταω*, *sto*; *to stand*, or *walk with*; a *distaff* is only a *stick*, or *staff*,—&c.

DOLPISH } Shering. 110, tells us, that the
 DOLT } Cambro Britannic word for *stulus*
 is *delff*, derived à *dalivus*: but Litt. very judiciously traces *dalivus* à *Δαλαιος*, *timidus*; which is likewise derived à *Δαλος*, *timidus*, *ignavus*, *debilis*; *fearful*, *silly*, *foolish*; cowards and fools being always *afraid*: so that our words seem to have made this progress *Δαλος*, *Δαλαιος*, *dalivus*; *delff*, *delpfish*, *dolpish*, *doltish*, *dolt*.

DRAB, or *common woman*; at the end, add;—let me however just observe, that a *drab* being of the lowest kind of prostitutes, may not be improperly derived à *Τρυξ*, *fax* (*populi*;) the

worst species of women of the town, *the dregs*, and *off-scourings* of brothels: quasi Τραῦξ, *drax*, *drab*.

DRAFF-sheep; at the end, add;—and yet, since these sheep are *draughted off*, not for their being the best, but *the worst* part of the flock, it seems but natural to suppose, that a *druff-sheep* is derived à Τραῦξ, *fax*, (gregis;) *the dregs*, or *refuse* of the flock.

DRAUGHT, sink, or sewer: Gothic as this word may appear, it is pure Gr. and derived à Τραῦξ, *fax*, (domûs;) *dregs*, or *druff*; or the place of the house where *the off-scourings* of every thing are collected.

DREAM; at the end, add;—after all, I must desire leave just to produce another deriv. from Casaub. in “ Δραμα, hinc opinor Anglicum *dream*; *somnium* :”—and indeed so far as it relates to works of *fancy* may be applicable enough; but can scarce be applied in a literal sense.

DULCEAT } at the end, add;—though *dulcet*,
DULCET } and *dulcis*, seem more naturally to be derived ab Ηδύς, *dulcis*, *suaavis*; *sweet*.

DULES, or Dooles; Spehn. in *Dole*, observes, that the “ Sax. *dæl*, *pars*, *portio*; à *dælan*, *dividere*, *distribuere*, may have given origin to *dules*, vel *dooles*; hinc in locis palustribus fundi *portiones*, quæ viritim *distribuantur*, *doles* appellant, et prædiorum *metas*; *dooles*; q. d. *portiones* :”—consequently Gr.: see **DEAL**, or *distribute*, or portion out into *parcels*: Gr.

E.

EARNESTLY; at the end, add;—or rather with Casaub. in *Αρυσμαι*, we may derive *earnestly* ab *Αρυσθαι*, pro *studiosè* aliquid profèqui; olim sine dubio vulgare; cujus apud Homerum vestigia significationis in istis, quæ doctissimus Stephanus ex illo profert, Odyss. A. 5,

Αρυσμενος νηλε ψυχην, και νοσον σλαρῶν.

Magnâ curâ fervans animam suam, et redditum sociorum.

EMBASSADORS; at the end, add;—it is remarkable that Justin, lib. ii. tells us, that “primus Seythis bellum indixit Vexores, rex Ægyptius, missis primo *lenonibus*, (legatis) qui hostibus parendi legem dicerent:—legati enim regum olim *lenones* appellati sunt.”

EM-BOST, as “when any animal foams at the mouth, and hangs out the tongue: *des embocar*; Span. *to cast out of the mouth*: Blount:”—consequently Gr.: see **DIS-EM-BOGUE**. Shakespeare has given us this word, tho’ perhaps not in this sense, in his *Taming the Shrew*, act i. sc. 2,

where a lord enters, as from hunting, and orders his huntsman to

_____ tender well my hounds

Brach, Merriman, the poor cur is *imboft*: which Sir T. Han. says, implies the poor cur has “*his joints swell’d*.”—but still it is Gr.: see **BOSS of a shield**:—how widely authors differ!

ENG-LAND } after *land’s end*; add;—and since
ENG-LISH } Shering. allows, that “*Anglorum* nomen adoptivum erat ab *Angulo* ubi confederint, translatum;” and since, in p. 36, he likewise allows, that Ethelwerdus

(now take away the parenthesis, and *nam*-)

ESSOIN; at the end, add;—“*essonier* Gallis,” according to Spelm. “et *exonier*, est *excusare*; ab *angustia*, *curâ*, vel *labore liberare*: *ex*, privativum est; et *joing* est *curâ*: sed et altius rimantur fontem ab *Εξομυσθαι*, quod non solum est *excusare*, sed interposito *jurejurando* hoc facere; ab *Εξ*, *ex*; et *ομυμι*, *juro*; et foro equidem bene convenit ista deductio, ubi sine *juramento* non admittitur *excusatio*:—all this latter interpretation might have been spared; for surely this great critic would never have us altius rimari fontem of *essoin* in *Εξομυσθαι*.

EUR-OPE; *Ευρωπη*, *Europa*, the daughter of Agenor, king of Phœnicia; Jupiter in the form of a bull is said to have carried this lady from Phœnicia into Crete; and from this incident, (which has afforded a noble subject both to poets, and painters) some have imagined that this quarter of the globe has received its denomination; but then it would seem something strange, that *Crete* itself, which alone ought to have been called *Europe*, from *Europa*, has intirely lost that appellation, or rather indeed never had it to lose; and that all the rest of *Europe*, which had no connexion with that event, (it being confined to *Crete* alone) should have retained it, tho’, as we observed, it had not the least connexion with that curious incident: this therefore seems to be but a very vague definition:—Ciel. Way. 26; and Voc. 206, has given us a far more rational explanation, if he had but at the same time given us a more regular deriv.; but, he says, “*Europe* itself signifies a land *facing* or *opposite* to the *East*: *Ευρος*, and *Ωψς*, at length prevailed, and continues in force to this day:”—here are two or three little mistakes; two most evidently of the press; for it ought to have been *Ευρος*, not *Ευρος*: and instead of *Ωψς*, it should have been printed *Ωψ*: these are only trivial faults; but let us hope that this gentleman, or the first imposers of this appellation, did not intend *Ευρος*, or even *Ευρος*, and *Ωψς*, as Greek for *opposite* the *East*; we might as well suppose, that *Euro-faciens* was Latin for *facing*

the East: and on the other hand, Ευρος Ωψ would be literally *broad-faced*; as in that expression of Homer, Ευρυ-οπα Ζευς, *the broad-eyed Jove*:—in short then, it seems more probable to suppose, that *Europe* is not derived ab Ευρος and Ωψ, but is only a contraction of terra *Euro-oppoſita*; from Ευρος, *Eurus*; *the East*; and Θω, *pono, oppoſitus*; *oppoſite*, or *facing the East*; i. e. *the Weſtern country*; or *the Weſtern quarter* of the then known world.

EY; after *the verb*, add;—E-ω, *ſino*; *to ſuffer*, *to permit*, or *make lawful*: or rather à Λεγω, *dico*; *juſ dicere*; unde *lex, legis*, without the prepoſitive Λ, thus *e, ee, ey, l'ey, lex*; *law*; according to his own definition of the word *par-l'ey-mot*:—and what may corroborate this conjecture, is the authority of Spelm. who, in *Eia*, has theſe remarkable words, “ ζ, ut ſolet, in y, vel i, tranſeunte; ſic *ley* pro *lez*; *way* pro *pez*; *day* pro *dæg*; et infinita hujusmodi:”—ſo that Λεγ-ω ſeems to have given origin to *lex, legis*; unde *l'ey, ey, ee*, and *e*, as above; all ſignifying *law*.

EY in terminations, is very judiciously explained by Spelm. in *Eia*, in the ſenſe of *inſula*; and is derived, as he ſays, “ ab eage, *oculus*, et *ovum* (only thoſe two words take different deriv. in Gr.) nomenque hinc contraxit *inſula*; quòd inſtar *oculi*, vel *ovi*, ſe in mari exhibit; ſic *Ramſ-ey, Sheep-ey, Hertſ-ey*, exponuntur *inſula arietum, ovium, cervorum*:”—conſequently Gr. as in either of the following art.

EYRE; at the end, add;—Spelm. likewise confirms the above deriv. “ *iter, vel itineratio*, majoribus noſtris idem fuit, quod hodie *circuitus juſtitiariorum*, designatos ſibi comitatos ad juſtitiã exequendam *itinerantium*; alias *eier* (ab *iter*) & pro more Gall. *eliſo*:”—and therefore the office beſpeaks the man, and eſtabliſhes the propriety of the deriv.

F.

FADGE, may be derived either as an abbreviation of *FATIGUE*; Gr.: or rather, according to Litt. from *facio* (i. e. à Φωω, *ſio, facio*;) *to do, to work, to make* any thing fit and adapt.

FAG, either from the ſame root with *FLAG*, and *tire*; or perhaps may be only a contraction of *FATIGUE*: but ſtill in either caſe it is Gr.

FALCON; at the end, add;—this ſeems to be a probable deriv. and yet perhaps not the right one; for Wachterus would derive “ *Falc-on* from the *Valch-hapoc*, quæ proprie accipitrem *peregrinum* denotat:”—then ſtill it may be Gr.: ſee *WAL-nut*: Gr.

FASTEN; at the end, add;—Spelm. in *Fiſtella*, vel *faſtella*, gives us another deriv. viz. “ab Ital.

faſtello; aliter *faſcio*, pro *ligamine*; et hæc à *faſciare*, Lat. et Ital. unde nos *faſt*, and *faſten* dicimus:”—only ſtill it is. Gr. as under the art. *FASCINES*: Gr.

FEAST; at the end, add;—this laſt deriv. might lead us to ſuppoſe, that *feaf* was deſcended à Φαγομαι, *edo*; quaſi *faſaſt*, ſoftened into *feaf*.

FEG, according to Ray's orthogr. ſeems to be the ſame with *FAG*; particularly ſince he has explained it by *flag*, or *tire*; conſequently Gr.

FE-MALE; at the end, add;—tho' perhaps it might be better to ſuppoſe, that *female* was compounded of *fe*, and *male*, in oppoſition to *male*; as *man*, and *wo-man*: ſhould this be right, then *fe* would bear the ſenſe of *we*, or *wee*; i. e. *little*, or *leſſer*; *the weaker-male*; *the weaker veſſel*:—conſequently Gr. ſtill: ſee *FAIRIES*: Gr.

FERRIER; commonly written and pronounced *farrier*, but evidently derived à Σίτερος, quaſi Σίττερος, Σίττερον, *durum, ſolidum*: i. e. *ferrum*; meaning the ſmith, who ſhoes the horſes; but now uſed to ſignify chiefly *the horſe-leach*, or *horſe-doctor*.

FERRUGINOUS; after *particles of iron*, add;—tho' indeed *ferrum* ſeems to be deſcended immediately à Σίτερον, quaſi Σίττερον, *durum, ſolidum*; i. e. *ferrum*: our word *ferruginous* is compounded of *ferrum* and *rubigo*; meaning the color of *iron-ruſt*: ſee *FERRIER*: Gr.

FESCUE, at the end, add;—or perhaps, according to Litt. *feſcua* may be derived à Σχιζω, *ſindo, fiſſus*; unde *feſtuca*, à *fiſſione*; ut ſit aliquid tenue ex ligno *fiſſum*, quaſi *feſcum*; any ſmall ſplinter, *riven*, or *ſeparated* from a larger piece of wood.

FINGER; at the end, add;—Spelm. ſuppoſes *fingers* may take their denomination “ quaſi *fangers*; i. e. *captores*:”—*the grippers, ſeizers, bolders*;—but ſtill they are Gr. according to the firſt deriv. in this art.: ſee likewise *FANG*: Gr.

FINICAL, or the being *over-fine, neat*, or *delicate*; conſequently will take the ſame deriv. with *FINE*, that is, *highly FINISHED*: Gr.

FIRTH, according to the Gr.; and *fritb*, according to the Lat. lang.; but both *firtb*, and *fritb*, originate à Φερω, by tranſpoſition εφεω, quaſi *Φερω*; vel à Φερω, *ferveo, ſervi, fertum*, by tranſpoſition *fretum*; *to boil*, or *ſetbe*; becauſe in narrow ſtraits, or *firtbs*, the ſea, on account of the ſhallows, forms perpetual breakers, which roll and tumble about, like water *boiling* in a chaldron, i. e. are in continual *working* and *agitation*; or, as Virgil obſerves,

— ſervetque *fretis ſpirantibus* æquor.

Geo. I. 327.

Milton

Milton has adopted the Latin orthogr. and says,
 _____ no narrow *frith*

He had to cross. _____

Par. Lost. II. 9 9.

FIST; at the end, add;—" *pugnis*; ex Latino *fustis* ortum esse non improbable," says Casaub. "in Κοῦδος:" Littleton derives *fustis* à *postis*, i. e. *βασίλειον*, a *stick*, *club*, or *cudgel*.

FLACKET; "a *bottle*, made like a *barrel*:" Ray:—then perhaps it is only a diminutive of *flasket*; which is again but a diminutive of **FLASK**: Gr.

FLAMEN, according to Blount, originates from " *filamen*, or *the fillet* they wore:"—consequently Gr.: see **FILLET**: Gr.

FLAT-milk; at the end, add;—and yet perhaps it may possibly be derived à Γλαυκος: thus *Γλαυκος*, *blaucus*, *blaudius*, *blavius*, *blavus*, *blattus*, *blattbin*, et *blattin*; idem quod *blatta*; unde *flatta*; i. e. *purpura*; a *blue*, or rather *pale bluish color*; as all *whey*, or *flat-milk* looks.

FLAX; at the end, add;—which may perhaps be more easily derived à Βλαξ, *flaccus*, *flacidus*; *long*, *lank*, and *pliable*: or else from Πλοκαι, *flocus*; a *lock of wool*, *soft* and *downy*.

FLY with wings; at the end, add;—though perhaps, according to Casaub. 169, it might be better to derive *fly* from *volo*; quasi *folo*: only now *volo* is Gr.: see **VOLANT**: Gr.

FOCUS; at the end, add;—there is however another interpretation in the art. **ALT-AR**, that might induce us to derive *focus* from quite a different root; viz. " *altare diis superis*; *ara*, *terrestribus*; et *focus*, sive *scrobiculus*, *inferis*:"—now *scrobiculus* looks as if we ought to derive *focus* à *fodiendo*; unde *fossus*; unde *focus*; *the hearth*; being antiently a trench dug in the ground, to receive the fire dedicated to the infernal gods: but when *focus* signifies that point in which the rays of light converge thro' a convex lens, or from a concave speculum, it may then originate à Φως, vel Φωσκω, by transposition Φωκω, *focus*; as above.

FODDER for cattle; Φορβεια, à Φερβω, *ferveo*; unde *foveo*; *alo*, *nutrio*; *to feed*, *nourish*, *cherish*.

FODDER a garment, at the end, add;—or *fodder* may perhaps be rather derived à Φυριον, *munimentum*, *praesidium*; not for the reason given by Jun. under the art. **FURR**; but because a *foddered garment* is a garment *lined*, or only *guarded*, or *bordered with furr*.

FOLLOW; at the end, add;—it seems rather to take a different deriv. according to Spelm. in " *Folgare*, aliter *fulgare*, à *folzan*; *servire*, *sequi*, *seſſari*; unde vox nostra vernacula, *to follow*: huc respicit Lat. *vulgus*, pro quo veteres *vulgu* dixere:"—but surely this great eritic would

not have us derive *vulgus* from the Sax. when it is so evidently Gr. as we have just now seen, under the art. **FOLK**: Gr.

FOOD; at the end, add;—but perhaps *food* may be more properly derived à Φερβω, *ferveo*; unde *foveo*, *fovi*, *fo-um*; *food*: as in **FODDER**: Gr.

FORD; at the end, add;—tho' Casaub. 169, would derive *ford* rather à *vadum*, quasi *vordum*; a *ford*, or *passage*, through a river on foot, or horseback.

FORE-STALL; "Sax. *fore*; *præ*, vel *ante*," says Spelm. "seu à *pape*, *via*; (both which Sax. words are Gr.) et *stal*, *stabulum*, *statio*; (which is Gr. likewise) hinc *forstallator* is dicitur, qui in *viâ* rem annonariam intercipiens mercatur; eoque *impedit*, ut ad forum venalium adducta publicæ exponatur venditioni:"—whoever *stops*, or *obstructs* any articles coming to market, and buys them up, in order to sell them dearer to the public:—consequently the whole compound is Gr.: see **FORE**, or *before*; **FARE**, or *thoroughfare*; and **STALL**:—unless we may suppose, that *fore* here is used only as a contraction of **FORUM**: Gr.

a **FOUT-NART**; "a *fitchet*; according to Ray:"—but it seems to be only an error of the prefs for **FOU**, or **FOW-MART**:—consequently Gr.

FOWL of the air; at the end, add;—"sometimes written *fugas*;" says Verst. "and in the Netherlands they call them *vogbels*:"—and both Jun. and Skinn. have sufficiently shewn, that our word *fowl* is derived from the "Sax. *fugel*, *fugl*, *ful*; Alman. *fogal*; Iceland. *fugl*; Belg. *vogal*; omnia sunt à *ſleon*; *fugere*, *volare*:"—then we may reasonably suppose, that all those harsh Northern words were but so many different dialects of *volare*; particularly the Belg. *vogal*; which seems to be only a contraction of *vogalare*, for *volare*; *to fly*: see **VOLANT**, or **FLY with wings**: Gr.

FROWN; at the end, add;—" *Opus*, *supercilium*; Casaub. τας οφρυς συναγειν, *supercilia contrahere*; *to nip*, or *contract the brows*;" or, as he observes, "Angli uno verbo, *to frowne*: sed et *brow*; *frons*, *supercilium*; ab eâdem origine; cum et de monte quoque dicant Angli, *the brow of a bill*; ut Græci, οφρυ τῆ οφρυς.

FURIOUS } at the end, add;—or else à Φορια:
FURY } , transeunte in *r*; à Φορν, *clades*; vel Φορευω, *caedem perpetro*; *to perpetrate any kind of mischief*.

FUR-LONG; at the end, add;—Spelm. calls it " *stadium*, vel *quarentina* dicitur, non ut Cowellus existimat, quasi *ſerlingus terræ*; sed quasi a *furrow-long*; i. e. quod uno progressu aratrum. describitur.

describit, antequam regreditur; et continet plerumque 40 perticas, seu octavam partem miliaris Anglici."

* FYE a pond; perhaps nothing more than a contraction of *puri-FY*, or *cleanse*: if so, it is Gr.; see *PURI-FY*: or else we must refer to the Sax. Alph.

G.

GAFFER; only a contraction of **GOOD-FATHER**: consequently Gr.

GAIN, or *bandy*: though both Litt. and Ainsw. have produced the negative compound of this word, viz. *un-gain*, which they have very properly defined by *ineptus*, *inhabilis*; yet neither of them have given us the word *gain*, in the sense of *bandy*, or *tractable*; neither have any of our etymol. taken the least notice of it; for they have all left it out; and yet, like our lexicogr. they have got the negative compound, *un-gain*; which Skinn. would derive from the "Sax. *Vine*; *cbarus*, *gratus*;" and Lye, from *Tangan*; *ire*; *to go*; q. d. is, "qui quicquid *aggreditur ineptè*, atque *incallidè facit*:"—in both which instances it would be Gr.:—but *gain* seems rather to take its origin, either from *Γαμος*, *latitia*, *voluptas*; to do any thing with *ease*, and *pleasure*: or else from *Καινος*, *novus*; quasi *Γαμος*, to do it in quite a *new* and *expeditious method*; not in the *old-fashioned*, *clumsy*, *awkward manner*.

GALLIGA-*skins*; at the end, add;—a species of *leather-breeches*, made in a loose form, like sailors' trowsers.

GANDER; after *Casaub. and Upt.*" *dele* all the remainder.

-GAOL; various are the methods of writing this word; sometimes we find it written *goal*; sometimes *gaol*; and sometimes **JAIL**; in which last form it will be considered under its proper art.: in the mean time, let us consider it under its present appearance; and we shall find, that, according to Jacob's Law dictionary, "*gaol* is derived à *gaola*; Fr. *geole*; i. e. *gaveola*; a cage for birds; is used metaphorically for a prison:"—should this be the true deriv. as it undoubtedly is a very proper definition; we need only observe, that even this deriv. is Gr. for *gaol*, *gaola*, *geole*, and *gaveola*, are all visibly and evidently derived à *καυος*, *cavea*, *caveola*; which are as evidently derived à *Κοος*, *Κοφος*, *cavus*; *bollow*; any *cavity*, *hole*, or place of confinement: so that, even according to this common orthogr. and common acceptation, it is Gr.; nay, that it is derived from that language still, tho' we should write it **JAIL**; as we have just now observed.

GARRET; after *both which are Gr.* add;—Wachterus likewise would derive "*garret* à Germ. *warte*, quasi *gwarret*; *munitio*: vel *warten*; *ob-servare*;"—but still it seems to come from the same root; viz. watch and **WARD**; quasi *wardret*; or **GUARD**, quasi *guardet*: Gr.—Minshew, &c.

GAV-EL-KIND; at the end, add;—Spelm. tho' his Glossary was particularly intended to explain the most difficult points in the antient records, supposes *gavelkind* to be derived à "*Γαβελ*, seu *γαβολ*, *debitum*, vel *tributum*; et *cyn*, vel *kynò*, *soboli*, *pueris*, *generi*:"—consequently would be Gr. still; as in **GABEL**, a *tribute*: but his own interpretation seems to be against him; for he begins his art. with these very words; "*Prisca Anglorum-Saxonum consuetudo è Germania delata, quâ omnes filii ex æquis portionibus*, &c.:"—but there is nothing in his compound to answer *all the children*, in which words the whole power of the composition is included; and therefore the former interpretation ought rather to be preferred.

GEWGAWS; at the end, add;—this is the common acceptation of the word, into which our etymol. seem to have been misled by supposing that it comes from the same root with *jewells*, and *joy*: but it might rather be written *gugaws*, and derived à *Γυγας*, *Gyges*, *Craßi proavus*;

Ου μοι μελει Γυγας,

says Anacreon in the beginning of his 15th Ode: *Gyges* was king of Sardis, and renowned for the profusion of his wealth; and hence his name might have been given to every *expensive toy*, or *gugaw*.

GLANCE; at the end, add;—and yet perhaps it might be better to derive *glance* à *λαμψας*, quasi *Γλαμψας*, *fulgor*, *splendor*; converted into *glance*; meaning a sudden turn of the eye, which always gives a *bright*, *splendid*, tho' at the same time an indistinct vision: see likewise **GLIMPSE**: Gr.

GLASS; at the end, add;—Litt. supposes that *glass* is the original of "*glas-tum*, quod *vitreo colore tingeret* à *glass* dictum est:"—but though both *glasum* and *vitrum* signify *wood*, or that plant with which our British ancestors stained their bodies *blue*, yet I never heard that that plant entered at all into the factitious composition of *glass*.

GLUTTON; at the end, add;—quasi *gulutton*, contracted to *glutton*.

GOBLET; at the end, add;—tho' with Spelm. in *scala*, we might rather suppose, that *goblet* was but a transposition of "*globulet* à *globus*, *sphæra*; quod potationis vascula *globulus* imitantur similitudine

similitudine orbiculari:—and hence *a cbina bowl*:—only still it is Gr.: see **GLOBE**: Gr.

GOGGLE-*eyed*; after *quam quis maxime*, add;—*coclos* seems to be derived à Κυκλωψ, *Cyclops*; a *monster with only one broad eye in his forehead*; but the Sax. ꝛcegl seems to be derived à Σκαιος, quasi Σκαιηλος, *Strabo*; a *squinter*: or perhaps *goggle* may be more simply derived ab Οκκος, quasi Γοκκος, *oculus*; *the eye*; meaning a person who has *large, prominent eye-balls*:—(now—Skinn. has, &c.)

GOOSE; after *Upt.* add;—it may at first sight appear something extraordinary, that both Casaub. and this gentleman should derive our word *goose* from Χην, or Χαν: which looks as if they had mistaken their *goose* for a *gander*; but here is no mistake in their conjecture; for, (different as these words may appear) both *goose*, and *gander*, may be derived from the same source; thus, according to Lit. Χην, Dor. Χαν, gen. Χανος: unde Germ. *gans* (whence *gander*) et amisso n, *gas*, or *gaas*; unde *goose*:—should this not be admitted, we must refer to the Sax. Alph.

GOWN; at the end, add;—yet Spelm. in *Guna*, contends for this deriv. “sed licet inter Græco-barbaras vocem rejicit Meursius, à Græco tamen Γαυα pro γυναια, i. e. *genua* non malè dicatur, quasi vestis quæ *genua* tegit; ut *bumerale*, quæ *umeros*; *podera*, quæ *pedes*.”

GRA-MERCY; at the end, add;—but perhaps it might be better to suppose, that *gramercy* was compounded of *grant you mercy*, literally;—and consequently derived from two different words; but both Gr.

GRAVE, or *ruler*; at the end, add;—Spelm. is of opinion, that *grave* is derived à Γερεφα; per contractionem Γιερεφα; Belg. *grave*; simplex igitur vox est Ρεφα; et pro hac nos hodie *reve* utimur:—but still it is Gr.: see **REEVE**: Gr.

GREAT: (begin with) “Cimbri, quæ juxta Ptolemæum,” says Shering. 58, “ad partes maxime septentrionales Chersonesi sedebant, postea synonymo vocabulo *Getæ* vocati sunt: Γæτ enim Sax. *gigantem* significat:”—now Γæτ, and *great*, appear so very much alike, both in sound, and signification, that they seem to come from one and the same origin:—and therefore, —&c.

GROATS; “*oatmeal*: Ray:”—perhaps it is only a contraction of **GROUND**, and **OATS**, or *oats ground small*: if so, it is half Sax. half Gr.

GROUND, or *soil*; at the end, add;—tho’ perhaps we might rather with Casaub. derive *ground* ab Αγρος, *ager*; a *field of plowed land*.

GROW; “*I am troubled*: Ray:”—it seems to be only a contraction, and a different dialect of **GRIEVE**: Gr.

GUELPHS; begin with;—“*Dux factiones*,”

says Spelm. “quæ ortæ sunt in Italiam, sub ann. 1238, et per 260 ferè annos gravissime sævit.”

GYPSY; at the end, add;—tho’ Spelm. quotes Munsterus, who says, “apparuerè primùm in Germania, ann. 1417, nigredine deformes, excocti sole, immundi veste, in usu rerum omnium fœdi; furtis in primis dediti, præsertim fœminæ, quæ viris inde victum perhibent.”

H.

HAB-NAB; at the end, add;—let me however only observe, that *hab-nab* seems to be but a diminutive of *hap*, or *take*; and consequently may be Gr. still, through another channel: see **HAP**, or *take*: Gr.

HACKNEY; at the end, add;—this however seems to be but a partial deriv. and applicable only to a *horse*; but when applied to a *coach*, to a *prostitute*, to a *writer*, &c. it seems to take a different root, which has not yet occurred: as to the present word, Wachterus would derive *nag* à Sax. Dnægan; *binnire*; to *neigh*; sicut *binnus*, et *binnulus*, ab *binniendo*; quin et à Sax. Dnægan, transpositis literis, fit *bacnai*:—but, to **NEIGH** is undoubtedly derived à Dnægan; as that likewise seems to have been formed by a contraction of *bin-NIO*; it will therefore be evidently shewn under the art. **WHINNY**, that each of those words is Gr.

HAFT; at the end, add;—tho’ we might rather, with Casaub. 170, derive *haft* immediately from “*capulus*, quasi *basulus*; quia eâ parte *capimus* ensem; &c.”—only *capimus* is Gr.: see **CAPTIVE**: Gr.

HAND; at the end, add;—as to the word *hand* itself, Casaub. 289, would derive it à Κονδυλος, *pugnus*; *the fist*; but as that is *the hand* only in one circumstance, when clenched, it might perhaps be better to abide by the former deriv. above.

HAPP-ARLET; or “*hap-barlot*,” says Wachterus, “a *close covering*; *cento*, *leſti stragulum crassius*; q. d. a *barlot* by *hap*, to keep one warm; si desit meretrix, detur aliquid *forte fortunâ* ad fovendos artus, vice meretricis; vox ludicrâ:”—but whatever jocularity there may be in the expression, even according to his own interpretation, it seems to be Gr.; for, since this *close covering* is *laid on* ad fovendos artus, it is but natural to suppose, that *hap* here means no more than to *heap on the clothes*; and consequently Gr.: see **HEAP**, and **HARLOT**; Gr.: or else *hap* may take the same deriv. with **HAPPEN**: Gr.

HARPOON; (begin with) Αραζω, *rapio*; unde ἀραγες, *barpagones*, contracted to *barpoons*, or *grappling irons*; viz. such barbed irons as they commonly strike whales with: hence likewise—&c.

HART,

HART, or *flag*; "simile est," says Casaub. 206, "quod etiam ex Latino *cervus* fecerunt Angli *heart*; (he means *hart*) τὸ c, vel K, in aspirationem emollito:"—it is a wonder this great critic should imagine that *cervus* was a Latin word; whereas it is Gr.: for as Litt. very justly observes, that the *flag*, being so remarkable for his large branching *borns*, was called *cervus*, quod magna *cornua* gerat; à Κερας, *cornu*; unde Κεραον, quod apud Hom. ελαφν, *cervi*, epitheton est.

HATCHET; after *passing over the Alps by vinegar*, add;—tho' the jocular Dean of St. Patrick's assures us, in his voyage to *Laputa*, or rather *Glubbudrib*, that *Hannibal* himself told him, "he had not a drop of *vinegar* in his camp:"—but gives us no solution of the difficulty: for this, we are obliged to Clcl. who, in the passage above quoted from him, Voc. says—"I would not, &c."

HATE; after *Upt.* add;—we might suppose with Spelm. that *bate* was derived "ab *atia*, *atya*, vel *batya*; vox fori, quæ nunquam quod scio, se effert, si non in obsoleto brevi regio, quod de odio et *atia* inscribitur; *atia* est malicia *acida*; a *sharp*, and *cruel* malice:"—which looks as if he intended to derive it from **ACID**; Gr.: but perhaps the deriv. from *Atn* above ought rather to be preferred; the poets having made her the reputed goddess of revenge and mischief.

HEARTH; after *babuerint*, add;—and this opinion may be confirmed by Spelm. in *Hertbus*, "mallem vero deæ nomen *Hertbam* scribi, quàm *Hertbum*; etiam sine aspiratione incœptivâ; quasi *Ertbam*; nam Saxones nostri, et nos hodie *earth*, pro *terra*; ab *Epa*: *beartb* enim dicimus pro *focali*."

HEIR; at the end, add;—if the deriv. of Litt. and Ainsw. be right, we must rather derive "*beres* ab *bæreo*; quod, qui *bæres* est, *bæret*; i. e. proximus est ei, cujus *bæres* est: Sipont. *bæres* apud antiquos pro *domino* ponebatur; ergo ab *bera*; quod *berus* fiat; dominio ad se translato: Fest."—this latter interpretation seems the more probable: but in both cases it is derived from the same source; and consequently Gr. still: see **AD-HERE**: Gr.

HEIR-LOOMS } "omne utensile robustius,"

HEIR-LUMES } says Spelm. "quod ædibus non facile revellitur; ideoque ex more quorundam locorum ad *bæredem* transit, tanquam *membrum bæreditatis*; nam *Deiep* est *bæres*; et *leoma*; *membrum*:"—then we may venture to affirm, that the whole expression is Gr.; for *Deiep* is visibly a Northern transformation of *bæres*; which is Gr.: see **HEIR**; above; and *leoma* is nothing more than another transformation of **LIMB**; Gr.: tho', according to our orthogr. it seems

rather to be Sax. because *looms*, or *lumes*, may mean here any articles of household goods, and particularly "those standing *pieces of furniture*, left in a house, that go by way of *inheritance*: Ray:"—see **LOOM**: Sax.

HELEN; at the end, add;—and yet it is possible, after all, that *Helen* may have been derived from a different source; if what this latter gentleman says in his Preface be right; viz. "*Helen*, sive *Helenum*, quia nomen frequens inter Getas fuit, et quia *Heleno*, Priami filio, à Getis datum est; à Getico vocabulo *Helan*; Germ. *Heylen*; quod significat *sanare*, nomenclaturam suam habuisse:"—then they all seem to originate from the same root with **HEAL**, or *bealtb*; which, we have just now seen, is Gr.

* **HELVE**; tho' it means the same as *bast*, yet it takes a different deriv.; for Wachterus derives the "Germ. *helve*, *manubrium*, à Λαβη, *ansa*, *capulus*: R. Λαμβανω, *capio*, *accipio*:"—or, should this not be admitted, we must then refer to the Sax. Alph.

HEM, or *border* } Spelm. in *Ham*, says, "forte
HEM in } ab Αμμω, *fascia*; inde *oram*
vestimenti etiam hodie *the hem* appellamus:"—*the verge*, or *border* that surrounds, *encompasses*, or *encloses* any thing.

HIDE of land; after *Upt.* in the art. **HIDE**, or *conceal*, add;—**HIDE of land**; "non," says Spelm. in *Hida*, "ut Polydorus intelligit pro *corio bubulo*; sed hÿd ab hÿden, pro *tegere*; continet enim hæc terræ portio, (ut etiam *mansum*, *manerium*, et ejusmodi) non solum *ipsam domum* in quâ habitatur, sed ascriptos pariter fundos, quos distinguens alias vetus Bedæ interpretæ Saxonicus, hÿde-lander, quasi *terras ad Dÿdam*, seu *tektum pertinentes* appellavit:"—then it is undoubtedly derived from the Gr. as in the foregoing art.

HIRE; at the end, add;—and yet it might be even better still, to derive it with Spelm. in *berd* and *bere*, from the Sax. hÿpēd, *familia*; and *bere*, (or rather *beer*) etiam Germanis idem quod Latinis *berus*, et *dominus*:" and under *Hurdere-fest*, he says, "*an byred servant*, quasi *familie ascriptus*;" one who is come under the power and protection of his *lord*, and *master*; i. e. become one of his *family*:—consequently Gr. still; but now takes the same deriv. with **MYN-HEER**: Gr.

HOB, or *clown* } Boyer very properly observes,
HOB-nail } that "*Hob* c'est aussi diminutif
de *Robin*, diminutif de *Robert*; mais ni l'un, ni l'autre; ne se disent qu'en stile familier:"—*Hob* here means only a *great*, *thick-beaked fallow*: i. e. a *clown*; consequently Gr.: and *hob-nail* literally

literally signifies those *large-beaded* nails, which some country clowns wear in their shoes; and figuratively signifies *the clown himself*; un païsan, qui porte les souliers garnis de clou: consequently Gr. likewise; for *bob* is only a boorish dialect of *bead*, *beaf*, *boff*, *koph*, *kep*, à Κεφαλη, *caput*; *the bead*: and *NAIL* we shall see is Gr. likewise.

HOGAN-MOGAN seems to be but a various dialect of **HIG-b** and **MIG-bty**; consequently Gr. as under those articles.

HOMAGE; at the end, add;—Spelm. in *Homagium*, disapproves of this deriv. and says it is “ducta ab homo, pro vassallo:—non ut curiosi quidam volunt, ab Ομω (ομωμ) jura; in *homagio* enim præstando non juras vassallus, sed in fidelitate acceptus: Latine vero quasi *hominus-agium*:”—contracted to *homagium*; *homage*: but still Gr.: see **HUMAN**: Gr.

HOME; at the end, add;—Spelm. in *Ham*, would derive *home*, “Sax. Dam, *domus habitatio*, forte ab Αμω, *fascia*; significant enim radicibus *ham* et *heim*, *sepimentum*, et *circuitum*:” a *home* being a place, *hemmed in* and *secured* for our own proper *habitation*: and therefore now will take the same deriv. with **HEM in**: Gr.

HONI SOIT } these words being the motto
qui mal y pense } to the blue velvet *garset*, worn by the knights of that order, it may be proper to say something more fully on them; particularly since they will all of them be found to be Gr. excepting only the last: as to the manner of their having been adopted by Edward III. and the occasion which gave rise to this expression, our English historians are sufficiently clear; but as they have neither translated them properly, nor attempted to give us any deriv. of them, let me endeavour to do it in the following manner:—Cleland will enable us to trace the first word **HONI** up to the highest antiquity; for, in *Way*. 29, he tells us, that “on the indiction of the *Mallom-mot*, or *Sbire-gernot* (it should have been *Sbire-gemot*) it was the custom to sacrifice, without mercy, the person who appeared at it the last; which was done as a terror to the tardy, and a warning to obey the summons: this severity was however at length softened to a *defamatory* punishment; which was *to carry a dog*, and to kiss his posteriors: this *shame* was held little inferior to death itself; hence the Dutch term of *contumely*, *bound's-foot*, or worthy only of being the *footstool to a dog* (*bound*:) thence the French have their word *bonte* (*bound*) to express *shame*: and thence the Italian word *vergogna*; (*fer-cagna*; i. e. *ferre canem*) *to carry a dog*: this custom of *carrying the dog* was especially inflicted on traitors, whose crime

was not absolutely capital; and existed in Germany till very lately: there are traces of this custom even to this day in Poland:”—thus has this learned antiquary helped us to the true signification and origin of *honi*; only now the word *bound*, as we shall see presently, is Gr.:—let me however observe, that this is my own application of his words; and that in p. 35, he himself has given us quite a different sense to the word *honi*; or, as he writes it, *bonni*; which does not seem to be so applicable as what has been here given.—The next word **SOIT** is only a different dialect of *sit*, *be*, or *let it be*; which comes from *sum*; which comes from Εμ-ι, *sum*: **QUI** is only a grammatical variation of *quis*; which is derived à Τις, *quis*; *who*: as to the word **MAL**, it is no more than a contraction of *male*, or *malum*; *evil*; and consequently Gr. as we shall find under the articles *Malady*, and *Malefic*:—now, as to the last word **PENSE**, it is not indeed strictly Gr. but is pure Lat. and derived from the verb *pendeo*; *to weigh*, or *shink*; as we shall see in the articles *Mal-prepense*, and *Pensive*: so that at length this whole expression, *Honi soit qui mal y pense*, which is generally translated, *evil be to him who evil thinks*, ought to be more properly rendered, *shame*, or *disgrace be to him who evil thinks*.

HOST, or *waser*; at the end, add;—and yet Skinn. under the art. **WAFER**, seems to have given a better deriv. than either of the foregoing; for, speaking of the consecrated bread, or wafer, he says, “hi panes coram populo *elevari* solent, et ob eandem rationem Ital. *hostie* appellantur:”—if then the Ital. *hostie* was so called from its being *elevated*, we may not in the least doubt of its being derived from the same root with **HOISE**, or **HOIST**; i. e. *lifted up on high*: Gr.

HUDDLE; at the end, add;—Wachterus would rather derive *buddle* ab Τθλαν, *nugas agere*;—but that is *to trifle*:—whereas *to buddle up a thing* signifies doing it in a *secret*, *private*, and yet *burrying* manner.

HUNDRED; Casaub. 170, very judiciously derives *bundred* ex *centum*; c literâ in aspirationem versâ; unde *centum* quasi *bentum*; unde *buntrum*, *bundrum*, *bundred*.

HUSSY, says Casaub. 226, is only a contraction of “*housse-wyfe*; quæ familiarissima, et usitatissima compellatio:”—so very familiar and frequent, that now it is applied to *an impudent*, *bold baggage*.

HUSTINGS; at the end, add;—Spelm. however, by supposing this word to be compounded of **HOUSE**, and **THINGS**, has given us another chance for a Gr. deriv. ab Δυρ, *domus*; a *house*;

a boufe; et *ding*, *causa*, *res*; *lis*, *judicium*: quasi *domus causarum*; vel ubi *causæ* aguntur:—it must be confessed, this interpretation suits very well with *a court of bustings*; but it is very much to be feared that such an etym. can only be supported by the great name of its author.

I. J.

I CH DIEN } “epigraphe,” says Spelm.
I CH THEIN } “quæ principes Walliæ, sub
I CH THIEN } emblemate trium pennarum,
 utuntur: facta à Sax. *Ic*, vel *Icb*; et *Diën*: ubi
 D, cum traiectione in erectâ parte, non D; sed
 TH, exprimit: significat *ego servus*, vel *ipse ser-
 vus sum*:—this is not all the information this
 learned antiquary could have given us: he could
 have informed us likewise, that the words in
 question were the motto of John de Luxemburg,
 the old, blind king of Bohemia, who was killed
 at the ever memorable battle of *Crocy*; and who
 wore three ostrich feathers for his crest; and
 since he acted only in the capacity of a volunteer
 in that battle, took the motto *Icb thien*; *I serve*:
 this device Edward the Black Prince of Wales
 assumed as his arms, in memory of that glo-
 rious victory he had won: and these arms,
 and this motto, have been adopted by all
 the succeeding princes of Wales ever since: the
 motto itself is totally Gr.; for *Ic*, or *Icb*, is no
 more than a Saxon, or rather German distortion
 of *Eγ-u*, *eg-o*; *I*: and *diën*, *thein*, or *thien*, is
 Gr. likewise; as we shall see under the art.
THANE: Gr.

JEWEL; at the end, add;—Wachterus would
 rather derive *jewel* à *Κεῖμηλι*, *supellex pretiosa*,
recondita: R. *Κεῖμαι*, *jaccio*, *repono*; any thing
boarded up, and *preciously deposited*: *μ* in *w* mu-
 tato, quasi *Εἰωνά*: and then by transposition
Ἰωνά, or in English characters, *jewel*:—but
 Spelm. has rather adopted the former deriv. above:

IM-PLEMENTS; “*Εμ-πολιω*, *comparo*, *at-
 quiro*, *lucror*,” says Casaub. 266, “*εμπολῶ*, Hefych.
πραγματευέσθαι, *περιερχέσθαι*, *negotiatur*, *circumit*:
 etiam *εμπολῆ*, *merx*, *φορτίον*: unde fortasse *imple-
 ments*; nisi Latinum *implementa* (quod tamen
 verbum Latina lingua, quod sciam, non agnoscit)
 vetaret: sed nec illud *implements* fortasse vetus,
 et genuinum: Belg. tamen *im-boek*, *inboel*, *supel-
 lex*; apud Kilianum:—but surely neither he
 himself, nor Kilianus, would have us suppose,
 that the Belg. *inboel* was an original word, when
Εμπολῆ is confronted with it.

IM-PLEX; at the end, add;—this latter word,
implicit, bears likewise the sense of *submissive*,
absolute obedience; meaning an obedience that is

ready to conform, and willing to comply with all
 the injunctions of its superior.

IM-PREST money: not from the verb *to
 prest*; but, as Blount observes, “from the Fr.
prest; ready; it being a kind of earnest money,
 given to a soldier when he is commanded *to be
 ready to serve in war*:—only now he should
 have told us it was Gr.: see **PRESTO**: Gr.

INGLE; after Lat. *ignis*, add;—quasi *igni-
 culus*; contracted to *ingle*.

IN-URE; at the end, add;—or it seems rath-
 er to be derived ab *Εθω*, *utor*; *usus*; *use*, *custom*;
 for the being *inured* to any thing, is the being
accustomed to the use and practice of it.

JUGGLER; at the end, add;—Spelm. in
Goliardensis, would rather derive “*jugglers* ab
Αγυαλλιαω, *exulto*, *gestio*; *busones*, *joculatores*, qui
 idem sunt ac *joculers*:—this last word might
 likewise point out another deriv. as in **JOCU-
 LAR**: Gr.

IVORY; at the end, add;—quasi *ebory*, vel
ibory; *ivory*.

K.

KEEN appetite; this expression may perhaps
 be derived from the foregoing art. as when
 we say, *a sharp stomach*; but this is only a figu-
 rative sense; it might be better to derive our
 word *keen*, when it signifies *bunger*, with Casaub.
 à “*Κενος*, *vacuus*, *inanis*; *κενη κοιλια*, *venter va-
 cuus*; *an empty belly*; Hippocrati *fames*, *inedia*,
κεναιργγια, *κεναργγια*, *vasorum vacuitas*; *emptiness
 of the vessels*; which is always attended with a
sharp, griping pain.

KID-NAPPER: if what Clcl. Voc. 209, says,
 be true, that *hap*, or *take*, is radical to *cap-io*;
 and from thence, says he, “*swan-happing*, for
swan-capping, or *catching*; or rather perhaps
stealing of swans:—then it seems as if *napper*,
 and *bapper*, or *nab*, and *bab*, were all of the
 same import; and consequently that *kid-napper*
 does literally signify *a catcher*, or *stealer of
 children*, in order to strip them, or sell them;
 and is derived from the same root with **HAP**,
 or *take*: Gr.

KNOW; at the end, add;—and yet it seems
 probable, that *know* may take a more simple
 deriv.; viz. à *Νοω*, *scio*, *intelligo*; *to understand*;
 and now the root seems to be *Νοος*, *vīs*, *mens*; *the
 mind*, *intelligence*, *knowledge*.

L.

LADDER; at the end, add;—Wachterus says, “Celticâ linguâ *lletbr* est *clivus*, *locus acclivis*; unde nostris fit *blestern*, *klettern*; *scandere*; prorsus ut Gallis à *mons* fit *monter*; à *klettern* rursus fit *kletter*, *blester*; *gradus*, per quos *ascenditur*.”—this latter deriv. ought rather to have been referred to the Sax. Alph.

LASK is only a transposition of *laks*, i. e. *lax*; as we sometimes hear *acks* pronounced for *ask*: and now *lask* derives à *Λασ*, *λυσω*, *laxo*; *loose*, or *laxative*.

LEAGUE, or *measure*; at the end, add;—as for the Dr's. *albis* et *candidis lapidibus*, what Spelm. in *Leuca*, says, is very true; “de *lapidibus* bene sum conscius; de *candore* nequaquam;”—and therefore he would rather derive “*leuca* à *leach*; quod Britannice *lapidem* notat:”—only now we may venture to affirm, that *leach* is no more than a Northern depravation of *Λαας*, *lapis*; quasi *laach*, *lapis*; *a stone*; or *a mile-stone*.

LEET; at the end, add;—unless we may suppose with Spelm. in *Leta*, that it takes its name from its inferiority; “proveniat igitur à facto nomen; nam *let* Saxonice *partem*, et *parvum*, significat; unde Chaucero *lit*, et diminutivum *little*.”—then still it is Gr.: see **LITTLE**; Gr.: it being *a lesser court of law*.

LEGER-de-MAIN; after *manus*, add;—i. e. *Μανος*, vel *Μανω*, *indico*; unde *manus*.

LEITH-WAKE; “Sax. *Liðpac*; *tractabilis*; et *unliðpac*, *intractabilis*; à *Lið*; Goth. *litba*; *membrum*; et *pace*; *lentus*, *flexilis*: Chaucero *litbi*, et *letby*; *mansuetus*: I should rather take it to come from *litba*; *limber*, *pliable*; and *wake*; a termination: Ray:”—and so far is admissible; but then we must not stop here; for **LITHER**, or **LITHY**, is Gr.: and **WAKE** perhaps is **WEAK**: Gr.

LIMB; at the end, add;—then perhaps the Dr. would not have been pleased to have derived *limb* ab *Ωμος*, quasi *Αωμος*, vel *Αωμβος*, *armus*; *the arm*, *shoulder*, &c. vel potius à *Αοβος*, quasi *Αιμβος*, per epenth *τῶ m*.

LIR-IPOOP, very properly explained, according to Litt. by “*cleri-ephippium*; quasi *leri-ippium*; *cingulum sacerdotale*; *a tippet*, which chaplains wear with their gowns;”—consequently Gr.: see **CLERGY**, and **EQUIPAGE**: Gr.

LISP; at the end, add;—Wachterus would derive “*lisp* à *blasus*; per metath.”—but then he ought to have added, et *blasus* à *Βλαισος*, *valgus*, *distorta habens crura*; and here applied to a tongue which is not faithful to its utterance, but is always

stammering and *vaguely straggling* from a just pronunciation, by an affected manner of speaking.

LIST of *clotb*; (begin with) “Sax. *lyst*, et *lytan*, *fascia*, *limbus*, *margo*: Spelm.”—*the rim*, *border*, or *verge of any thing*.

LITTEN; after *leading to the church*, add;—Somner likewise explains “*Lictune*, and *Legerstede*, as he writes it, by *cameterio*; *composita* ex *lytan*, *jacere*; et *sted*, *locus*; quasi *locus jacendi*.”—so that, in both senses, it is Gr.: see **LIGGER**, and **STEAD**: Gr.

LIVERY-stables; after *set out*, add;—they seem rather to have received their signification from a various sense of the French word *livrée*, which, according to Boyer, sometimes bears the sense of “*substance et entretien de certains officiers chez le roi*: *board wages*, or *allowance*.”—and here used to signify *the stipend*, or *sum*, agreed on for the maintenance of those horses, which belong to any gentleman, who has not the convenience of keeping them in large towns; and therefore puts them out *to board*, as we may say, for which he pays *a certain sum*: and consequently *livery* may now be derived à *livre*; *libra*; i. e. à *Αίληρα*, *pondus*, *obolus*; *any sort of money* (now strike out *though perhaps*—&c.)

LOAM; at the end, add;—or perhaps from the same root with **LIME**: Gr.

LODGE, or *retreat*; as *Windsor-Lodge*: Spelm. in *Logium*, says, “item (perhaps *itur*) à *domo in logium*; quod bene nomen accepit; ibi enim sedere in deliciis solebant ad *colloquendum*: à *logos*, quod est *sermo*, derivatum:”—then this *logos* ought to have appeared in Gr. characters, *Λογος*, and all would have been well, in order to express a delightful retreat, built on purpose to enjoy the sweets of *conversation*; *colloquy divine*.

LOM-BARD-street; this word, which is commonly but erroneously pronounced *Lumber-street*, or *Lumbad-street*, is so wonderfully changed, that it would be impossible to conceive its deriv. were we not to trace it up to the most early accounts: *Lombard-street* then, without doubt, received its name from *the Lombards*: so that now we must trace out their origin; and Shering. p. 351, tells us, that “præter majores nostros præcipui Germaniæ populi in Scythiâ cognomines gentes habuere: *Longobardorum*, tam in Scythiâ, quam in Germaniâ, satis celebris est memoria; eisdem Strabo in Cimmericâ circa Syndicam collocat, et Græco vocabulo *Μακεδονικων* vocat; hos *Wodenum* comitatos esse in Germaniam, maxime credibile est; quia prope Syndicam, ubi *Wodenus* in Aspurgianis imperasse traditur, sedes constituerant:—et *Longobardos* partem Germaniæ occupasse, Tacitus et Ptolemæus ratum faciunt.”

—so that the *Longobardi* were undoubtedly a Scythian people, who migrated first into Germany, and from thence in after-times settled in London, as bankers; and were remarkable for their *long-beards*; for *Μακροβρυχίς* is only a synonymous term; and their true deriv. must be sought for in LONG, and BEARD, contracted into *Lombard*:—let me however just observe here, that Casaub. 396, opposes this explanation; for, he says, “*Longobardi, ex longis, non barbibus, sed bastis* :”—but the *Μακροβρυχίς* of Strabo cannot bear the sense of *longæ-bastæ*; since *Πύριον* signifies only *barba*; a beard.

M.

MACERATE; at the end, add;—or perhaps rather, according to Litt. à *Μακρῶ*, inôlit. f. 2. *μακρῶ, μακρῶ, macco, macer*; *longisco*, uti soleant attenuari *macie*; to be rendered *long*, and *lank*, and *lean*, and *boney*.

MAGAZINE; at the end, add;—a *magazine* being a *treasury* of confused knowledge.

MAN-isse; after *built upon it*, add;—being the ancient seat, or residence of the Druids.

MARROW, at the end, add;—or perhaps *marrow* may be derived à *moile*, vitiated by the French à *mollis*; quasi *morris*, converted into *marrow*; signifying substance molle contenuë dans la concavité des os; consequently Gr. still: see MOLLIFY: Gr.

MARSHY; at the end, add;—it might however be better to derive *marshy*, with Wachterus, from the same root with *mire*; quasi *mireshy*; viz. “ab Iceland. *myra*; *palus*; Germ. *mor*; locus *paludosus*; Belg. *marig*; idem:”—only now all seem to be derived à *Μιαρός*, *inquinatus*; *stained*, *muddied*, *dirtied*: see MIRE, or MORE: Gr.

MASS; after *dismissed*, add;—Clel. Way. 14, utterly rejects the above deriv. and says, that “the ceremony of crowning the holy rood, or *may*, with the *missletoe*, gave birth to the Romish adoption of the word *mass*, or rather *mace*: *missa* is not so much as a Latin word: *missa est* is nonsense:”—true; but *missus*, or *dimissus est*, is not:—however there is great probability in his interpretation; but still it is Gr. as in any of those art.; and in Voc. 15, he farther observes, that—&c.

MEAR; after *broad sea*; add;—quod instar *exigui maris* se præbet.

MEASLES; after *Jun. and Skimm.* add;—but neither of these deriv. seems so proper, as with Wachterus, to derive “*measles* à *Μιασμα*, *inquinamentum*: R. *Μιασμα*, *polluo*; *to defile, pollute* :”—to which—&c.

MEATH, *choice*; “*I gave thee the meath of the purchase*; i. e. *tibi optionem, et plenariam potestatem emptionis facio*: Sax. *Wæth, Weht*; *potentia, potestas*; hoc à verbo *Wagan*; *posse*: Skinn. and Ray:”—and thus would these two gentlemen have us look on this word *meath*, because it wears an aukward outside, and is undoubtedly derived from the Sax. *Wæth, Weht*, and *Wagan*, to be therefore of Sax. orig.—but the point now is to consider, whether the Sax. itself be an original word; most probably not; for all those three words seem to bear the sense of MIGHT, *power, choice; optionem, et plenariam potestatem, et potentiam*; à verbo *Wagan, posse*: then we may venture to affirm, that *Wagan* is no original word, but evidently derived à *Μεγας*, *magnus*; *mighty, powerful, great*: having it in his *power* to choose, or to refuse: see likewise MEDE: Add. Gr. or MIGHTY: Gr.

MEDE, or *power*; à *Μεδω*, *impero, imperium teno*; a *man of mickle mede*; a *man of great influence and power*.

MEET *together*; at the end, add;—the former deriv. however may be confirmed from Casaub. who, in p. 302, says, “*ex hac præpositione Μίλα fecerunt Angli verbum to meet; convenire*.”

MENIAL; at the end, add;—or perhaps *menial* may rather be derived à *Μηνος*, vel *Μενος*, *famulus*; a *servant*: see MAN-servant; Gr.: though indeed our Sax. expression *menie*, and *gemeini*, according to Somner, seems to convey the idea of *numbers*, or *many*; for, as he says, “*hinc etiam pascuum commune, Cantianis nostris menys, et minis, quasi Γεμᾶννῆς, i. e. communitalis; vulgo the manyes* :”—or, in other words, *the commons*, or places of public pasturage, were called *the manyes*, either because *numbers* of people were possessed of that privilege; or, because *many* cattle from *many* owners were sent thither to feed: consequently Gr.: see MANY.

MICKLE; at the end, add;—though Somner is so profuse as to mention no fewer than eleven different harsh Sax. words, all bearing the same signification with this now before us; yet he likewise supposes them all to be of Sax. origin, and never once thinks of the Gr.

MID, is no more than a Saxon distortion of *Mel-a*, *cum*; *with*; or *together with*.

MINION; à Fr. *mignon*; which, according to Boyer, bears the sense of “*il se dit aussi dans un sens obscène et detestable: il se prend quelquefois en tres-mauvaise part, comme pour un mignon de couchette, un catamite* :”—but still he is no etymol.; otherwise, according to the sense he has here attributed to *mignon*, he might easily

have seen it was derived à *Μινυμι*, *miscio*; in a lascivious sense.

MIN-STR-EL; we are told by Spelm. under the art. *menetum*, that it signifies *cornu ligneum*: ipse certe opinor fuisse hoc *fistula* genus, quo tibicines olim usi sunt; atque inde nomen reportasse; Gallis enim hodie ipsi *menestrels*; Anglis *minstrels*, quasi *menestrels*, appellantur:—not to controvert the authority of this great antiquary, concerning the name of this antient trumpet, or wooden horn; still this accounts for only the former part of the compound *min*: the latter we must trace according to Cl. Voc. 110; where he observes, that “*min* was one of the antient words for *love*: this word *min*, with the adscititious word *easter*, becomes *min-easter*, or *social banquet*; (literally a *love-feast*) at which the *bards* always attended, or were invited, in the character of *min-singers*; and the *minstrels*, or *min-easteruls*, were the *players on instruments at feasts*: these latter subsisted long after the *bards*, or *min-singers* were in disuse; for the *minstrelsy* remains to this day; signifying a *player on some instrument of music*:—but now the whole compound seems to be Gr.; and if the *Druids*, and *Bards*, are Greek appellations, there can be no difficulty in admitting that the *minstrels* may be so likewise; for if *min* be an antient word for *love*, then it may be Gr. as in that Alph.; and if *easter* signified a *feast*, then it undoubtedly takes the same origin with *EAT*, which is Gr.; and lastly, if *els*, or *uls*, signifies an *instrument of music*, then there is no difficulty in deriving it ab *ὐλ-η*, *lignum*; wood; or the materials, of which the instrument was made.

MOKES, “or *masbes of a net*: Ray:”—*mokes* seem to be only a contraction of *Μακ-λαί*, *mac-ula*; the *masbes of a net*.

MOOR, or *fen*; at the end, add;—or perhaps *moor* may be better derived à Germ. *mor*; *locus paludosus*: vel ab Iceland. *myra*: both which are evidently descended à *Μίραρος*, *inquinatus*; any **MIREY** place.

MOOT a *point*; at the end, add;—and yet there is another explanation, given by Blount, which perhaps is the most proper; for he says, “*moot* seems to be derived from the French word *mot*; *verbum*; quasi *verba facere*:”—so that it ought to be written a *mutb point*; instead of *moot*: to signify a *downright quibbler*, a *batterer of words*:—but now he does not betray the least suspicion that *mot* is Gr.: see **MOTTO**.

MOUNDS; after *prædiorum munimina*, add;—and therefore may be derived as in the art. **AM-MUNITION**: Gr.

N.

NAG; at the end, add;—there seems however to be a much more simple method of deriving *nag*, according to Wachterus, in the art. **HACKNEY**, from the Sax. *Ðnægan*, *binnire*; to *neigh*; unde *nag*; sicut *binnus*, et *binnulus*, ab *binniendo*: quin et à Sax. *Ðnægan*, transpositis literis, fit *backnai*:—however all still seems to be Gr.; for *Ðnægan* may be no more than a Northern contraction of *bin-NIO*; and *binnio* (tho’ Ainsw. 4to. has no such verb) is undoubtedly derived ab *Ἴννος*, *equuleus*, *mannus*; a *little, lively, sprightly horse*, who is always **WHINNYING**, or **NEIGHING**: Gr.

NEIGH: the Gothic appearance of this word has induced Jun. Skinn. and Wachterus to derive it à Sax. *Ðnægan*; *binnire*:—and so far they are right; but *Ðnægan* seems to be no more than a Northern contraction of *bin-NIO*; (tho’ Ainsw. 4to. has no such verb;) and consequently *neigh* is Gr.: see **WHINNYING**: Gr.

NOON: it may seem strange to hear that the Romans *supped at NOON*; but it is thus properly explained by Spelm. in *Nona*: “in antiquis maneriorum membranis *nona* crebro usu venit pro *meridie*, quæ inde Anglicè appellatur *none*, et *none-tide*; quod Saxonice tamen expresse sonat *boram nonam*; i. e. pomeridianam *tertiam*; non meridiem: ratio Romanorum *cana* ducta est, quæ hora diei *nona* fuit (reckoning from *six* in the morning, which makes the *ninth* hour from thence to be *three* in the afternoon; and even that is a very early hour for *supper*;) nec solenniter antea comedebant: quod enim *prandium* dicitur, levius parciusque sumebatur circa *meridiem*; et quod postea *jentaculum* dictum est, olim *prandium* appellabatur:—so that at last this *cana* was their *dinner*; and their dining at *noon* is, according to their reckoning, the *ninth* hour; answerable to our *three* in the *afternoon*:—only now it is Gr.: see **NINE**: Gr.

NORROY; after *are all Gr.* add;—though since Spelm. in *Heraldus*, has expressly called this officer *Norrei* *rex*, it is most probable, that *Norroy* here is not a compound, but only a Gallic, or Norman attempt to preserve the termination of that barbarous Latin adjective; which, by being translated *Norroy*, instead of *Northern*, has induced many to suppose it was a compound; because it ended in *roy*: with regard—&c.

NOTE, *use*: “Sax. *Notian*; Cimbris *niutt*; Belg. *nusten*; Chaucero *note*; *usys*; *uti*; to *use*: Ray:”—it seems to be only a Northern addition of the article *aN* *ote*, meaning a *custom, manner, use*: and consequently Gr.; see **USE**: Gr.

Q. Sta.

O.

St. Mary OVERY; after a contraction of *Over-ree*, add;—or *rey*, olim *flumen*, à *Πρω*, *fluo*; says *Casaub.* 330.

P.

PAIN; at the end, add;—or perhaps *pain* may originate à *Παγγυμι*, *pungo*; to cause any pungent, sharp sensation.

PANG; at the end, add;—or perhaps derived from the same root with **PAIN**: Gr.

PANNEL, or parchment list; at the end, add;—this latter deriv. may be confirmed from *Spelm.* in *Panella*: “*schedula*, vel *pagina*, proprie *pagella*; atque inde deducta; *g* in *n* transeunte; sic *pagella*, *panella*.”—still it seems to be derived à *Παγγυμι*, as above: see **PAGE**: Gr.

PARIAL at cards; after cards, add;—perhaps a contraction of *pair-royal*; meaning—&c.

PENCIL; at the end, add;—or rather *pencil*, when it signifies a painter's brush, may be derived à *pingendo*; and *penicillus* quasi *pinxillus*; according to *Minsh.*; only still it is Gr.; and derived from the same root with **PAINT**: Gr.

PENSIVE; at the end, add;—and yet *pensive* seems to bear some affinity to *grief* and *vexation*; in which sense *pensive* would originate à *Πενθεω*, *doleo*; to *grieve*, *vex*, or *fret*: see **PET**: Gr.

PERIL; at the end, add;—and yet *Litt.* seems to have derived *periculum* with greater probability from *pereo*; and *pereo*, from *penitus eo*:—to signify *utterly undone*, or running the hazard of being *utterly undone*:—but still it is Gr.; for *penitus* originates à *Πανως*, *omnino*; altogether; and *eo*, from *Εμι*, *Εω*, *eo*; to *go*.

PET } at the end, add;—*Casaub.* 319, 20,
PETISH } derives it à *Πεσσω*, *Πήσω*, *coquo*, *concoquo*; *πιψαι την οργην*, *concoquere iram*; ipsi qui secum, quicquid iræ aut doloris est, intus taciti versant, et vorant.

PETTI-FOGGER; “*delator*, *rabula*,” says *Skinn.* “à Fr. Gall. *petit*, (which by the way is Gr.) et Sax. *fozere*, *procus*; hoc forte à *ζεφεζαν*, *accommodare*, *coaptare*; quia sc. qui alterius gratiam ambit, illius moribus se *accommodat*.”—thus can the *Dr.* most accurately explain, and point out a deriv. without seeing the original; but if *ζεφεζαν* signifies *accommodare*, *coaptare*, &c. then it evidently takes the same root with **FADGE** in the Gr. Add. and consequently a *petti-fogger* is a *little*, *mean*, *sootbing*, *flattering*, *cajoling attorney*, who *accommodates* himself to the opinion of his client, instead of supplying him with wholesome advice.

PHANE, or *weather-cock*; at the end, add;—tho' *Spelm.* in *Fano*, writes the weather-cock with an *f* likewise; and would derive it à “Sax. *pane*, *pan*, *ban*, *pan*; *vexillum*.”—but still it is derived from the same root; viz. *Φαινω*, *φανω*, quasi *φαινω*, *pando*; to *expand*, or *display*: see **BANNER**: Gr.

PIGHTLE is only a miserably barbarous word to signify, according to *Spelm.* “*exigua fundi portio*, *sæpimento conclusa*; quod *Cowellus* ab Ital. *piccolo* ducit; i. e. *parvus*, *minutus*.”—a *little*, *small* enclosure;—consequently derived à *Πήλος*, quasi *Πήλιος*, *parvus*; *little*, *small*.

PIN-FOLD; at the end, add;—though with *Spelm.* in *Parcus*, we might rather suppose, that *pin-fold* means *pound-fold*; or one who *folds*, or fastens up *the pound*, or place where stray cattle are impounded:—consequently still Gr.: see **POUND** for cattle.

PITTANCE; at the end, add;—it is therefore the more extraordinary, that *Spelm.* should say, “*πιπτιανιον* oriri videtur à barbaro *pittance*; quod hodie (unde acceptum nescio) Angli nos sæpe dicimus pro *re modicâ*, vel *exiguâ*.”—had *Πήλος* occurred to this great critic, he would easily have seen, that it had first been softened into *Πήλιος*, and then changed into *pitilance*, or *pittance*: see **PETTY**: Gr.

* **PLAY**; at the end, add;—*Spelm.* in *Plea*, gives us a different deriv. which must be referred to the Sax. Alph.

PLEVIN; “*idem quod plegium*, vel *plevatio*,” says *Spelm.* “hoc est, *fiatjuzio*, *spensio*, à verbo Gall. *plevir*, aut *plever*; quod idem est ac *pleger*; *g* in *v* mutato; *plevir*, *pleviner*, *plevin*; et *fulle plevie*; *promised in marriage*.”—then it is evidently derived from the same root with **PLEDGE**: Gr.

PLIGHT, or *promise*: Gothic as this word appears (it being undoubtedly descended to us from our Gothic or Saxon ancestors) it is pure Gr.; for, as surely as they transmitted it to ourselves, so surely did they themselves adopt it from the Greeks; the original having been already traced in the art. **PLEDGE**: Gr.

POMMEL of a saddle, sword, &c. by the French writing this word *pommeau*, it looks as if it should be derived from the same root with their *pomme*; an *apple*; because it rises into a little knob, like an *apple*: if so, it is Gr.: see **POME-GRANATE**: Gr.

POMPET-balls, according to *Blount*, are derived “à Fr. *pompette*; to signify the balls, wherewith the printers beat, or lay ink on the form of letters.”—then they seem to be Gr.; but not derived as that gentleman and his good friends

friends the French seem to imagine, from a *pump*; as if they *pumped*, or *sucked up* the ink; but *pompets* à Βομβος, *sonus*; from *the bumping*, *puffing noise* they make when in action.

POOR; at the end, add;—or, according to Spelm. we may rather derive “*a-poriare, poor*, ab *A-πορος, berere, dubitare, penuriâ laborare*; qui nostris exactionibus *laborant*, aut fiunt *pauperes* :” —ab *A-πορος, pauper, inops, egenus; perplexus, dubius*: and originates ab *A, non*; et *πορος, via, transitus; meatum non habens*; per quem transitus non patet; qui in *difficultatibus* constitutus, *nulum exitum* invenire potest; one who is thro’ *penury* reduced to *inextricable difficulties*; through which he can find *no passage*: see likewise **PORE**: Gr.

POUSE; Xēs, *pulvis; dust, lint, &c.* that gathers between the lining and the coat.

PRE-PENSE; as when we say, *malice pre-pense*; i. e. *malice afore-thought; malice premeditated*: consequently Lat. *ex præ, et pendeo, pependi, pensum; prepense, weighed, pondered, considered*.

a **PRESS-gang** } not from the foregoing
PREST into service } root *preps*; but, as Spelm. in *Prestus*, alias *Prestus*, has very properly observed, “*malem tamen prest à Gall. prender, i. e. capere; cujus participium est prest* :”—let it; yet still the original is Gr.; for *prender* is certainly derived ab *apprehendo; apprehensus, contracted to prensus, unde prest* :” and consequently Gr.: see **AP-PRE-HEND**; to signify the cruel and unnatural manner, in which a seaman is *torn* from his wife, his family, and friends, by being *apprehended*, or *seized* into the king’s service, in time of war.

PRIOR; at the end, add;—or rather, according to Litt. à *Προ, προτερος, προτιος*: unde *præ, prior, primus; the first, chief, principal, or former*.

PROTO-NOTARY; “*quasi primus notarius*,” says Spelm. “*vel princeps notariorum; Προτονοταριος, à Græco, et Latino* :”—true; *Νοταριος* is no Greek word; neither is *notarius* in Latin the original, but evidently derived à *noto, notare*; i. e. à *Γνωσκω, cognosco; notus, notarius; an observer, a remarker*; or one who takes particular *cognizance* of any thing; a principal officer in the bishop’s court; a *chief-notary*.

PUDDER; at the end, add;—it seems however more probable, that according to Litt. *pudder* is derived à *Πηλος, pulvis; dust*; meaning the *dust* which is raised by a person’s giving himself any unnecessary *trouble*; and forms thus: *Πηλος, pulvis, pulver, pulder, powder, pudder*; see **POUDER**: Gr.

PUMMEL with the fist; Πυγμη, *pugnis*; quasi *pugnel*, softened into *pummel*; to *beat, or strike with the hand clenched*.

PUPPY; at the end, add;—unless, with Litt. we chuse to derive *puppy* à *Βυβαις, valde puer; a mighty boy*; a **BOOBY**: Gr.

Q.

QUEEN; at the add;—tho’ Somner has very properly shewn the distinction between *queen*, and *quean*, yet he affirms, that “*ortu et origine vox una et eadem; quen. scilicet quod uxorem, sive mulierem signat; ut calbopene, aniculam: quamvis enim consuetudine queane in malam partem transierit apud neotericos; olim tamen fecus* :”—then, since he has acknowledged that *quen* signified *uxorem, sive mulierem*, if he had but seen it written *quean*, or rather *gune*, he would immediately have acknowledged likewise, with Lye, that they were all descended from *Γυνη, uxor, mulier*; as above.

QUORUM, signifying one, two, or more of those who are appointed judges in some special cause; and without the presence of *wbom* nothing of importance can be done:—consequently Gr.; for *quorum*, being only an oblique case of *qui, or quis*, is evidently descended à *Τη, quis; wbo*.

R.

RACE-horse; at the end, add;—Spelm. in *Rasta*, gives us quite a different idea; and consequently quite a different deriv.; viz. “*rasta, milliare Germanicum, leucas duas, tria milliaria; continens: eo forte sensu dictum, quo hodie in eodem idiotismo raste, est quiet, pensum: ac si spatium hoc in vehementiori equorum cursu quiescendi veniam postulare, et refocillandi: equi decurrentis pensum, vel statio* :”—he then mentions the *stadium*, and gives the same origin of that word, as will be found under that article: since then, with regard to the present word, he acknowledges that a *race-horse* receives his denomination from his being able to run such a space of ground, and then being permitted to *rest*, and breathe awhile; it undoubtedly will now take the same deriv. with **REST**, or *repose*: Gr.

RATI-FY; begin with—derived by Litt. “à *Ῥαις, unde res; unde reor, ratus; unde ratifico, vel ratum facio; to confirm, or establish* :”—there seems great probability in this deriv. and yet—&c.

RAVE; at the end, add;—though perhaps it might be better to derive our word *rave*, according to Litt. “à *rabio; à rabies; i. e. à rapio* :”—

—which.

—which he himself afterwards derives ab *Ἀγρῶν*, from *Ἀγρᾶξ*, *rapax*; ravenous, greedy; and here signifying *to be hurried away* by any outrageous fierceness; like a mad-man.

REAR-WARD; sometimes written *rereward*, as we frequently find it in our old English bibles; particularly in Isaiah, lviii. 8. Thy righteousness shall go before thee; the glory of the Lord shall be thy *rere-ward*: which some readers suppose to be a mistake for *reward*; though it is evidently opposed to *go before thee*; and compounded of *rear* and *ward*; as *forward*, *toward*, &c.—the former part of the compound we have seen in the foregoing art. and the latter we shall see in **WARD**: Gr.

RE-CALCITRATE; à *λαῖ*, *calx*; *calco*, *calcitro*, *recalcitro*; *to kick backward*, and throw out the heels, like a vicious horse; and here used to signify *the rising*, or *rejumbling* of any food on the stomach, owing to indigestion.

REEKING-bot; at the end, add;—or perhaps it may be derived from the same root with **ROAKY-weather**: Gr.

REIT, or *weeds*; the roots of shrubs, &c. that choke up rivers; “unde *reto*, and *retare flumina*,” says Litt. i. e. “*purgare*; *retæ enim arbores sunt, quæ aut ex ripis fluminum eminent, aut in alveis eorum extant; à retibus; quod prætereuntes naves irretiant, et retardent*.”—consequently derived from the same root with **RETINA**: Gr.

RIFF-RAFF; at the end, add;—by the Dr's. expression of *quantumvis vilia*, we might rather suppose, that *riff-raff* was but a transposition of *fur-fur*, which would be *ruff-ruff*, converted into *riff-raff*; and what might lead us to admit of such a conjecture, is the conformity of signification between them; *fur-fur* signifying *branch*, *scurf*; *refuse*, *sweepings*; *quantumvis vilia*; and consequently Gr. still: see **DAN-DRUF**: Gr.

RIPE, at the end, add;—and Somner likewise is of the same opinion; for his words are, “Sax. *pupunga*; *maturitas*; is the same as *pup*; *messis*; or *pupan*; *metere*; unde nobis *reaping*, *pro messione*.”—then consequently Gr.; as we have seen in **REAP**: Gr.

to **RIPPLE** *flax*; “*to wipe off the seed vessels*: Ray:—had this gentleman but said, *to STRIP off the seed vessels*, he would probably have seen that it was Gr.

ROAKY weather, seems to descend à *Ῥοῖκος*, *fluidus*, *fluxus*; à *Ῥω*, *fluo*; *to flow*; not immediately like water, or any fluid; but rising gently, like a *steam*, or *vapor*: or perhaps *roaky* may be derived by transposition from *Ῥωρεω*, quasi *Ῥωρεω*, *cedo*, *evado*; *to rise into vapor*, and *vanish*:

vel à *Ῥωρεω*, quasi *Ῥωρεω*, *separo*, *sejingo*, *segrego*; *to separate*, *disunite*, *disjoin*; because all *steam*, or *vapor*, *rises*, *separates*, and *divides* itself from the main body of the fluid.

RO-BERT; at the end, add;—this interpr. and deriv. of the Dr. may be very much doubted, since Verst. 268, derives “*Robert* à *Ro*, signifying *rest*, *repose*, or *quietness*.” and in 250, he had told us, that “*bert* was only an abbreviation of *bericht*, or *bericht*; i. e. *rightly*; also *settled*, or *disposed*.”—so that *Robert* should signify *disposed to rest*, *peace*, and *quietness*: the former part of this compound seems to be only a contraction of **ROOST**; which is Gr.; and the latter is descended ab *Ῥοδος*, *rectus*; *recht*, *richt*; *right*, *bericht*; *bright*, *bret*; and by transposition *bert*.

ROSA-MUND; after *smelt so sweet*, add;—but according to Verstegan's interpretation, it might not be improperly translated thus:

Here lies fair *Rosy-lips*;

or rather more closely still, according to his own derivation,

Here lies fair *Rosy-mouth*, &c.

ROUT; after the art. **ROUNDELAY**, insert **ROUT**, or *assembly*, seems to come, according to Spelm. in “*Routa*, à Germ. *raat*; *rota*, *globus*, *turma*, *cohors*.”—a company, or number of people gathered together in a *body*, in a *circle*: or rather perhaps *rou* may be derived à *Ῥοῖκος*, *stridor*, *impetus*: vel potius à *Ῥοδος*, *undarum strepitus*, *tumultus*, *impetus*; from the continual *clattering noise*, occasioned by such a meeting.

S.

SCARCE, *rare*; at the end, add;—“*carus*; Ital. *scarso*, *caritas*; *scarfessa*, *scarfita*; *scarcity*: Wachterus:”—but still all are Gr. as above.

SCEAVES; “*rusbes*: Ray:”—perhaps only a different dialect of **CHIVES**, because they grow like *rusbes*; or, rather *rusbes* like them: consequently Gr.

SCOT and LOT: there is no arriving at the deriv. of this expression by consulting any of our English dictionaries; they can all tell us the signification of it, but not the etym.: Spelman is the only author who has given any tolerable solution; and, he says, “*scot*, Sax. *ſcœt*; *pecunia*, *census*, *pars*, et *symbolum*; proprie id, quod mediæ ævæ saeculorum auctores *conjectum* vocant, quia à plurimis *coniciebatur in unum*; à *ſcœte*, *jacio*; unde *ſcœtan*, *jaculare*; et Anglicum *to SHOOT*.”—so that, *scot* here seems to carry the idea of that portion, or part, which is cast into the common contribution; and the paying *ſcōt* and

and lot, is the paying our share to the common expence, which is all *thrown* into one heap: and the expression, *coming off scot-free*, or *shot-free*, is the not *contributing* towards the reckoning: consequently Gr.: see SHOOT: Gr.

SCRIMBRE; at the end, add;—Somner likewise is so enveloped in Saxon, that he could not, or rather indeed would not see, that the original of this word was Gr.; for these are his words, “*scrimbre; protektor; an à schirmen? an schrijmen? nonne hinc nostrum skrine (perhaps skreen) diatbyrum sc. item umbella? Saxonibus autem hoc sensu scjumbpe sc. pro protektore:*”—then they are all but barbarous, savage, Northern distortions of *σκια*, *umbra*; unde *σκιαζω*, *umbro*, *protego*; *to shade, skreen, protect.*

SERA-VADA: when gentlemen and scholars, who are well acquainted with the Gr. lang. can be so partial to the Saxon, or to any other Northern tongue, as to derive most of our language from thence, and avoid a Gr. derivation as much, as if they had never heard of any such language, is a phænomenon in letters too strange for me to account for: thus Somner supposes that this compound *sera-vada* is pure Sax.; for he says, “*sera-vada; cremium: huic respondet nostratium seare-wood, pro cremio, vel ramale, à Sax. seapan, arefacere; et pudu, sylva, lignum; vulgo wood:*”—thus would he suppose, that he has given us the origin of *sera*, or, as he calls it, nostratium *seare*; à Sax. seapan, *arefacere*:—but surely the Saxons took their seapan from the Gr. *ξηραινω*, *arefacio*; à *ξηρος*, *aridus, siccus*; dry, or *seare-wood*: as in the next art.

SEXTON; at the end, add;—Spelm. likewise in *Sacrista*, has given us the same deriv. though indeed in a different manner; for he has said, “*sacristaine, majoribus nostris segerstane; atque inde hodie sexten, vel segsten; nunc sexton.*

SHARP; at the end, add;—or rather with Casaub. 226, by transposition from *asper*; *rough, cruel, fierce in disposition*:—but still it is Gr.: see ASPERITY: Gr.

SIGN } at the end, add;—though perhaps
SIGNAL } it might be better still to derive
sign, and *signature*, with Litt. “*à Σιγμα, quasi signum, exciso t, signum, atque inde signum: vel potius à seco:*”—but *seco* is Gr.

SILL; after *Lye*,” add;—and Somner likewise, p. 60, derives it from the Sax.

SINISTER; at the end, add;—having, since I wrote this, recollected a passage in Homer, and considered it more closely, I find it utterly subverts what Dionysius has here advanced: the passage is in the Twelfth Iliad, 237, where Hector, addressing himself to Polydamas, says,

Τυνη δ'οιωνοῖσι τανυπτερυγεσσι κελυενε
Παθεσθαι τῶν εἰ μελαρρετομ', ὡδ' αλιγιζω,
Εἰς' ἐπι δεξι' ἰωσι προς πω τ'ηλιον τε,
Εἰς' ἐπ' αριστερα τοιγε, πολὶ ζοφον περσεβια:

now it is evident, that if the flight of the birds *to the right*, was to the *East*, and of those *to the left*, was to the *West*, the observer must be supposed to have stood with his face to the *North*: how then could the best station for those, who were to make any augural observations be that, which looks towards the *East*? for if the augur looked towards the *East*, according to Dionysius, the flight of the birds *to the right* could not be *to the same quarter*, according to Homer: if short, the historian, and the poet, are at variance.

SIR; at the end, add;—or rather we may suppose, that *Sir* was derived to us from our Gallic neighbours, who make use of the title *Monsieur*; which they seem to have borrowed and disfigured from their Italian neighbours, who entitle themselves *Signior*; which is evidently derived from the Latin *Senior*: and consequently Gr.: see SENIOR; Gr.: and it is very remarkable, that the Latin *Senior*; the Italian *Signior*; the Spanish *Don*; the French *Monsieur*; the Dutch *Mynbeer*; and the English *Sir*, should all, and each of them, be Gr.

SLANDER; at the end, add;—“*vel ex Λοιδορουν, ut quibusdam placet,*” says Casaub. p. 257.

SLAPI-GRAVA; at the end, add;—“*Verstegano,*” says Somner, p. 57, “*slapigrava, q. d. sleep-grave; quia inquit sepultus tanquam dormiens habendus est: conjecturam probo; cum dormire nobis sit to sleep; à Sax. slapan: sepulchrum hinc vocatur dormitorium:*”—*sleep* however may be Gr. as we shall see presently: and *grave*, we have already seen, is undoubtedly so.

SOLLAR; by Spelm. in *Solarium*, written *soller*, and explained by *camera*; but evidently derived ab *Ηλιος, sol*; unde *solarium*; meaning an upper room in a church steeple, where the bells are hung.

SPADE *to dig with*; at the end, add;—“*Germ. spaden; fodere: Wachterus:*”—but still it may be Gr. as above.

SPELLING-book; at the end, add;—Somner observes, that “*simpliciter et proprie spel (ut Verstegano jam observatum) sermo mysticus, oraculum, parabola: quæ quidem explanare, sive exponere (saltem metaphoricè) Saxon spellian; Belg. spellen: quâ qui callet arte Spellman merito dicendus:*”—he then pays a handsome compliment to the name of *Spelman*, the great antiquary, so often mentioned in this work; and my former connexion with a very learned gentleman, who was a descendent of that family, gives me an

opportunity of transcribing the remainder of Somner's article, with pleasure; for as soon as he mentions the name of *Spelman*, he says, "cognomen autem hoc Glossographo nostro, f. m. viro, de his literis optime merito, non tam proprium, quam conveniens, et debitum."

SPURIOUS; at the end, add;—it is remarkable, that both Litt. and Ainsw. write it Σπορος, quasi Σποραδον, *conceptus*:—but so likewise is the most legitimate offspring.

STALE, or *stalking horse*; at the end, add;—Spelm. however has given the most proper deriv. of our word *stale*, ab "*astallius*, qui descendit ab *astu*; i. e. dolo:" and Litt. would derive *astu*, and *astutus*, immediately from Αστυ, *oppidum*; in quo qui conversati assidue sunt, *cauti*, atque *acuti* esse videntur: and meaning here *the subtil, sly, crafty, and insidious manner*, in which the fowler creeps towards the birds.

STERLING-money; at the end, add;—Spelm. seems to hesitate; "adigit me tamen in dubium Oderici locus, ubi sub ingressu Normannorum, *sterilensis* legitur, non *sterlingus*: ulterius igitur disquirendum videtur.

STRAIN *through a colander*: (after the art. STRAIN, or *bind*;) Casaub. 333, would derive it "ex Gall. *estraindre*, vel *estrainger*; quæ ex Latino *stringere*:"—it is a wonder he stopped at that deriv. when it might have been so easily deduced from the foregoing art.; not indeed in the sense of *binding hard*, but of *confining* and *restraining* the larger parts, and letting the smaller ones pass through.

STREET; at the end, add;—Somner, 59, would derive our word *street* à Sax. ꝛꝛæc, et ꝛꝛæb, from their ꝛꝛæped, *stratum*; et ꝛꝛæpian; *sternere*: such partiality could he shew for the Saxon, as to suppose that the Saxon was the original; when Στερωω, and Στερωμαι, signified *sternere, stratum*, and *strowed*, generations before the Saxons ever existed.

STRENUOUS; at the end, add;—or rather, according to Litt. *strenuous* may be derived à Στερωω, *solido, firmo*; unde Στερεος, *validus, valiant, firm, stout, and hearty* in any cause.

STRIP *off clothes*: "à Gall. *estropier*; i. e. *mutilare, obtruncare*, ut quidam volunt," says Spelm. "sed ut mihi videtur à Lat. *extirpare*, quod per translationem occurrit pro *delere*; quasi *extirpamentum*;" or rather by transposition, as he said, quasi *exstirpamentum*: only now this great etymol. has led us no farther than the Lat.—but we have seen that EX-STIRPATION is Gr.

SUR-PLICE; at the end, add;—Spelm. in *Pellicea*, explains *surplice* by "*tunica, vel indumentum pelliceum*; a *pilch*: hinc *superpellicium*; a

surpilch; transposed into *surplice*:"—but still it is Gr.; and derived now from a different root: see FELT: Gr.

SUR-RENDER: *sursum reddere*; R. Διδωμι; *do*; *reddo*; *render*.

SUR-REY; at the end, add;—and yet, specious as this deriv. may appear, it does not seem to be so good a one as that pointed out by Casaub. 330; for *Southwark*, and *Surrey*, are two different things; the former being part of *the suburbs* of London; and the latter *a county*; and therefore we might rather suppose it carried a different deriv.: that of *Southwark* we have already seen: and this of *Surrey* seems to be derived à *Soubt*, and *rey*; olim *flumen*; *a river*: meaning the district, or county, that lies on the *South-side* of the river Thames, with respect to London: see likewise *St. Mary* OVERY: Gr.

SWEET-beart: "quid aliud," says Casaub. 205, "quam Græcè loquuntur, ἡδαι καρδια? nam τὸ *sweet* est ipsissima vox Græca:" as above.

T.

TACTION; after *rancidness of taste*, dele the remainder; and let it be added to the end of the art. TINGE: Gr.

TOKEN; at the end, add;—or perhaps *taken* may be derived from the same root with TAKE; Gr.: whatever may be *taken* notice of.

THRESH *out corn*; sometimes written *thrasb*; but, according to Litt. ought to be written with an *e*, not an *a*; since it is derived à Τερω, Τερω, τερῶ, inde Τριβω, *tero*; *to rub, bruise, or beat out corn*.

THRONE; after *baranguing his army*, add;—as mentioned by Virgil,

———— *tumultus ex aggere fatus*:

Æn. V. 44.

THUNDER; after *Skinn*." add;—the deriv. is evident; for if we do but contract, and transpose *tonitru* into *tontur*, we shall immediately hear the Teut. *donder*: or, if we do but convert the Teut. *donder* into *donider*, and then transpose it into *donidre*, we shall presently perceive the Lat. *tonitru*: so that they are evidently but various dialects of each other; but they are neither of them the original word; for *tonitru*, as the Dr. himself observes, is evidently derived à *tonus*:—then it is really strange, &c.

TIMOROUS; at the end, add;—or perhaps *timor*, i. e. *timeo*, may, according to Litt. be derived à Τιμαω, *honoro*; *fear* being a certain degree of *respect*, and *submission*; quod quos *timemus, honore prosequimur*.

TOOTHY; "*peevish, crabbed*: Ray:"—perhaps it is derived from TOOTH, as above: or may be

be only a various dialect of TOUCHY, *ill-natured*; both Gr.

V.

VEIL; begin with: Litt. derives *velum* ab *Ειλυμα*, *involuturum*; which originates ab *Ειλυω*, a derivative of *Ειλω*, *volvo*; to roll up; to cover, to envelop: and this may be perhaps better than to derive it à *Λαιφος*, &c.

VENISON; after *Voff.* add;—Litt. derives “*venison* à *venatio*; i. e. à *venor*; and this verb he derives à *venio*, indagare feras, et quasi *circumvenire* :”—should this be right, it would descend à *Βαινω*, *venio*; unde *circumvenio*; to surround with toils; or, &c.

a **VESSEL** of paper; the etym. of this word does not at first sight appear very evident; but a deriv. has been lately suggested to me, which seems to carry some probability with it; viz. that a vessel of paper may have derived its appellation from *fasciculus*, or *fasciola*; quasi *vassiola*; a vessel, or small slip of paper; a little winding band, or swathing-cloth; a garter: à *fascia*; a small narrow binding:—the root is undoubtedly *fascis*; a bundle, or any thing tied up; also the fillet with which it is bound:—consequently Gr. as under the art. **FASCINES**: Gr.

VITI-LITIGATOR, according to Litt. is compounded of “*vitiose*, and *litigo*; a barterer, a quarrelsome knave in law:”—and consequently is derived as in the following art. and **LITIGIOUS**: Gr.

W.

WALES; at the end, add;—or perhaps since the *Welsh* were not natives of Britain, though far more antient than the Romans on this island, it seems more probable to suppose, that they were some colonies from *Gaul*; and received the denomination of *Welsh*, and that part of the island, where they settled, *Wales*, from their being *foreigners* and *aliens* to the native, or original British; since the very names of *Wales*, and *Welsh*, bespeak such a deriv.; viz. either *mountainous*, or *mountainers*, as above;

or even Gr. still, through another channel; as we shall see under the art. **WALLET**: Gr.

WALL-wort; Jun. supposes this word is derived “à Sax. *Fal-pýrt*, *ebulus*; the dwarf elder; quòd circa *muros* radices figere, ac facillime succrescere solet:”—but both **WALL**, and **WORT**, are Gr.

WAY; at the end, add;—Litt. after quoting the former deriv. says, quid si à *Βαιω*, i. e. *Βαινω*, quasi *Βια*, unde *via*; a road or path to go in?—there can be no objection to such a deriv.

WHIT-leather; a contraction of *white-leather*; being a species of strong, tough leather, dressed and tanned in a particular manner, to make hedging-gloves, falconer's-gloves, &c. and is always of a white color: consequently Gr.: see **WHITE**, and **LEATHER**: Gr.

WINCH; *Μιω*, quasi *vio*; *vico*; unde *vincio*; to bind, confine; the winch being an engine to draw barges against stream: also the handle of a jack; or any such instrument that puts a screw into motion: see **VICE** to hold fast with: Gr.

WORD; at the end, add;—or perhaps *word* may be more properly derived ab *Εγω*, *dico*; to speak; and then, by placing the digamma before it, we might form *Φεγω*, which may have given origin to *weird*, quasi *wereo*; or, as it is sometimes written, *weyward*; but it would be very difficult to trace the deriv. of such orthography.

ALPS

BUILDING

CELTS

EXCELLENCE

HILL

KNOLL of a bill

if what Clel. has advanced in Voc. 211, be true, that “the power of the root in these words is in the syllables *al*, *el*, *il*, *ol*, or *ul*, the vowel being, in fact, indifferent;”—then the reader is desired to alter the deriv. given in those art.; viz. à *Κολ-ων*, *coll-is*; a bill, or any high eminence: for all these words, together with every other expression in that author, and in this work, which bears the sense of *height*, seem rather to have deduced their origin, not from *Κολ-ων*, but from *Αλδ-ω*, extrito *d*, *alo*, *alui*, *altum*; unde *altus*; to nourish, increase, grow to any bulk, size, magnitude:—as we have observed in the art. **ALBION**, **ALTAR**, **ALTITUDE**, and **HIGH**: Gr.

E R R A T A.

In the article	ABJECT, &c.	—	for	<i>αριστη Εαυα</i>	—	read	<i>perf. Εικα</i>
	ADULTERATE	—		ἠδολίης	—		ἠδολίης.
	APRON	—		dignitate	—		dignitatis.
	AUKWARD	—		apponitur	—		opponitur.
	BALLUSTRAD	—		brevas	—		breves.
	BEADLE	—		madare	—		mandare.
	BEAST	—		quoque	—		quæque.
	BOULIMY	—		<i>αλορηματων</i>	—		<i>διακορηματων.</i>
	BREACH	—		Ρήγμα	—		Ρήγμα.
	CHAFFER	—		see CHAFFER	—		see COPE, or <i>buy</i> .
	CHIN	—		kim	—		chick.
	CHURN	—		suum quoque	—		suum quæque.
	COAX	—		weedle	—		wheelde.
	CYNE-helm	—		CYNE	—		CYNG.
	FRIEND	—		sapere	—		sapere.
	FULIGINOUS	—		fugilo	—		fuligo.
	GLIB	—		slipay	—		slipary.
	GRAPE	—		pin-bezen	—		pin-bezen.
	id.	—		id.	—		id.
	GRUMOUS	—		unum	—		unam.
	HACK, or <i>flammer</i>	—		verbi	—		verba.
	HYADES	—		<i>απο τῶν</i>	—		<i>απο τῶ.</i>
	LARVATED	—		transactum	—		transactam.
	LATCH	—		hac	—		hæc.
	LINTEL	—		upper, or lower	—		upper, or higher.
	LION	—		<i>Λιων</i>	—		<i>Λιων.</i>
	LUNCHION	—		fit a lady	—		fit for a lady.
	MENDICANT	—		<i>Μου</i>	—		<i>Μου.</i>
	MILITIA	—		pristinum	—		pristinam.
	OBSTETRICATION	—		<i>Σλα</i>	—		<i>Σλα.</i>
	PANTER- <i>net</i>	—		omnie	—		omnis.
	PRUDENT	—		<i>Φραζω</i>	—		<i>Φραζω.</i>
	RAFFLE	—		<i>λυψω</i>	—		<i>λυψω.</i>
	RIVET	—		<i>item</i>	—		<i>iterum.</i>
	ROUND <i>in one's ear</i>	—		puman	—		puntan.
	SOAP	—		<i>Σαπων</i>	—		<i>Σαπων.</i>
	STOCK, or <i>capital</i>	—		mercator	—		mercator <i>for</i>
	TALLOW	—		<i>σθαες</i>	—		<i>waftes.</i>
	TRITURATE	—		triburatus	—		tritaturus.

CHRONOLOGICAL EVENTS,

CALCULATED ACCORDING TO

THE ARUNDEL MARBLES, SIR WALTER RALEIGH, Archbishop USHER, ROLLIN, and THE ANTIENT UNIVERSAL HISTORY.

A.		Before Christ	After Christ.		Before Christ.	After Christ.
A BRAHAM goes into Egypt	—	1920		ANN, queen, daughter to James II. and younger sister to Mary	—	1701
Addison, Joseph, flourish'd	—		1719	— dies in	—	1714
Adrian, emperor, arrives in Britain, and builds a wall between Newcastle and Carlisle, to restrain the Picts and Scots	—		124	Anson, admiral, performs his voyage round the world, and takes the rich Manilla ship from Acapulco	—	1744
Æneas, after the destruction of Troy, settles in Italy	—	1177		Antipater defeats Brennus, according to Livy	321	
Æschylus, the first Greek tragic poet	486	456		Antony (Mark) and Cleopatra, are defeated by Octavius Cæsar, afterwards Augustus, in the sea engagement off Actium	31	
Æsop, the fabulist, born	—	641		Arbuthnot, Dr.	—	1734
— is at the court of Croesus, king of Lydia, together with Solon, and other Grecian sages	—	562		Arcadius and Honorius	—	395
— at the age of 80 years is put to death by the Deiphians	—	561		Archimedes, the famous Greek geometrician of Syracuse	—	208
Agricola, Julius, father-in-law of Tacitus, appointed governor of South Britain, in order to protect the inhabitants from the incursions of the Scots, builds a wall from Forth to Clyde; defeats the Scots under Calgacus, on the Grampian hills; and first sails round Britain, which he then discovers to be an island	—	86	84	Archons established at Athens	1088	
Alaric, king of the Visi Goths, takes and plunders Rome	—	406	410	Argonautic expedition; according to Usher	—	1263
Alcæus, the Greek poet, contemporary with Sappho	—	620		Argos in Greece, founded by Inachus	—	1856
Alexander born	—	356		Aristophanes, the Greek comic poet	—	434
— besieges Tyre	—	332		Aristotle, the Greek philosopher, preceptor to Alexander	—	345
— dies at Babylon, at 33 years of age, in	—	323		Arius, a priest of Alexandria, founder of the Arian sect	—	336
Alfred the Great subdues the Danes in 56 battles; and founds the university of Oxford	—	872, 895	896	Armada, Spanish, destroyed	—	1588
— and dies in	—	897	901	Artian, the Roman historian and philosopher	—	161
Ambrose, bishop of Milan	—	—	397	Artaxerxes	—	457
America discovered by Columbus, a Genoese, in the service of Spain	—	1492		Arthur king of Britain	—	226
American 13 colonies revolt from England	—	1775		Arundel Marbles	—	508
Antæon born at Teos, in Greece	—	587		Assassination plot against king William III.	—	263
— is strangled by a grape-stone, at 85 years of age	—	502		Assyrian empire founded by Ninus	—	1696
				Athens founded by Cecrops, an Egyptian or, according to others	—	2122
				Attica settled in by Ogyges, said to have founded Thebes in Bœotia	—	1571
				Attila, with his Huns, ravages the Roman empire	—	1556
				Augustus, Cæsar Octavius, so named, after Julius Cæsar had been stabbed in the senate	—	1855
				— dies	—	447
				Aurelian	—	29
					—	14
					—	272
					—	Austin,

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Auffin, St. arrives in Britain, and converts Ethelbert king of Kent, to Christianity	—	597	Battles; Boyne, in Ireland, in which William III. defeated James II. July 1st	—	1690
B.			— Crecy, in France, August 26, Edward III. had 4 pieces of cannon, which gained him the victory	—	1346
B ABEL, tower } built by Nimrod, the Babylon, city } son of Cush, and great grandson of Noah	2247 2234 or 2204		— Durham, Oct. 17, in which David king of Scots was made prisoner	—	1346
Babylon taken by Cyrus	—	538	— Hastings, Oct. 14, in which Harold was killed by William the Conqueror	—	1066
— by Darius Ochus	—	516	— Malplacquet, Sept. 11, won by Eugene and Marlborough	—	1709
Babylonish captivity	—	599	— Otterbourn, between Hotspur and earl Douglas	—	1388
Bacon, Roger, the great natural philosopher	—	1292	— Oudenarde, June 30, won by Marlborough	—	1708
Bacon, lord chancellor Verulam	—	1626	— Pharfalia, between Cæsar and Pompey	48	
Bajazet, emperor of the Turks, vanquished by Tamerlane	—	1401	— Poitiers, or Maupertuis, Sept. 19, won by Edward the Black Prince over John king of France	—	1356
Bank of England established	—	1693	— Pultowa, June 27, between Czar Peter and Charles XII.	—	1709
Baptist, John, beheaded	—	21	— Ramillies, Whitsunday, won by Marlborough	—	1706
Barbadoes first settled	—	1625	— Worcester, Sept. 3, won by Cromwel over Charles II.	—	1651
Barclay, Robert, author of the Apology for the Quakers	—	1690	Beaumont and Fletcher	—	1615
Baronets first appointed by James I.	—	1611	Bede, Venerable, a priest of Northumberland, who wrote the history the Saxons, Scots, &c. aged 70	—	697
Bath, city, if we may credit Stowe's Chronicle, p. 21, was founded by Bladud, son of Rudhudibras, in which he built the temples of Minerva, Diana, and Apollo: "this Bladud," says Milton, is reputed to have been a man of great invention, and studied necromancy; at last, having made himself wings, he attempted to fly, but fell from the top of the temple of Apollo, in Trinovant, now London:"—this seems to be a mistake with regard to the name of the city; for it was not the temple of Apollo in Trinovant, or Westminster in London; but the temple of <i>Apollo in Bath</i> ; for Stowe's account is, "that this king Bladud decked himself in feathers, and presumed to fly; but by falling on <i>his temple of Apollo</i> , (in Bath) he brake his necke, when he had reigned twenty yeares."	—	863	Bells invented by bishop Paulinus of Campagna	—	400
Bath, order of knights instituted at the coronation of Henry IV.	—	1399	— the great bell at Moscow being an amazing instance of human vanity, the following particulars from Hanway, vol. i p. 61, may be curious:		
Battles, off Actium, in which Antony and Cleopatra are defeated by Augustus	—	31	feet. inch.		
— Agincourt, October 25, in which Henry V. defeats the French	—	1415	N. B. Smollet	its height - - - 21	4½
— Ascalon, in Judea, in which Richard I. surnamed Cœur de Leon, defeats Saladin, emperor of the Turks, at the head of 300,000 fighting men	—	1192	says, that the	the bead - - - 3	1
— Bannockbourn, June 25	—	1314	clapper alone	diameter - - - 22	4½
— Blenheim, or Hochstadt, August 3d, won by the duke of Marlborough, in which 10,000 French and Bavarians were killed on the spot, the greater part of 30 squadrons drowned in the Danube; 13,000 made prisoners, including 1,200 officers; 100 pieces of cannon, with 34 mortars; 129 colours; 171 standards; 17 pair of kettle-drums; 3,600 tents; and 34 coaches	—	1704	weighed	the crack occasion- ed by the fall - 7	2½
— Bosworth, in which Richard III. was killed, August 22d	—	1485	10,000lb. or 5 tons; and that it took 100 men to ring it.	weight in tons, 222, or 443,772lb. weight, which, valued at 3s. per pound, is - £.65,681.	
			Berenice	—	67
			Bishops, seven, Sancroft archbishop of Canterbury, Lloyd bishop of St. Asaph, Ken of Bath, Turner of Ely, Lake of Chichester, White of Peterborough, and Trelawny of Bristol, all sent to the tower by James II.	—	1687
			Bladud. See Bath.		
			Blood makes an attempt to steal the crown out of the tower	—	1678
			Boadicea, the British queen, defeats the Romans, but is soon after defeated by Suetonius, the Roman governor in Britain	—	61
			Boetius, the Roman poet, and Platonic philosopher	—	524
			Boleyn, Ann, beheaded by Henry VIII. thro' jealousy	—	1536
					Bolingbroke,

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Bolingbroke, lord viscount St. John, aged 73	—	1751	since it is said to have been founded by Ogyges; as may be seen under the article Attica	—	—
Boyle, hon. Robert, natural and experimental philosopher	—	1691	Cæsar, Julius, invades Britain	1494	—
Brennus I. a British king, joins the Gauls, who, with united forces, ravage the Roman empire; but at last are defeated by Antipater	350 or 321	—	— again a second time	55	—
— II. invades Greece (Rollin vii. 229)	—	—	— vanquishes Pompey at Pharsalia	52	—
— attempts to plunder the temple at Delphi	278	—	— pursues him into Egypt	48	—
— is defeated by Sophenes	277	—	— is captivated by the charms of Cleopatra	48	—
Britain, under the direction and administration of the Druids, and Celtic Gauls, from time immemorial; is reduced under the power of the Romans by Julius Cæsar, and his successors	275	—	— has a son by her, named Cæsarion	47	—
— and at last evacuated by the Romans	52	—	— returns to Italy	46	—
— but still assisted	431	—	— is stabbed in the senate on the Ides of March	44	—
— and again	—	—	Cæsar, Octavius, defeats Antony and Cleopatra off Actium	31	—
— and for the last time	—	—	— is declared Augustus	29	—
— is relieved by the Saxons	—	—	— and dies	—	14
— who at last drive the inhabitants into Wales	—	—	Callimachus, the Greek elegiac poet	244	—
— is infested by the Danes	—	—	Cambridge, university, founded about the year	—	915
— is invaded by the Normans	—	—	Camillus relieves Marcus Manlius, besieged in the Capitol by the Gauls	384	—
The British Museum erected at Montague-house	—	1753	Candace	24	—
Britons driven by the Saxons into Wales	—	685	Candles, tallow, first invented	—	1298
Brutus, the son of Sylvius, the son of Ascanius, the son of Æneas, is supposed by our earliest writers to have landed on this island; and to have called it <i>Brutain</i> after his own name: he, and the colony of Trojans whom he brought with him, are reckoned to be the first inhabitants of this island: however that may be, it was certainly known by the name of <i>Albion</i> , even before the time of <i>Brutus</i> ; tho' his colony might have been the first settlers on it: which very naturally and easily accounts for our having so much Greek in the composition of our language; since the Trojans spoke Greek, and the Druids undoubtedly wrote in the same tongue.	1108	—	Cannæ, battle of, in which Hannibal kills 80,000 Romans	214	—
Buchanan, George, Dumbartonshire; a Scotch historian	—	1582	Cannons and gunpowder invented, by Roger Bacon	1216	—
Burnet, Gilbert, bishop of Salisbury, and historian	—	1714	— used by Edward III. at the battle of Crecy	—	1340
Butler, Samuel, Hudibras, a burlesque poem	—	1680	Canute, the Dane, king of England	—	1346
Byng, admiral, shot, March 14	—	1757	Cape of Good Hope, sailed round by the Portugese	—	1017
Byzantium, now Constantinople, built by Pausanias, a Spartan king	658	—	Caracalla	—	1497
			Caractacus the British king	—	198
			— his noble defence before Claudius Cæsar	—	50
			Cards invented for the amusement of Charles VI. a weak French king	—	51
			Carthage, in Africa, built by queen Dido	869	—
			— is stormed and burnt by the Romans	or 845	—
			Catiline's conspiracy	63	145
			Cato stabs himself, Feb. 5; aged 48	—	65
			Catullus	—	45
			Cecrops migrates from Egypt, and establishes the kingdom of Athens	—	11
			Celsus, the Roman philosopher and physician	1556	—
			Cham. See Ham.	—	20
			Charlemagne	784	—
			— begins the empire of Germany	—	770
			CHARLES I.	—	800
			— goes to the house, and demands the five members	—	1625
			— is beheaded, Jan. 30; aged 48	—	1642
			CHARLES II. restored by general Monk, duke of Albermarle, at the Restoration	—	1649
			Charles XII. of Sweden	—	1660
			— defeated by Czar Peter, at Bultowa	—	1700
			Charta Magna. See Magna.	—	1709
			Charter of London	—	1208
			Chaucer, Geoffery, the father of English poetry	—	1400
				—	Chimnies

C.

CABOT, a Venetian, sails to North America for Henry VII.

Cadmus, brings the Greek letters out of Phœnicia into Greece; and is supposed to have been the founder of Thebes in Bœotia; of which he could only have been the restorer, (1455; Rollin ii. 303)

C H R O N O L O G I C A L E V E N T S

	Before Christ.	After Christ.		Before Christ.	After Christ.
Chimnies were not known in England		1200	Cranaus succeeds Cecrops in the kingdom of Athens	1546	
CHRIST born	1	1	Creation of the world	4004	
— crucified		33	Cromwel declared Protector		1654
Christians receive that appellation first at Antioch		40	— dies		1658
Christianity first professed by Lucius, a British king		200	Crusade began		1095
Cicero's first oration	born 107		Cyrus the Great born	599	
— dies 63 bef. Christ			— takes Babylon	538	
— is banished		57	— dies	529	
— and recalled		56	Czar Peter, emperor of Russia		1710
Christina, queen of Sweden, resigns the crown.		1654	D.		
Civil wars between the houses of York and Lancaster		1399	DANES infest England		827
— in Charles I. time		1642	— are vanquished by Alfred the Great in 56 battles		896
Clarendon, lord chancellor Hyde, the great historian		1674	— driven out of England		1040
Clarke, Samuel, Revd. sermons		1729	Daniel, the prophet	555	
Claudius, Cæsar, arrives in Britain		43	Dardanus succeeds his father Teucer at Troy	1480	
Cleopatra, queen of Egypt	116	48	Darius loses the battle of Issus	333	
— has a son by Julius Cæsar		47	David	1048	1085
— is defeated with Mark Antony off Actium		31	Deborah		1285
— Kings herself to death with an asp at 39 years of age		30	Deluge in Noah's time		2348
Clocks and dials first set up in churches		1613	Democritus		361
Clovis, king of France, in whose reign Christianity was established		496	Demosthenes, the Athenian orator	338	313
Coaches first introduced into England		1589	Deucalion's flood		1516
— hackney, 1,000 in London		1770	Dido, queen, builds Carthage		869
Coals first brought to London (from Newcastle)		1357	Dioclesian, emperor		284
Codrus		1085	Diodorus Siculus		44
Coke, lord chief justice		1634	Diogenes, of Babylon, the Stoic philosopher	155	
Colonies settled in America		1616	Diogenes Laertius, the Greek biographer		200
— revolt		1775	Dion Cassius, of Greece, the Roman historian		229
Columbus, the great navigator, a Genoese, in the service of Spain, discovers America		1492	Dionysius, of Halicarnassus, the Roman historian		30
Commodus		181	Domitian		82
Commons first summoned to parliament by Henry III.		1264	Doomsday-book, being a survey of all the estates in England, compiled by order of William the Conqueror		1086
Compass, mariners invented, or improved, by Givias of Naples		1302	Drake, Sir Francis, sails round the world		1580
Confucius, the famous Chinese philosopher	406		Dryden, John		1701
Congreve, William, dramatic pieces		1729	Dutch commonwealth begins		1579
Conquest, Roman, by Julius Cæsar		55	E.		
— Saxon		685	EDGAR Atheling, grandson of Edmund Ironside, being a weak prince, is removed by Harold II.		1066
— Danish		867	— dies		1110
— Norman, by William the Bastard, duke of Normandy		1066	Edward the Confessor		1041
Constans and Constantine		407	EDWARD I. defeats Lewellyn prince of Wales		1282
Constantine		312	— causes his queen Eleanor to be brought to bed in Carnarvon-castle; and she being delivered of a prince, he is named Edward; and was the first English prince of Wales; and ever since, the heir apparent to the English crown has borne that title		1284
— removes the seat of empire from Rome to Byzantium, from hence called Constantinople		328	EDWARD II.		1307
Constantius		343	— cruelly put to death in Berkley-castle		1327
Cooper, Antony Ashley, earl of Shaftesbury; characteristics		1713	EDWARD III.		1326
Corinth founded by Sisyphus, son of Æolus	1410				
— burnt by Mummius		146			
Cornelius Nepos		43			
Cowley, Abraham, miscellaneous poetry		1618			
Cræsus, the rich king of Lydia		562			

EDWARD

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
G.					
EDWARD III. had four pieces of cannon at the battle of Crecy, by which he gained the victory	—	1346	G ALBA, and Otho	—	69
Edward the Black Prince, his son, defeats John king of France, and takes him prisoner, at Poitiers	—	1356	Galen, the Greek philosopher and physician	—	193
EDWARD IV.	—	1460	Galileo of Florence first discovers the satellites of Jupiter and Saturn, by the telescope, then just invented in Holland	—	1608
EDWARD V. and his brother Richard duke of York, are smothered in the Tower	—	1483	Garber, order of knights, instituted by Edward III.	—	1349
EDWARD VI. son of Henry VIII. by Jane Seymour, his third wife, is born	—	1537	Gauls besiege and burn Rome; against whom Manlius defends the capitol, when Camillus comes and defeats them	384 or	—
— dies at the age of 16	—	1553	— invade Greece	378	—
Egbert, king of Wessex, unites the Heptarchy under the name of England	—	828	— attempt to plunder the temple of Delphi	277	—
Egypt first inhabited by Misraim, or Menes, the son of Ham	2188 or	2888	— are defeated by Sothenes	276	—
Egyptians, about the time of Abraham, send a colony into Greece, and establish the kingdom of Sicyon	—	2079	— again by Antiochus Soter	275	—
— another under Inachus, who founded Argos	—	1856	— and again by Marcellus	221	—
— another under Cecrops, who founded the kingdom of Athens	—	1571 or	— Julius Cæsar conquers Gaul, or France	56	—
Eli, the Jewish high priest	1157	—	— Gaul divided into 16 provinces	22	—
ELISABETH, queen, daughter of Henry VIII. by Ann Boleyn	—	1534	Gay, John, of Exeter; poems, fables, and 11 dramatic pieces	—	1732
— being the last of the Tudor line, dies	—	1602	GEORGE I. of the house of Hanover	—	1714
England. See Britain.	—	—	— dies	—	1727
Epicætus, the Greek Stoic philosopher	—	94	GEORGE II. ascended the throne	—	1727
Epicurus, founder of the Epicurean sect in Greece	—	279	— dies	—	1760
Esther	—	510	GEORGE III. came to the crown	—	1760
Evander migrates from Arcadia, in Greece, to Italy	—	1244	Geta	—	198
Euclid, of Alexandria in Egypt, the great mathematician	—	277	Gibraltar taken from the Spaniards	—	1704
Eugene, prince of Savoy, joins the duke of Marlborough	—	1704	Gings Kan, at the head of the Tartars, a new race of ravagers from the Northern parts of Asia, overruns all the Saracen empire, and in imitation of those barbarians, carries death and desolation wherever he marches	—	1227
Euripides, the Greek tragic poet	—	442	Glass brought into England by Benhalt, or Benet, a monk, and master of Venerable Bede	—	664
Eusebius, the ecclesiastical historian and chronologer	—	342	this however could not have been the first invention of that useful and curious composition, since Pliny informs us, that Nero put an ingenious artist to death for having invented a method of making glass malleable	—	66
Eutropius, the Roman historian	—	428	and yet even this is not the first invention of glass; for the Egyptians were in possession of that art above a hundred years before Nero's time; for Strabo, lib. 17. informs us, that Cyobisactes, who had married Berenice, queen of Egypt, was a prince of so mean, and such sordid inclinations, that he caused the body of Alexander the Great, who had been buried at Alexandria in Egypt, to be put into a coffin of glass, (or <i>πυρηνια βιαλον</i>) in order to seize that of gold, in which it had lain till then	—	55
Exodus of the Israelites from Egypt	—	1491	Glass windows first used in England	—	1185
F.					
F ARQUHAR, George, eight comedies	—	1707	Gold first coined in England by Edward III.	—	1344
Fire of London burns down 13,000 houses, or 400 streets	—	1666	Good Hope, Cape, first sailed round by the Portuguese	—	1497
Flaccus, Valerius, the Roman epic poet	—	104	—	—	—
Flamsted, Revd. John, astronomy and mathematics	—	1719	—	—	—
Fletcher and Beaumont, dramatic authors	—	1615	—	—	—
Flood in the time of Noah	—	2348	—	—	—
Florus, Lucius, of Spain, the Roman historian	—	98	—	—	—
Frost, a great one	—	1716	—	—	—
— another; in which a fair was kept on the Thames	—	1740	—	—	—

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Goths; their first irruption	—	222	HENRY II. son of Geoffrey Plantagenet, by the empress Maud, daughter of Henry I.	—	1154
— second	—	250	— conquers Ireland	—	1172
— third	—	262	— III. comes to the crown	—	1216
— fourth, now joined by the Vandals	—	271	— IV. deposes Richard II.	—	1399
— fifth; they overran Capp. Cil.	—	274	— V. conquers France	—	1412
Pont. and Galatia	—	274	— VI. begins his reign	—	1422
Gower, Sir John, a Welsh poet	—	1402	— VII. earl of Richmond, having killed Richard III. at the battle of Bosworth, is chosen king, and is the first of the Tudor line	—	1485
Gratian	—	375	— VIII. his son, marries his brother Arthur's widow, who was Katharine of Arragon, in Spain	—	1509
Greece planted first by a colony from Egypt at Sicyon	2079	—	— receives the title of <i>Defender of the Faith</i> from Pope Adrian VI. for writing a book against Luther the Reformer, in Germany	—	1522
— by Inachus, at Argos	1856	—	— is divorced from his queen, Katharine of Arragon, after 24 years cohabitation, and having had three children by her	—	1533
— by Ogyges, at Thebes	1855	—	— marries Ann Boleyn, by means of Cardinal Wolsey	—	1522
— by Cecrops from Egypt, at Athens	1582	—	— beheads her thro' jealousy	—	1536
— receives letters by Cadmus from Phœnicia	1450	—	— and the very next day marries Jane Seymour	—	1536
— sends a colony into Italy under Oenotrus	1470	—	— who dies in child-bed of Edward VI.	—	1537
— another into Italy under Evander	1244	—	— he then marries Ann of Cleves	—	1538
— another into Italy under Æneas	1191	—	— is divorced from her in about six months	—	1538
Gregory Nazienzen, bishop of Constantinople	—	389	— and marries Katharine Howard	—	1538
Guildhall built in Henry IV's reign	—	1410	— and beheads her in	—	1542
Guns and gunpowder invented by Schwartz, a German chemist, according to Baker, in 1280, tho' Polydore Vergil, and others, say, 1380; however that may be, there are some of our historians, who affirm, that Edward III. had four pieces of cannon at the battle of Crecy	—	1346	— then marries Katharine Parre	—	1542
			— and dies in	—	1547
H.			Heptarchy, Saxon, after continuing about two hundred and fifty years, centers at last in Egbert	—	800
H ABEAS corpus act	—	1678	Herakl's college instituted	—	1340
Halley, Edmund; natural philosophy	—	1742	Herod	72	—
Ham, or Cham, the second son of Noah, settles in Africa	2357	—	— made king of Jerusalem	49	254
Hamilton, duke, and lord Mohus, both killed in a duel	—	1712	Herodian, of Alexandria, the Roman historian	—	—
Hannibal, at 9 years old, vows perpetual enmity against the Romans	—	237	Herodotus, the famous Greek historian	445	484
— forms the siege of Saguntum	—	219	Hesiod, according to the Arundel Marbles, lived 27 before Homer	—	907
— defeats the Romans at the battle of Cannæ	—	214	Hiero, tyrant of Syracuse	—	210
— kills 200,000 Romans, takes 50,000 prisoners, and reduces Apulia, Brutium, Lucania, and Campania	—	214	Hippocrates, the Greek physician	—	361
— takes Capua	—	213	Hoadley, Benjamin, bishop of Winchester	—	1761
— is recalled to the defence of Carthage	—	196	Homer	961	907
— retires to the court of Antiochus	—	195	— from the taking of Troy to Homer	277	223
— from thence to Prusias, king of Bithynia, and poisons himself	—	189	— from Homer to the birth of Alexander	551	605
Harvey, Dr. William, discovered the circulation of the blood	—	1657	— from the birth of Alexander to Christ	356	356
Helen, the wife of Menelaus, king of Sparta, having made an elopement with Paris, the son of Priam, king of Troy, is the occasion of the Trojan war	—	1198	— the year Troy was taken out of which, if we deduct the years from Troy to Homer,	1184	1184
Heliogabalus	—	219	— there will remain from Homer to Christ	277	223
Hengist, or Horsa, at the head of the Saxons, lands in Kent	—	450		907	961
HENRY I.	—	1100	Honorius	—	395

Horace,

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Horace, the Roman lyric, and satyric poet	—	8	Keil, John, astronomer and mathematician	—	1719
Horsh, perhaps the same with <i>Hengist</i> , which is a <i>burse</i>	—	—	Knives first made in England	—	1563
Hunt	—	450	Knok, Revd. John, a Scotch reformer	—	1572
— ravage the Roman empire under Attila	—	376	Kouli Kart usurps the Persian throne	—	1732
		395	— makes an intrusion into the Mogul dominions	—	1739
		447	and, according to Hartway, vol. ii. p. 383, carries off the following immense plunder:		
I. and J.			Jewels taken from the Great Mogul	£.	
JACOB invited into Egypt	1706	—	The Peacock throne, with nine others	—	31,250,000
Jamaica taken by Cromwel from the Spaniards	—	1655	Gold and Silver plate, melted	—	11,250,000
JAMES I. unites England and Scotland, now Great Britain	—	1602	Rich manufactures	—	37,500,000
— II. is forced to abdicate the throne, which brings on the Revolution	—	1688	Cannon, and warlike stores	—	2,500,000
Janus's temple shut, and universal peace	—	8	Total amount	£.	87,500,000
Jenkins, Henry, of Yorkshire, aged 169	—	1670			
Jephtha	—	1187	L.		
Jerusalem city and temple utterly destroyed by F. Vespasian	—	70	LACTANTIUS	—	320
Ilium built by Ilus	—	78	Laetius, Diogenes, the Greek biographer	—	200
Inachus, founder of Argos, in Greece	1331	—	Laomedon succeeds Ilus at Troy	1260	—
Inoculation introduced by lady Mary Wortly Montague	—	1856	Laud, archbishop, beheaded	—	1645
John, Baptist, beheaded	—	1727	Lee, Nathaniel; eleven tragedies	—	1690
John, king	—	21	Leland, Revd. John	—	1761
— forced to sign the Magna Charta	—	1199	Leonidas, king of Sparta, killed at Thermopylae	—	491
Johnson, Ben, the dramatic poet	—	1215	Letters invented by Memnon the Egyptian	—	480
Portin, Revd. Dr. Life of Erasmus	—	1638	— brought from Phoenicia into Greece, by Cadmus	1822	—
Joseph sold into Egypt	—	1770	Lincoln's inn established	—	1450
Josephus, the Jewish historian	1728	—	Linen manufactory erected at Windsor	—	1310
Joshua	—	67	Linus and Orpheus	1281	—
Jovian	1455	—	Lisbon almost destroyed by an earthquake	—	1755
Ireland conquered by Hen. II. (and first of the Plantagenets) has been governed ever since by an English viceroy, or a lord lieutenant	—	363	Livy, the Roman historian	—	17
Irish massacre of 40,000 English protestants	—	1172	Locke, John, the great philosopher	—	1704
Isocrates, the Greek orator	—	1640	London, renowned in the time of Boadicea	—	61
Jubilee, the last grand one held at Rome	336	—	— obtains a charter in the reign of John	—	1208
Judas Maccabaeus	—	1759	Longinus, the Greek orator, put to death by Aurelian	—	273
Judges of Israel	165	—	Lottery, the first drawn in England	—	1693
— itinerant, appointed by Hen. II. in 6 circuits	1236	—	Lucan the Roman epic poet, put to death by Nero	—	65
Jugurth's conspiracy	—	1176	Lucian, the Roman philologer	—	180
Julian, the apostate	111	113	Lucius, the first Christian king of Britain, who founded St. Peter's, Cornhill, which was then made the archbishop's see; till removed afterwards to Canterbury	—	200
Julius Agricola. See Agricola.	—	355	Lucretius, the Roman poet	54	—
Julius Caesar. See Caesar.	—	—	Luther, Martin, begins the Reformation in Germany	—	1517
Justices first instituted	—	979	— Henry VIII. of England writes against him; and receives the title of <i>Defender of the Faith</i>	—	1528
Justices of the peace first appointed in England	—	1076	Lycurgus, the Spartan lawgiver	875, 926	884
Justin, the Roman historian	—	150			
Justin of Samaria, the oldest Christian author after the apostles	—	167			
Justinian	—	526			
Juvenal, the Roman satyric poet	—	128			
K.					
KATHARINE of Arragon } Howard } See Part } Hen. VIII.					

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Pyrrhus makes war on the Romans	—	280			
— killed at the siege of Argos	—	272			
Pythagoras	—	537			
Q.					
Q UINTILIAN, the Roman orator	—	95			
Quintus Curtius, a Roman historian	—	64			
R.					
R EFORMATION begins in England under Henry VIII. who wrote against Luther the reformer, in Germany	—	1534			
Registers, parochial, first appointed to be kept	—	1538			
Revolution at the abdication of James II.	—	1688			
RICHARD I. surnamed Cœur de Leon	—	1189			
— defeats Saladin, at the great battle of Ascalon	—	1192			
— II. son of Edward the Black Prince, is crowned	—	1377			
— is deposed and murdered in Pontfret-castle	—	1399			
— III. after a short reign of only two years, is killed at the battle of Bosworth, by Henry Tudor, earl of Richmond; this event puts an end to the line of the Plantagenets, which had lasted 350 years; and likewise ends the civil wars between the two houses of York and Lancaster, which had lasted 30 years	—	1485			
Richard, son of Oliver Cromwel, abdicates the government	—	1659			
Richardson, Samuel; Grandison, Clarissa, Pamela	—	1761			
River, New, brought from Ware to London by Sir Hugh Middleton	—	1614			
Roman embassy to Greece	—	225			
— civil wars	—	54			
Rome founded by Romulus	—	748			
— besieged, and burnt by the Gauls	—	378			
— besieged, plundered, and burnt by Alaric king of the Goths	—	410			
Romulus, founder of Rome	—	748			
— is killed	—	711			
Rowe, Nicholas; Lucan's Pharsalia, and Sallust	—	1718			
Royal Exchange first built by Sir Thomas Gresham	—	1564			
— being burnt down in the great fire of 1666, was rebuilt, with a grasshopper on the top, alluding to Sir Thomas Gresham	—	—			
Royal Society instituted	—	1662			
Rufus, William, second son of William the Conqueror, came to the crown	—	1087			
— killed in the New Forest by a random arrow from Sir Walter Tyrrel	—	1100			
Russia, at first only a dukedom, is erected into an empire	—	1729			
			S.		
			S ACHEVEREL, Dr. his seditious sermon at St. Paul's, Nov. 5.	—	1709
			Saguntum besieged and taken by Hannibal	219	—
			Saladin defeated at the head of 300,000 men, at the battle of Ascalon, in Judea, by Richard I. surnamed Cœur de Leon	—	1192
			Sallust, the Roman historian	—	34
			Samson	—	1136
			Samuel	—	1166
			Sappho, the Greek lyric poetess, born 200 years after Homer	—	620
			— perishes in taking the lovers' leap, at 28 years of age	—	610
			Saracens first mentioned	—	193
			— overrun Egypt	—	634
			— subdued by Gings Kan, head of the Tartars	—	1227
			Saul	—	1093
			Saxons, invited into England by Vortigern	—	455
			— drive the Britons into Wales	—	449
			— the Heptarchy united under Egbert king of Wessex, by the name of England	—	685
			— driven out by the Danes	—	800
			— restored under Edward the Confessor	—	867
			— and at last are subdued by the Normans	—	1041
			Seamander, from Crete, begins the kingdom of Troy	—	1066
			Scipio, Publius, defeats Hannibal at the battle of Zama	1546	—
			— Aemilianus takes and burns Carthage	196	—
			Scots and Picts invade England	146	—
			Scotland and England united under James I.	—	446
			Sejanus	—	1602
			Selden, John, Suffex; antiquities and laws	—	21
			Seneca, of Spain, moral philosopher, put to death by Nero	—	1654
			Sesostris, Pharaoh, drowned in the Red Sea	1496	—
			Severus, Septimius	—	64
			Seymour, lady Jane, wife to Henry VIII. dies in child-bed of Edward VI.	—	193
			Shakespeare, William; 42 tragedies and comedies	—	209
			Sherlock, Thomas, bishop of London	—	1537
			Shillings first coined in England by Henry VIII. (Edward VI. 1347)	—	1616
			Sicyon kingdom, in Greece, established under Agiateus	—	1761
			Sicilian vespers	2079	2100
			Sigeon inscription	—	1282
			Sigmund	—	552
			Silk first brought from India	—	522
			— the manufactory of it introduced into Europe by some Monks	—	374
			— broad silk manufactory introduced	—	551
			— throwing machine, invented by Lombe, containing 26,586 wheels, erected at Darby, takes up one-eighth of a mile; one water wheel moves the rest; and in 24 hours it	—	1620

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
works off 318,504,960 yards of organzine silk thread			Temple of Jerasalem burnt by Titus Vespasian		70
Silk- stockings first worn in England by queen Elisabeth		1719	Temple, Sir William	1004	
— a steel frame invented by the Revd. Mt. Lee, of St. John's-college, Cambridge		1561	Terence, of Carthage, the Latin comic poet	186	1730
Simobides		560	Teucer, the founder of Troy, and son of Scamander		159
Socrates put to death unjustly by the Athenians, at 70	400, 429	395	Thales, the Milesian, prince of Ionic philosophers, born at Miletus		1502
Solomon		1014	— dies, aged 90	638	
Solon, the wise lawgiver, is archon at Athens		594	Theocritus, the Greek pastoral poet	285	
Sophocles, the Greek tragic poet		406	Theodore Lascaris		1205
South-sea bubble		1720	Theodosius defeats the Picts and Scots		367
Spanish armada defeated, consisting of 132 large men of war, of which 79 were destroyed by tempests, and the English admirals		1588	Theophrastus, the Greek philosopher, and scholar of Aristotle	288	
Sparta built by Lælix		1516	Thermopylæ defended by Leonidas against Xerxes	480	
— the Universal History says, by Lacedæmon		1489	Thefeus, king of Attica	1257	
Spencer, Edmund; Fairy Queen		1598	Thespis, the inventor or improver of tragedy	560	
Statius, the Roman epic poet		96	Thomson, James, Roxborough; Seasons, and other poems		1748
Steele, Sir Richard; Dublin; four comedies, Tasslers, Spectators		1729	Thucydides, the Greek historian	426	
STEPHEN, king, son of Stephen earl of Blois, usurps the crown		1135	Tibullus, a Roman poet		391
Sterne, Revd. Lawrence		1768	Tillotson, John, archbishop of Canterbury, Halifax; 254 sermons		1694
Stilicho		403	Tobacco first brought from Virginia to England by Sir Walter Raleigh		1585
Storm of wind, Nov. 26		1703	Tower of London built by William the Conqueror		1080
— Nov. 1		1740	Trajan defeats the Dace		105
— Dec. 31		1779	Troy founded and governed by Scamander, from Crete	1546	
Strabo, the Greek geographer		29	— taken and burnt by the Greeks, after a ten year's siege, on the night between the 11th and 12th of June, being the 23d or 24th of the month Thargelion; according to the Arundel Marbles; and the 408th before the establishment of the Olympiads in 776 before Christ		1184
Suetonius, the Roman historian		117	Tudor, Owen, a Welsh gentleman, married to Katharine queen dowager of Henry V.; from this Tudor was descended Henry Tudor, earl of Richmond, afterwards Henry VII. with whom began the Tudor line, which ends with queen Elisabeth		1423
Surnames began to be used		1201	Turks begin their empire in Bithynia, under Ottoman		1298
Sweden, Charles XII. defeated by Czar Peter, at Pultowa		1709	— take Constantinople		1453
Swift, Revd. Dr. Jonathan, dean of St. Patrick's, Dublin		1745	Tyre built by the Sidonians	1712	
Swiss cantons began to be established		1307			
Sydenham, Dr. Thomas, Dorsetshire; history of physic		1689			
Sylla and Marius		92			
Syracuse besieged and taken by the Romans		207			
T.					
TACITUS, the Roman historian		99			
— a kinsman and name's sake, declared emperor		275			
— is cut off in six months		275			
Tallow candles invented		1298			
Tameflane vanquishes Bajazet, the Turkish emperor		1401			
Tar-water first recommended by bishop Berkeley		1744			
Tartars, under Gings Kan, over-run the Saracen empire		1227			
Tea first brought to England		1666			
Telescope invented in Italy, or Holland		1608			
Temple of Janus, shut, and universal peace		8			
			U. and V.		
			VALENTINIAN.		364
			Valerius Flaccus, the Roman epic poet		104
			Vandals, Alans, and Suevi, spread into France and Spain		406
			— begin their kingdom in Spain	410	412
			Vatican library founded at Rome		1446
					Vespasian,

CHRONOLOGICAL EVENTS.

	Before Christ.	After Christ.		Before Christ.	After Christ.
Vespasian, at the head of 60,000 men, enters Galilee		67			
_____ is declared emperor, and in the same year takes and burns Jerusalem for the last time		70	W.		
Vespers, Sicilian		1282	WALES united to England by Edward I.		1282
Vesuvius; a most dreadful eruption, in the midst of which Pliny the elder is suffocated		79	_____ prince of, the title given to the heir apparent		1284
Vigo; two-and-twenty rich Spanish galleons, under convoy of thirty French men of war, valued at above a million sterling, are taken or destroyed by Sir George Rooke		1702	Waller, Edmund, Bucks; poems, speeches, letters		1687
Virgil, the Roman epic poet	19		Walpole, Sir Robert, sent to the Tower		1712
Vitellius		69	_____ made earl of Orford		1741
Vitruvius, the famous Roman architect	44		Watches first brought from Germany		1597
Union between England and Scotland established		1706	Weaving first introduced into England by two Brabant weavers, who settled at York		1336
Universities of Aberdeen		1493	_____ of linen first erected in London		1386
St. Andrews by James IV. of Scotland		1412	Westminster-abbey and hall enlarged		1399
Cambridge		915	_____ first printing-office erected there		1471
Edinburgh I have not found			Wickliffe, John, an Englishman, first begins to reform the erroneous doctrines of the church of Rome		1362
Glasgow, by bishop Turnbull		1457	WILLIAM I. duke of Normandy, kills Harold at the battle of Hastings, in Suffex		1066
Oxford, founded by Alfred the Great	886	896	_____ introduces the feudal law		1070
but Stamford far exceeds all others in antiquity, if we may credit Stowe's Chronicle, who tells us, p. 21, "that Bladud, the founder of Bath, flourished 863 years before Christ, had long studied at Athens, and brought with him from thence four philosophers, to keep school in Britain; for the which he builded Stamford, and made it an university; wherein he had great number of scholars, studying in all the seven liberal sciences: which university dured to the coming of St. Austin."—nay, according to other historians, it must have dured much longer; for, in Edward III's time, on a secession at Oxford, many of the scholars retired from thence to Stamford:—let this be considered by others: there is however another article, which claims as much consideration; viz. that at the end of his chronicles, Stowe observes, that "Cambridge (as some learned writers do affirm) was first frequented with philosophers from Athens, procured from thence by Camobar, a Spaniard, in the time of Gurguntius, who was king of Britain, before the birth of Christ 375 years:"—if so, then the fame of Cambridge, as an university, must have remained very inactive for the space of above 1600 years; since in the very next article he mentions Peter-house, (supposed to be the oldest college) as founded in 1256 after Christ.			WILLIAM II. his second son, surnamed Rufus		1087
Vortigern, king of the Britons, invites the Saxons over		445	_____ is killed in the New Forest, by a random arrow, from Sir Walter Tyrrel		1103
		449	WILLIAM III. prince of Orange, married to Mary, elder daughter to James II.		1683
			_____ lands at Torbay on the 5th Nov.		1688
			_____ defeats his father-in-law James II. at the Boyne		1690
			Windows first glazed in England		1180
			Windfor-castle; built by Edward III.		1386
			Wine sold at first by apothecaries as a cordial		1298
			De Witt, brothers, assassinated at the Hague		1672
			Wood's half-pence ordered to be coined for Ireland and America; but utterly rejected		1723
			Wren, Sir Christopher, rebuilds St. Paul's in 37 years		1710
			X.		
			XENO, or rather Zeno, founder of the Stoic philosophy in Greece		264
			Xenophon, the Greek philosopher and historian		359
			_____ joins the army of Cyrus; and after that prince is killed, makes the famous retreat of the 10,000		400
			Xerxes, king of Persia, prepares for his expedition against Greece		483

Xerxes

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
<p>Xerxes takes a view of his army and fleet, which are said to have amounted to near three millions, besides servants, sutlers, &c.</p> <p>— is forced to make a shameful retreat</p>	480		Z.		
<p style="text-align: center;">Y.</p> <p>YOUNG, Revd. Edward, Night Thoughts, and other poems</p>	479	1765	<p>ZENO, founder of the Stoic sect</p> <p>Zopyrus, the Persian nobleman, and general under Darius, by whose violent stratagem Babylon was taken</p>	264	516



A LIST OF ENGLISH KINGS;

FROM

WILLIAM THE CONQUEROR TO HIS PRESENT MAJESTY.

		Families.	Came to the Crown.	Years they reigned.	Their Ages.
Early short reigns.	1 William I.	—	1066	21	64
William II. — 13 }	2 William II.	—	1087	13	44
Stephen — 19 }	3 Henry I.	—	1100	35	58
John — 17 }	4 Stephen —	—	1135	19	50
Modern short reigns.	5 Henry II.	—	1154	35	57
William and Mary 14 }	6 Richard I.	—	1189	10	42
Ann — 13 }	7 John —	—	1199	17	51
George I. — 13 }	8 Henry III.	—	1216	56	68
Glorious long reigns.	9 Edward I. —	—	1272	35	69
Edward III. — 51 }	10 Edward II.	—	1307	20	43
Q. Elizabeth — 45 }	11 Edward III.	—	1326	51	65
George II. — 33 }	12 Richard II.	—	1377	22	35
Inglorious long reigns.	13 Henry IV.	—	1399	14	46
Henry III. — 56 }	14 Henry V. } Lancaster	—	1412	9	36
Henry VI. — 39 }	15 Henry VI. } York	—	1422	39	50
Charles II. — 25 }	16 Edward IV.	—	1460	22	42
Glorious short reigns.	17 Edward V.	—	1483	1 m. 12 d.	14
Richard I. — 10 }	18 Richard III.	—	1483	2	34
Henry V. — 9 }	19 Henry VII. United	—	1485	24	53
Oliver Cromwel. 11 }	20 Henry VIII.	—	1509	38	56
Inglorious short reigns.	21 Edward VI.	—	1546	6	16
Richard III. — 2 }	22 Philip and Mary	—	1553	5	42
Philip and Mary 5 }	23 Elizabeth	—	1558	45	70
James II. — 4 }	24 James I.	—	1602	22	59
Remarkable periods of 60	25 Charles I.	—	1625	24	49
William I. 1066 }	26 Cromwel	—	1648	11	59
Henry II. — 1160 }	27 Charles II.	—	1660	25	55
Henry III. — 1260 }	28 James II.	—	1684	4	68
Edward III. — 1360 }	29 William and Mary	—	1688	14	52
Edward IV. — 1460 }	30 Ann —	—	1701	13	50
Q. Elizabeth 1560 }	31 George I.	—	1714	13	68
Charles II. — 1660 }	32 George II.	—	1727	33	77
George III. — 1760 }	33 George III.	—	1760		

I N D E X

Of those Words which, being but Duplicates or Collaterals to some Radix, are omitted in the Work itself, and here referred to their proper Originals, in the respective Alphabets to which they belong: those with an Asterisc, are of doubtful Origin; and those in *ITALIC CAPITALS* are explained, but their Derivations have not as yet been found:—for *Add.* and *a.* see *Addenda.*

A D

A L

A N

A R

<p>A</p> <p>ABBREVIATION. <i>Bro-</i></p> <p><i>vity</i> — — Gr.</p> <p><i>Abeyance. Bay, or stop</i> Gr.</p> <p><i>Abjudeicate. Judge</i> — Gr.</p> <p><i>Abnstation. Lactary</i> Gr.</p> <p><i>Abnusion. Lonon</i> — Gr.</p> <p><i>Abnegation. Deny</i> — Gr.</p> <p><i>Abode. Bide</i> — Gr.</p> <p><i>Abone</i> — — Sax.</p> <p><i>Abroad</i> — — a. Gr.</p> <p><i>Abrogate. Rogation</i> Gr.</p> <p><i>Abolute</i> } <i>Abolus</i> — Gr.</p> <p><i>Abolucion</i> }</p> <p><i>Abfouance. Sound</i> — Gr.</p> <p><i>Abfourent. Abfou</i> a. Gr.</p> <p><i>Accelerate. Celerity</i> — Gr.</p> <p><i>Acclamation. Clamo</i> Gr.</p> <p><i>Accomodate. Comedious</i> Gr.</p> <p><i>Account. Comparation</i> Gr.</p> <p><i>Assoutréments</i> — Add. Gr.</p> <p><i>Acresion. Crescent</i> Gr.</p> <p><i>Accres. Crescent</i> — Gr.</p> <p><i>Achievo. Achivo</i> — Gr.</p> <p><i>Acquiesce. Quiet</i> — Gr.</p> <p><i>Acquire. Acquis</i> — Gr.</p> <p><i>Actual</i> } <i>Act</i> — Gr.</p> <p><i>Actuate</i> }</p> <p><i>Acuated. Acute</i> — Gr.</p> <p><i>Adapt. Apt</i> — Gr.</p> <p><i>Addit. Dictionary</i> — Gr.</p> <p><i>Addis</i> — — a. Gr.</p> <p><i>Adquate. Equal</i> — Gr.</p> <p><i>Adhesion. Adhere</i> — Gr.</p> <p><i>Adjudicator. Judge</i> Gr.</p> <p><i>Adjunct. Jois</i> — Gr.</p>	<p><i>Adjuration</i> } <i>Judge</i> — Gr.</p> <p><i>Adjust</i> }</p> <p><i>Adle</i> — — Sax.</p> <p><i>Admiral</i> — — a. Gr.</p> <p><i>Admittible. Mission</i> — Gr.</p> <p><i>Adorn. Ornament</i> — Gr.</p> <p><i>Adscititious. Ascititious</i> Gr.</p> <p><i>Advance</i> }</p> <p><i>Advantage</i> }</p> <p><i>Advent</i> } <i>Venture</i> — Gr.</p> <p><i>Adventitious</i> }</p> <p><i>Adventure</i> }</p> <p><i>Adulterer</i> — — a. Gr.</p> <p><i>Acker. Accr</i> — — Gr.</p> <p><i>Aort</i> — — Add. Gr.</p> <p><i>Aeta</i> — — Sax.</p> <p><i>Aethelboren-man</i> — Sax.</p> <p><i>Æthiop. Etop</i> — Gr.</p> <p><i>Aethryne</i> — Sax.</p> <p><i>Aetywd</i> — Sax.</p> <p><i>Affiance</i> — — a. Gr.</p> <p><i>Affluence. Flow</i> — Gr.</p> <p><i>Affraid. Fray, or frighten</i> Gr.</p> <p><i>Again</i> — — Sax.</p> <p><i>Age</i> — — a. Gr.</p> <p><i>Agglomerate. Globe</i> Gr.</p> <p><i>Agglutinate. Glus</i> — Gr.</p> <p><i>Aggravate. Grief</i> — Gr.</p> <p><i>Aghast. Gbost</i> — Gr.</p> <p><i>Agilt</i> — — Sax.</p> <p><i>Agitment. Jois</i> — Gr.</p> <p><i>Albs; beard of wheat.</i></p> <p><i>ALANTOM; at a distance.</i></p> <p><i>Albere. Eshbere</i> — Sax.</p> <p><i>Alcagno. Vnagar</i> Gr.</p> <p><i>Alfied</i> — — Sax.</p> <p><i>Alfric. Wpovis</i> — Gr.</p> <p><i>Alledge. Allege</i> — Gr.</p>	<p><i>Allemanie</i> } — Sax.</p> <p><i>Alleman</i> }</p> <p><i>Allemain</i> — Sax.</p> <p><i>Allin Allen</i> — Gr.</p> <p><i>Allodial</i> — — Sax.</p> <p><i>Allum. Alum</i> — Gr.</p> <p><i>Alutia</i> — — Add. Gr.</p> <p><i>Altercation</i> }</p> <p><i>Alternative</i> } <i>Alter</i> — Gr.</p> <p><i>Alfred. Alfred</i> — Sax.</p> <p><i>Alyfed. Allowed</i> — Gr.</p> <p><i>Alyfed. Released</i> — Gr.</p> <p><i>Amazement. Mated, sub-</i></p> <p><i>duced</i> — — Gr.</p> <p><i>Ambassador. Embassador</i> Gr.</p> <p><i>Ambition. Ambient</i> — Gr.</p> <p><i>Ambrosia. Ambrose</i> — Gr.</p> <p><i>Amell. Pelt-mell</i> — Gr.</p> <p><i>Amicable. Amiable</i> — Gr.</p> <p><i>Amort. Mortal</i> — Gr.</p> <p><i>Amper</i> — — Sax.</p> <p><i>Amputation</i> — — a. Gr.</p> <p><i>Anchor. Autor</i> — Gr.</p> <p><i>Ancient. Antient</i> — Gr.</p> <p><i>Ancient, or ensign</i> Add. Gr.</p> <p><i>Ancl. Ankle</i> — Gr.</p> <p><i>Andede</i> — — Sax.</p> <p><i>Andeding</i> }</p> <p><i>Andorn</i> — — Sax.</p> <p><i>Anecdotic. Anecdore</i> Gr.</p> <p><i>Anewā</i> — — Sax.</p> <p><i>Anglicism. * England.</i> * Sax.</p> <p><i>and Gr.</i></p> <p><i>Annihilation. Nil</i> — Gr.</p> <p><i>Annotation. Notable</i> — Gr.</p> <p><i>Annular. Annual</i> — Gr.</p> <p><i>Annunerate. Number</i> Gr.</p> <p><i>Annunciation. Announce</i> Gr.</p>	<p><i>Ant. Emmet</i> — Sax.</p> <p><i>Anticoci. Antoiki</i> — Gr.</p> <p><i>Antlers</i> — Sax.</p> <p><i>Anweald</i> — Sax.</p> <p><i>Anxiety</i> — Add. Gr.</p> <p><i>Apish. Ape</i> — Sax.</p> <p><i>Appear. Apparent</i> — Gr.</p> <p><i>Appennage</i> }</p> <p><i>Appendix</i> } <i>Appendent.</i> Lat.</p> <p><i>Applaud. Plausible</i> — Gr.</p> <p><i>Applicable. Pliant</i> — Gr.</p> <p><i>Apprifer. Prifer</i> — Gr.</p> <p><i>Approbation. Proov</i> Gr.</p> <p><i>Appropo. Apropos</i> — Gr.</p> <p><i>Appropriate. Appropinquation</i> — Gr.</p> <p><i>Approximation. Approach</i> Gr.</p> <p><i>Appurtenances. Appertain</i> Gr.</p> <p><i>Apricock</i> — — a. Gr.</p> <p><i>ARCH; or fly.</i></p> <p><i>Ard</i> — — Add. Gr.</p> <p><i>ARDERS; followings.</i></p> <p><i>Aread</i> } — Sax.</p> <p><i>Arede</i> }</p> <p><i>Areared. Ratse</i> — Gr.</p> <p><i>Arclumes. Heirloom</i> Add. Gr.</p> <p><i>Arf</i> — — Add. Gr.</p> <p><i>ARGOE; tartar, or bet of wine.</i></p> <p><i>Arm</i> — — a. Gr.</p> <p><i>Arnold</i> — — Sax.</p> <p><i>Arnulph</i> — — Sax.</p> <p><i>ARJOINT; thee; by your letter.</i></p> <p><i>Arquebuse</i> — Sax.</p> <p><i>Arsenal. Arcenal</i> — Gr.</p> <p><i>Artificer</i> }</p> <p><i>Artificial</i> } <i>Art.</i> — Gr.</p> <p><i>Artisan</i> }</p>
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Arvel-bread — Sax.
 Ascance. *Skew* — Gr.
 Ascians. *Asians* — Gr.
 Asile. *Asylum* — Gr.
 Asinine. *Ass* — Gr.
 an ASKER; a nowt.
 Assume — a. Gr.
 Aswage. *Swage* — Gr.
 Astite. *Fide* — Sax.
 Astounded. *Astonishment* Gr.
 Astride. *Straddle* — Sax.
 Astringent. *Striz* — Gr.
 Astyred. *Stir* — Gr.
 Atynder. *Sunder* — Sax.
 Ate. *Eat* — Gr.
 Attainder } — Add. Gr.
 Attain }
 Attestation. *Test* — Gr.
 Attire. *Tier* — Gr.
 Attorney. *Attorney* — Gr.
 Attribute. *Tribe* — Gr.
 Avenger. *Vengeance* — Gr.
 Averdupois — Add. Lat.
 Averment. *Affeweration* Gr.
 Avert. *Aversion* — Gr.
 Auf. *Oaf* — Gr.
 Aum. *Elm* — Gr.
 Aumbrey — a. Gr.
 Aumelet. *Omelet* — Gr.
 Aunder. *Aunder* — Sax.
 Aurichalcum. *Orichalcum* Gr.
 Auslin. *Augustine* — Gr.
 Award. *Reward* — Gr.
 Aware. *Wary* — Gr.
 Awarpén. — Sax.
 Awe — Sax.
 Aweld } — Sax.
 Awyld }
 AWYNS; beards of wheat.
 Awry. *Wring* — Gr.
 Awyrgud — Sax.

B.

BACK — Sax.
 Back-bite — Sax.
 Badge — Sax.
 Badger, the animal — Sax.
 Badger, or dealer in corn — Add. Gr.
 BAIN; willing; and easy to band.
 Balance — a. Gr.
 Balarag — Sax.
 Baldred — Sax.
 Baleful — Sax.
 Balk, or balk — Sax.
 Ballance. *Balance* — Gr.
 Bathast — Add. Gr.
 Ban; declaration — Sax.
 Baid, to wear. *Banner* Gr.
 Banditti. *Ban, declaration.* Sax.
 Bandore — a. Gr.
 Banish. *Ban* — Sax.
 Bannifer. *Ballustrade* Gr.
 BANNOCK; an oat cake
 Banns; *Ban, declaration.* Sax.
 Banquet. *Basket* — Gr.
 Bar, or bolt — Sax.
 Barberries. *Berberries* Gr.
 Bardolph — Add. Gr.
 Barke — Sax.

BARGH; a horse way
 Barken — Sax.
 Barley — Sax.
 Barm — Sax.
 Barn for corn — Sax.
 Barnacles for horses — Sax.
 Barne, or child — a. Gr.
 Barracks for soldiers — Add. Gr.
 Barretour — Sax.
 Barricade }
 Barrier } *Bar* — Sax.
 Barrows, or hills — a. Gr.
 Barter — Sax.
 BARTH; a warm place for a lamb
 Bartulph. *Bardolph* Sax.
 Bathaw. *Bascha* — Sax.
 Baste with a needle — Sax.
 BAY; the animal
 Baubles — a. Gr.
 * Baven of fagots * Sax.
 BAWATT; linsy-woolsey
 Be, in composition — Sax.
 Beacon — Sax.
 Beating with child — a. Gr.
 Beckon — Sax.
 Bed of justice — a. Gr.
 Bedrawled. *Drivel* — Gr.
 Beef-eaters — Add. Gr.
 Beeld — Sax.
 Beer, to drink — Sax.
 BEER; force, or might
 Beet — a. Gr.
 Begeond. *Yonder* — Sax.
 Behet — Sax.
 Behind. *Hind* — Sax.
 * Beholden. * *Held.* Sax. and Gr.
 Behoove — Sax.
 BEHOUNCHED; tricked up, made fine
 Belch — Sax.
 Believe. *Belief* — Sax.
 BELIVE; anon
 Bell-savage. *Belle* — Gr.
 Bell-sollar. *Sollar* — Gr.
 Belong — Sax.
 Beneath. *Neath* — Gr.
 Benefactor }
 Benefit } *Factor* — Gr.
 Benevolence. *Volition* Gr.
 BENSEL; to beat
 Bequeath. *Quoth* — Gr.
 Beray. *Array, or clothing* Gr.
 Bergena. *Bergun* — Gr.
 Bertulph. *Bardolph* Sax.
 Befant. *Byzant* — Gr.
 Befet. *Sessian* — Gr.
 Besides. *Sids* — Sax.
 Befmirch. *Smear* — Gr.
 Besputter. *Spit at* — Gr.
 Bestedded. *Bestow* Sax.
 Bestow a reward — Sax.
 Beswyc }
 Beswycer } — Sax.
 Betide. *Time* — Gr.
 Betroth. *Trust* — Gr.
 Betynd — Sax.
 Bewand. *Winch* — Sax.
 Beware. *Wary* — Gr.
 Bewitch. *Wife* — Gr.

Beyond. *Yonder* — Sax.
 Benil. *Bafil* — Gr.
 Bid, command, or invito — a. Gr.
 Bier — a. Gr.
 Bifurcous. *Fork* — Gr.
 BIGGE; dug, or teat
 Biggen — Sax.
 Biggening — Sax.
 Bigotry. *Bigot* — Sax.
 Bilida — Sax.
 Bilingual. *Language* — Gr.
 Bilithe. *Bilida* — Sax.
 Bilk — Sax.
 Bill of a bird — Sax.
 Binn — a. Gr.
 BIRD of the eye; the pupil
 Birk. *Birch* — Sax.
 BIRTH; a warm place for a lamb
 Bismar — Sax.
 Bissou. *Byson* — Gr.
 Blabber-lipt — a. Gr.
 Blanc-manger — Add. Gr.
 Blanch. *Blanch* — Gr.
 Blead — Sax.
 BLEB; or blister
 BLEEDS well; yields well
 Blend — Sax.
 Bletsud. *Blis* — Gr.
 Blin — Sax.
 Blinkt-beer — Sax.
 Bliffom — Sax.
 Bloach }
 Bloat } *Blister* — Gr.
 BLOTCH; *Blister* — Gr.
 BLOYEN; fond; as children
 Blow-milk — Add. Gr.
 Blue — a. Gr.
 Blubber-lipt. *Blabber* Gr.
 BLUFF; blindfold; blind man's bluff
 to BLUSH another; to be like him
 Board a ship. *Board a ship* Gr.
 Boatswain — Add. Gr.
 Bob, or bob off — a. Gr.
 Boc-stave. *Book, and book-stave* Gr.
 Boding. *Bode* — Sax.
 Bodiung }
 Bodud } *Badige* — Sax.
 Bodkin. *Body* — Sax.
 Bog — Sax.
 BOGGEE; bold
 Boggle, or doubt — Sax.
 Boke. *Book* — Gr.
 BOKE; or large quantity
 a BOLL of salt; two bushells
 Boll, or bole of a tree — Sax.
 Boll. *Bowl* — Gr.
 Bolled — Sax.
 Bondage. *Bind* — Gr.
 BONDY; simple, foolish
 Boom. *Beam* — Gr.
 BOOR; a parlour, or bed-chamber
 * Boorish. *Boor, or clown.* * Sax. and a. Gr.
 Boofe, canoe. *Boofe* Gr.
 * Boot, compensation. * Sax. and Gr.

Booth — a. Gr.
 Borage. *Borrage* — Gr.
 Bors, borne. *Bear, or being forth* — Gr.
 Borough. *Burgh* — Gr.
 Borrow — Sax.
 Bosporus. *Bosporus* Gr.
 BOSTAL; a road, or path up a hill
 Bots — Sax.
 Botolph. *Botolph* — Gr.
 BOUDS; or wools in milk
 Bought, purchased — Sax.
 Boun — Sax.
 Bound. *Bind* — Gr.
 Bounden duty. *Bind* — Gr.
 Bounds — a. Gr.
 Bound. *Burden of a song* Sax.
 Bout — Sax.
 Bout, or be out — Sax.
 Boute feu — Sax.
 BOWEY; linsy-woolsey
 Bowler. *Barfer* — Gr.
 Bradiloquy. *Planiloquy* Gr.
 Braid — Sax.
 Brangle — Sax.
 BRANK; buck-wheat
 BRANT; or steep hill
 * Brawl aloud — Sax. and Gr.
 Bread — a. Gr.
 Breadth. *Broad* — Gr.
 to BREE; to frighten
 BRENT-BROW; a steep hill
 to BRIAN an oven; to put fire at the mouth of it
 Brick-brack. *Brick-bat* Gr.
 BRICK-KEN; to bridle up the head
 Brickle. *Bristle* — Gr.
 Bride-cake — Add. Gr.
 Bridge — Sax.
 Brigandine. *Brigade* Sax.
 Brightness. *Bright* Sax.
 Brimmer. *Rim* — Sax.
 Brinded cat — Add. Sax.
 Brine it hither. *Bring* Gr.
 Brisle — Sax.
 Bristow. *Bristol* — Gr.
 to BRITE; as corn when over ripe
 Brize. *Briens* — Gr.
 Broach, or spit — Sax.
 Brock, the animal — Sax.
 Brogue of the tongue — Sax.
 Brogues, shoes, or breeches — Add. Gr.
 Broil over the fire — Sax.
 BROOK up; as clouds gathering
 Broom-stalk } *Plantagenet* } Gr.
 Broom-stick } *Broom* }
 Brow of a bill — a. Gr.
 BRUARTS; the brims of a hat
 BRUCKLED; smutted
 Brun. *Bran* — Gr.
 Brush clean — a. Gr.
 Brode — Sax.
 * Brulle up — Sax.
 Buck-basket — Sax.
 Buck of a cart — Sax.
 Buck, or wadh — Sax.
 Buck-wheat — a. Gr.
 Budge

C A

C H

C L

C O

Buckle of-a shoe → Add. Gr.
 Buckler — → Add. Gr.
 Buckram — Sax.
 Bud, or blossom } — Sax.
 Bud, or flower }
 Budge — Sax.
 a BUEE; or goat
 Bufet. — Add. Gr.
 Buffet-stool — Sax.
 a BUG; or insect
 Bullimy. Boulimy — Gr.
 BULLEN; temp stalks
 BULLIMONG; oats, peas, and
 vetches, mixt
 Bullice-tree. Bullace-tree Gr.
 Bullulate. Bubble — Gr.
 Bully-tree. Bullace — Gr.
 Bambazine. Bembazine Gr.
 Bumble-bee. Bomba-bee Gr.
 BUMBLE-kites; bramble-ber-
 riers
 BUMBLY; or miry puddle
 Bunkia. Bunkia — Gr.
 Bummel-kites — Sax.
 Bunch. Bussy — Gr.
 Bundle. Bind — Gr.
 to nip a Bung, or purse. Sax.
 BUNTER; or dirty barlot
 Buoy. Bouy — Gr.
 Burden of a song — Sax.
 Bureau — Sax.
 Borgen } — Sax.
 Bungeon }
 Ban — Sax.
 a BURK-tree; an elder tree
 Burr, a weed — Sax.
 Burrage. Borrage — Gr.
 Burrow for rabbits Add. Gr.
 a BURTLE; a sweating
 Bufile. Ruffle — Gr.
 Bustrophe. Boustrophe Gr.
 Busy — Sax.
 But — Sax.
 Butcher — Sax.
 Butler. Butle of glass Gr.
 Butt, or cask — Sax.
 Butt, or mark — Sax.
 Butter-bump. Buttal — Gr.
 Baton — Sax.
 Buttress — Sax.
 Bazom — Sax.
 Bay — Sax.
 By, near at hand — Sax.
 By, By; sawel — Sax.
 By the By — Sax.
 By-law — Add. Gr.
 By-name. — Sax.
 By-word — Sax.
 Byga — Sax.

C.

CABBAGE, or teal.
 Kabage — Sax.
 Caddis. God-worm — Gr.
 Caddow. Cadow — Gr.
 Cade, or cask. Kade — Gr.
 Cade-lamb. Cot-lamb Gr.
 Cadet — Sax.
 to CADGE; to carry

a CADMA; the least pig of the
 litter
 Calamity — a. Gr.
 Calcography. Chalcography. Gr.
 Calc. Calc-awort — Gr.
 Calendar. Kalendar — Gr.
 Calf's gin — Add. Gr.
 Calf of the leg — Sax.
 Calking horses' shoes Add. Gr.
 to CALLET; to scald
 Caloyers — a. Gr.
 Cambro Britons. Kym-bro
 Britons — a. Gr.
 Camelodunum — a. Gr.
 Camelopard — a. Gr.
 Cammock — Sax.
 Camomil. Chamomil Gr.
 a CANKERED fellow; an ill-
 natured one
 Canorous. Canos — Gr.
 to CANT; to throw
 to CANT; to recover
 CANT; frang and stout
 Cantoament. Cantle — Gr.
 Capot — a. Sax.
 Capitan — Sax.
 CAR-berries; goose-berries
 Car-stone. Quarry — Gr.
 Caraways. Karuas — Gr.
 Carbine. Carabine — Gr.
 Careen. Carine — Gr.
 Carcer. Carreer — Gr.
 Carfax — a. Gr.
 Cargo — a. Gr.
 Carlook — Sax.
 Carney. Thorney — Gr.
 Caroach. Car — Gr.
 Carr-stone. Quarry — Gr.
 Carry. Car — Gr.
 CARSIK; the kennel
 Castle. Caster — Gr.
 Casuist. Cause — Gr.
 Catherine. Katharine Gr.
 Cat's cradle. Cratch-cradle Gr.
 Caveat. Caution — Gr.
 Cauldron. Chaldron Gr.
 Caulker. Calk a ship Gr.
 Caulking a horse's shoes.
 Calking — Add. Gr.
 Causey. Causeway Add. Gr.
 Cautelous. Caution — Gr.
 Cauterize. Caustic — Gr.
 Code, or yield. Cease Gr.
 Celestial. Caeftial — Gr.
 Celibacy. Calibacy — Gr.
 Cemetery. Cametory — Gr.
 Cenobite. Canobite — Gr.
 Centry. Sentinel — Gr.
 Chace. Chafe — Gr.
 Chagrin-skin } Sax.
 Chagrin, vexation }
 CHALDRON of coals
 Chamera obscura. Chamber. Gr.
 Change, Royal. Exchange Gr.
 Chap-man. Chaffer — Gr.
 Chapell — a. Gr.
 Chapa. Chops — Gr.
 Characatura — Add. Gr.
 CHARE the cow; soap bar
 Chariot. Car — Gr.
 Chark — Sax.

Charles — Sax.
 Charlock. Carlock Sax.
 Charm aloud — Sax.
 Charte-blanche — Add. Gr.
 Chartularies. Charter Gr.
 CHATS; the keys of many trees
 CHAVISH; chattering, and
 gabbling
 Cheapen. Chaffer — Gr.
 Cheer }
 Cherish } Chear — Gr.
 Chessips — Sax.
 Chefs — a. Gr.
 Chew. Chaw — Gr.
 Chewet, or Chough. Caw Gr.
 Chile. Chyle — Gr.
 Chilperic. Hilperic — Gr.
 Chimb of a cask — Sax.
 Chip. Chop — Gr.
 Chiography. Cheiography. Gr.
 Chisel — a. Gr.
 Chivalry. Chevalier — Gr.
 Chizzel to cut with. Chisel. a. Gr.
 Chizzly — Sax.
 Cholic. Colic — Gr.
 Chopin — Add. Gr.
 Chopping boy — Sax.
 Chorps. Cobart — Gr.
 Chouse. Chough — Gr.
 Chrayons. Chraons — Gr.
 Chriftm. CHRIST — Gr.
 CHUCK }
 CHUMP } a large chip
 Churl. Carl — Gr.
 Chuse. Choice — Gr.
 Chymist. Chemist — Gr.
 Cider. Sider — Gr.
 Cieling. Ceiling — Gr.
 Cilinder. Cylinder — Gr.
 Cimbri. Kym-bro Britons Gr.
 Cipher. Sipher — Lat.
 Civic }
 Civilize } City — Gr.
 Clack. Klack — Gr.
 Clad. Cloth — Gr.
 Claim. Clame — Gr.
 Clamber. Climb — Gr.
 Clamps — Sax.
 Clan of tenants — Add. Gr.
 Claret. Clear — Gr.
 Clathe. Cloth — Gr.
 Claver. Clover — Gr.
 Cleam. Clammy — Gr.
 Clear — a. Gr.
 CLEDGY; stiff land
 Cleff }
 Clif } in music — Add. Gr.
 Cleft. Cleave afunder Gr.
 Clemd. Clammy — Gr.
 Clench. Clung — Gr.
 Clerk } Clergy — Gr.
 Clericords. Clavibords Gr.
 CLETC; or brood of chickens
 Cleys. Chleys — Gr.
 Click up, or steal Sax.
 Climax. Climb — Gr.
 Clinch. Clung — Gr.
 Cloath. Cloth — Gr.
 a CLOCK; a beetle, or chaffer
 the CLOCK of a flocking

CLODGER; or cover of a book
 Cloke. Cloak — Gr.
 Cloms. Loam — Gr.
 * Clot. * Clod. Sax. and * Gr.
 Cloth — a. Gr.
 Clothaire. Hilperic — Gr.
 * Clouterly fellow. * Clod.
 Sax. and * Gr.
 CLUMSY; aukward, and
 ungain
 CLOSSUM'D; Clumfy; above
 CLUTCH; or brood of chickens
 Knight. Knight — Gr.
 Coal to burn — a. Gr.
 Coat of mutton. Coats Gr.
 Coathy — Sax.
 Coax — a. Gr.
 a COBBLE; or pebble
 COBBY; stout, and hearty
 Cock-boat — a. Gr.
 Coction. Cook — Gr.
 Cog, or flatter — a. Gr.
 Cohrs. Cobort — Gr.
 COIL; or hen coop
 Cokers — Sax.
 Cole. Cauli-flower — Gr.
 Colligate. Ligature — Gr.
 Colly-flower. Cask-flower Gr.
 Coloier. Galger — a. Gr.
 Colter — Add. Gr.
 Comely. — a. Gr.
 Comfits. Confessioner Gr.
 Comical. Comedy — Gr.
 Coming wench — Add. Gr.
 Comity — Add. Gr.
 Commerce. Merchant Gr.
 Commit. Commissary Gr.
 Communicate. Common Gr.
 Compact, agreement. Paftion.
 Gr.
 Compact, close. Pack Gr.
 Comparison. Pair — Gr.
 Compartment. Part Gr.
 Compellation. Appeal Gr.
 Competition. Competence Gr.
 Complacency. Please Gr.
 Complaign. Plaintiff Gr.
 Completion. Compleat Gr.
 Complicate. Implex Gr.
 Complice. Complexion Gr.
 Comply. Pliant — Gr.
 Component. Compose Gr.
 Comportment. Port, or beha-
 viour — Gr.
 Composition } Compose Gr.
 Composure }
 Comprecation. Pray — Gr.
 Comprife. Comprehend Gr.
 Compt. Computation Gr.
 Compulsion. Compell Gr.
 Comrade — Add. Gr.
 Con, to know. Kon — Gr.
 Con, stout — Sax.
 Concatenate. Cautnation Gr.
 Conceal. Cellar — Gr.
 Conceive. Conception Gr.
 Concrete. Crescent — Gr.
 Concurrence. Courfe — Gr.
 Condense. Dunsfy — Gr.
 Condiments. Candy — Gr.
 Confidence. Fidelity — Gr.
 Confine

Confine. *Final* — Gr.
 Confusion. *Flatulence* Gr.
 Confluence. *Flow* — Gr.
 Confront. *Front* — Gr.
 Congenial. *Genius* — Gr.
 Congratulation. *Gravis* Gr.
 Congregation. *Gregarious*. Gr.
 Conjugal } *Joint* — Gr.
 Conjecture }
 Conjuror. *Conjuration* Gr.
 Conq. *Kow* — Gr.
 Connection. *Connexion* Gr.
 Connivance. *Connivence* Gr.
 Connoisseurs — Add. Gr.
 Connubial. *Nuptials* — Gr.
 Consecrate. *Sacrament* Gr.
 Confectaneous. *Sedary* Gr.
 Consequence. *Sequel* Gr.
 Consolatory. *Solace* — Gr.
 Conspicuous. *Spectous* Gr.
 Constraint. *Strict* — Gr.
 Contestation. *Test* — Gr.
 Contort. *Torsion* — Gr.
 Contour. *Turn* — Gr.
 Contract. *Tractable* Gr.
 Contradict. *Diabator* — Gr.
 Contradistinction. *Extinguish* Gr.
 Contrast — Add. Gr.
 Contribution. *Tribute* — Gr.
 Contumax } *Tumor* — Gr.
 Costumely }
 Convoke. *Vocation* — Gr.
 Coot — — Sax.
 Coppet — — Add. Gr.
 Coppel-crowned. *Craggle* Gr.
 Copulate. *Couple* — Gr.
 Cordwainer. *Corduaner*. Sax.
 Corier — — a. Gr.
 Corking a horse's shoes. *Cal-*
ing — Add. Gr.
 Cornub — — Sax.
 Coroner — — a. Gr.
 Corpulent. *Corporation* Gr.
 Corroborate. *Robust* — Gr.
 Corrogate. *Wrinkle* — Gr.
 Corrupt. *Abrupt* — Gr.
 Coffer-lamb. *Cot-lamb* Gr.
 COSTARD; *the head*
 Costard monger — Sax.
 Costed. *Costud* — Sax.
 Costning. *Costung* Sax.
 Cot-bed. *Cod*, or pillow Gr.
 Cotemporary. *Contemporary* Gr.
 Cottage — — a. Gr.
 a COTTRBL; *a trammel, to*
hang the pot on
 Coalis — — Add. Gr.
 Coulter. *Colter* — Add. Gr.
 COUNTERFEITS; *saucons,*
and parringers
 Conocer-pain. *Counter-pane*.
 Add. Gr.
 Coupe. *Cope* — Gr.
 Courant. *Course* — Gr.
 Courier. *Course* — Gr.
 Courtesy of England Add. Gr.
 Cousin. *Cofin* — Gr.
 COWBLAKES; *casings*
 Cowl. *Coul* — Gr.
 a COWL; or *rod*

Cowshot — — Sax.
 Cowslip — — Sax.
 Coxcomb. *Cock's comb* Gr.
 Cozenage. *Cosyn*, or cheat. Sax.
 Crack, or boast — Sax.
 Craft, enclosure. *Crypt* Gr.
 Crag end — — Sax.
 Crank — — Sax.
 CRANNY; *brisk, and lively*
 CRAP; *darnel, or buck-wheat*
 CRASSANTLY; *coquardly*
 Cravat — — Sax.
 Crave — — Sax.
 CRAWLY. MAWLY; *indifferent*
well
 Creyons. *Cbraons* — Gr.
 CREAM; *or mantle in the glass*
 Creance. *Credit* — Gr.
 Crease. *Crevices* — Gr.
 to CREE wheat; *to boil it soft*
 CREAM it into my hand; *put*
it in sly
 a CREIL; *a dwarf*
 CREWEL; *or yarn*
 Cricket, a game — Sax.
 Crinkle crinkle. *Wrinkle*.
 Add. Gr.
 Cripple — — Gr.
 Crisoms. *Chrisoms* — Gr.
 Crisped locks — a. Gr.
 Critch. *Crutch* — Gr.
 Croft. *Crypt* — Gr.
 Crom of iron — Sax.
 Cramlechs. *Lechs* — Gr.
 Crony. *Chrony* — Gr.
 Crop of a fowl — Sax.
 Croud, a fiddle — a. Gr.
 Crowner. *Coroner* — Gr.
 CROWSE; *brisk, and jolly*
 Cruise. *Cruse* — Gr.
 Crune — — Sax.
 Crutched-friars. *Crouched-friars*
 Gr.
 Cube — — a. Gr.
 Cucking-stool. *Ducking-stool*
 Gr.
 Cuckold — — a. Gr.
 Cud — — Sax.
 CUE; *or merry mood*
 Cuervo — — a. Gr.
 Culinary — — a. Gr.
 Cullander. *Colander* — Gr.
 Culprit. *Culpable* — Gr.
 Culter. *Colter* — a. Gr.
 Cultivation. *Culture* a. Gr.
 Culture — — a. Gr.
 Cune, or valley. *Coom* Gr.
 Cunegetics. *Kunegetics* Gr.
 Curr — — Sax.
 Currants. *Corants* — Gr.
 Current. *Course* — Gr.
 Currier } *Corier* — Gr.
 Curry-comb }
 Curst, furious — Sax.
 Curtelafs. *Cutlafs* — Gr.
 Cartezan. *Courtesan* — Gr.
 Cartilage — — Add. Gr.
 Custos rotulorum. *Custody* Gr.
 Cuth. *Couth* — Gr.
 Cwyrne. *Quern* — Sax.
 Cynegetics. *Kunegetics* Gr.

D.
 DABBLE in the dirt Sax.
 Daco — — Sax.
 Dacker — — Sax.
 to DAFTE; *to daunt*
 a DAFFOCK; *a dawkin, or*
flattern
 DAFF; *supid*
 Dairy — — Sax.
 Dam up — — Sax.
 Dam, and her young. *Team* Gr.
 Dandruff — — a. Gr.
 Dank. *Damp, or moist* Gr.
 Dare; harm — — Sax.
 Darrel — — Sax.
 Darning needle. *Darn* Sax.
 Daynix. *Dornix* — Sax.
 Dash out of countenance Sax.
 Dastard — — Sax.
 to DAW; *to awaken*
 Daw; or thrive — Sax.
 DAWGOS } *a flattern*
 DAWKIN }
 DAZED bread; *dough-baked*
 I's DAZED; *I'm cold*
 Dazzle. *Dixxy* — Sax.
 Deafforestation. *Forest* Gr.
 DEADFLY; *lonely*
 Deary — — a. Gr.
 Debar. *Bar* — Sax.
 Deception. *Deceivo* — Gr.
 Decipher. *Sipher* Lat.
 Decoction. *Cook* — Gr.
 Decollation. *Collar* Gr.
 Decorum. *Decency* — Gr.
 Decrease. *Crescent* — Gr.
 Decretal. *Duces* — Gr.
 Dedignation. *Deign* — Gr.
 Deface — — Add. Gr.
 Defalcation. *Falcion* Gr.
 Default } *Deficiency*
 Defection }
 Defeazance. *Defeat* — Gr.
 Defecation. *Feces* — Gr.
 Defend. *Fence* — Gr.
 Definite } *Final* — Gr.
 Definition }
 Defluxion. *Flow* — Gr.
 Deft — — Sax.
 Defunct. *Function* — Gr.
 Degeneracy. *Genealogy* Gr.
 Deglutition. *Glutton* — Gr.
 Degradation. *Gradual* Gr.
 Dejection. *Abject* — Gr.
 Dejection. *Judge* — Gr.
 Delectable. *Delicaty* — Gr.
 Delible. *Dile* — Gr.
 Deliver. *Liberal* — Gr.
 Delude. *Lufury* — Gr.
 Delve — — Sax.
 Daman — — Sax.
 Demand. *Mandamus* — Gr.
 Demcan — — a. Gr.
 Demcans — — a. Gr.
 Denudation. *Nudity* Gr.
 Deobstruent. *Structure* Gr.
 Depilation. *Pile, or nap of*
 cloth — — Gr.

Dephrable — — a. Gr.
 Deprecat. *Position Test* Gr.
 Deprecate. *Pray* — Gr.
 Depredation. *Frey* — Gr.
 Depretiate. *Prethous* — Gr.
 Deputization. *Purify* Gr.
 Deputy. *Amputacion* Gr.
 Derision. *Ridicule* — Gr.
 Derivative. *River* — Gr.
 Dernier resort — — Sax.
 Descend. *Afend* — Gr.
 Desert, merit. *Service* Gr.
 Desidious. *Sign* — Gr.
 Desolation. *Solitaire* — Gr.
 Despise. *Despection* — Gr.
 DESSABLY; *constantly*
 Destroy. *Structure* — Gr.
 Desultory. *Excultation* Gr.
 Detergent. *Abstergent* Gr.
 Betrade. *Intrude* — Gr.
 Devastation. *Waste* — Gr.
 Devenity. *Convexity* Gr.
 Deviation. *Way* — Gr.
 Devolve. *Volable* — Gr.
 Devour. *Voracious* — Gr.
 Dewht-ric — — Sax.
 Dowsin. *Dofus* — Gr.
 Dibble — — Sax.
 Dickinstake it — Add. Gr.
 Die. *Dye* — — Gr.
 Difficulty. *Facility in Fabric*
 — — Gr.
 Diffidence. *Fidelity* — Gr.
 Diffusion. *Flatulens* — Gr.
 Diffuse. *Fufon* — Gr.
 Dight. *Deck, or adorn* Gr.
 Dignitary. *Dignify* — Gr.
 Dike. *Bitch* — Gr.
 Dilate. *Latitude* — Gr.
 Dilucidation. *Lucifer* Gr.
 Dilate. *Lesion* — Gr.
 Dimension. *Measure* — Gr.
 Diminish. *Miniature* Gr.
 Dimiffory. *Miffion* — Gr.
 Dimple. *Dint*. Sax. and
 Gr.
 a DINGLE; *or wally*
 Dirt — — Sax.
 Disable. *Ability* — Gr.
 Disard. *Dirzy* — Sax.
 Disdain. *Drign* — Gr.
 Ditherison. *Heir* — Gr.
 Disparage. *Pair* — Gr.
 Dispensation. *Suspence*. *Law*
 — — a. Gr.
 Displode. *Plausible* — Gr.
 Disputation. *Computation* Gr.
 Disquisition. *Quofion* Gr.
 Dissemble. *Similar* — Gr.
 Dissenting. *Sentence* — Gr.
 Dissertation. *Sow seed* Gr.
 Dissolution. *Solve* — Gr.
 Distaff — — a. Gr.
 Distance. *Stand off* — Gr.
 Distill. *Still* — Gr.
 Distinct. *Eightynify* — Gr.
 Distort. *Torsion* — Gr.
 Distress. *Abstrah* — Gr.
 Distribute. *Tribute* — Gr.
 Divest. *Vestal* — Gr.
 Divulge. *Rulgar* — Gr.
 DIZEN;

DIZEN; to put sew or the
diff: i. e. to dress it up
Dobbin. *Dobby* — Sax.
Dock; a weed — Sax.
Document. *Dofler* — Gr.
a DODDERD *frags*; and with
out horns
to Dodge. *Dog* — Gr.
Doff } *Do off, and on* — Gr.
Don }
the DOGE of Venice.
a DOKE; or deep diet
Dolly, a proper name. *Demothy*
 Gr.
Dolphin. *Dole* — Add. Gr.
Donnought. *Do nought* Gr.
Dons. *Dules* — Add. Gr.
Donmix — Sax.
a DOSOME *baak*; that will
 not be satisfied, but is always
 craving; and yet does not
 thrive
Dofs. *Dorfer* — Gr.
Dofs with the horns. *Toss* Gr.
Dotard — Sax.
a DOUBLER; a platter
Dough — Sax.
Doughy — Sax.
Douadrins. *Andora* Sax.
Dova. *Dough* — Sax.
Dowlas-cloth — Sax.
DOWKY; melancholy, and sad
Dozan. *Dofor* — Gr.
Drab-cloth. *Drafer* — Gr.
Drab, or common woman
 a. Gr.
Draff-sheep — a. Gr.
Dram. *Drachm* — Gr.
Drapp-sheep. *Drapp-sheep* a. Gr.
Draught. *Drag* — Gr.
Draught, *stain*, or sewer.
 Add. Gr.
Drawer, or box. *Draw-out*. Gr.
Draw. *Draw*, or drag Gr.
DRAZZL; a dirty slut
Dream — a. Gr.
Dreary — Sax.
Dree — Sax.
Drench — Sax. and Gr.
Dribble. *Dreant* — Gr.
a DRIBBLE; a diligent servant
Drift or design. *Driffe* an Gr.
Drighten. *Drighen* Sax.
Drink. *Drench*. Sax. and Gr.
Drover. *Drepa* — Gr.
Drought. *Dry* — Gr.
Drovy — Sax.
Drums. *Drench*. Sax. and Gr.
Drugs. *Drugs* — Gr.
Drum. *Drumb*. Sax. and Gr.
Drumlane — Sax.
Dravy — Sax.
Dubiety. *Doabi* — Gr.
Duce take it. *Dius* take it. Gr.
Duch. *Duce* — Gr.
Dugard — Sax.
Dulcaner. } *Dulcan*
Dulcify. } *Dulcimen* } a. Gr.
Dulcane }
Dules — Add. Gr.
Dulcolan — Sax.

Dunes. *Doun* — Gr.
Dunhill — Sax.
a DUNGEONABLE *baak*; a
forward person
Dure. *Door* — Gr.
Dust. *Duro* — Gr.
DURZ'D *corn*; *scatter'd corn*
Dufin. *Doufan* — Gr.
Duchefs. *Duchefs* — Gr.
Dwarf — Sax.
Dwindle. *Dwinge* — Sax.
Dwolma — Sax.
Dwyned — Sax.
Dygle }
Dyble } — Sax.
Dyhlenets }
Dylega } *Dizzy* — Sax.
Dylege }
 E.
EACH-BONE. *Iscb-bone*
Eald. *Old* — Gr.
Eane. *Fean* — Gr.
EARN; to run into one's
Earnetly — a. Gr.
Eash. *Erf* — Gr.
EASTER; the chimney stack
EATHBL — Sax.
Ece. *Eceps* — Sax.
ECHLE; to aim, design, intend
Ecnosis — Sax.
Ectacy. *Ectacy* — Gr.
Eddish. *Eddish* — Gr.
Eddy — Sax.
Edg-bone. *Iscb-bone* Gr.
Edification. *Edifus* — Gr.
Edmond — Sax.
Ecob-bone. *Iscb-bone* Gr.
Ech, also. *Bak*, also — Gr.
Eched, *Eched* — Gr.
EMER; I cannot eem; I have no
leisure
EEPER; the quarter of the
wind
Effeminate. *Femile* — Gr.
Effluence. *Florish* — Gr.
Effort. *Force* — Gr.
Egbert — Sax.
Egfid — Sax.
Ejection. *Abjea* — Gr.
Eke, or adic. *Ech* — Gr.
Eld-father — Sax.
ELDER; or udder
Electorary. *Elegm* — Gr.
Elia. *Illerit* — Gr.
Eligible. *Eligion* — Gr.
Elision. *Alide* — Gr.
Elucation. *Loquany* — Gr.
ELT; in blood
Eltheodism — Sax.
Eluckane. *Lucifer* — Gr.
Eluds. *Lufory* — Gr.
Emaciate. *Macerico* — Gr.
Embarras — Sax.
Embassades — a. Gr.
Embezzle — Sax.
Emboit — Add. Gr.
Emerge. *Mersup* — Gr.

Emetoida. *Homeroids* Gr.
Emet — Sax.
Emps-pice — Sax.
Emrode. *Harmoyboids* Gr.
Enceste. *Crescent* — Gr.
Enfranchise. *Frank*, or free.
 Sax.
Engagement, *seroty*. *Caps*. Gr.
Engelbert — Sax.
England. * Sax. and a. Gr.
Enodation. *Nodous* — Gr.
Enovation. *Nrow* — Gr.
Enquire. *Query* — Gr.
Ensting. *Insting* — Gr.
Entire. *Intire* — Gr.
Entity. *Ens* — Gr.
Enutrition. *Nourish* — Gr.
Equinox. *Nocturnal* Gr.
Equivalent. *Valescence* Gr.
Eradicate. *Radish* — Gr.
Ereption. *Rawish away* Gr.
ERNPUL; lamentable
Erosion. *Rafe* — Gr.
Eroue. *Erue* — Sax.
Erh — Sax.
Erubescency. *Kubicund* Gr.
Eschar. *Scar* — Gr.
Esceage } *Scutchion* — Gr.
Escuchion }
ESHIN; a pail, or kit
Espials. *Spy* — Gr.
Esponsals. *Sponsor* — Gr.
Esquire. *Esquire* — Gr.
Esion — a. Gr.
Ethel — Sax.
Evagation. *Vagrant* — Gr.
Evancloc. *Vanish* — Gr.
Evove. *Venture* — Gr.
Everion. *Verfatile* — Gr.
Evince. *Vanquish* — Gr.
European. *Europe* Add. Gr.
Exoic. *Exclud* — Gr.
Excoriation. *Corier* — Gr.
Exoration. *Serom* — Gr.
Exheredation. *Hair* — Gr.
Expenditure. *Expense*. Lat.
Expiable. *Pisty* — Gr.
Expire. *Spiracle* — Gr.
Explication. *Pliant* — Gr.
Explode. *Plausible* — Gr.
Exprobration. *Reproach* Gr.
Expunge, erase. *Punkure* Gr.
Extempore. *Temporal* Gr.
Extenuation. *Tenfon* — Gr.
Exting. *Extinguish* — Gr.
Extort. *Forfon* — Gr.
Extract. *Abstract* — Gr.
Extrasaneous. *Exterior* — Gr.
Extraordinary. *Order* Gr.
Extraparochial. *Parish* Gr.
Extravagant. *Vagrant* Gr.
Extravated. *Vessel* — Gr.
Extrusivity } *Exterior* — Gr.
Extrusive }
Extrusion. *Fibros* — Gr.
Exuberance. *Fumor* Gr.
Exuberance. *Uberiy* Gr.
By — a. Gr.
Byre — a. Gr.

FACETIOUS. *Facility*. Gr.
Fadge — Add. Gr.
Fag-end — Sax.
Fag, or work hard Add. Gr.
Faik — Sax.
Fain, glad — Sax.
Falcon — a. Gr.
Famble — Sax.
Fan. *Van* — Gr.
Fanatic } with a PH — Gr.
Fantasm }
Fantasy }
Fangast — Sax.
FARANTLY; handsome
Fare. *Farrow* — Gr.
Farrier. *Ferrier* Add. Gr.
Fascels. *Phasels* — Gr.
Fasten — a. Gr.
Fat. *Vas* — Gr.
Fathom — Sax.
Faulchion. *Falcion* — Gr.
Faunterkin. *Panferkin* Gr.
FEABES; gooseberries
Feal, or hide — Sax.
FEAPES; gooseberries
Feak — a. Gr.
Feculent. *Faces* — Gr.
*** Fee**, or winnow corn Sax.
FEFT; persuade
FEG; fair, or handsome
Feg — Add. Gr.
Fegary. *Vagrant* — Gr.
Feldfare — Sax.
Felly of a wheel — Sax.
Female — a. Gr.
Fender. *Fence* — a. Gr.
Ferrier — Add. Gr.
Ferruginous — a. Gr.
Fescue — a. Gr.
FESSING; to obstruct any thing
Fetches. *Vutches* — Gr.
to FEYTL; dress, or prepare
to FEW; to change
Fey, or cleanse a pond Sax.
Figurative. *Figment* Gr.
Filebert — Sax.
Fille de joye. *Filial* and *Joy* Gr.
FIMBLE; early ripe temp
Findy. *Fyady* — Lat.
in Fine. *Fisal* — Gr.
Finger — a. Gr.
Finical — Add. Gr.
Finnow. *Fray* — Gr.
Fir-tree — Sax.
Firth, or Frith — Add. Gr.
Fist — a. Gr.
Fita. *Filial* — Gr.
Five — Sax.
Flacid. *Plabby* — Gr.
Flacket — Add. Gr.
Flagellation. *Flog* — Gr.
Flagitions. *Flagrant* Gr.
FLAFF; affright
Flamen — Add. Gr.
Flat milk — a. Gr.
Flex, or strip. *Flay* — Gr.
 Fleak

F R

G E

G O

H A

Fleak — Sax.
 Fleam. *Pblame* — Gr.
 Flecked — Sax.
 Fleet milk. *Flat milk* Gr.
 Flegm. *Pblegm* — Gr.
 Flicker }
 Fligger } *Flutter* — Gr.
 Fliggurs }
 Flirt. *Flux* — Gr.
 Flitch of bacon — Sax.
 Flite — Sax.
 Flitse. *Fly with wings* Gr.
 Floor — Sax.
 Flotfon. *Float* — Gr.
 FLOWISH; *light in conduct;*
quanton
 Fluctuate. *Flow* — Gr.
 FLURCH; *a quantity of any*
thing
 Fly with wings — a. Gr.
 Fneefe. *Sneeze* — Gr.
 Foal. *Fols* — Gr.
 Foam. *Fome* — Gr.
 Fob, or small pocket Sax.
 Focus — a. Gr.
 Fodder for cattle Add. Gr.
 Fœderal. *Confederacy* Gr.
 Fœnigreek. *Fœnigreek* Gr.
 Foifty. *Fafy* — Gr.
 Follow — a. Gr.
 Food — a. Gr.
 Four days — Sax.
 Forestal } *a path, leading from*
 Foſtal } *the road to a great*
house
 Ford — a. Gr.
 Fore-stall the market Add. Gr.
 Forlorn — Sax.
 Format }
 Formel } — Sax.
 Fortitude }
 Fortrefs } *Force* — Gr.
 Fortuitous. *Fortuna* Gr.
 FOSTAL; *a path-leading to a*
great house
 Foughten. *Fight* — Gr.
 a Fout-nart — Add. Gr.
 Fowl of the air — Add. Gr.
 Fragile. *Fracture* — Gr.
 Frampard. *Frumpish* — Gr.
 France. *Franks* — Gr.
 Franchise. *Franks and free* Sax.
 Frangible. *Fracture*
 Frantic. *Phrensy* — Gr.
 Frap. *Phrap* — Gr.
 Frapght. *Freight* — Gr.
 Freak — Sax.
 Freated — Sax.
 Frede — Sax.
 Frennd. *Friend* Sax.
 French. *Frants* — Gr.
 Frenzy. *Phrensy* — Gr.
 Freoud. *Friend* — Gr.
 Fresh, new — Sax.
 Friday — Sax.
 Frieze in architect. *Frenze*
 Gr.
 Frim folks. *Friend* Sax.
 Frim; handsome — Sax.
 Frisk — Sax.
 Frisarc. *Frisle* — Gr.

FROBLY-MOBLY; *indifferent*
well
 Frock. *Rochet* — Sax.
 Froife. *Fricaffes* — Gr.
 From — Sax.
 Frosh. *Frog* — Gr.
 Frow. *Virago* — Gr.
 FROUGH; *loose, and springy*
 Froward — Sax.
 Frown — Add. Gr.
 Fruſiferous. *Fruit* — Gr.
 FUKES; *locks of hair*
 Fumble — Sax.
 Fumigation. *Fume* — Gr.
 Fun. *Wuns* — Sax.
 Fund. *Foundation* — Gr.
 Fank — Sax.
 Furbelows — Sax.
 where FURED you; *whither*
went you?
 Furious — Add. Gr.
 Furlong — a. Gr.
 Furmity. *Frumity* — Gr.
 Futil }
 Futy } *Futility* — Gr.
 Fuzzen. *Foison* — Gr.
 * Eye. *Fie a pond* Sax. and
 Add. Gr.

G.

* GABLE end of a house.
 Sax. and Gr.
 Gad about — Sax.
 Gad-fly. *Good* — Sax.
 Gad of steel — Sax.
 Gaffer — Add. Gr.
 Gaffes — Sax.
 Gage to measure — Sax.
 Gain, or handy — Add. Gr.
 Gait, Gang, or Go — Gr.
 * Gale of wind — * Sax.
 * Gall, or feet. Sax. and * Gr.
 Gallery — Sax.
 Galligaskins — a. Gr.
 Gallowa — Sax.
 GALLY-BAUK; *a trammel*
 Gander — a. Gr.
 Gantlope. — Sax.
 Gaol. *Jail* — Gr.
 Garish. *Gairish* — Gr.
 Garment. *Garb* — Gr.
 Garn-windles — Sax.
 Garnish. *Garb* — Gr.
 Garr — Sax.
 Garret — a. Gr.
 Garth. *Garden* — Gr.
 GARZIL; *bedging wood*
 Gattle head — Sax.
 Gavel-kind — a. Gr.
 Gavelock — Sax.
 Gaule — Sax.
 Gaulic hand — Sax.
 GAUM; *to look, and stare about*
 Gauntlet. *Gawlet* — Gr.
 GAUNTRY; *a pillage*
 GAUVISON; *an awkward*
person
 Gazebo. *Gaze* — Gr.
 Ge — Sax.

* Deal. * Gall; or feet. Sax.
 and * Gr.
 GRAZON; *scarce; hard to*
be got
 Ged-haff — Sax.
 Gelt, money. *Gold* — Gr.
 Gentile. *Gentile* — Gr.
 Geofry. *Godfrey* — Sax.
 Gesard — Sax.
 Gerkin. *Gurkin* — Gr.
 German coufin. *Gormencoufin* Gr.
 Gertrude — Sax.
 Gesticulation. *Gefure* Gr.
 Gew-gaws — a. Gr.
 Ghibelins. *Guelphs* — Gr.
 GIB-staff; *quarter-staff*
 * Gibberish } * *Gabber* Sax.
 * Gibes } and * Gr.
 Gibbet — Sax.
 GIBBON; *a nut book*
 * Giblets Sax. or Hebr.
 Gift. *Give* — Gr.
 Gig, or jig — Sax.
 Gig along — Sax.
 Gigg. *Whirl* — Gr.
 Gilders. *Guilders* — Gr.
 a GILL; *a beck, or rivulet*
 a GILL; or drag
 Girkin. *Gurkin* — Gr.
 Gittar. *Gitar* — Gr.
 Gives. *Gyves* — Sax.
 Glaſſer — Sax.
 Glance — a. Gr.
 Glaſer. *Glaſs* — a. Gr.
 GLAYTON; *Welch flanel*
 Glavering fellow — Sax.
 Glead. *Glode* — Gr.
 Glifter. *Chyſter* — Gr.
 GLOB'D; *fond of*
 Gloomy — Sax.
 Glossy. *Gliſten* — Gr.
 GLOTTEN'D; *ſtartled, af-*
frighted
 Gloy — Sax.
 Glum. *Gloomy* — Sax.
 Glutinous. *Glue* — Gr.
 Glutton — a. Gr.
 Gnarl. *Snarl* — Sax.
 Gnash — Sax.
 Goad — Sax.
 GOAF; *a mow of hay, or corn*
 Goal. *Jail* — Gr.
 Goal, or pole — Sax.
 GOAM; *to graſp, or claſp*
 Goblet — a. Gr.
 Godfrey — Sax.
 Goff. *GOAF*; above
 Goggle-eyed — a. Gr.
 GOLB; *big, full, florid*
 Gooden } *Good man* }
 Goody } *Good wife* } Gr.
 * Goose — Sax. and a. Gr.
 GOPING full; *a beautiful*
 Gor-bellied — Sax.
 Gors. *Gofs* — Sax.
 Goflin. *Gogſe* — Sax.
 Gof-hawk — Sax.
 Goffip at a chriſtning. *God-*
ſib — Gr.
 Goffip, or gadding about Sax.
 GOTCH; or jug

Gouk. *Gauky* — Gr.
 Gound — Sax.
 Gown — a. Gr.
 GOYSTER; *to romp, and laugh*
about
 GRAIN; *iboke, or ibottle*
 Gram. *Grampſcy* — Sax.
 Gramercy — a. Gr.
 Grank — Sax.
 Granulate. *Grains* — Gr.
 GRATH; *confident and bold*
 Gratitude. *Gratis* — Gr.
 GRAYTON; *erſh, edſh, or*
ſubble
 Grave, or ruler — a. Gr.
 GRAYVY, *of meat*
 Grazier. *Graſe* — Gr.
 Great, or large — a. Gr.
 GREAT; *wep, or cry*
 GREATHLY; *handſomely*
 Greaves, or armour Sax.
 Grey. *Gray* — Gr.
 Grill. *Grid-iron* — Gr.
 Grid — Sax.
 Grife. *Gress* — Gr.
 Grikins — Sax.
 Grife. *Gray* — Gr.
 Grift. *Grind* — Sax.
 Gritty — Sax.
 Groats, *oatmeal* Add. Gr.
 Groocer. *Groſſer* — Gr.
 Groin — Sax.
 Grovel on the ground Sax.
 Ground ſmalt. *Grind* Sax.
 Ground, or ſoil — a. Gr.
 Groat — Sax.
 GROUY; *new wort*
 GROUZE; *chill*
 Grow, trouble — Add. Gr.
 Gruel — Sax.
 Grunſel. *Groundſill* — Gr.
 Grunt. *Grumble* — Gr.
 Grap. *Grip* — Gr.
 Gryphon. *Griffin* — Gr.
 Guelphs — a. Gr.
 Gueſ — Sax.
 the GUILB-diſh; *the tau-diſh*
 the GUILB-fat } *ſw wort*
 the GUILB-tab }
 to GUILB; *to dance*
 Gairland. *Garland* Gr.
 Guitar. *Gitar* — Gr.
 GUIZEND; *looly*
 Gulf. *Gulph* — Gr.
 a GULLY; or *large knife*
 a GUN; or *ſagun*
 Gyfe. *Gyſe* — Sax.
 Gylde. *Guld* — Gr.
 GYPSIES; *ſprings of water*
 Gypſy — a. Gr.
 Gyves — Sax.

H.

HAB-NAB — a. Gr.
 Haberdasher Sax.
 Habergeon — Sax.
 Habilitment. *Habit* — Gr.
 Hack. *Hedge* — Sax.
 Hack, or hay-rack. *Hay for*
horſes — Gr.
 Hack,

Hack, or half door Sax.
 Hackney coach — a. Gr.
HADDER; *beat*, or *ling*
 Haft — a. Gr.
HAGESTER; *a magpie*
 Haggie. *Hail*, or *frost* Gr.
 Haggie. *Huckle* — Gr.
 Hagues. *Harus* — Sax.
 Haiduc. *Hoyduc* — Gr.
 Hair-lip. *Hare-lipped* Gr.
HAKE; *sneak*, or *loiter*
 Halbert — Sax.
a HALE; or *trammels*, to *hang*
the pot on
 Halt. *Hold* Sax. and * Gr.
 Hamper, or basket. *Hanaper* Gr.
 Hand — a. Gr.
 Hang-nail. *Ang-nail* Gr.
 Hans towns — Sax.
HANFY; *wanton*
 Hap, chance. *Happen* Gr.
 Happarlet — Add. Gr.
 Happing. *Hap*, or *take* Gr.
 Harbinger — Sax.
 Harbour of rest — Sax.
 Harde — Sax.
HARL; *mist*, or *fog*
 Harpoon } — a. Gr.
 Harpy — Sax.
 Harr — Sax.
 Harry. *Harasi* — Gr.
HARRY-GAUD; *a wild girl*
 Hart, or stag — Add. Gr.
 Hasp, clasp. *Haps* — Gr.
 Hasp, or spindle — Sax.
HASPAT }
HASPENALD } *a youth*
 Hatch, or half door } *Hack*
 Hatches of a ship } Sax.
 Hatchingment. *Atchievement* Gr.
 Hate — a. Gr.
HATTLE; *wild*, or *skittish*
HATTOCK; *twelve feathers of*
corn
 Haulm. *Halm* — Gr.
 Havock — Sax.
 Havrock. *Havuk* — Sax.
 Haufe — Sax.
 Haut — Sax.
 Haut-goût — a. Gr.
 Haw, or clove — Sax.
 Hawk, or cough. *Hocqua* Gr.
 Haws — Sax.
 Hawthorn — Sax.
 Hay, or net — Sax.
 Hay rack. *Hay* for *horses* Gr.
 Hay, a dance — Sax.
 Hays, or hedge — Sax.
 He — Sax.
 Hoasting — Sax.
 Heart of oak. *Hart* Gr.
 Hearth — a. Gr.
 Hebetude. *Heavy* — Gr.
 Heck, or hatch door. *Hack* Sax.
 Heck, or sack. *Hay* for *horses*
 Gr.
 Hedge — Sax.
 Heel, or incline — Sax.
 Heggie. *Huckle* — Gr.
 Heifer — Sax.
 Heinous. *Hainous* — Gr.

Heir — a. Gr.
 Heirlooms — Add. Gr.
HELDAR; *rather*, *before*, *in*
preference
 Helen — a. Gr.
 Helle. *Heel* or *incline* Sax.
 Helluo. *Heluo* — Gr.
 Helm of a ship — Sax.
 Helter-skelter — Sax.
 * Helve Sax. and * a. Gr.
 Hem, or border } Add. Gr.
 Hem in }
 Hem, or spit out — Sax.
 Hem, for them — Sax.
 Henchman — Sax.
HENTING; *a clown in be-*
haviour
 Heord. *Herd* — Sax.
 Here, in this place Sax.
 Here, an army } Sax.
 Hereberga }
 Heretofore — Sax.
 Heretoga. *Here* — Sax.
 Heritage. *Heir* — Gr.
 Hermit. *Eremita* — Gr.
 Herring — Sax.
HETTER; *saper*
 * Heartle-berries. * *Whortle-*
berries — Sax. and * Gr.
 Hey-net. *Hay-net* Sax.
 Hickup — Sax.
 Hide of land — Add. Gr.
 Higgle. *Huckle* — Gr.
 Hight — Sax.
 Hilling. *Heile*, to *cover* Gr.
 Hilt — Sax.
 Hind, or clown — Sax.
 Hinde-berries — Sax.
 Hindermost — Sax.
 Hinder, prevent — Sax.
 Hinderling — Sax.
 Hine, or clown. *Hind* Sax.
 Hingles. *Hinge* — Gr.
HIPPING-HAUD; *a loitering*
place
 Hips and haws — Sax.
 Hired — a. Gr.
 Hithe — Sax.
 Hither — Sax.
HOB; *the chimney back*, and
sides
 Hob-nail — Add. Gr.
 Hoboys. *Hautbois* — Gr.
HODDY; *in good humor*
 Hodge-podge. *Hutch-pot* Gr.
 Hodmandod. *Doorman* Gr.
 Hogo. *Haut-goût* — Gr.
 Hoiden — Sax.
 Hoity toity — Sax.
 Hokers — Sax.
 Hokus-pokus. *Hocus-pocus* Gr.
 Hold, or contain — Sax.
 Hold fast — Sax.
 Hold of a ship } Sax.
 Holders for pistols }
 Homage — a. Gr.
 Home — a. Gr.
 Honesty. *Honor* — Gr.
 Hoop. *Cooper* — Gr.
a HOOP; *a peck measure*
 Hops — Sax.

to **HOSE**; *bug*, or *carry in the*
arms
 Hofen — Sax.
 Hofst, or wafer — a. Gr.
 HoHoile. *Hof*, or *army* Gr.
HOTAGO; *to move nimbly*
 Hotch-potch. *Hutch-pot* Gr.
 Hotel. *Hospital* — Gr.
 Hoagh. *Hock* — Gr.
 Houfel — Sax.
 How — Sax.
 Howl. *Houl* — Gr.
HUB; or *sides of the chimney*
 Huddle — a. Gr.
 Huge. *Higb* — Gr.
 Humble-bee. *Bumble-bee*
 Humbles of a deer. *Umbles* Gr.
 Humectation. *Humidity* Gr.
 Hunch. *Punch holes* Gr.
 Hunch-back'd. *Bunny* Gr.
 Hundred — Add. Gr.
 Hure. *Hair* — Gr.
 Hurtle-berries. *Whortle-berries*.
 Sax.
 Hussy — Add. Gr.
 * Mustings Sax. and a. Gr.
 Hustle. *Hutch-pot* — Gr.
 Hutch — Sax.
 Hylling. *Heil* — Gr.
HYPE at one; *float at one*
 Hyrde — Sax.
 Hyrfe — Sax.
 Hyssumesse — Sax.

J.

JABBER. *Gabber* Sax.
 Jacinth. *Hyacinth* Gr.
 Jade — Sax.
 Jagged — Sax.
 Jape — Sax.
 on **JARRE**; *the door partly open*
 Jaunts of a wheel Sax.
 Ice — Sax.
 Ich dien. *Ich dien* Add. Gr.
 Iconoclastes. *Eikonoclastes* Gr.
 Jeffery. *Godfrey* — Sax.
 Jeopardy. *Jeopardy* — Gr.
 Jerfalcon. *Gerfalcon* Gr.
 Jerk. *Jirk*, or *rather Girk* Gr.
 Jessamin. *Jasmin* — Gr.
 Jet d'eau. *Jett* of *water* Gr.
 Jewel — a. Gr.
 Igniferous. *Ignis fatuus* Gr.
 Jig. *Gig* — Sax.
 Jilt — Sax.
 Jingle. *Gingle* — Gr.
 Jirk. *Girk* — Gr.
 Jet-hole. *Oilet* — Gr.
 * Ill. * *Evil*. * Sax. and Gr.
 Imbargo — Sax.
 Imbezzle. *Embezale* Sax.
 Imbrue. *Embrew* — Gr.
 Immure. *Mural* — Gr.
 Impannel. *Pannel a jury* Gr.
 Imperial. *Imperious* — Gr.
 Implements — Add. Gr.
 Implex — a. Gr.
 Implicit. *Implex* — a. Gr.
 Implore. *Deplorable* — Gr.
 Imprecation. *Prayer* — Gr.

Imprest-money — Add. Gr.
 Impulse. *Impell* — Gr.
 Imunity. *Punish* — Gr.
 Imputation. *Putative* Gr.
 Impretrescence. *Putrid* Gr.
 Inceptive. *Incipient* — Gr.
 Incident. *Accident* — Gr.
 Incitement. *Cite* — Gr.
 Incog. *Cognizance* — Gr.
 Increment. *Crescent* — Gr.
 Incubation. *Incubus* — Gr.
 Incumbent. *Cumberous* Gr.
 Incurtion. *Course* — Gr.
 Indemnity. *Damage* — Gr.
 Indenture. *Dent* — Gr.
 Indicate. *Index* — Gr.
 Indigo. *Indico* — Gr.
 Indissoluble. *Solve* — Gr.
 Indited of a crime. *Indicted* Gr.
 Induction. *Conduct* — Gr.
 Inexorable. *Adore* — Gr.
 Infantry — Sax.
 Insignitude. *Final* — Gr.
 Influenza. *Flow* — Gr.
 Ingle — Sax.
 Inhibit. *Exhibit* — Gr.
 Inhumane. *Human* — Gr.
 Inhume. *Posthumous* — Gr.
 Injection. *Abjeq* — Gr.
 Inimical. *Enemy* — Gr.
 Iniquitous. *Equal* — Gr.
 Injury. *Judge* — Gr.
 Inlathud. *Larbing* — Sax.
 Innate. *Nature* — Gr.
 Inquest. *Query* — Gr.
 Inset. *Sow* — Gr.
 Insoluble. *Solve* — Gr.
 Inspect. *Special* — Gr.
 Inspissate. *Spiffitude* Gr.
 Institutes. *Statue* — Gr.
 Integer. *Integrity* — Gr.
 Interminate. *Term* — Gr.
 Interregnum. *Regal* Gr.
 Interrogatory. *Rogation* Gr.
 Interval. *Vale* — Gr.
 Intervene. *Invent* — Gr.
 Intestate. *Test* — Gr.
INTESTINES. *Inward*
 Inthronc. *Enthronc* — Gr.
 Inveigh. *Invective* — Gr.
 Inure — a. Gr.
 to **JOB** holes; *to make holes*
a JOB of work
 Jobbenol — Sax.
 Jocund. *Jocose* — Gr.
 Joists. *Joice* — Gr.
 to **JOLL** holes; *to make holes*
 Jorden — Sax.
 Jolle. *Juffs* — Gr.
 Jowl. *Jole* — Gr.
 Ireland. *Ierne* — Gr.
 (singlafs) — Sax.
 Jucundity. *Jocose* — Gr.
 Jugglers — a. Gr.
 Jumps — Sax.
 Juncture. *Joint* — Gr.
 Ivory — a. Gr.
JUR-nut; *an earib-nut*
 Jurisdiction } *Judge* — Gr.
 Justification }

K.

KABAGE, or *keal* Sax.
 Kailles. *Keals* — Gr.
 Kale. *Colowort* — Gr.
 Karl. *Carl* — Gr.
 Keal. *Colowort* — Gr.
KEDGE; *brisk, and lively*
 a **KEDGE**; or *glutton*
 Keen appetite Add. Gr.
 to **KEEVE** a cart; to *turn it up*
 a **KEEVE**; or *was, to work beer in*
 a **KELL**; or *cock of hay*
 Kelter — Sax.
 Kemb. *Comb* — Gr.
 to **KEPPEN**; or *boodwink*
 Kerchief. *Handkerchief* Gr.
 a **KERL** of *veal*; or *loin*
 Kerley. *Karley* — Gr.
 Ket of salmon. *Keg* — Gr.
 Kettle pins. *Keels* — Gr.
 a **KETTY** cur; a *naughty fellow*
 a **KIDCROW**; or *place for a calf*
 Kid-napper — Add. Gr.
 Killer. *Keeler* — Gr.
KILPS; *pot-books*
 Kimbo. *Kembo* — Gr.
 a **KIMMEL**; or *pondering sub*
 Kind, or courteous Sax.
 a **KNACK**, at *fine speaking*
 Knacker. *Nacker* — Gr.
KNIGHTLE-man; *an active man*
KNOLLES; *turnips*
 Knor. *Knur* — Gr.
 Knot in wood. *Knob* Gr.
 Know — a. Gr.
 a **KONY** thing; a *pretty thing*
 Kyred. *Acyred* — Gr.

L.

LACKEY. *Lacquet* Gr.
 Ladder — a. Gr.
 Lake to play — Sax.
 Lam, or net — Sax.
 Lamb-pye. *Lam* — Sax.
 Lambskinnet. *Lans-quenet* Gr.
 Lambeth — Sax.
LAMPOON; a *satirical poem*
 Land; wine — Sax.
 Land-grave. *Reeve* — Gr.
 Lantern. *Lantern* — Gr.
 Lap of the ear. *Lobe* — Gr.
 Lare-over for meddlars Sax.
 Lark — Sax.
 Last — Add. Gr.
 Last of corn — Sax.
 * Last of a shoe — Sax.
 Lastage. *Ballast* Add. Gr.
 Late. *Left of all* — Gr.
 Late, or search — Sax.
 Lately — Sax.
 Lath. *Lathy* — Gr.
 Lathe. *Leath* — Gr.

Lathing — Sax.
 Latten — Sax.
 Lavatory. *Laver* — Gr.
 Lave. *Leave, or left* Gr.
 Lavroc — Sax.
 Lawn in a park — Sax.
 Lazar-house — Sax.
 Leach, the animal. *Leech* Gr.
 League, or measure a. Gr.
 Lean, to hide — Sax.
 Leap, or lib — Sax.
 Lease. *Lessor* — Gr.
 Leisure. *Leisure* — Gr.
 Leaver. *Lever* — Gr.
 Lee, or lawn — Sax.
 Lee to wash with. *Lye* Gr.
 Leer — Sax.
 Leefe. *Loft* — Gr.
 Leet — a. Gr.
 Leoten — Sax.
 Leeve. *Lief* — Gr.
 Leg — Sax.
 Leger de main — a. Gr.
 Leithwake — Add. Gr.
 Lend — Sax.
 Length. *Long* — Gr.
 Leoht. *Light of heaven* Gr.
 Ler — Sax.
 Letch. *Lye-letch* — Gr.
 Letch. *Lacberous* — Gr.
 Lether — Sax.
 Lett, or hinder — Sax.
 Lett out. *Lessor* — Gr.
 Lettice-work — Sax.
 Levigate. *Level, even* Gr.
 Levia — Sax.
 Lewd-hirelings. *Leod* Gr.
 Liberate. *Liberal* — Gr.
 Lie to wash with. *Lye* Gr.
 * Life. * *Livs* Sax. and * Gr.
 Lift. *Lower* — Gr.
 Lig; or lie down — Gr.
 Ligger. *Lie, an untruth* Gr.
 Lilly. *Lily* — Gr.
 a **LILLYLOW**; a *cheerful blaze*
 Limb — a. Gr.
 Limbec. *Alombic* — Gr.
 Limber — Sax.
 Limp — Sax.
 Linch — Sax.
 Linch-pin. *Linspin* — Gr.
 Linden — Sax.
 Linen. *Lina* — Gr.
 Ling, a fish. *Long* — Gr.
 Ling; furz **LINGEY**; *limber*
 Link-boy. *Lynch-boy* Gr.
 Linstock } *Linen* — Gr.
 List }
 to **LIPPEN**; to *rely on*
 Liquocith. *Licorith* — Gr.
 Liripoop — Add. Gr.
 Lisp — a. Gr.
 List of cloth — a. Gr.
 a Liten, or garden. *Litten* a. Gr.
 Lithe. *Listen you* — Gr.
 Lither. *Lisby, pliant* Gr.
LITHING; *thickening*
 * Livery-stables Sax. and a. Gr.

Loam — a. Gr.
 Loan. *Leud* — Sax.
 Loath. *Lothing* — Gr.
 Lobby — Sax.
 Loch. *Lake, or pond* — Gr.
 Lode-stone. *Lead-stone* Gr.
 Lodge, or retreat Add. Gr.
 Lodnum. *Lodnum* — Gr.
 Loe, a small hill — Sax.
 Loll out the tongue Sax.
 Lollards — Sax.
 Lombard-street Add. Gr.
 Lome. *Loam* — Gr.
 Loby. *Lob* — Gr.
 Loom — Sax.
 a **LOOP**; or *hinge of a door*
 Lopper'd milk — Sax.
 Lore. *Learn* — Sax.
 Lorel. *Lofel* — Sax.
 a **LOSSET**; a *flat, wooden dish*
 Loth. *Lothing* — Gr.
 Lough. *Lake* — Gr.
 Lowe — Sax.
 Lown. *Loon* — Gr.
 Lubber. *Lob* — Gr.
 Lufation. *Loth* — Gr.
 Lude folk. *Loed* — Gr.
 Ludibrious. *Ludicrous*
 the **LUFE**; the *open band*
 Luggage. *Lugs* — Gr.
 Lunar. *Lunacy* — Gr.
 Lurid. *Lowy* — Gr.
 Luskith — Sax.
 Luft. *Lift will, or pleasure* Gr.
 Lutefring. *Luftring* Gr.
 Luve — Sax.
 Luyd folk. *Loed* — Gr.
 Lye, an untruth. *Lie* Gr.
 a **LYNCHET**; a *green balk, to divide lands*
 Lyun — Sax.
 Lyfan — Sax.

M.

MAB } *stators, who*
MABS } *dress carelessly;*
 perhaps from hence comes a
 woman's *mob*, or undress for
 the head
 Mad, an earth-worm Sax.
 Macerate — a. Gr.
 Madder — Sax.
 Made. *Maka* — Gr.
 Maffe — Sax.
 Magazine — a. Gr.
 Mage } — Sax.
 Maghe }
 Malanders — Sax.
MALL; to *walk in*
 Malmesey — Sax.
 Mammocke — Sax.
MAMSWORN; *for sworn*
 Man-isse — a. Gr.
 Manacles. *Manicles* Gr.
 Mandilion. *Mantle* — Gr.
 Manducation. *Manches* Gr.
 Manor. *Manfion* — Gr.
 Manslyht. *Manfoughter* Gr.
 Mantiger. *Mantichora* Gr.

MANTLING-wine; *embracing kindly*
 Mar. *Marr* — Gr.
 Marchant. *Marchant* — Gr.
 Marc, or female horse Sax.
 Margrave. *Marquis* — Gr.
 Marish. *Marfhy* — Gr.
 Mark, or sign. *Marchus* Gr.
 Marmelade — Sax.
 Marrow — a. Gr.
 Marfchal — Sax.
 Marfhy — a. Gr.
 Mask — Sax.
 Mafe — a. Gr.
 Master. *Magistrat* — Gr.
 Matador. *Mated at play* Gr.
 Maukin. *Malkin* — Gr.
 Mawl. *Mall* — Gr.
 Maze, or labyrinth. *Mated, subdued* — Gr.
MAZZARDS; *black berries*
MEAG } *a peas-book*
MEAK }
 Meagrim. *Megrims* — Gr.
 Meagtha — Sax.
 Mear-balks. *Meir-balks* Gr.
 Mear of water — a. Gr.
 Mealles — a. Gr.
 Meath — Add. Gr.
 my **MBAUGH**; my *sister's husband*
 Mede, or power Add. Gr.
 Mede, or reward. *Meed* Gr.
 Mediety. *Mediocrity* — Gr.
MEEDLESS; *unruly*
 Menial — a. Gr.
 Meer. *Mere* — Gr.
 Meet together — a. Gr.
MENSEFUL; *handsome, graceful*
 Menfes. *Moon* — Gr.
 Mensuration. *Measure* Gr.
 Meny. *Mnial* — Gr.
 Mercenary. *Merchant* Gr.
 Mermaid. *Myrmaid* Gr.
 Merrily. *Mirth* — Gr.
MERRY-BAULKS; *cold posset*
 Meshes. *Mafus* — Gr.
 Meffin. *Maffin* — Gr.
 Meter. *Matre* — Gr.
 Mews. *Mus, for hawks* Gr.
 Mickle — a. Gr.
 Mid; with — Add. Gr.
 Mien — Sax.
MILL-HOLMS; *watery places*
 Mineral. *Mine, underground*
 Minikin. *Miniature* — Gr.
 Minion — Add. Gr.
 Minnow. *Minor* — Gr.
 Minfchel — Add. Gr.
 Mire-balks. *Meir-balks* Gr.
 Mifley. *Miff* — Gr.
 Mis-nomer. *Name* — Gr.
 Mifchel-tan — Sax.
 Mittens — Sax.
 a **MIZZY**; or *quagmire*
 Moam — Sax.
 Moaning. *Mourn* — Gr.
 Moat of water. *Mote* Gr.
 a **MOB**; or *woman's undress for the head*
 Modulate. *Mildty* — Gr.
 Moggy.

Moggy. *Peggy* — Gr.
 Mohair — Sax.
 Mokes, or mafets of a net
 Add. Gr.
 Mokey weather. *Murkey* Gr.
 Mold-warp — Sax.
 Mone. *Mourn* — Gr.
 Moor, or fen — a. Gr.
 to Moor a ship Sax. and Gr.
 to Meet a point — a. Gr.
 Morafs. *Marfby* — Gr.
 Morrice dance. *Morife* Gr.
 Mort, many — Sax.
 Mortify }
 Mortuary } *Mortgage* Gr.
 Mofchito. *Mufceto* Gr.
 Mote-hills. Meet together Gr.
 Mottled. *Moftly* mixture Gr.
 Mould-warp. *Mold-warp* Sax.
 Mouldinefs. *Mud*, or *Matbery*
 Gr.
 Mounch. *Munch* — Gr.
 Mounds — a. Gr.
 Moustain — a. Gr.
 Mows. *Mowing* — Gr.
 MOYDER'D; *diftrafed*
 Macilage. *Muck* — Gr.
 MUFFIN; an oat cake; per
 haps from the maker's name
 Mug — Sax.
 Muggy weather. *Murkey* Gr.
 MULLOCK; dirt and rubbish
 Multiply. *Plicature* — Gr.
 MUMPER; a beggar
 Munificence. *Muneration* Gr.
 Munition. *Municipal* Gr.
 Muns — Sax.
 Marcan — Sax.
 Murgeon. *Mergin* Lat.
 Murry. *Murky* — Gr.
 Murther. *Murder* — Gr.
 Mafh. *Maffitation* — Gr.
 Muft; ought — Sax.
 Myftagogue. *Mystery* Gr.

N.

NAB. *Hab-nab* Gr.
 Nab, or feize Add. Gr.
 Nag's head — a. Gr.
 a NAIL of beef; eight pound
 a NAPE; or trigger for a
 wheel
 Napper. *Hab*, or feize Gr.
 Napping. *Nap*, or sleep Gr.
 Nappy ale — Sax.
 Napron. *An Apron* — Gr.
 Narrow — Sax.
 Nafh — Sax.
 Natal. *Nature* — Gr.
 Neaf. *Neif* — Sax.
 Near, nigh — Sax.
 Neat cattle — Sax.
 Neb, or bill — Sax.
 Necromancy. *Nekromancy* Gr.
 Nedder. *Adder* — Gr.
 Neece. *Neice* — Gr.
 Neeze. *Sneeze* — Gr.
 Neif — Sax.
 Neigh — a. Gr.

Nephew. *Neice* — Gr.
 Nether. *Neatber* — Gr.
 NETHER'D; *ftarv'd with cold*
 NETTING; *chamberley*
 Newt. *Eust* — Gr.
 Next — Sax.
 Nib. *Neb*, or bill Sax.
 Nibble. *Gnibble* — Gr.
 Nick. *Notch* — Sax.
 Nigh, or near — Sax.
 Nigrify. *Negro* — Gr.
 Nipperkin — Sax.
 Nitchels. *Nigils* — Gr.
 Nitches. *Nich* — Gr.
 NITTING; *fparing of his pains*
 Nock — Sax.
 Nogging. *Nog* — Sax.
 Nolt-herd — Sax.
 Nombles. *Umbles* — Gr.
 Noon — Add. Gr.
 NOR; *iban: more nor I; more*
 than I
 Norroy — a. Gr.
 Nofel. *Nofe* — Gr.
 Not; poll'd, or shorn Sax.
 Notch — Sax.
 Note; pulh, or ftrike Sax.
 Note; ufe — Sax.
 Note-herd — Sax.
 Notion. *Know* — Gr.
 Nought. *Naught* — Gr.
 Novel }
 Noviciate } *New* — Gr.
 Nowl. *Navel* — Gr.
 Nowt-gelt — Sax.
 Noxious. *Nocent* — Gr.
 Nubble. *Knubble*, or *Gnibble*
 Gr.
 Nullity. *Nil* — Gr.
 Numeral. *Number* — Gr.
 Nonparel. *Nonpariel* — Gr.
 Numkul. *Numb* — Gr.
 Nurfe. *Nourifh* — Gr.
 Nufance. *Nuifance* — Gr.
 NUSHED; *ftunted in the bring-*
ing up
 Nutriment. *Nourifh* — Gr.

O.

OBEYSANCE. *Obedience*
 Objection. *Abjeft* — Gr.
 Obligation. *Ligature* Gr.
 Obliterate. *Lotter* — Gr.
 Obfdional. *Obffion* Gr.
 Obtain. *Abftain* — Gr.
 Obftruct. *Structure* — Gr.
 Occurrence. *Courfe* — Gr.
 Oculift. *Ocular* — Gr.
 Odd number — Sax.
 Ofpring. *Spring* — Gr.
 Oft — Sax.
 Oker. *Oebre* — Gr.
 Oker. *Ujury* — Sax.
 Oleous. *Oleaginous* — Gr.
 OMY; *mellow land*
 Oneder. *Andorn* Sax.
 Onfelm. *Onfenge* Sax.
 Ongon — Sax.

Only. *One* — Gr.
 OOST; a kiln
 Opera. *Operation* — Gr.
 Opletter. *Complete* — Gr.
 Oppofite. *Opponent* — Gr.
 Opprobrium. *Reproach* Gr.
 Oppugn. *Repugnant* Gr.
 Optative. *Opion* — Gr.
 Or, in heraldry. *Aur* — Gr.
 Orange. *Aurange* — Gr.
 Orbicular. *Orb* — Gr.
 Orbation }
 Orbit } *Orphan* — Gr.
 Orf — Sax.
 Orgellous — Sax.
 Orndorn. *Andorn* Sax.
 Orpiment. *Aurpiment* Gr.
 Orts — Sax.
 Offfrage. *Ofpray* — Gr.
 Orler. *Hofler* — Gr.
 Overwhart. *Tbwart* Gr.
 St. Mary Overy — a. Gr.
 Ought. *Aught* — Gr.
 Our — Sax.
 Oafel — Sax.
 Oufen. *Oxen* — Sax.
 Outwait — Sax.
 Oysters. *Oifters* — Gr.
 Ozier. *Oftier* — Gr.

P.

PACIFY }
 PACTION } *Pacation* Gr.
 Paddock, or toad — Sax.
 Paigle. *Peagle* — Gr.
 Pain — a. Gr.
 Palifade. *Pale*, or stake Gr.
 Palgrave. *Palgravi* — Gr.
 PAN, *confolidate; the earth pans*
 Pandour. *Pander* — Gr.
 Pane of glafs. *Pannel* of wood
 Gr.
 Pang — a. Gr.
 Pannel, or parch.-lift a. Gr.
 Papacy. *Pope* — Gr.
 Parial at cards — a. Gr.
 Pharmacy. *Parmaceti* Gr.
 Parochial. *Parifh* — Gr.
 Parfinomy. *Parcimony* Gr.
 Partake }
 Partner } *Part* — Gr.
 Party }
 Parturient. *Parent* — Gr.
 Pasquil. *Pafquin* — Gr.
 Paffover }
 Pafs-port } *Passage* — Gr.
 Pastoral }
 Pasture } *Pafter* — Gr.
 PATE; *brock*, or *badger*
 Patefaction. *Patent* — Gr.
 Paternal. *Parent* — Gr.
 Pathos. *Pathetic* — Gr.
 Patrician }
 Patrimony } *Parent* — Gr.
 Patriot }
 Patron }
 Patronymic }
 Pattrn. *Paten* — Gr.
 Pauntry. *Paltry* — Lat.

Paunch. *Panch* — Gr.
 Pauper. *Poor* — Gr.
 Pavefaction. *Pavidity* Gr.
 PAX-WAX; *the large tendeb*
of the neck
 Peace. *Pacation* — Gr.
 PEAL the pot; cool it
 Pearch, the fifh. *Perch* Gr.
 Pearch to rooft on; *Perch* Gr.
 Peafen. *Pea* — Gr.
 PEAT, or turf
 PECK; or meafure
 Peccadillo } *Peccant* — Gr.
 Peccavi }
 Pedagogue. *Ped-gogue* Gr.
 Pedicle. *Pedestal* — Gr.
 PEED; blind of one eye
 Peek. *Peak* — Gr.
 Peep-ds. *Bo-peep* — Gr.
 PEEVISH; *woity*, and *subtil*
 Peg; contraction o *Peggy* Gr.
 Pellucid. *Lucifer* — Gr.
 Pelt-rot. *Pells* — Gr.
 Pen, or head. *Venal* Gr.
 PENBAUK; a beggar's cann
 Pencil — a. Gr.
 Pendulous } *Pendant* Lat.
 Pennant }
 Pennigerous. *Pen* to write
 with — Gr.
 Penny. *Pence* — Lat.
 Penfive — Lat.
 People. *Poplace* — Gr.
 Peradventure. *Venture* Gr.
 Perceptible. *Conception* Gr.
 Percipient. *Conceive* Gr.
 Percolate. *Calander* — Gr.
 Perfidy. *Fidelity* — Gr.
 Perforate. *Foraminous* Gr.
 Perfunctory. *Function* Gr.
 Perhaps. *Happen* — Gr.
 Perilous. *Peril* — a. Gr.
 Perk. *Perch* — Gr.
 Permeable. *Meatus* — Gr.
 Perpendicular. *Pendent* Lat.
 Perplexity. *Implex* — Gr.
 Perriwig. *Periwig* — Gr.
 Perry. *Pery* — Gr.
 Perfuede. *Suafory* — Gr.
 Pertinacious. *Contain* Gr.
 Pervagation. *Vagrant* Gr.
 Peruke. *Perruks* — Gr.
 a PET-lamb; a cot-lamb
 Pettifogger — Sax.
 Pettle. *Pet* — Add. Gr.
 Petty-pan. *Paty-pan* Gr.
 Phane — a. Gr.
 Pharamond. *Faramund* Gr.
 Phenix. *Pbenix* — Gr.
 Philatery. *Phylatery* Gr.
 Filtrate. *Filtration* — Gr.
 Phrantic. *Pbrenfy* — Gr.
 Pickax. *Peck*, and *Ax* Gr.
 Picked, or fharp. *Peak* Gr.
 Pickeroons. *Pike*, or *fpear* Gr.
 Pierce. *Peirce* — Gr.
 a PIGGIN; a little tub, with
 an upright handle
 a Pightle — Add. Gr.
 Pigmy. *Pygmy* — Gr.
 Pilaftef. *Pillar* — Gr.
 Pilch.

P R

P U

R A

R E

Pilch. *Surplice* — Gr.
 Pill, or rind. *Peel*, or strip off Gr.
 Pillory — — Add. Gr.
 Pimple — — Add. Gr.
 Pinfold — — a. Gr.
 PINK; or flower
 Pink, a ship — Sax.
 Pip. *Pimples* — Gr.
 PIPPERIDGES; barberries
 Pirate — — Add. Gr.
 Pittance — — a. Gr.
 Pix. *Pyx* — — Gr.
 Plachart. *Placart* — Gr.
 Placid. *Plaise* — Gr.
 Plane-tree. *Platan* — Gr.
 Plash a hedge. *Plasch*, or fold Gr.
 Platted. *Plat* — Gr.
 Platter. *Plate*, or dish Gr.
 Plaw. *Ply*, or boil — Gr.
 * Play — — Sax. and Gr.
 Plead — — Sax.
 Pledge in drinking Sax.
 Plenipo } *Plenipotentiary* Gr
 Pleonasm }
 Plevin — — Add. Gr.
 Plicature. *Pliant* — Gr.
 Plight, or condition Sax.
 Plight, or promise Add. Gr
 Plug — — Sax.
 Pocket of a coat. *Poke*, or bag Gr.
 Poder. *Pudder* — Gr.
 Politics. *Policy*, cunning Gr.
 Policy of insurance. *Pollicy* Gr.
 Polygon. *Polygon* — Gr.
 Pollard } *Palen* — Gr.
 Pollen }
 Pomander. *Pomatum* Gr.
 Pommel of a saddle Add. Gr.
 Pompel-balls — Add. Gr.
 Ponderate. *Ponder* Lat.
 Pontoon. *Pontif* — Lat.
 Poor — — a. Gr.
 Poppet-shew. *Puppet* Gr.
 Porpus. *Porpoise* — Gr.
 PORR; a glacier's salamander
 Portico. *Porch* — Gr.
 Portreeve. *Grave*, or ruler Gr.
 POSE; a cold in the head
 Postery } *Posterior* — Gr.
 Postern }
 Potable. *Potion* — Gr.
 Pother. *Pudder* — Gr.
 Pottle. *Bottle* — Gr.
 Potulent. *Pot* — Gr.
 a *POUD*; a boil, or ulcer
 Poultrice. *Poltice* — Gr.
 Poverty. *Poor* — Gr.
 Poufe — — Add. Gr.
 Pos. *Positive* — Gr.
 Powder. *Powder* — Gr.
 Praiser. *Priiser* — Gr.
 PRATTILY; softly
 Prawm — — Sax.
 Preceptor. *Precept* — Gr.
 Precincts. *Cincture* — Gr.
 Precious. *Pretious* — Gr.
 Precipitate. *Precipice* Gr.
 Predatory. *Prey* — Gr.

Predestination. *Destiny* Gr.
 Predominate. *Domestic* Gr.
 Prejudicate. *Judge* — Gr.
 Prelude. *Ludicrous* — Gr.
 Premise. *Mission* — Gr.
 Prentice. *Apprehend* Gr.
 Prepenfe — — Add. Gr.
 Preponderate. *Ponder* Lat.
 Prerogative. *Rogation* Gr.
 Prefage. *Sagacity* — Gr.
 Present, or gift } *Presence* Gr.
 Presentation }
 Prest into service Add. Gr.
 Prefume. *Assume* — Gr.
 Pretender. *Pretence* — Gr.
 Prevention. *Prevens* Gr.
 Price. *Prations* — Gr.
 Primordial. *Order* — Gr.
 Primum mobile. *Motion* Gr.
 Prior — — a. Gr.
 Principal. *Prince* — Gr.
 Prithee. *Prythee* — Gr.
 Probability }
 Probable } *Prove* Gr.
 Probate }
 Probational }
 Probatum est }
 Probity }
 Procession. *Procede* — Gr.
 Proclamation. *Clamor* Gr.
 Proclivity. *Declivity* Gr.
 Proctor. *Procur* — Gr.
 Procumbent. *Cumberance* Gr.
 Profess. *Confess* — Gr.
 Prognosticate. *Gnostic* Gr.
 Progress. *Digression* — Gr.
 Prohibition. *Exhibit* Gr.
 Projection. *Abjez* — Gr.
 Proin. *Prune* — Gr.
 Prologue. *Epilogue* — Gr.
 Prominence. *Eminence* Gr.
 Promiscuous. *Mix* — Gr.
 Promontory. *Mountain* Gr.
 Promote. *Move* — Gr.
 Prompter } *Prompt* — Gr.
 Promptuary }
 Prong — — Sax.
 Pronoun. *Noun* — Gr.
 Pronounce. *Nancio* — Gr.
 Proportion. *Portion* — Gr.
 Proprietor. *Proper*, right Gr.
 Prostration } *Strow* — Gr.
 Prostrate }
 Prothonotary. *Protonotary* Add. Gr.
 Proud. *Pride* — Gr.
 Provide. PROVIDENCE Gr.
 Provoke. *Vocation* — Gr.
 PUBBLE; fat and full
 Pacifanimity. *Proflimimity* Gr.
 PUCKETS; nests of caterpillars
 Pudder — — a. Gr.
 Pullulate. *Pullet* — Gr.
 Pulmentarious. *Ruls* Gr.
 Pummel with the fists Add. Gr.
 Pumpst-balls. *Pompets* Gr.
 Pampion. *Pompion* — Gr.
 Pumps. *Pomps*; — Gr.
 Punk — — Sax.
 Puppy — — a. Gr.
 Pur-blind. *Pore-blind* Gr.

Purgatory }
 Puritan } *Purify* — Gr.
 Purity }
 Purplean. *Purple* — Gr.
 Purfer. *Burfer* — Gr.
 Pursue. *Persue* — Gr.
 Pursuivant. *Persuivant* Gr.
 Purtenance. *Appertinence* Gr.
 PUTFOCK-candle; or make-weight
 Pye-bald. *Pie* — Gr.
 Q.
 QUANTUM. *Quantity* Gr.
 Quartan. *Quart* Gr.
 Quaffation. *Quaff* Gr.
 Quay. *Key*, or yard Gr.
 Queen — — a. Gr.
 Quelling. *Kill* — Gr.
 Quench — — Sax.
 Querister. *Chorister* — Gr.
 Quern — — Sax.
 * Querpo. * *Cuerpo* Sax. and Gr.
 Quarry. *Egurry* — Gr.
 Querulous. *Querimonious* Gr.
 the QUEST; or sides of an oven; and pies are said to be *quested*, when their sides are crushed, and so joined as to be less baked
 Quid of tobacco — Sax.
 Quiescent } *Quiet* — Gr.
 Quietus }
 Quin, or head. *Quintessence* Gr.
 Quinsy. *Squinancy* — Gr.
 Quintal. *Quincunx* — Gr.
 Quire in a church. *Cboir* Gr.
 Quorum — — Add. Gr.
 Quota. *Quotient* — Gr.
 Quoted — — Sax.
 R.
 RACE of ginger. *Raze* Gr.
 RACE } *runnet*
 RACET }
 Race horse — — a. Gr.
 Rack, or heed. *Rackon* Gr.
 Radical } *Root* — Gr.
 Radix }
 Radius. *Radiant* — Gr.
 RADLINGS; the windings of a wall
 Raffle — — a. Gr.
 Rag, or reproach — Sax.
 Raillery. *Rail*, or scoff Gr.
 Raiment. *Array*, or clothing Gr.
 to RAIT timber; to soak it in water
 Rame. *Ream*, or stretch out Sax.
 Rand — — Sax.
 Range, or sift meal Sax.
 Rank, strong smell. *Rancid* Gr.
 Rant, and roar — Sax.
 Rape. *Ravish* with violence Gr.

Rapid }
 Rapine } *Rapacious* — Gr.
 Rapsody. *Rhapsody* — Gr.
 Rarify. *Rarity* — Gr.
 RASH; corn that stalks of itself
 Rather }
 Rafor } *Rafe* — Gr.
 Rasf }
 Rafure }
 Ratify — — a. Gr.
 Rattle, or scold. *Rats* Gr.
 Rattock. *Rbattock* — Gr.
 Rave — — a. Gr.
 Ravel — — Sax.
 Raven, the bird — a. Gr.
 Rawt. *Rouit* — Gr.
 Raze. *Rafe* — Gr.
 Razor. *Rafor* — Gr.
 Read, counsel. *Rede* Sax.
 Ream. *Cream* — Gr.
 Ream, or stretch out Sax.
 Reapling — — Sax.
 Rear-up. *Raise* — Gr.
 Rear-ward — Add. Gr.
 Reason. *Rational* — Gr.
 Rebeck — — Sax.
 Rebellion. *Beligerent* Gr.
 Rebuke — — Sax.
 Recalcitrate — Add. Gr.
 Receptacle. *Receipt* Gr.
 Recefs. *Caafs* — Gr.
 Rechless. *Reckon* — Gr.
 Reciprocity. *Reciprocal* Gr.
 Recisfory. *Abfcond* — Gr.
 Recital. *Cite* — Gr.
 RECKANS; pot-books
 Recluse. *Conclave* — Gr.
 Recognize. *Know* — Gr.
 Recompense. *Suspense* Lat.
 Reconciliation. *Conciliate* Gr.
 Recondite. *Abfcond* Gr.
 Recreation. *Recruit* Gr.
 Rectory. *Relitude* — Gr.
 Redstart — — Sax.
 Reddition. *Render* — Gr.
 Rede. *Redefman* — Sax.
 Redound. *Redundance* Gr.
 Reduce. *Redrefs* — Gr.
 Reek, or Rick of corn Gr.
 to REEK; waste, or pine away
 * Reeking-hot Sax. and a. Gr.
 to Reem; to cry — Sax.
 a * Beer egg — Sax.
 Refractory. *Fracture* Gr.
 Refresh. *Refefory* — Gr.
 Refuge. *Fugitive* — Gr.
 Regale; refresh; to entertain royally. *Regal* — Gr.
 Regard. *Guard* — Gr.
 Reich. *Region* — Gr.
 Reit — — Add. Gr.
 Rejection. *Abjez* — Gr.
 Relicks. *Reliques* — Gr.
 Relieve. *Relieve* — Gr.
 Reluctance. *Lothing* Gr.
 Rely. *Lay*, or Lie down on Gr.
 Remarkable. *Mark*, or *March* Gr.
 Remble. *Ramble* — Gr.
 Remigation. *Remearable* Gr.
 Reminifcency. *Mnery* Gr.
 Remouffance.

Remonstrance. <i>Demonstration</i>	Roger — — Sax.	Scamper away — Sax.	Self. <i>Cessment</i> — Gr.
Remove. <i>Motion</i> — Gr.	Rogitation, <i>Rogation</i> Gr.	Scarborough. <i>Quarry, or Scarre</i> Gr.	Settee } <i>Seat</i> — Gr.
Renard — — Sax.	Rooky weather. <i>Rokcy</i> Gr.	Scarlet — — Sax.	Settlement. <i>Session</i> — Gr.
Rennet. <i>Runnet</i> — Gr.	Roop. <i>Roup</i> — Sax.	Scarce, rare — a. Gr.	Sever afunder. <i>Several</i> Gr.
RENNISH; <i>furious</i>	Rosamond — — a. Gr.	Scaw — — Sax.	to go SEW, or dry; as a cow
Resse. <i>Rinse</i> — Gr.	Rosin. <i>Resin</i> — Gr.	Sceaves — Add. Gr.	Sew. Sow with thread Gr.
Rental. <i>Rent of a house</i> Gr.	Rosinante. <i>Horse</i> — Gr.	Sceleton. <i>Skeleton</i> — Gr.	Sewet. <i>Suet</i> — Gr.
RENTY; <i>a handsome, well-shaped horse</i>	Rosion. <i>Corrosion</i> — Gr.	Scep for bees. <i>Skep</i> — Gr.	Sexton — — a. Gr.
Repast — — Add. Gr.	Rounceval peas — Sax.	Scirrous. <i>Scirrous</i> — Gr.	Shabby. <i>Scabby</i> — Gr.
Repent. <i>Penitent</i> — Gr.	Round. <i>Rotund</i> — Gr.	Scientifical. <i>Science</i> — Gr.	Shackles — — Sax.
Reply. <i>Pliant</i> — Gr.	Roupe — — Sax.	Scimble. <i>Skimble-Skamble</i> Gr.	Shafment — — Sax.
Represent. <i>Presence</i> — Gr.	Roupe. <i>Rise</i> — Gr.	Sciography. <i>Sciagraphy</i> Gr.	Shaft of a mine. <i>Schaft</i> Gr.
Reprisal. <i>Prize</i> — Gr.	Rout, or assembly Add. Gr.	Scona — — Sax.	Shaggy — — Sax.
Repute. <i>Putative</i> — Gr.	ROWTY; <i>rank corn</i>	SCONCE <i>for candles</i>	Shagreen } <i>Chagrin</i> Sax.
Requiem. <i>Quiet</i> — Gr.	Royster. <i>Röfster</i> — Gr.	SCOPPERLOIT; <i>play time</i>	Shagrin } <i>Shall</i> — — Gr.
Requisite. <i>Query</i> — Gr.	Rozinante. <i>Horse</i> — Gr.	Scot and lot — Add. Gr.	Shallow — — Sax.
Requite. <i>Quit, or Quiet</i> Gr.	Rubiginous. <i>Rubicund</i> Gr.	Scotch-collaps. <i>Scutch'd-collaps</i> Gr.	Shambling. <i>Skambling-gait</i> Gr.
Remoufe — — Sax.	Ruddle } <i>Red</i> — — Gr.	Scrabble. <i>Scratch, or Scribble</i> Gr.	Shamois. <i>Chamoise</i> — Gr.
Resemblance. <i>Similar</i> Gr.	Ruddy } <i>to RUE; to fift</i>	Scrannel pipes. <i>Scream</i> Gr.	Shan. <i>Shame</i> — Gr.
Resident. <i>Seat</i> — Gr.	Rummer. <i>Romer</i> — Gr.	Scrape, or danger Sax.	SHANDY } <i>wild</i>
Residue. <i>Subside</i> — Gr.	Rumple. <i>Ruffle</i> — Gr.	Scratch-cradle. <i>Cratch cradle</i> Gr.	Sharp — — a. Gr.
Resolute. <i>Resolve</i> — Gr.	RUNCHES; <i>dry carlock a RUNGE; or flasket</i>	Screation. <i>Scream</i> — Gr.	Shatter. <i>Shakt</i> — Gr.
Respire. <i>Spiracle</i> — Gr.	Runt — — Sax.	Screen. <i>Skreen</i> — Gr.	Shawl. <i>Shovel</i> — Gr.
Restorative. <i>Restoration</i> Gr.	Rupture. <i>Abrupt</i> — Gr.	Scrimbre — Add. Gr.	She — — Sax.
Restraining. <i>Strain, or Strid</i> Gr.	Rustic. <i>Rural</i> — Gr.	Scrip, or pouch — Sax.	Shed. <i>Shed, divide Sax.</i>
Retain. <i>Abstain</i> — Gr.	Rate, make a noise. <i>Rours</i> Gr.	SCROGS; <i>black thorn</i>	to SHEAL milk; to curdle it
Reticulated. <i>Retina</i> — Gr.	Rutting time. <i>Rut</i> — Gr.	Scrooby-grafs. <i>Scurvy-grafs</i> Gr.	Shed, divide — Sax.
Retort. <i>Torsion</i> — Gr.	Ruze — — Sax.	Scrubbing brush. <i>Rub</i> Gr.	Sheen. <i>Shine</i> — Gr.
Retrañ. <i>Abstrañ</i> — Gr.	RYNT THEE. <i>Aroim; by your leave</i>	Scutore. <i>Escitore</i> — Gr.	Sheer — — Sax.
Retrench. <i>Retrañ</i> — Gr.		Scolk. <i>Skulk</i> — Gr.	Shelf — — Sax.
Retribution. <i>Tribe</i> — Gr.		Scull-bone. <i>Skull</i> — Gr.	Shelter. <i>Sbield</i> — Gr.
Retrieve — — Sax.		Scurvy. <i>Scorbutic</i> — Gr.	Shelves, or shoals — Sax.
Reve. <i>Reeve</i> — Gr.		Scutage } <i>Scutchion</i> Gr.	Shent. <i>Shams</i> — Gr.
Revelation. <i>Veil</i> — Gr.	S. SABLE — — Sax.	Scutiferous } <i>Scutchion</i> Gr.	Sherry — — Sax.
Reverend. <i>Revers</i> — Gr.	S Sackbut — — Sax.	Se — — Sax.	Shimper. <i>Shimmering</i> Gr.
Revivifcence. <i>Vitals</i> — Gr.	S Sackles — — Sax.	Sea of a bishop. <i>See of a bishop</i> Gr.	Shingles, tiling. <i>Sbindles</i> Gr.
Revoke. <i>Vocation</i> — Gr.	Sacred } <i>Sacrament</i> Gr.	Seal-skin — — Sax.	Ship, in terminations Sax.
Revolt } <i>Volvular</i> — Gr.	Sacrifice } <i>Sacrament</i> Gr.	Seal-time — — Sax.	Shipwright. <i>Wright</i> — Gr.
REVOARD; <i>aruddy countenance</i>	Sacrilege } <i>Sacrament</i> Gr.	Sean. <i>Saene</i> — — Gr.	Shittle-cock. <i>Schutl-cock</i> Gr.
Revolufion. <i>Convulfion</i> Gr.	Sacring bell } <i>Sacrament</i> Gr.	Sear. <i>Sere</i> — — Gr.	Shiver, or splinter. <i>Sbiwe</i> Gr.
REUL; <i>rude, unmannerly</i>	Sacrist } <i>Sacrament</i> Gr.	Sear-cloth. <i>Core-cloth</i> Gr.	Shoals of fish. <i>Sculls</i> Gr.
REUZE; <i>to extol, or commend</i>	Saghe. <i>Saw</i> — — Gr.	Secant. <i>Soñor</i> — Gr.	Shoals. <i>Shallows</i> — Sax.
Rib — — Sax.	Saline. <i>Salt</i> — — Gr.	Seduce. <i>Seduction</i> — Gr.	Shoar. <i>Shore</i> — Gr.
Ribband. <i>Band to tie with</i> Gr.	Salubrious } <i>Salvation</i> Gr.	Seer, or prophet. <i>See</i> Gr.	Shock-dog. <i>Shoggy</i> Sax.
Rife — — Sax.	Salute } <i>to SAMME milk; to put runnet to it</i>	Seeth. <i>Seibe</i> — — Gr.	Shoe-wang — — Sax.
Riff-raff — — a. Gr.	Sanctuary } <i>Sanctity</i>	Seldom — — Sax.	SHOODS; <i>oat-buffs</i>
Rigorous. <i>Rigid</i> — Gr.	Sanctum Sanctorum } <i>Sanctity</i> Gr.	Segg'd — — Sax.	Shot, or part. <i>Scot</i> Add. Gr.
Rim — — Sax.	Sane. <i>Saene</i> — — Gr.	Segment. <i>Saition</i> — Gr.	Should — — Sax.
Rime. <i>Rhythm</i> — Gr.	Sapidity } <i>Sap of trees</i> Gr.	Segregate. <i>Gregarious</i> Gr.	SHOWEL; <i>a blinker of wood</i>
Rimple. <i>Crumple</i> — Gr.	Saporific } <i>Sap of trees</i> Gr.	Seine. <i>Saone</i> — — Gr.	Shrift. <i>Sbrive</i> — Gr.
Rine; touch, or feel Sax.	Sark. <i>Serk</i> — — Gr.	Seldom — — Sax.	Shroud — — Sax.
Ring the bell — Sax.	Sash — — Sax.	Sely. <i>Silly</i> — — Gr.	Shrubbery — — Sax.
Ring the bell — Sax.	Satchel. <i>Sachel</i> — Gr.	Semblance. <i>Similar</i> — Gr.	Shrug — — Sax.
Ripe. <i>Mature</i> — a. Gr.	Satiare. <i>Sated</i> — Gr.	Seminary. <i>Seed</i> — Gr.	Shud. <i>Shed for a cart</i> Gr.
Ripe; to search for Sax.	Satin. <i>Sattin</i> — Gr.	SEMMIT; <i>limber</i>	Shug. <i>Shake</i> — — Gr.
a RIPPER; or dorfer	Satisfy. } <i>Sated</i> — Gr.	Sempstress. <i>Seam</i> — Gr.	Shunc. <i>Sbove ons</i> — Gr.
to Ripple <i>flax</i> — Add. Gr.	Saturate } <i>Sated</i> — Gr.	Seneschal — — Sax.	Shut of a thing — Sax.
Ripplings. <i>Reapling</i> Sax.	Sauce. <i>Sause</i> — Gr.	Seniority. <i>Senato</i> — Gr.	Shutter — — Sax.
Rifibility. <i>Ridicule</i> — Gr.	Savin. <i>Sabin</i> — Lat.	Sensine — — Sax.	Shuttle-cock. <i>Schntel</i> Gr.
Ritual. <i>Rites</i> — Gr.	Saunter. <i>Santer about</i> Gr.	Sentimental } <i>Sentence</i> Gr.	Sickerly. <i>Securly</i> — Gr.
Roaky — — a. Gr.	Saur-pool. <i>Sordid</i> — Gr.	Sentry } <i>Sentence</i> Gr.	Side, length — — Sax.
Roast — — a. Gr.	Say. <i>Sample, or taste</i> Gr.	Sequestration. <i>Sequel</i> — Gr.	Side by side — — Sax.
Robert — — a. Gr.	SCADDLE; <i>feittish</i>	Seravada — Add. Gr.	Sidelong } — — Sax.
Roch alum. <i>Roach alum</i> Gr.	SCAFE; <i>wild, and frolicksome</i>	Serried. <i>Seried</i> — Gr.	Sidesman } — — Sax.
Rochelo. <i>Rochet</i> — Sax.	Scale a wall. <i>Scalado</i> Gr.		SIDY; <i>furly, moody</i>
Roderic — — Sax.	Scambling. <i>Skambling</i> Gr.		Sie down — — Sax.
Roe-buck — — Sax.			Sieve
Roe of fish. <i>Roan</i> — Gr.			

Sieve } <i>Seive</i> — Gr.	SLIVERY ; idle, and lazy	Soff. <i>Soph</i> — — Gr.	Squeamish. <i>Qualmish</i> Gr.
Sift } — — Gr.	Sloken. <i>Slake, or Slacken</i> Gr.	Sold — — Sax.	Squibs — — Sax.
Sieze. <i>Seize</i> — Gr.	Slocker. <i>Sluggard</i> — Gr.	Solemn. <i>Sallenu</i> — Gr.	Squimble Squambla. <i>Skumbling</i> Gr.
SIG; urine	Sloe-tree — — Sax.	Sollar — — Add. Gr.	SQUIRM ; to wriggle like an eel
Sigs. <i>Sigbe</i> — Sax.	Sloomy — — Sax.	Solable } <i>Solve</i> — Gr.	STADDLE ; an impression; also pits of the small pox
Sight. <i>See</i> — Gr.	Slope — — Sax.	Solution } — — Gr.	a STAFFE of coaks; a pair of coaks
Sign — — a. Gr.	Slory. <i>Slur</i> — Gr.	Somerfet-step. <i>Summerfet</i> Gr.	Stag, or gander. <i>Steg</i> Sax.
Sike. <i>Such</i> — Gr.	Slot the door — Sax.	Soak — — Sax.	Stagger — — Sax.
Siker. <i>Secure</i> — Gr.	Slot, or print of the foot Sax.	Sonnet. <i>Sing</i> — Gr.	Stake of beef. <i>Steak</i> Sax.
Sile, mud, or filth. <i>Soil</i> Gr.	the SLOTE of a ladder; or broad step	Sonorous. <i>Sound, or noise</i> Gr.	Stale, or decoy — a. Gr.
Sillibub — — Sax.	Sloth. <i>Slut</i> — Gr.	Soon, or faint. <i>Swoon</i> Sax.	Stale; urine — Sax.
Sill — — a. Gr.	Slouch. <i>Slouven</i> — Gr.	Soon, presently — Sax.	STAM -wood; roots fluffed up
Sinifer — — a. Gr.	Slow. <i>Slug</i> — Gr.	Soop. <i>Soup</i> — Gr.	Stang — — Sax.
Sink down — — Sax.	SLUMP in; or slip in	Sope. <i>Soap</i> — Gr.	Stank. <i>Stink</i> — Gr.
Sinuous. <i>Insnuation</i> Gr.	Slarry. <i>Slur</i> — Gr.	Sord-pool. <i>Sordid</i> — Gr.	Stark, or origin — Sax.
Sippets. <i>Sop</i> — Gr.	Smack, or kiss — Sax.	SOSS ; muddy, thick water	Start, or tail. <i>Red-start</i> Gr.
Sir — — a. Gr.	Smack, or skip — Sax.	SOSS-BANGLE ; a dogged sail'd wench	Startle. <i>Start aside</i> Sax.
Sirrup. <i>Syrup</i> — Gr.	Small — — Sax.	* Sounding-line — Sax.	Stationary } <i>Statue</i> — Gr.
Sit. <i>Seffian</i> — Gr.	Smead — — Sax.	Sowl by the ears — Sax.	Statuary } — — Gr.
* Sith } * <i>Since</i> Sax. and	Smitten } <i>Smut</i> — Gr.	Sowse down' — Sax.	Statute } — — Gr.
* Sithence } — Gr.	Smittle } — — Gr.	Spade to dig with — a. Gr.	Steak the door. <i>Staks</i> Gr.
Sithe. <i>Scythe</i> — Gr.	Smock — — Sax.	Spain. <i>Hispania</i> — Gr.	Steak, or rather — Sax.
Situation. <i>Sits</i> — Gr.	SMOPPLE ; pie crust; short, and fat	Spalls — — Sax.	Steal, or handle — Sax.
SIZE; or bulk	Snack of a door — Sax.	SPANCEL ; a rope to tie a cow with	Stead, or handle — Sax.
Size, glue — — Sax.	Snag — — Sax.	so SPANE ; or weman a child	Stedfastnes. <i>Statue</i> Gr.
SIZELY ; nice, proud, and coy	a SNAGGE ; or snail	Spar the door — Sax.	Steik. <i>Steak</i> — Sax.
Skaddle. <i>Scatb</i> — Gr.	Snail — — Sax.	Spar, or rocky substance Sax.	STEEM ; or bespeak any thing
Skaile — — Sax.	Snap in twain. <i>Knap</i> asunder	Sparre; to inquire — Sax.	Steepe, or foke — Sax.
Skaile. <i>Shaille</i> — Sax.	Snarl — — Sax.	Spacious. <i>Space</i> — Gr.	Steeple — — Sax.
Skalk — — Sax.	SNAP -sack. <i>Knap</i> -sack Gr.	Spattle. <i>Spatula</i> — Gr.	Stefn } — — Sax.
Skathe } <i>Scatb</i> — Gr.	Snatch — — Sax.	Spawn of fish — Sax.	Stefne } — — Sax.
Skatloe } — — Gr.	SNATHE ; the handle of a scythe	a SPEAL ; or splinter	Steg, or gander — Sax.
a SKEEL ; or collock	Snathe. <i>Snide</i> — Gr.	Specific. <i>Special</i> — Gr.	Steick } — — Sax.
SKEELING ; an isle, or bay of a bay	Snow. <i>Snow</i> — Gr.	Spectacle } — — Gr.	Steke } — — Sax.
SKBER the effe; fir the ashes to SKID a wheel; to fasten the trigger	Sneak — — Sax.	Spectacles } — — Gr.	Stele. <i>Steal, or handle</i> Sax.
SKILLARD ; warped, or crooked to SKIME ; or look askint	SNEAP ; or snape	Spectator } <i>Specious</i> Gr.	Stench. <i>Stink</i> — Gr.
Skinker — — Sax.	Sneck of a door — Sax.	Speciare } — — Gr.	Sterling money — a. Gr.
Skirt — — Sax.	SNEE ; or swarm	Speculate } — — Gr.	STEVEN any thing; to be speak it
Skrag. <i>Scrag</i> — Gr.	Snell — — Sax.	Speculum } — — Gr.	Stiddy. <i>Stitby</i> — Gr.
Skreak } <i>Screak</i> } — Gr.	SNEFER-SPAWT ; a slender striping	Spenn; or dug — Sax.	Stightan — — Sax.
Skream } <i>Scream</i> } — Gr.	Snib, or snub — Sax.	Spir. <i>Sparre</i> — Sax.	Stile in writing. <i>Style</i> Gr.
SKROW ; furly, dogged	Snift. <i>Snival</i> — Sax.	Spelck — — Sax.	Still-yard. <i>Steel-yard</i> Gr.
Skurry. <i>Hurry-hurry</i> Gr.	SNIGGER ; or laugh	Spelling-book — a. Gr.	Stils — — Sax.
SLAB ; or outside plank	Snite the nose — Sax.	SPELL , or SPEAL ; a splinter	STINGY ; covetous, and ill-natured
Slabber. <i>Slawer</i> — Gr.	Snivel. <i>Snite</i> — Sax.	SPELLE; or turn	Stirrups. <i>Stirops</i> — Gr.
Slade — — Sax.	Snock the door — Sax.	Sperage. <i>Aparagus</i> — Gr.	Stiven; stern, and stiff Gr.
Slam fellow. <i>Slam</i> — Gr.	SNOG malt; smooth, without cumes	Sperling — — Sax.	Stockings — Sax.
Slander — — a. Gr.	Snoot. <i>Snite</i> — Sax.	Spill — — Sax.	a STOLY -house; a litter'd, dirty house
Slant — — Sax.	Snout — — Sax.	Spokenman. <i>Speak</i> — Gr.	STOOD ; crompt short
SLAPPEL ; a part, or portion	Snub — — Sax.	Spool — — Sax.	a Stote — — Sax.
Slapigrave — Add. Gr.	Snude — — Sax.	Spouse. <i>Sponsor</i> — Gr.	Stoure — — Sax.
Slattern. <i>Slut</i> — Gr.	Snudge along — Sax.	Spradle. <i>Sprawl</i> — Gr.	Stowage. <i>Stew close</i> Gr.
SLEAK ; to loll out the tongue	Snuff, displeasure — Sax.	Sprain. <i>Strain, or stretch</i> Gr.	Stowk. <i>Stalk, or handle</i> Gr.
SLECK ; small pit-coal	Snuff of a candle } — Sax.	Sprat — — Sax.	STOWRE ; the round steps of a ladder
Sled. <i>Sledge</i> — Gr.	Snuff, a powder } — Sax.	Spright. <i>Spirit</i> — Gr.	Straddle — — Sax.
SLEECH ; to take up water	Snuff up } — Sax.	Spring a leak } — Sax.	Strain thro' a colander Add. Gr.
Sleek. <i>Slick</i> — Gr.	Snuffers } — Sax.	Spring a mast } — Sax.	Strake. <i>Striks</i> — Gr.
Sleet; snow and rain mixt Sax.	Snuffle } — Sax.	* Sprinkle — * Sax.	Strake of a wheel. <i>Streak</i> Gr.
SLEY a dog; to terr him on	a SNURE ; or cold in the head	Sprite. <i>Spirit</i> — Gr.	Strand, or shore — Sax.
Sleeve — — Sax.	SNURLES ; the nostrils	Sprout } <i>Spring, or leap</i> Gr.	a STRAND ; or single twine of a rope
Sleeveless errand — Sax.	a SOA , or } a tub with two soe } ears	Sprouts } — — Gr.	STRANDY ; restive, and uneasy
Slide. <i>Slide</i> — Gr.	SOE } — — Gr.	Sponge. <i>Sponge</i> — Gr.	Strap. <i>Strop</i> — Gr.
Slipary } <i>Slip</i> — — Gr.	Soak. <i>Soke</i> — — Gr.	Spurge. <i>Purge</i> — Gr.	Stratagem. <i>Strategem</i> Gr.
Slipper } — — Gr.	Sod, or turf — — Sax.	Sparre; inquire — Sax.	* Stream,
Slit } <i>Split, or Splinter</i> Gr.		Sputter. <i>Spit at</i> — Gr.	
Slive } — — Gr.		Squadron. <i>Square</i> — Gr.	
Slive along — — Sax.		* Squeak. * <i>Squal</i> aloud * Sax. and Gr.	

* Stream, or rivulet } Sax. and
 * Streamer } * Gr.
 Streck — Sax.
 Street — a. Gr.
 Strenuous — a. Gr.
 Stride. *Sraddls* — Sax.
 the STRIG; or stalk of fruit
 String } *Srict* — Gr.
 Strigent }
 Strip off — Add. Gr.
 Stripe, or blow } *Strike a blow*
 Striped ruff } Gr.
 STROM; the instrument to keep
 the malt in the vat; perhaps
 the same with a fid
 Strong. *Strength* — Gr.
 Stroup — Sax.
 Strunt — Sax.
 a STUCKLING; an apple puffy
 a Stud, or button Sax.
 a Stud, or prop — Sax.
 STUFNET; a skillet
 Stulp. *Stoop, or post* Gr.
 a STULL; or large luncheon of
 bread
 Stulp. *Stoop* — Gr.
 Stun. *Stound, amazed* Gr.
 Stunt. *Strut* — Gr.
 Stupendous. *Stupid* — Gr.
 Sture — Sax.
 * Sturk — Sax.
 STURKEN; *stirren*
 Sturry. *Sturdy, rigid* Gr.
 State — Sax.
 Stutter — Sax.
 Stygian. *Styx* — Gr.
 Stypel. *Stuple* — Sax.
 Suasion. *Suasory* — Gr.
 Subject. *Abjact* — Gr.
 Subvention. *Convenience* Gr.
 Subversion } *Versatile* — Gr.
 Subvert }
 Succory. *Cichory* — Gr.
 Succabus. *Incubus* — Gr.
 Succulent. *Succinum* — Gr.
 Sudatory. *Sudorific* — Gr.
 SUIT; adapt
 a SUIT of clothes; because
 they fit us
 Suit } *Sue for a favor* Gr.
 Suitor }
 SULKY; *glouty, pouty*
 Sally. *Soil, or spot* Gr.
 Sultry. *Swelter* — Gr.
 Summary }
 Summum } *Sum total* Gr.
 bonum }
 Sumptuary. *Sumptuous* Gr.
 Sundry. *Sunder* — Sax.
 Sup up. *Soup, or Sip* Gr.
 Supercargo. *Cargo* — Gr.
 Superficial. *Superficies* Gr.
 Superlative. *Superior* Gr.
 Supervisor. *Nisus* — Gr.
 Suppositious. *Suppose* Gr.
 Sure } *Secure* — Gr.
 Surety }
 Surface. *Superficies* — Gr.
 Surgeon. *Cheirurgeon* Gr.
 Surety. *Sour* — Gr.
 Surplice — a. Gr.

Surrender — Add. Gr.
 Survive. *Vital* — Gr.
 Susceptible. *Acceptance* Gr.
 Surret — a. Gr.
 Sustain } *Abstain* — Gr.
 Sufenance }
 Swab } *Sweeper* — Gr.
 Swabber }
 a SWACHE; or sally
 Swaddle } *Swatbs*
 Swaddling clothes } Sax.
 Swads — Sax.
 Swag down — Sax.
 Swagger — Sax.
 Swale. *Swatal* — Gr.
 * Swallow, or gulp down * Sax.
 Swan — Sax.
 SWANG; a dool; also marshy
 ground
 Swank — Sax.
 Swap the door — Sax.
 Sward. *Swerd* — Sax.
 Swash — Sax.
 Swash with a sword Sax.
 Swathe — Sax.
 Swathe of grafs — Sax.
 Sweamith. *Qualmish* — Gr.
 SWEB; *swoon*
 Sweet-heart — Add. Gr.
 Swell — Sax.
 SWELPING top
 * Swelt — * Sax.
 Swelter } *Sweal* — Gr.
 Sweltry }
 Swefne. *Sweven* — Gr.
 Sward — Sax.
 Swerve — Sax.
 Sweyngeour — Sax.
 Swift — Sax.
 Swik — Sax.
 SWILL; or keeler to wash in
 Swine. *Swill* — Gr.
 Swing — Sax.
 Swinge — Sax.
 Swinger. *Sweyngeour* Sax.
 Swipe to draw water with Sax.
 Swipper — Sax.
 Swithe — Sax.
 Swivel — Sax.
 Swoon — Sax.
 Swythran — Sax.
 Syle — Sax.
 Syllabub. *Sillibub* Sax.
 * Symle — * Sax.
 Sympathy. *Patbetic* Gr.
 Synderfus. *Synterefus* Gr.
 Synderlic — Sax.
 Syntagma. *Sytaxis* — Gr.
 Sythan — Sax.

T.

TABERT — Sax.
 Tabid. *Tabefaction* Gr.
 Tackle — Sax.
 Taction — a. Gr.
 TAG; a sheep of the first year
 Taint. *Tinge* — Gr.
 Tale. *Tell* — Gr.
 Tanner. *Taner* — Gr.

TANTRELS; *idlers; of no
 employment*
 Tape, or lace — Sax.
 Tapster — Sax.
 Tar — Sax.
 Taragon, the herb *Dragon* Gr.
 Tarn — Sax.
 Tate — Sax.
 Tatling. *Tawattle* — Gr.
 Tavern. *Tabernacle* — Gr.
 Taught. *Teach* — Gr.
 Tawdry lace — Sax.
 to TAWM; or swoom
 Teach — a. Gr.
 Team a bottle of wine. *Tame*
 Gr.
 Tedder. *Tesber* — Gr.
 to TEDE the grafs; or spread it
 to the sun
 Teen. *Tine, or kindle* Gr.
 Teen, or provoke * Sax. and
 Gr.
 Teeth. *Tooth* — Gr.
 Teints. *Tinge* — Gr.
 Tems, or Tems — Sax.
 Tenent. *Tenable* — Gr.
 Tendrel. *Tendril* — Gr.
 Tencerity. *Tender, soft* Gr.
 Tent, to look to. *Tend* Gr.
 Tenter ground. *Tenters* Gr.
 Tenure. *Tenable* — Gr.
 Ternion. *Ternary* — Gr.
 Terrene }
 Terrestrial } *Terrace* — Gr.
 Terrier }
 Testament } *Test* — Gr.
 Testator }
 Tester of a bed — Sax.
 Tester, or sixpence Sax.
 Testicle } *Test* — Gr.
 Testimonial }
 Testudincous. *Testaceous* Gr.
 Testy — Sax.
 Tew. *Taw, or tug* — Gr.
 TEWLY; *tender, sickly*
 Twem — Sax.
 Tharkey. *Dark* — Gr.
 Tharme — Sax.
 THEAPES; *gooseberries*
 Thearf — Sax.
 a THEAVE; or ewe of the
 first year
 Theaw — Sax.
 Thee. *Tbon* — Gr.
 Theeh — Sax.
 Their — Sax.
 Them — Sax.
 Theoda — Sax.
 Theodom — Sax.
 * Theorbo. * *Harp* Sax. and * Gr.
 Theowine — Sax.
 There — Sax.
 Therefore — Sax.
 Therf-bread — Sax.
 These — Sax.
 Thefis. *Theme* — Gr.
 Theutates. *Jupiter* — Gr.
 Thew — Sax.
 Thewed — Sax.
 Thewes }
 Thewghes } Sax.

Thibel — Sax.
 Thievish. *Thief* — Gr.
 Thigg — Sax.
 Thight. *Tigbe* — Gr.
 Thilk — Sax.
 Thill-horse } *Thill* Sax.
 Thiller }
 Thirl. *Drill* — Gr.
 Tither — Sax.
 THOKISH; *stobful*
 Thong — Sax.
 Thony — Sax.
 Though — Sax.
 Thrave — Sax.
 Threap — Sax.
 Threave — Sax.
 Thresh out corn Add. Gr.
 Threshold — * Sax.
 Thrill. *Trill, or Drill* Gr.
 Thringe. *Thrang* — Gr.
 PN THRIPPA *ibes; beat, or
 cudgel you*
 Thrift. *Thrust* — Gr.
 Thrifte — Sax.
 Thrive. *Thrift* — Gr.
 Throne — a. Gr.
 Throopie. *Throat* — Gr.
 Throakle — Sax.
 Through. *Thorough* — Gr.
 Throw at. *Throuwer* Sax.
 Thrush, a bird — Sax.
 Thud — Sax.
 Thunder — a. Gr.
 Thunder-bolt. *Bolt, or arrow*
 Gr.
 Thuf. *Tuft* — Gr.
 Thwite — Sax.
 Thy. *Thine* — Gr.
 Thytrum — Sax.
 TICHING; *setting up sarves
 to dry*
 Tick, the animal. *Tike* Gr.
 Tide, or time — Sax.
 TIDES; *abbings, and flowings
 of the sea*
 Tidings — Sax.
 Tier of guns — Sax.
 TIFLE; *grafs trodden down*
 Till, or housewife — Sax.
 Till; until — Sax.
 Tilt up — Sax.
 Tilts, or toarnaments Sax.
 Timber of ermins Sax.
 Timber-wood — Sax.
 Timid. *Timorous* a. Gr.
 Tine the door — Sax.
 Tingle — * Sax.
 Tinker. *Tinkle* — Gr.
 Tints. *Tinge* — Gr.
 TIPPER'D; *drest carelessly*
 Tire, or head-dress. *Tier* Gr.
 Tithing, or county Sax.
 Titter. *Twitter* — Gr.
 Tittle-tattle. *Tawattle* Gr.
 Tiumm. *Toom* — Sax.
 To, the preposition Sax.
 Toad — Sax.
 Toast. *Toft* — Gr.
 Todealud — Sax.
 Toft. *Tovet* — Gr.
 Token — a. Gr.
 Too

T Y

V I

V O

W A

Too — — Sax.
 Toom — — Sax.
 TOORCAN; to wander at
 Toothy — — Add. Gr.
 Tooting — — Sax.
 Torfet — — Sax.
 TORIES, and wigs
 Tornado. Turn round Gr.
 Torpedo. Torpid — Gr.
 Tortuous } Torment — Gr.
 Torture }
 Tose wool. Teaze — Gr.
 * Tour of England * Sax.
 Tournament. Tournaments Gr.
 Toward — — Sax.
 Towgher. Dowzer — Gr.
 Towze. Teaze — Gr.
 TRAMMEL-books; to bang the
 pot on
 Transportation. Port, or har-
 bour — — Gr.
 Transverse. Versatile Gr.
 TRANZY; forward children;
 or perhaps rather froward
 children
 Travail. Travel — Gr.
 Traves — — Sax.
 TREAT; peevish, pettish
 Treason. Traitor — Gr.
 Tremendous. Tremble Gr.
 TREWETS; patterns for women
 Tribute. Tribe — Gr.
 Trinkets — — Sax.
 a TRIP of sheep; a few sheep
 Triple. Pliant — Gr.
 Triptote. Diptote — Gr.
 Trivet. Tripod — Gr.
 Troth. Trust — Gr.
 Trotting hard. Trot Sax.
 Trowl for fish. Troll Gr.
 Troy weight — — Sax.
 a TRUG; or tray for milk
 Trumpery — — Sax.
 Truncated
 Trunch
 Trunk, or chest } Trunction Gr.
 Trunk-hose }
 Trunk of a tree }
 Truth. Trost — Gr.
 Tucker — — Sax.
 TUM; to mix wool of various
 colors
 Tune. Town — Gr.
 Tunocy. Tunny — Gr.
 Turbulent, Turbid — Gr.
 Turgescent. Turgid Gr.
 Turn, or good office Sax.
 Tush! — — Sax.
 Tutelage }
 Tutelary } Tutition — Gr.
 Tutor }
 Tweag } — — Sax.
 Tweak }
 Twelve — — Sax.
 Twig — — Sax.
 Twinge — — Sax.
 Twirl. Whir — Gr.
 Twitch — — Sax.
 Twyredness — — Sax.
 Tydie. Tidy — Gr.
 Tye. Tie — — Gr.

Tyning — — Sax.
 Tyro. Tiro — — Gr.
 U. V.
 U-B A C H. Tule-batch
 Vacation }
 Vacuity } Vacant — Gr.
 Vacuum }
 Vagabond }
 Vagary } Vagant — Gr.
 Vague }
 Valences — — Sax.
 Valet. Varlet — Gr.
 Valiant }
 Validity }
 Valor } Valescence Gr.
 Valuable }
 Value }
 Valley. Vale — Gr.
 Vamp — — Sax.
 Vane. Phane — Gr.
 Vang — — Sax.
 Vantage-ground. Venture Gr.
 Vapid. Vapor — Gr.
 Variolous. Vary — Gr.
 Varnish. Vernish — Gr.
 Veil — — a. Gr.
 VELLING; plowing up turf
 to burn
 Vendible. Venal — Gr.
 Venison — — a. Gr.
 Vent } Ventilator Gr.
 Ventiduct }
 Ventricle } Venter Gr.
 Ventriloquy }
 Verbatim } Verb — Gr.
 Verbose }
 Verify }
 Verily } Veracity Gr.
 Verisimilitude }
 Verity }
 Vermicular } Vermis Gr.
 Vermiparous }
 Vernality. Vernacular Gr.
 Verse } Versatile — Gr.
 Version }
 Vest }
 Vert. Verdure — Gr.
 Vesiculent. Vesiculent — Gr.
 Vesicatory. Vesicle — Gr.
 Vespillone. Vespers — Gr.
 Vestiture }
 Vestment } Vestal — Gr.
 Vestry }
 Vesture }
 Vestigation. Vestiges Gr.
 Vial. Pbial — Gr.
 Viaticum. Viands — Gr.
 Vibrate } Verberate Gr.
 Vibratory }
 Vicissitude. Vice-versa Gr.
 Victory. Vicim — Gr.
 Viduation. Widow — Gr.
 Vigils. Vigilant Add. Gr.
 Villain. Vile — Gr.
 Viacture. Viminal — Gr.
 Vindictive. Vindication Gr.
 VINEROUS; hard to please

Vinegar }
 Vineyard }
 Vinolency } Vine — Gr.
 Vinous }
 Vintage }
 Vintner }
 Violation } Violent — Gr.
 Violator }
 Violincello. Viol — Gr.
 Virility, Virgin — Gr.
 Virtual }
 Virtue }
 Virtuoso } Virgin — Gr.
 Virulence }
 Virus }
 Visard. Visage — Gr.
 Visionary }
 Visit }
 Visitant } Visible — Gr.
 Visitation }
 Visual }
 Vitiligator — Add. Gr.
 Vitriol. Vitrify — Gr.
 Viva-voce }
 Vivid } Vivacity Gr.
 Viviparous }
 Umtrid. Stride, or Straddle
 Sax.
 Uncrank, and Grontzen Sax.
 Under — — Sax.
 Underfengud — — Sax.
 Underheld — — Sax.
 Underling — — Sax.
 Underfetan — — Sax.
 Underthead — — Sax.
 Undern-tide — — Sax.
 Underneath Sax. and Gr.
 Ungain. Gain — Gr.
 UNHEER; impatient
 Uniformity. Form — Gr.
 Unison. Sound — Gr.
 Unit }
 Unitarian } Union — Gr.
 Unite }
 Unkward — — Sax.
 Unlead — — Gr.
 UNLEED; a venomous reptile
 Unscyldigh — — Sax.
 Unscyrded — — Sax.
 Untrum — — Sax.
 Untrufs a point. Trufs Gr.
 Vocabulary }
 Vocal }
 Vocative } Vocation Gr.
 Vociferation }
 Voice }
 Volant. Volatil — Gr.
 Volcano. Vulcan — Gr.
 Vollow. Fallow land Gr.
 Volume. Voluble — Gr.
 Voluntary } Volition Gr.
 Volunteer }
 Volutation. Volvular Gr.
 Vomic nut } Vomit — Gr.
 Vomitory }
 a VOOR; a furrow
 Voraginous }
 Vortex } Voracious Gr.
 Vortical }
 Votive. Vote — Gr.
 Voucher. Vouchsafe Gr.

Urbanity. Suburbs — Gr.
 Urinal } Ureter — Gr.
 Urinary }
 URLED } a dwarf
 URLING }
 Uroscopy. Ovranscopy Gr.
 Vrow. Virago — Gr.
 Usage } Use — Gr.
 Ufance }
 Uktion }
 Ustorious } Combustible Gr.
 Ustulation }
 Usual }
 Usucaption }
 Usufructuary }
 Usurer } Usurper Gr.
 Usurious }
 Usurpation }
 Usury }
 Utensil }
 Utawurren — — Sax.
 Utility. Use — — Gr.
 Utterance }
 Uttermost } — — Sax.
 W.
 WAAR — — Sax.
 Wad. Wood Sax.
 Wad of a gun — — Sax.
 Wad, a mineral — — Sax.
 Wad of straw — — Sax.
 Wadding. Wad of a gun Sax.
 Waddle. Wabble — — Gr.
 Wast. Elevation; or Wave
 up and down — — Gr.
 Wag, or shake. Wabble Gr.
 Wage } Gage — Gr.
 Wager }
 Wages }
 Waggle. Wabble — — Gr.
 Wainscot — — Sax.
 Wair. Meer — — Sax.
 * Wait. — * Sax. and Gr.
 Waith — — Sax.
 Waiward — — Sax.
 Wak — — Sax.
 WALCH; insipid, waterish
 Walling } to boil. Wallow Gr.
 Wallop }
 WALLOUSH; naufois
 WALLY; to conquer, indulge
 Wamble. Womb — — Gr.
 Want; the mole — — Sax.
 * Wanton * Sax. and Gr.
 Wanze, Wane; or Squander
 Gr.
 Wapentake — — Sax.
 War, take care. Wars, or
 Wary — — Gr.
 War, worse — — Sax.
 Warden }
 Warder } Guard, }
 Wardmote } Ward, or pupil }
 Wardrbe } Gr.
 Wardship }
 Warehouse. Wares — — Gr.
 Warf — — Sax.
 WARISHT; well-stored, or fur-
 nished
 Warp, or bend — — Sax.
 Warp,

W H

Warp, or cast up — Sax.
 Warp in cloth — Sax.
 Warp, or mole — Sax.
 Warth, a ford — Sax.
 Wary; devote — Sax.
 Wary-warp — Sax.
 Waffel — Sax.
 Waite, desert. *Wefen* Sax.
 Watchet color — Sax.
 Wattled wall — Sax.
 Wave, or put off — Sax.
 Waver } *Wave* up and
 Waves of the sea } down Gr.
 Way-ward. *Werd* — Gr.
 Wea-worth; *Woe* worth you
 Sax. and Gr.
 Weaky — Sax.
 Weald. *Wald* — Gr.
 Wealthy. *Weals* — Gr.
 Weals, stripes — Sax.
 Weapon — Sax.
WEAR the pot; cool it
 Weafon — Sax.
 Weathe. *Wisby* — Gr.
 Weather, sheep — Sax.
 * Week — * Sax. and Gr.
 Weer — Sax.
WEET; nimble, swift
 Weet. *Wet* — Gr.
 Weft. *Weave* — Gr.
 Weir. *Waar* — Sax.
 Weird. *Werd* — Gr.
 Weld — Sax.
 Wele — Sax.
WELK; to wither, as new
 mown grafs
 Well a day } — Sax.
 Well away }
 Welfare. *Welcome* — Gr.
 Welsh. *Wales* — Gr.
 Wem, a blemish — Sax.
 Wem. *Womb* — Gr.
 Wen, or swelling — Sax.
 Wended away — Sax.
WENTED; blink wort
 Westen — Sax.
WESTY; dizzy, giddy
 Wey-wards. *Werd* — Gr.
 Whang of a shoe. *Tbong* Sax.
 Wharf. *Warf* — Sax.
WHARRE; crab apples
 Wheadle. *Wheedle* — Gr.
 Wheal. *Weals* — Sax.
WHEAMOW; nimble, active
 Wheel-wright. *Wright* Gr.
 a *WHEE*; a beifer
 a *WHEEDEN*; a simple person
WHEEM; pleasant, convenient
 Wheint. *Quaint* — Gr.
 Whelk. *Weals* — Sax.
 * Whey — Sax. and * Gr.
 Whiff — Sax.
 Whifler — Sax.
 Whig, to wear. *Wig* Gr.
 Whig. *Wbey* — Sax.

W I

Whiles } *While* — Gr.
 Whilom }
 Whim. *Whimsy* — Sax.
 Whin-bush — Sax.
 a *WHINNOCK*; the smallest pig;
 also a milk pail
 Whip away — Sax.
 Whip a hem. *Wipp* Sax.
 Whirkenned. *Quackened* Gr.
 Whirlbat }
 Whirlpool } *Whirl* — Gr.
 Whirlwind }
 Whisk, or brush — Sax.
 Whisk, a game. *Hift* — Gr.
 Whisk to wear — Sax.
 a *WHISKEY*; or basket
 Whiskey. *Whisk* away Gr.
 a *WHISKIN*; a black spot
 Whist, a game. *Hift* Gr.
 Whit-leather — Add. Gr.
 * Whitfuntide * *Whitfunday*
 * Sax. and Gr.
 Whittle, to cut — Sax.
 Whoave — Sax.
 Wholesome. *Whale* — Gr.
WHOOKY every joint; shok
 * Whortle berries Sax. and * Gr.
 Whose. *Who* — Gr.
 Whreake — Sax.
 Whye, a cow — Sax.
 Whylc. *Whieb* — Gr.
 Wick, of a candle — Sax.
WIDDLE, to fret
 Width. *Wide* — Gr.
 Wied — Sax.
 * Wield } Sax. and * Gr.
 * Wielyd }
 Wierdes. *Werd* — Gr.
 Wig, and Tory. *Whig* Gr.
 Wigcon — Sax.
 Wiggle-waggle. *Wabble* Gr.
 Wight-isse — Sax.
WIKES; or corners of the
 mouth
 Wild open country. *Wald* Gr.
 Wild. *Wilderness* — Gr.
 Willern. *Willing* — Gr.
Will with a wisp — Sax.
 * Willow * Sax. and Gr.
WILT; the same as Welt
 Winch — Sax.
 Winde — Sax.
 Winding-sheet }
 Windlas } *Winde* Sax.
 Windle }
 Windle, or sieve — Sax.
 Windle-stray — Sax.
WINLY; quietly
 Wipp a hem — Sax.
 Wipped's fleet. *Ipped's fleet*
 in the Preface — Gr.
 Wirt. *Wort* — Gr.
 Wisk, or brush. *Whisk* Sax.
 Wisp round } — Sax.
 Wisp of hay }

W Y

Wit } *Wife* — Gr.
 Witch }
 Witena. *Wittena* — Gr.
 Withdraw. *Draw* — Gr.
 Witherwin — Sax.
 Within. *In* — Gr.
 Without. *Out* — Gr.
 Witling. *Wife* — Gr.
 Witticism. *Wife* — Gr.
 Wive. *Wife* — Gr.
 Wiver. *Viper* — Gr.
 Wizard. *Wife* — Gr.
 Wizzing. *Whiz* — Gr.
WIZZLE; to get any thing
 sily
 Woad — Sax.
 Wod. *Wood*, insane Gr.
 Wodmel — Sax.
 Wold. *Wald* — Gr.
 Wonderlyc. *Wonder* Sax.
 Wong — Sax.
 Wongtoothed. *Wangtoothed* Gr.
 Wonne. *Wun*, joy Sax.
 Woor. *Waar* — Sax.
 Woofe. *Ooze* — Gr.
 Wore. *Waar* — Sax.
 Worn. *Wear* — Gr.
 World without end — Sax.
 Worship. *Worth* — Gr.
 Worst. *Worse* — Sax.
 * Worsted — * Sax. and Gr.
 Wort, or cabbage. *Cole-wort* Gr.
 Worth; woe worth you Sax.
 Wound round. *Winds* Sax.
 * Wrack, or sea weed — Sax.
 and * Gr.
 Wrapper. *Rapper* — Gr.
WREASEL; a weazle
 Wreath. *Wring* — Gr.
 Wreck, cast on shore — Sax.
 Wrench } *Wring* — Gr.
 Wrest }
 Wrestle. *Wrasle* — Gr.
 Wriddle. *Wabble* — Gr.
WRINGLE-streas; beuts
 Wristband. *Wrist* — Gr.
 Writen. *Wring* — Gr.
 Wrought. *Work* — Gr.
 Wrung } *Wring* — Gr.
 Wry }
 Wuldre — Sax.
 Wun. *Wont* — Gr.
 Wun } *Gamesome* Sax.
 Wurthscyp } *Worthscyp* Gr.
 Wusten. *Wefen* — Sax.
 Wyc. *Wich* in composition Gr.
 Wyl. *Wall* of water Gr.
 Wynsteran — Sax.
 Wyrd. *Word* — Gr.
 Wyrse — Sax.
 Wytega. *Witega* — Gr.
 Wyten — Sax.

Z E

Y.
Y, in composition Sax.
 Yail. *Jail* — Gr.
 Yape. *Gape* — Gr.
 Yard. *Garden* — Gr.
 Yare — Sax.
YARE; covetous
 Yarn — Sax.
 Yate. *Gate* — Gr.
 Yawling. *Yawl*, or *Yell* Gr.
 Yclad, Clad; *Clothe* Gr.
 Ycleped. *Obyped* — Gr.
 Ydread. *Dread* — Gr.
 Ye. *You* — Gr.
 Yeander. *Yonder* — Sax.
YEARDLY; very much
 Yeast. *Zest* — Gr.
 Yeender — Sax.
 Yeer. *Jeer* — Gr.
 Yef. *If* — Gr.
 Yelp. *Yawl*, *Yawl* Gr.
YELTS; young sows, before
 they have their first farrow
 Yeme — Sax.
 Yemp } *Gimp* — Gr.
 Yimp }
 Ycole games. *Yule* — Gr.
 Yer. *Ere* — Gr.
 Yerck. *Girt* — Gr.
 Yesses. *Jesses* — Gr.
 Yest } *Zest* — Gr.
 Yesty }
 Yet } *Zet* — Sax.
 Yeten }
 Yewd. *Yod* — Gr.
 Yexing — Sax.
 Ymb — Sax.
 Yolk. *Yelk* — Gr.
 Yon } — Sax.
 Yonder }
 Yowling. *Yawl* — Gr.
 Young }
 Youngish } *Youth* — Gr.
 Youngling }
 Youngly }
 Youngster }
 Younker }
 Youthful }
 Yowl. *Yawl* — Gr.
YOWSTER; to fester
 Yrfe } — Sax.
 Yrfeward }
 Yrthlings } — Sax.
 Yrthlingas }
 Yuck } — Sax.
 Yuke }
 Z.
Z *ZEALOT* } *Zeal* Gr.
 Zealous }
 Zealoudfnefs }
 Zeaft. *Zest* — Gr.

F I N I S.

