III.—NOTES ON ENGLISH ETYMOLOGY. By the Rev. Prof. SKEAT, Litt.D.

(Read at a Meeting of the Philological Society on Friday, April 18, 1890.)

N.B.—A brief abstract of this paper appeared in the *Athenæum*, April 26, 1890; and another in the *Academy*, May 3, 1890.

Askaunces. This difficult word, meaning ‘as if,’ occurs in Chaucer; see New E. Dict. In my belief, it is made up of E. *as*, and O.F. *quanses*, ‘as if,’ a word given in Godefroy’s O.F. Dict., with references to *Romania*, xviii. 152, and Förster, *Oliges*, l. 4553 (note). Thus the sense is, literally, ‘as as if,’ the E. *as* being tautologically prefixed. Cf. Lat. *quasi*.

Bedene, forthwith, together, etc. The etymology is unknown. I suggest that it is from M.E. *be*, *bi*, by, and the pp. **dene*, representing A.S. *dēn*, done; from this there may, perhaps, have arisen the sense ‘by the time that it is done,’ immediately on its completion, or immediately afterwards. Cf. *Mididone* (below). The A.S. *dēn* occurs in *ge-dēn*; ‘synna ær gedēnra,’ Cynewulf’s Christ, 1266. The O.Northumbrian form is *doen* (= *dēn*); cf. ‘bið gidoen,’ gloss to ‘agitur;’ Durham Ritual, p. 113, l. 20; cf. *gidoe we*, faciamus, id. p. 4, l. 2, etc.; *þat þu ne gedoe*, ne feceris; S. Mark, x. 19, in the Lindisfarne gloss. I am told that *deen* for ‘done’ occurs in M.E.; the reference is probably to *y-dee*, i.e. done, in St. Editha, ed. Horstmann, l. 290, where *y-dee* rimes with *fle*. Cf. *deand*, doing; St. Cuthbert, 3227. We find *dēn* for ‘done’ in O.Friesic; see Richtofen, s.v. *dua*.

Cant. From Lat. *cantum*, acc. of *cantus*, a song. Formerly *cantum*. ‘I pray yow, telle me what was wroton vnder the mares fote? What was it, prose or ryme, metre or verse? I wold fayn knowe it, I trowe it was *cantum*, for I herde you synge;’ Caxton, Reynard the Fox, c. 27; ed. Arber, p. 63.

Chete, Cheat, a thing. This is an old cant term for ‘thing;’ see *Cheat*, sense 3, in the New E. Dict.; and see Gloss. to

Harman's Caveat. We find, indeed, the entry: '*Rerum, ceatta*' in Wright-Wülker, *Vocab.* 506, 28; but it is a general opinion that this is not to be relied upon, and may be due to some blunder. Perhaps, for *sceatta*.

Cockroach. The Span. *cucaracha* also explains the variant form *cocoloch* (Nares).

Compame, in Chaucer, C.T., A 3709, certainly ought to be *com ba me*, i.e. come kiss me. At least four MSS. have this reading. (It was subsequently discovered that this suggestion was made by Mr. Ellis in 1870. See his *E. E. Pronun.* p. 715, note.)

Cowl, a tub. From A.S. *cuft*; not in the dictionaries, but the pl. *cuftas* occurs in Birch's Cartul. Saxon. iii. 367. Cf. *cyftas*, in Anglia, ix. 264, col. 1. M.E. *covel*, O.F. *cuvole* is the same word; from Lat. *cupella*, dimin. of *cupa*. In Wright's *Vocab.* 577, 10, we find: '*Cupa, anglice, a cupe, or a cowl.*'

Crucible. Possibly a corruption of *crassipulum* or *crassibulum*, a pot for holding grease; cf. *cresset*. Observe the entry: '*Crassipulum. Crassipularium, Crucibolum, anglice, a cresset;*' Wrt. *Vocab.* 576, 9.

Cury, cookery; as in M.E. 'form of *cury*.' So also in 'Petty Cury, Cambridge,' i.e. cook's quarter, or quarter for eating-houses. From O.F. *queurio*, cookery (Godefroy); from O.F. *quou*, a cook; Lat. acc. *cocum*.

Dicker, Daykyr, a lot of ten hides. From O.F. *dacre* (Godefroy), the same; Low Lat. *dacra, decora*; from Lat. *decuria*; from *decem*. Cf. Swed. *dücker*, 'a dicker;' Widegren.

Dullor. This prov. E. word, signifying 'a moaning noise,' or as a verb, 'to whimper, moan, with pain,' is spelt phonetically. The word *colour* shews that it stands for *dolour*, i.e. grief, anguish; whence the verb.

Feckless, useless, etc. In Lowland Scotch; see Jamieson; merely short for *effectless*, void of effect. 'A *fectlesse* arrogant conceit of their greatnesse and power;' K. James I., Basilikon Doron, paragraph 17.

Filbert. I have shown that it should rather be *philbert*. The A.S. form is actually *phillert*; see Britton, ed. Nichols, i. 371, note 5.

Grift, a slate-pencil (Essex). Formed, with added *-t*, from O.F. *grefo*, a pencil (Godefroy); Low Lat. *graphium*; from Greek γράφειν. Cf. G. *griffel*.

Inkling; of undiscovered etymology. But it is solved by noting that E. often turns (M.E.) *en* into *in*. Hence *inkling* is for *enklīng*; a substitution for *enklīn* or *enclīn*. From F. *enclīn*. Cotgrave has: '*Enclīn*, an inclination, disposition, addiction, . . . or humor unto.' Also '*Enclīn*, inclined, bent, prone, given, addicted, or disposed unto.' An *inkling* of a truth is an inclination towards it. The substantival use is lost in French; see *enclīn* in Godefroy. This, of course, is but a guess at an unsolved puzzle.

Luscious. M.E. *lucius*; as in 'with *lucius* drinkes;' Robson, Three Met. Rom. p. 17; a variant of *licius*, as in 'With *licius* drinke;' id. p. 38. And *licius* is short for *delicious*; see Wedgwood.

Mididone, forthwith. It occurs in Weber's Met. Rom. iii. 54, 57; Seven Sages, ll. 1368, 1442. Really two words; *mid idone*, with its being done, i.e. immediately afterwards; from A.S. *mid*, with; and *gedōn*, done. Weber's comic explanation—'at midnight'—seems to be founded on the fact that F. *midi* means 'midday.'

Pawn, at chess. Littré is wrong in connecting it with *paon*, a peacock. See O.F. *peon*, also *paon*, a foot-soldier, in Godefroy. E. *pawn*: O.F. *peon* :: E. *fawn*: O.F. *feon*.

Pie, a pastry. Really from Low Lat. *pica*, lit. magpie; perhaps from the miscellaneous nature of a pie's contents in medieval times. At any rate, in the Babees Book, ed. Furnivall, ii. 36, l. 51, we find Lat. pl. *pice* in the sense of 'pies,' in close connection with '*Pastilli*,' i.e. pasties.

Plash, a pool. O.F. *plascq*, *plassis*, a pool (Godefroy); of Low G. origin. Hexham has: '*een Plas*, *ofte Plasch*, a Plash of water.'

Pony. The etymology of this difficult word may be found in Godefroy. It is from O.F. *poulenet*, a little colt; dimin. of *poulain*, a colt; from Lat. *pullus*. The *l* is lost before *n*, as in *Colney Hatch*, *Lincoln*; but we find Lowland Sc. *powney* (for *polney*), like *stowen* for *stolen*, *gowd* for *gold*.

Rail, a bar. Not from Low G. *regel*, as in my Dict., but rather from O.F. *reille*, a rail (Godefroy).

Roach, a fish. M.E. *roche*. From O.F. *roche*, the name of a fish (Roquefort). Of Teut. origin.

Sleigh. M.E. *scleye*, Mandeville's Trav. ed. Halliwell, p. 130. This answers to an O.F. **scleie*, which would be regularly formed from Low G. *slede*, whence E. *sled*, *sledge*. Cf. E. Friesic *slede*,

commonly shortened to *slē* (Koolman). But Dr. Murray tells me that our present *sleigh* is modern, being in 1806–9 an American word, borrowed from Dutch colonists; *i.e.* from *slēe*, short form of *slēde*. (The spelling imitates that of *neigh*.)

Snore. This is usually derived from A.S. *snora* (Bosworth). But there is no such word. The A.S. word is really *fnora*. ‘*Sternutatio, fnora*,’ Wright’s Vocab. 48, 14; 200, 9; 213, 21; 277, 26. This became *snore* because its root-verb *fnōsan* became *sneeze*; perhaps, too, it was associated with *snort*. In Chaucer, C.T., B 790, the MSS. have *snoreth*, *fnorteth*, *snorteth*, and even *fronteth* (!).

Stodge. From O.F. *estochier*, to stab, to stop; cf. Walloon *astokier*, to fix, fill. Of Germanic origin; cf. G. *stecken*. See *estochier* or *estouquier* in Godefroy. Cf. M.E. *stoken*, to stab, in Chaucer, C.T., A 2546. A form *stochen* seems to be established by Halliwell, who gives: ‘*Stocha*, a stab;’ Yorkshire.

Tennis. Of unknown origin. I draw attention to the Low Lat. *tenar*, the palm of the hand; from Gk. *τέναρ*, the same. Cf. F. *jeu de paume*. The Low Lat. *tenar* occurs in Wright’s Vocab. 158, 14: ‘*Uola, uel tenar, uel ir* [i.e. *χέιρ*], middeward hand.’ (Probably wrong; but all the guesses are futile.)

Wearish. This word occurs in Nares; the right sense seems to be ‘pimpled.’ Cf. ‘*Callus*, wear;’ Wright’s Vocab. 363, 30; ‘*Callos*, wearas, ilas;’ id. 363, 5; ‘*Callosi*, wearrihte;’ id. 374, 22, etc. ‘*Wear*, a hard pimple on the face;’ Cockayne, A.S. Leechdoms, ii. 409.

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[Read at the Philological Society’s Meeting, June 9, 1891.]

Alaun, Alaunt. *Alaun*, in Chaucer, C.T. 2150 (or 2148) means a large mastiff, or a wolf-hound; see New E. Dict. It is explained as being from O.F. *alan*; cf. Ital. and Span. *alano*. The ultimate source is not given. Cotgrave has: ‘*Allan*, a kind of big, strong, thick-headed and short-snouted dog; the brood whereof

came first out of Albania (old Epirus).’ Pineda’s Span. Dict. has: ‘*Alano*, a mastiff-dog; also an Alan, one of that nation.’ The *Alani* were a race of warlike horsemen, first found in Albania; Smith’s Classical Dict. I suggest that the Low. Lat. *alanus* orig. meant ‘an Alanian dog;’ which gives us the etymology. In Higden’s Polychronicon, i. 144, the great size and strength of the Albanian dogs are enlarged upon; they could attack and master, he tells us, not only a bull, but a lion. Smith’s Dict. further tells us that *Alanus* orig. meant ‘mountaineer;’ from the Sarmatian word *ala* (mountain). Observe that the *Molossi* were also a tribe in Epirus; and the Lat. *molossus* means (1) a Molossian, and (2) a mastiff-dog.

Beggar. Dr. Murray shews the high probability that this word is nothing but a special application of the name *Beghard* or *Begard*, a synonym of *Beguin*, and originally applied to a lay brotherhood who took their name from a certain Lambert Bègue. There is a passage in the E. version of the Romaunt of the Rose, which is valuable in this connexion, and gives support to his suggestion. At l. 7256, and again at l. 7282, we find: ‘But Beggars with these hodes wyde;’ and again: ‘Who may that Beggar wel excuse?’ In both places, *Beggar* should be spelt with a capital letter, because the French text has *Beguin*. Here is positive proof that F. *Beguin* and E. *Beggar* were used as convertible terms. The passage is the more remarkable, because Jean de Meun here uses *Beguin* as a term of reproach. He seems to mean, not the *Beguins* themselves, but the Franciscan friars. The passage is difficult, and should certainly receive attention.

Colè. In Weber’s King Alisaunder, 813—816, we find:

‘King Phelip, that was his lord,
Gurd him with a god sweord,
And gave him the *tole* aryght,
And bad, he scholde beo god knyght.’

The Glossary has: ‘*Tole*, the tool, instrument, i.e. the sword. The Bodley MS. reads perhaps better *colero*.’ This shews that *t* and *c* have been confused. The right reading is, of course, *colè* or *colee*, with the same sense as *acolee*, an accolade (New. E. Dict.). See numerous examples in Godefroy, s.v. *colee*. I regret to say I did not discover this in time for insertion in the Dictionary; but there is an excellent example of the word in Barbour, which Dr. Murray has duly quoted. This new example is a little earlier.

Derring-do. This is given, in the Century Dict., s.v. *Daring-do*. The account is partly correct. 'The word was adopted by Spenser in the erroneous spelling *derring-do*, which from him and his imitators has become familiar in literature from Chaucer; M.E. *dorryng don*, *during do*, etc., a peculiarly isolated compound, from *dorryng*, mod. E. *daring*, pres. pt., and infin. *don*, to do. The associated phrase *to dorre don*, consists of the infin. *do* depending on the infinitive *dorre*, *durre*, dare, and is not, as some think, a compound verb.' This leaves the real error untouched. The fact is, that Spenser or his editors misunderstood the matter, and the supposed compound *derring-do* is not really a compound at all. It is curious that the editors of the Cent. Dict. should have seen the right construction in one case, but not in the other. But we have only to look at the original passage in Troil. v. 835:

... 'Troilus was never, unto no wight,
As in his tyme, in no degree secounde
In *durring don* that longeth to a knight,
Al mighte a geaunt passen him of might,
His herte ay with the firste and with the beste
Stood paregal, *to durre don* that him leste.'

In the last case, *to durre* is dat. infin., governing the infin. *don*, and there is no composition at all. So in the former case, *durring* is not by any means a present participle, but a verbal sb., mod. E. *daring*. It is followed by the infinitive *don*, by an elliptical construction. The proper form would be, in full, 'In the *durring don*,' where *don* = to do; and in modern English we should probably say 'In *daring to do*,' though the shorter form 'In *daring do*' would be idiomatic and permissible. My point is, that *durring don* is not a compound at all in Chaucer; and if Spenser chose to consider it so, he was wrong in so doing. It would be ridiculous to talk of 'daring to do it' or 'daring to go' as a *compound*; and to talk of 'daring do it' or 'daring go' as a compound is equally ridiculous.

Dirk. I give an early instance of the use of *dirk* in 1661; older forms are *dork*, *durk*; Dr. Murray has 'Two Scotch daggers or *dorks*' in 1602, and, in Ritson's Robin Hood, p. 78, 'a drawn *durk*.' The mod. Irish word is *duirc*, but I do not know whether that is borrowed from English or not. I venture to compare the O. Irish *dolg*, given in Windisch; it means 'a thorn, a pin to

fasten a brooch.' The mod. Irish form is *dealg*, 'a thorn, a skewer, a pin, a bodkin, a prickle.' Cf. Shakespeare's use of *bodkin* in the sense of 'dagger.' We also find A.S. *dalc*, a brooch-pin; M.E. *dalke*, a brooch-pin, in the *Catholicon*, A.D. 1483. But we want more light.

Fewte, Fente, a track. In my gloss. to Wm. of Palerne I give '*fewte*, scent, track,' and quote from Morris: '*fewt*, a trace of a fox or beast of chase by the odour.' In the gloss. to Sir Gawain, Morris has '*fewte* or odour,' s.v. *Fewters*. I wish to point out that, etymologically, *fewte* is simply 'track,' and that the notion of 'scent' or 'odour' is unoriginal. It is possible that Strattmann's Dictionary is correct in deriving it from the F. *fuite*, lit. 'flight'; hence, 'a track.' The sense 'odour' was imported into the word; hence we find: '*fute*, odowre' in the *Prompt. Parv.* Of course Way is wrong in connecting this with *feulerer*; in fact, he only suggests this as a guess.

Gofish. This is really a ghost-word. It occurs in *Troil.* iii. 584, but only in the black-letter editions, which read: 'For to be war of *gofish* peples speche.' Tyrwhitt explains it as 'foolish, from the F. *goffe*, dull, stupid.' This is impossible for two reasons: (1) the F. *goffe* (see Littré and Godefroy) is not known before the 16th century, and appears to be merely borrowed from Ital. *goffo*, stupid, a word of unknown origin. Secondly, words in *-ish* are formed from sbs., not from adjectives; the exception *fool-ish* is accounted for by the fact that the word *fool*, properly an adjective, was commonly used, in English, as a sb. We might add a third reason, viz. that Chaucer would not add the suffix *-ish* to an unfamiliar word.

When we turn to the MSS., the Campsall MS. has *goslyliche*, by some mistake; for the line will not scan with this reading, nor does it give any sense. The Camb. MS. omits the word. But the Harleian MSS. have *goosish*, *gosisshe*, though Morris's edition unluckily has *goofish* for the MS. reading *goosish*. Beyond question, the right reading is *gōsish*, and the sense is *goose-ish*, i.e. goose-like, silly. Dr. Murray finds no other example of the word, but it is quite intelligible and legitimately formed. It is also quite in Chaucer's manner; we may compare *Parl. Foules*, 568:—'Lo here, a parfit reson of a *goose*'; and 586:—'For sothe, I preyse noght the *gooses* reed.' I find that Chaucer uses the words *mannish*, *childish*, *cherlish*, and *rammish*; and Wyclif has *doggish*. The original forms of *childish*, *churlish*, *folkish*, *heathenish*, and

many more, occur in A.S. As for *gofish*, it is the old story of misreading a long *s* as an *f*; cf. *ofstures*, in Malory, for *estres*.

Idle, Ydle, an isle. The form *ydle*, with the sense 'isle,' occurs repeatedly in King Alisaunder, ed. Weber, ll. 4840, 4856, 5040, etc. I find no notice of it in Stratmann or Halliwell or Godefroy. I wish to point out that it is formed quite regularly. In A.F. *al* becomes *adl*, as explained in my Eng. Etym. 2nd Ser. p. 236. Thus *meale*, a medlar, became **meedle*, whence, by loss of *s*, E. *medle*, the fruit of the medlar-tree; also *mesler*, whence **mesdler*, and the E. verb *to meddle*. So also A.F. *isle* became **iadle*, and by loss of *s*, **idle*; regularly. I find that this form is duly noted in Mätzner, but he does not account for it quite correctly. He associates it with yet another form *ilde*, which he correctly explains as formed with an excrescent *d* after *l*, just as we find *vilde* for *vile* in Tudor-English. There is, however, this distinction, that *idle* is due to an excrescent *d* after *s*, which *s* afterwards, as in other cases, dropped out. Thus *ilde* and *idle* were really formed in rather different ways, and should be dissociated from each other to that extent.

Loigne, a leash for a hawk. This word occurs in the Rom. of the Rose, l. 3882, where the original has *longe*. This is the mod. F. *longe*, in the sense of 'tether,' also spelt *loigne* in O.F., which accounts for the form here used. The Low Lat. form is *longia*, a tether (see Ducange), which is merely a derivative of *longus*, long. Hence the Century Dictionary merely gives a wild guess, in suggesting that *loigne* is another form of *line*. There is, of course, another O.F. *loigne*, E. *loin*, mod. F. *longe*, in the sense of 'loin;' from Lat. *lumbea*. It thus appears that the original sense of *loigne* was really 'a long piece' or 'a length;' and this result is remarkably confirmed by another passage in the Romaunt, l. 7050, where the F. text has: 'Il aura de corde une *longe*;' and the E. version has: 'He shal have of a corde a *loigne*,' i.e. a length of cord, enough cord to bind him and lead him away to be burnt, as the context shews.

Lunes, a hawk's jesses. Cotgrave gives 'a hawk's *lune*, or leash,' as one of the senses of F. *longe*. This is the mod. F. *longe*, a tether, Low Lat. *longia*, a derivative of *longus*; see *Loigne*.

I suspect that *lune* is merely a variant spelling of the M.E. *loigne*, a hawk's leash. Godefroy gives the spellings *loigne*, *longne*; and I think the form *longne*, which occurs in Froissart, is sufficiently near. I may add that, according to Godefroy, the distinct O.F.

loigne, a loin, was sometimes spelt *luine*, which seems to shew that *luine* is a possible variant of *loigne*, a tether. This brings us very near to *lune*. Cf. M.E. *moyl*, a mule.

Lyngell. This curious word occurs twice in Libeaus Disconus, in Ritson's *Met. Romances*, ii. pp. 37, 54, ll. 861, 1274. In the first case, we find: '*lyngell* and trappure:' in the second, '*lyngell*, armes, trappur was swich.' *Trappure* means 'trappings;' and the reference is to heraldic display. I think *lyngell* represents O.F. *lincel*, a linen vestment; it may have been confused with the O.F. adj. *linge*, made of linen; we also find O.F. *lingette*, linen cloth (Godefroy). If so, *lyngell* means 'linen cloth,' which goes very well with trappings. The O.F. *lincel* is from Lat. *linteum*, made of linen; all from Lat. *linum*, flax. '*Lingel*, a shoemaker's thread,' in Halliwell, does not suit the context.

Mistry. The usual glossaries to Chaucer do not notice his use of *misterie* in the sense of 'ministry;' but an example is given in the *Century Dictionary*, s.v. *Mystery*. There is another example of it in Morris's Chaucer, iii. 348, l. 4, where it translates the Lat. *officium* of the Vulgate (1 Sam. ii. 12, 13): '*nescientes officium sacerdotum ad populum.*' The *Century Dict.* explains it as formed by O.F. *mestier*, with added *-ie* or *-y*. I regard it as formed from the Low Lat. *misterium*, a shortened form of *ministerium*. The ultimate origin is the same either way.

Moysoun, measure, size; Rom. of the Rose, 1677. Not connected, as suggested in Bell, with *moisson*, harvest, but the same as O.F. *moison*, size, Lat. acc. *mensionem*. See *moison* in Strattmann.

Oubit, a hairy caterpillar; also spelt *woubit*, *wobat*, *woubet* (for *wouhet*); see Jamieson. The right M.E. form is *wolbode*, which occurs in Wright's *Vocab.* 706. 15 (cf. 766. 28), misspelt *welbode*, and explaining Lat. *hic multipes*. In the Shrewsbury MS. of the *Ortus Vocabulorum*, it is written *wolbede*, in which the second vowel is phonetically weakened. The etymology is easy, viz. from A.S. *wul*, mod. E. *wool*; and an A.S. form **boda* or **buda*, closely related to A.S. *budda*, a beetle. Cf. E. *bowd*, a weevil, and *bot*, a worm or maggot. Thus the sense is 'woolly worm,' i.e. hairy caterpillar. Of course, *wool* becomes 'oo' in Lowland Scotch. (N. and Q. 7 S. x. 324).

Parodie. This is among the words in Chaucer which Tyrwhitt says that he could not explain. The passage is in *Troil.* v. 1548.

‘Among al this, the fyn of the parodie
Of Hector gan approchen wonder blyve;
The fate wolde his soule sholde unbodie.’

I think it is certain, from the form of the word, that it can be no other than the modern *parody*, from Lat. *parodia*, Gk. *παρῳδία*. The lit. sense is ‘a song sung beside,’ and we might take it in the simpler sense of ‘song.’ I think Chaucer took it to mean ‘story;’ the sense is:—‘the end of the story of Hector was quickly approaching.’ We may observe that Chaucer uses ‘tragedie’ to mean ‘lamentable story;’ and we may note Dante’s use of ‘*Commedia*.’ A note in Bell’s Chaucer explains it from the Gk. *παρῳδος*, a passage, but used in the technical sense of the first appearance of a Greek chorus in the orchestra. But there are two fatal objections. First, the Gk. *παρῳδος* would only have given ‘*parod*;’ it could not easily have produced a trisyllable. Secondly, Chaucer knew no Greek to speak of, and he certainly had no copy of Liddell and Scott in which to hunt up the meaning of a technical term of the old Greek theatre. Bell’s note adds: ‘*parody*, in the modern sense, has quite a different derivation;’ which is precisely the point which I dispute.

Pentacle. There seems to be little doubt that *pentacle* answers to the M.E. *pentangel*, for which see Gawain and the Green Knight, l. 627. The fact that a *pentacle* usually meant a six-pointed star-shaped figure, whereas a *pentangel* signifies ‘five-angled’ is easily explained by two considerations. The first is the similarity of the two figures; and the second is, the partial ignorance of Greek in England in the fifteenth century. As to the figures, their similarity is proved thus.

The *pentacle* was formed by two equal and equilateral triangles, one above the other, disposed thus: ★

The *pentangel* is described in ‘Sir Gawain’ as being ‘five-angled,’ and also as being an ‘endless knot;’ i.e. the lines forming it were continuous. Hence its shape was this: ★

The substitution of the six-angled figure was natural enough. It was more easily connected with astrology, as it represented six of the aspects called ‘trine;’ whereas it was hardly possible to connect the *pentangel* with astrology in any way.

Peridote, Perydote, the name of a precious stone. The pl. *perydotes* occurs in a list of precious stones in Emare, l. 155; in Ritson, Met. Rom. ii. 210. Godefroy gives O.F. *peridot*, with five variants, and nine examples. He describes it as being of a

yellowish green, and less hard than rock-crystal. But what the etymology of the O.F. form is, I do not know.

Pomet. In Ritson's *Met. Rom.* ii. 55, in the Romance of Libeaus Disconus, l. 1295, we find a mention of 'pomet touris,' where 'touris' is 'towers.' It should rather be *pomed*; and the sense is, that the towers were finished off with *pomes*, i.e. apple-shaped ornaments, which were usually gilt. Cotgrave has: '*Pommeau d'un tour*, the ball of a tower, or middle of the top thereof: that part whereon the weather-fane or weather-cock is planted.' Godefroy, s.v. *pomel*, the diminutive of O.F. *pome*, has several examples of tents and towers being thus ornamented. Cf. E. *pommel*. Similar ornaments or knobs may still be seen at the summit of the poles of a cricket-tent.

Posset. I have given this as of Celtic origin; and perhaps it is so. But we must not overlook the O.F. *possette*, cited in Palsgrave as equivalent to E. *posset*. The Prompt. Parv. has *possot* as the M.E. form; it appears also as *poshoot* and *posset* in Wright's Vocabularies, but does not seem to be older than the 15th century. The history of the O.F. *possette* does not seem to be known. It seems to have meant a drink that is curdled, being explained by Lat. *coagulum*.

Pray, a flock, troop. This word is nowhere correctly explained. Weber's glossary to his *Metrical Rom.* has: '*Pray*, Alis. 2595, press, crowd, rhythmi gratia;' which shows that he fancied it was a licentious form of the word 'press.' Halliwell copies this in the form: '*Pray*, press, crowd; Weber.' The right explanation is something different. The lines are: 'Of his people theogrete *pray* Laste twente myle way;' i.e. the vast host of his army extended for 20 miles. *Pray* is precisely the same word as the mod. E. *prey*, but in a very different sense. The fact is, that the Low Lat. *præda*, O.F. *proie*, was used in the sense of a flock of sheep; evidently because a flock of sheep was a very convenient thing to make a prey of. See Ducange and Godefroy. Hence, in this passage, it means 'flock,' or 'multitude,' or 'host,' or 'troop.'

Prepense. In the phrase '*malice prepense*,' it might seem that the etymology is from the F. *penser*, to think, with a prefix due to Lat. *præ*, beforehand. But this is not so certain. The prefixes *præ*, *per*, and *pro* were remarkably confused in French; and it is a fact that 'premeditated lying in wait' appears in the Laws of William I. as '*agwait purpensé*;' sect. 2. Godefroy gives the O.F. phrase as:

'de malice *pourpensee*.' Cf. 'felonie *purpense*' in Britton, i. 15; and the long note in Elyot's Governor, ed. Croft, ii. 375.

Quert. Stratmann gives: '*Quert, whert*, adj. safe and sound; ' and '*Quert*, sb. sound, health.' Ritson, in the gloss. to his Met. Romances, collects several examples, shewing that the phrase *in quert* is common; I should explain this phrase by 'at rest,' or 'in peace and quietness,' or 'in security.' An attempt has been made to explain it from the Fr. *cuer*, heart, as if the final *t* did not matter, and as if *in quert* meant 'in good heart,' which is a very forced explanation. I am clear that it is not a French word at all, but Scandinavian. It has the characteristic adverbial suffix *-t*, originally the sign of the neuter; and I have shewn (Etymology, 1, 467) that we cannot explain the final *t* in the words *athwart*, *scan-t*, *tof-t*, *wan-t*, and *wigh-t* (adj. active), in any other way. So here, the real origin is seen in an old Scandinavian form **kwert*, neuter of **kwer*. In mod. Icelandic, the adj. is *kyrr*, but the older form is *kvirr*, which, as Vigfusson notes, is common in Norse MSS. The Dan. form is *qvær*, quiet, silent, still; and the Icel. word likewise means quiet, still, at rest. In Swedish, it appears only in phrases, as in *ligga qvar*, to stay, remain; *qvær-blifva*, to remain, be left; *qvær-hålla*, to retain, lit. 'to hold safe; ' *qvær-lefva*, remainder, residue, etc. That *-t* is a suffix, appears from the Catholicon, p. 297, where we find: '*to make quar-full, prosperare; ' quarfulness, prosperitas; the same as hele* [good health].' We also find '*quartfulle*' in the same, and even '*quartyfulle*,' with the senses, 'compos, prosper, sospes.' I take it that *quert* was first an adv., then an adj., and lastly, a sb., with the successive senses 'at peace,' 'peaceful,' and 'peacefulness.' We have further cognates in the G. *kirre*, calm, and the Goth *kwairrus*, gentle, whence the sb. *kwairrei*, gentleness, meekness. Kluge gives **kwer* as the form of the Teutonic root; which he writes *qer*. See the examples in Vigfusson, shewing that *vera kyrt* meant 'to be quiet: ' *sitja um kyrt*, to sit at rest, not to stir; cf. *kyrr-ligr*, calm; *kyrr-laika*, tranquillity; *kyrr-sæta*, a living at rest. The notion of 'tranquillity' suits all the E. examples very well. This etymology also explains the variant form *whert*.

Quilt. Notice the M.E. *queldo-poynte*, a quilt, exactly representing the Lat. *culcita puncta*. It occurs in Gawain and the Grene Knight, l. 877; but the explanation in the Glossary is incorrect. It does not mean a 'hassock,' but a 'counterpane.'

Rankle. I have shewn that the A.F. form of the verb 'to rankle' is *rankler*. I have also said that it seems to be connected with the Lat. *ranoidus*, and I daresay it may really have been so connected in the popular mind. But the real etymology is very different, and past all guessing. The fact is, the word has lost an initial *d*, as shewn by Godefroy. Godefroy gives *draoncle*, *drancle*, *raoncle*, *raancle*, *rancle*, an eruption of the skin, or, as we should say, a rankling sore. The verb is *draoncler*, *raoncler*, *rancler*, to suppurate. It is obvious that *draoncle* must be, in Low Latin, *dracunculus*; and we find accordingly, in Ducange, that *dracunculus*, also spelt *dranculus*, by contraction, is a Low Latin term for a kind of ulcer, or, as we should say, a rankling sore. But *dracunculus*, as Ducange says, means, literally, neither more nor less than 'parvus draco,' i.e. a little dragon, a diminutive of *draco*. It is thus quite clear that our verb to *rankle* is a derivative from the very Gk. sb. which we spell *dragon*. Dragons were supposed to be venomous; and *dracunculus* probably meant, at first, a small venomous thing, and was applied to a poisoned or suppurating wound or swelling. The Low Lat. *dracus*, properly a dragon, also meant a demon; and Ducange quotes the phrase *fa le drac*, to play the devil; as well as the O.F. *drage*, a sorceress. In Picardy, as Godefroy remarks, the initial *d* is still retained; he quotes 'j'ai le doigt *drancle*,' I have an inflamed (lit. rankled) finger.

Reheten, to cheer. Given in Stratmann; add a reference to Rom. Rose, 6509. From O.F. *rehoter*, *rehaïter*, *rehaïtier*, to cheer, encourage; as said in Stratmann. The etymology of the O.F. verb is difficult. The most likely solution is that given by Diez, that it is from the O.F. sb. *haït*, pleasure, wish, whence F. *souhaïter*; and that this sb. is of Teut. origin. The Goth. *ga-hait* means a promise; Icel. *heit*, a vow; and Diez notes that, just as Lat. *uotum* combines the ideas of 'vow' and 'wish,' so the Icel. *heit*, a vow, may be represented in the O.F. phrase *a son haït*, according to his wish. Hence we come to the idea of pleasure, cheerfulness, etc. Schade takes the same view; under M.H.G. *heiz*, a command, promise, he ranges O.F. *haït*, wish, pleasure; O.F. *haïtier*, to cheer, and F. *souhaït*, a wish; and refers us to Diez.

Rencian. I only know of two examples of this rare word. It occurs in Morris's Old English Miscellany, p. 92, l. 70, and p. 96, l. 106. We there find mention of 'robes of russet, ne of *rencyan*;' and again, 'vough, ne gray, ne *rencyan*.' It was therefore the name

of some sort of garment. Morris explains it by 'a robe of a roan colour,' but gives no reason, and it looks like a guess. The real sense is 'a robe made at Rheims;' and the etymology is from the O.F. adj. *raencien*, given by Godefroy as an adj. formed from that place-name. The suffix *-ien* is adjectival; Lat. *-ianus*.

Respice. *Respice* is given as the name of an unknown wine in the Squier of Low Degree, l. 756; ed. Ritson. I should guess it to stand for *raspice*, and to be allied to *raspure*, given in Godefroy as occurring in the phrase *vins de raspure*. Cf. *rape* (for *râpe*, i.e. *raspe*) in Cotgrave, as the name of a thin wine. Perhaps allied to E. *rasp-berry*.

Rideled, gathered, pleated, Rom. of the Rose, 1235. This is a verb formed from M.E. *ridel*, O.F. *ridel*, a curtain; see Stratmann. The sense is that the garment mentioned was pleated at the neck, like a surplice. Halliwell refers to Reliquiæ Antiquæ, i. 41, where we read of 'flettis, and wymplis, and rydelid gownes.' It does not mean 'riddled with holes,' as suggested in Bell's Chaucer.

Scale. I give, in my Dictionary, a quotation from Gower about 'the scales of a fish;' and another from P. Plowman which mentions 'the scales (or shale) of a walnut.' I have not made it clear, however, that the form *scale* must be of F. origin, viz. from O.F. *escale*, because the A.S. *sceale* or *scale* would only give the form *shale*. The ultimate source is, of course, the same, because the F. *escale* is from the cognate O.H.G. *scala*, but it makes a difference phonetically. There is a good example of O.F. *escale*, a shell, in the Gloss. to N. Bozon, *Contes Moralisés*.

Soak. I note, in my Dict., that the A.S. form should be *socian*, but that it is unauthorised. But it occurs in Cockayne's Leechdoms twice, in the phrase 'læt socian,' i.e. let it soak; ii. 240; iii. 14.

Taut. Spelt *taught* in Phillips, 1706. M.E. *toht* in Stratmann, also spelt *toght* in Chaucer, C.T., D 2267. Pp. of *toghen*, from Icel. *toga*, to draw, draw together; a secondary verb from *tjúga*, to draw, cognate with G. *ziehen*. Cf. E. *tow*, verb; practically, a doublet of *towed*.

Tranter, a carrier. Given as a dialect-word in Halliwell; it occurs in Hardy's novels. I think it refers to the old time when carrier's carts went at a foot-pace, and the carrier walked slowly beside the horse; or (as Dr. Murray suggests) to a still older time when *tranter*s trudged along, carrying their packs on their own shoulders. See *trant*, *tranten*, in Stratmann. Hexham's

Du. Dict. has: '*trantelen*, or *tranten*, to goe lazely, softly, or a soft pace.' Also: '*een Trant*, a march, a pace, or a step.' Ultimately allied to E. *trend*, *trundle*.

Trayeres. This word occurs in Rich. Coeur de Lion, 4785; in Weber's Met. Rom. ii. 188. The line is—'Berges, schoutes, *trayeres* fele.' The Glossary has: '*Trayeres*, long boats, resembling trays or troughs.' This is all pure invention. But it is copied in Halliwell, who has: '*Trayeres*, long boats: Weber.' But the fact is, it is a ghost-word. By the ordinary mistake of *t* for *c*, it is a misprint for *crayeres*, a well-known word, discussed by me before this Society, June 7, 1889.

Vewter. In Sir Gawain and the Grene Knight, l. 1146, the word *vewters* occurs; it is explained in the Glossary by 'men who tracked deer by the *fewts* or odour.' To this there are two obvious objections; (1) men are not usually educated up to such keenness of scent; and (2), *fewts* does not necessarily mean odour. I deal with this second objection under the heading *Fewts*.

The fact is, that *f* never becomes *v* in this poem, as far as I know; the West-Midland Dialect hardly admits of it. Hence I take *vewters*, if correct, to mean a kind of dog, which in O.F. was *veutre*, and in Cotgrave is *vaultre*, and in Dante appears as *veltro*. But the context suggests that *vewters* refers rather to men, in which case it is a mere corruption of *voutriers*; cf. Low Lat. *veltrarius*, a man in charge of *veutres*. I have fully explained all about this in my article on *Fauterer*, read before this Society on Nov. 6, 1885. But we may go further; *vewter* is no error, but simply a corrupt form of *voutrier*, the former *r* being dropped. This will account for the entry: '*Vewter*, a keeper of hounds' in Halliwell, given, unfortunately, without a reference. This shews that the right explanation might have been found in Halliwell. Moreover, I can supply a reference. It occurs in the Glossary to Dr. Furnivall's Edition of the Babees Book, with a note on the word, which is correct throughout. We can now explain the passage: 'To trystors *vewters* yod, Couples huntes of kest; ' i.e. Men with grey-hounds went to stand beside the *tristors*, or men who kept the stations, and the hunters then cast off the couples, i.e. removed the leashes from the dogs.

Wayz-goose. I find this term in Bailey, ed. 1731. He says: '*Wayz-goose*, a Stubble Goose, an Entertainment given to Journey-men at the beginning of winter.' No doubt the entertainment is named from the fact that a 'stubble-goose' formed a principal dish

at the feast. I have said, in *Notes and Queries*, that this *ways* is the same word as that which appears in Baily as '*Ways*, a bundle of straw,' though the latter word is more commonly spelt *wase*, and its commonest sense is a straw pad, for carrying a weight on the head. I have been told, also in *Notes and Queries*, that I have not proved my point, as to the identity of *ways*, stubble, and *wase*, a straw pad. But I believe it is quite capable of proof, and that the connection will appear to any one who consults the Swed. Dial. Dict. of Rietz and other authorities whom I shall mention. Moreover I take the word to be of native origin. From the A.S. *wriðan*, to writhe or twist, which is a strong verb, we have the sb. *wrāsen*, a chain, lit. a twist, for which see Grein. This would, regularly, have become *wrōse* in Mid. English; but we find what is doubtless an allied form in the M.E. *wrase*, also *warse*, noted in Stratmann. Thus, in O.E. Miscellany, ed. Morris, we have: 'Of one wrase of thornes, he wrythen hym one crune,' i.e. of a twist or wreath of thorns, they wreathed our Lord a crown. I think this form answers to an A.S. **wræðs*, which would regularly become *wrass*, by vowel-shortening. Then the *r* shifted, as shown in the Catholicon, which has the entry: '*A warse*, fasciculus;' at p. 425. We should particularly notice that, though spelt *wa*, it is entered, alphabetically, as if it began with *wr*. Of course, this is the same word. Next, we may note that Mr. Herrtage, in his note on the word, tells us that *warse* is 'probably a slip for *wase*,' because *wase* occurs in M.E. with the sense of a pad of straw; it also means 'hards,' or a wisp or bundle of hards for stopping up a hole with. But the fact is just the contrary, viz. that *wase* is a corrupted form of *warse* (the equivalent of *wrase*), due to the loss of the *r*. In this way, we see that *wase*, a wisp, twist of straw, is formally connected with *wrase*, and is ultimately derived from A.S. *wriðan*, whence also E. *wreath*. In fact *wase* and *wreath* have the same sense, and only differ in shewing different suffixes.

It remains to show the connection with stubble. To begin with, these twists were usually made of straw, and the connection between 'straw' and 'stubble' is sufficiently close. But it appears more clearly in this. The Swed. dial. *vrass* is explained by Rietz to mean precisely the corn which, in reaping-time, was not bound up in the sheaves, but was left by the binders, and raked up into heaps afterwards. This is just the very thing out of which the goose would pick up its living; I take a stubble-geese to mean precisely a goose which is turned into the corn-fields after the corn

is reaped and carried. Further, Rietz says that *vrase* or *vase* also means the lowest layer of hay in a hay-loft, though this may be a different word. Hence we may equate the form *vrase* with the common Swedish *vase*, a sheaf of corn; Norweg. *vase*, a wisp or bundle of thread or of hair, a bundle or heap of brush-wood; Dan. dial. *vase*, a sheaf, a bundle of straw with the corn in it (Molbech). Then, again, Hexham gives Du. *wase*, a torch, clearly because a torch was a 'twist,' as the derivation of *torch* shews. I think this is enough to shew that *wrase* and *warse* and *wase* are the same word, and that the senses were: (1) a twist, hence, a wreath, wisp, bundle, esp. of straw or faggots, and (2) a heap of straw, and hence, the leavings of corn in the fields, on which geese were fattened. The Du. *Wase*, turf, is a different word; see Schade, who distinguishes A.S. *wræsen*, a chain, twist, from M.H.G. *wrase*, G. *Rasen*, turf; and shews that they are probably from different roots. I mention this last point, only to shew that I have not overlooked it. Lastly, I would observe that a similar loss of *r* occurs in *dace*, formerly *darce*, derived from O.F. *dars*, a dart; and again, in *gash*, formerly *garce*, from O.F. *garser*, to scarify, to lance. N.B. I find an instance of *wase*, a wisp of straw, in Lydgate's Troy-book, ch. 34; fol. r6, back, col. 1.

Yuly. Halliwell notes the wonderful word '*yuly*, handsome,' as given by Ritson; but thinks it is an error for *ynly*. There is no doubt about it; *ynly* often means 'closely' or 'narrowly;' the line is—'He behelde *ynly* hur face;' Erl. of Tolous, 337. The sense 'handsome' is wrong.