τὰ βρώματα. "Meats were created for the belly" (to feed it).

And S. Polycarp (ad Philipp. c. ix.) δι' ἡμᾶς ὑπὸ τοῦ Θεοῦ ἀναστάντος. "Raised by God from the dead for our sakes," (to justify us).

S. Justin, M. Apol. i. 10., ii. 5.

To sum up, *διά* is sometimes used to introduce either—

1. The Final Cause itself, or
2. The object of the Final Cause whether or no an explanatory clause follows.

The Final Cause (or its object), being antecedent in idea to the action *ἐνεκά του*, is confused with and treated as an Antecedent Cause. Hebrews ix. 15, may be cited as giving an example of the difficulty which this confused use of *διά* occasions, where it is I think uncertain whether *διὰ τοῦτο* refers to *τὸ αἷμα τοῦ Χριστοῦ* or introduces the *ὅπως* clause following. Surely, Winer at least is wrong in not giving a more formal recognition to this use of *διά*.

XIII.—NOTES ON MR. HENSLEIGH WEDGWOOD'S DICTIONARY OF ENGLISH ETYMOLOGY, AND ON SOME WORDS NOT DISCUSSED BY HIM. By G. P. MARSH.

IN an American edition of Mr. Wedgwood's first volume, I ventured to comment on some of his derivations, which were either not satisfactory to me, or to which I was able to add additional illustrations. The edition referred to is not to be continued; but I have made a few notes on words treated by Mr. Wedgwood in the second and third volumes of his valuable work, as well as on other words not examined by him. At the request of the Honorary Secretary of the Philological Society, these notes are now offered, with apologies for their fragmentary nature, to the consideration of Mr. Wedgwood, and the members of the Society.

WEDGWOOD, VOL. II.

P. 11. *Empeach*.—The earliest sense of this word, as well as of the M.L. *impechiare* and *impetere* (see Du Cange), appears to be that of *accusing*. If the Latin *peccare* is not the root, did it not at least influence the form of this word, in analogy with Fr. *pécher*?

P. 18. *Equerry*.—See Littré, Dict. F. *Ecurie*. But, after all, is it clear that M.L. *equaria* (see Du Cange) has nothing to do with this word?

P. 48. *Filch*.—In old Portuguese we have *filhar* allied to Ital. *pigiare*, and perhaps Fr. *pillier*.

P. 50. *Find*, in the sense of to provide food and lodging, as, A B works for so much a month and *finds* himself. See a like example in Rob. Glouc., p. 373, *note*. Is this the same word?

P. 54. *Fix*, in the "American" sense. There is an example of this use in Dampier (ed. of 1703) vol. ii., p. 5.

Pp. 54, 65, 70. *Flesh*, *fitch*.—Are not these different forms of the same word?

P. 62. *Fleam*: a lancet. The proposed derivation from *flamma*, though plausible, is contrary to historical evidence, which clearly identifies this word with the Græco-Latin *phlebotomum*. There can be no doubt that the Eng. *fleam* and the Dutch *vlieme* are the same word, and that both are different forms of the M.H.D. *vliedeme*, *fiedm*, *fleidme*, *flietemen*, *flitte*, etc., as to which see Müller and Zarncke, M.H.D. Wörterbuch, under *vliedeme*, vol. iii., p. 341. These words are evidently from the M.L. *flebotomum*, which occurs in many forms in mediæval literature, both Latin and Romance. The following examples I take from the Trattati di Mascalcia, Bologna, 1865:—Tolli la *febochomia*, cioè lancietta, p. 73. Nel principio di questa infermità *faebochoma* la vena, ; vena *febochomata*; poscia *febochoma*, p. 83. Allora fa aprire il male collo *febochoccio* o lancietta, p. 85. Accipe *foctumum* et fac cum ipsâ aliquantula foramina in pelle, p. 171. *Fiebotomare*, p. 279. Most of the transitional

forms will be found collected in Diefenbach, Sup. Du Cange, (Glossarium Latino-Germanicum), 1857, under *Flebotomum*.

P. 66, *Flew*, and p. 76, *fog*.—*Fiocca* is a very common word for *snow*, especially drifted snow, in the dialects of N. Italy.

P. 68. *Fling*, etc.—To *flense* is, in the dialect of the whale fishery, to strip the flesh and fat from the carcase of the whale.

P. 109. *Fur*.—In Old N. *grávara* (gen. *grávöru*) is a species of fur. This word, in Danish, under the influence of the Ger. *Pelzwerk*, has become *Graaværk*; but is not *vara* the same word as *fur*, and the resemblance between *fur* and *fodder* accidental?

P. 120. *Gallant*.—This word, at least in the combination “lusty gallant,” meant bright red or scarlet. See Holland’s Pliny, ix. 41; Holinshed, i. 290; Purchas’s Pilgrims, i. 199; St. Palaye, i. 292. I suspect a connection between this word in one, if not all, of its meanings, and the Latin *gallus*, through the Italian. Cantù, Sull’ Origine della Lingua Italiana, p. 119, cites from Odo delle Colonne (A.D. 1250–1300) these lines—

E sarò fuor di pene

E avrò allegrezza e gallo—

where *gallo* evidently signifies joy, pleasure, exultation. *Gallare d'allegrezza*, *ringalluzzare*, and *ringalluzzire* are still used for to strut, to swell with pride or triumph, or, as we say, to be cock-a-hoop; and there can be no doubt that the last two verbs are from *gallo*, a cock, though *gallare* may be from *galla*, a gall-nut, an acorn, a light nut. The cock has red wattles, comb, and often plumage, and hence, probably enough, the sense of red, scarlet, formerly ascribed to *gallant*.

P. 186. *Grout*.—Among masons this word is used to signify a fluid mortar, employed to fill the interstices between broken stone in foundations, and joints in masonry. See Glos. of Architecture. This may be a secondary meaning, but, if so, it seems to have quite superseded the primitive sense.

P. 199. *Haberdasher*.—Is there any authority for the strange word *hapertask* as Old Northern? [Haldorson].

P. 214. *Harangue* : O.F. *raison*, M.L. *ratio*.—Mr. Wedgwood's derivation is ingenious and apparently well made out, but the force of the argument is weakened, if not destroyed, by the admission that the It. *aringare* is "the origin of F. *harangue*." The assumption that Fr. "*aregnier* was converted into It. *aringare*" is a pure conjecture, and an improbable one. Nor is it in the least likely that the M.L. *ratio* was ever changed into *aringare* by a direct series of mutations, without the intervention of the French; for, I think, no case can be cited where the L. or M.L. *-atio* has become *-ingo* in Italian. On this point, consult any Italian rhyming dictionary, where the words with this ending are collected. Such a derivation, though etymologically improbable, might be admitted if supported by historical proof; but historical evidence is to the contrary, and the meaning originally ascribed to the noun *aringo*, whence the verb *aringare*, is irreconcilable with the supposition that it comes from *ratio*.

In the earliest examples cited by Tommaseo, *Nuovo Dizionario*, s. v. *Aringo e Arringo*, the word means *giostra*, *duello*, etc., or *steccato*, *torneo*, the lists for jousting, the race or race-course, all of which suggest the German *ringen* or *Ring*. Later, it came to mean a *pulpit* or *balcony*, synonymously with *ringhiera*; and I find that some Italian scholars believe this last, as an architectural term, to be the origin of *aringare*, to harangue, because the people were often addressed from a balcony. At present, *aringo* has the sense of *career*, as, *aringo politico*, perhaps more frequently than any other meaning, and this, of course, comes from the notion of joust or tournament. The multitude of M.L. forms of this word found in Du Cange countenance sometimes Wedgwood's etymology, sometimes the German *Ring*, through *aringo*, as the source. I think we may be justified in treating the resemblance between It. *aringare* and Fr. *haranguer* as accidental, and this disturbing element being eliminated, Mr. Wedgwood's derivation might stand good.

P. 239. *Higre, Eager, Aker*.—I believe this is the Old Northern *ægir*, the sea, the flow of the sea, the name of a sea-god personifying the sea as a destructive agency.

P. 245. *Hoary*.—What is the meaning of *hore* in the O.E. *holtes hore*? Is *hore*, here, *leafy*, from the resemblance of the crown of a tree in leaf, to a head of hair?

P. 357. *Lord*.—The compound *lag-varðr* = law-maintainer, is a possible etymology of the O.N. *lavarðr*, though *hlaforð* can hardly be a similar compound.

P. 361. *Lukewarm*.—The first element in this word appears to be allied to the Dan. *lunken*; Swed. *ljumm*.

P. 486. *Pare*.—I am not sure that the historical order of derivation in the phrase to *pare* an apple, and the like, is not here inverted. Biblesworth, *Nat. Antiq.*, p. 150, uses *parure* for the *skin* of an apple. Thence, to *pare*, may be to *skin* the fruit. So of *paring* bread. Biblesworth, same vol., p. 172, and see English examples in note.

P. 518. *Pipkin* may be a diminutive of *pig*, Sc. an earthen vessel, and if so, is the same word as *piggin*.

P. 522. *Place*.—*Platea*, Lat. from Gr. *πλατύς*, seems a more probable derivation (see *Platea* in Du Cange) at least for *place* in the sense of a wide street or square.

P. 529. *Plough*.—In the dialect of Brescia, *piò* is both a plough and a land-measure = .779 of an acre.

P. 536. *Pompion*, *pumpkin*.—Is 'the latter word anything more than a vulgar pronunciation of the former? A *tompion* in ships of war was formerly, and perhaps still is called by the sailors a *tunkin*, or *tompkin*.

P. 550. *Provender*.—D'Escot, in Buchon, *Chroniques Etrangères*, p. 700, has: Si y ha *prou vianda*, e sis pot stablir mig any de la *vianda* que y es, etc. *Prou vianda* is *sufficient provisions*, and *vianda* is doubtless from *vivere*, Lat.

P. 552. *Pry*.—This word is very commonly used in the U.S. for *prise*, to force open by leverage. To *pry* into a sceret, etc., I believe to be the same word.

WEDGWOOD, VOL. III.

P. 10. *Queer*.—As this word is used by Gawin Douglas in a passage cited by Richardson, in the sense of *bad*, *perverse*, it may be considered as belonging rather to the Scottish than to the slang dialect; and all the meanings assigned to it

may be deduced from the German *quer*. The corresponding Danish *tvær* is used both adverbially and adjectively, and as an adjective it signifies *perverse*. There can be no doubt that Ger. *quer*, and Dan. *tvær*, are etymologically connected, and both very probably, as is suggested by Wachter in regard to the former, with Celtic *gwyr*, *gwyrog*, *gwyro*. I am also inclined to suspect that our English *across*, generally explained as *on cross*, is from the same root, which better suits the meaning, unless, indeed, we suppose an alliance between Lat. *crux* and Ger. *quer*. Palsgrave, p. 829, col. a, gives *agars* as the French equivalent for a *katerwavyng*. The verb *to cut*, *catering*, is in common use in New England in the sense of cutting cloth, etc., obliquely across; and Halliwell has "2. *Cater*, to cut diagonally, var. dial," which is doubtless the meaning of Palsgrave's a *katerwavyng*. *Agars*, then, meant much the same as *across*, and may be the immediate source of the latter word. *Agars* may be connected with either the Celtic or the Teutonic words cited above, and very probably with both.

The fact that none of the Romance dialects express the ordinary meaning of *across* by any word derived from *crux*, is entitled to some consideration; and it may be added that Dan. *Korsvei*, Ger. *Kreuzweg*, and the other compounds of *Kors*, *Kreuz*, are only applied to cases where two roads, or other objects *similar to each other*, cut each other transversely.

P. 23. *Rack*, 3rd sense, as *hay-rack*.—The Danish *Række*, a row or series, seems to suggest a not improbable origin for *rack* in this sense.

P. 40. *Ransack*.—The O.N. *rán*, the act of plundering stolen goods, booty, is a probable source of the first element in Icel. and Sw. *ransaka*, to search for stolen goods.

P. 84. *Robe*.—As an illustration of the probable connection between the verb *to rob*, and the noun *robe*, it may be mentioned that travelling luggage, which usually consists mainly of clothing, is popularly called *butin* by the French Canadians, *plunder* by the people of the western U.S.; and both words are not unfrequently employed in the same wide sense as the Italian *roba*, which is often applied to household-

stuff, and, in fact, to almost all articles of personal property, as also, figuratively, to every thing connected with every day life. Story entitles his lively book on Rome, *Roba di Roma*, *Roman matters*.

P. 86. *Rogue*.—In the Romance of Walewein, *Roges* is the name of a knight magically transformed into a fox, *Reynard*.

————binnen dien es comen

v. 5158 Die vos *Roges* ende heift vernomen
Waleweine in sijn vrijthof.

A *rogue* is a cunning knave, and if this name had been commonly applied to the fox, it would suggest a possible etymology of our *rogue*. I do not, however, know any other instance of its use.

P. 114. *Scabbard*.—The derivation from *scale-board*, however plausible, is hardly to be reconciled with the O.E. *scauberke* and O.N. *skálpr*.

P. 123. *Scissors*.—Cantù, Sull' Origine della Lingua Italiana, p. 19, gives *axicia* as the name of this implement in the ancient *lingua rustica*, and this is probably the source of the modern *cesoje*, *cesore*.

Pp. 123-4. *Sconse* (2).—The ancient shield of Cornelius Scriblerus, when cleaned, proved to be "an old *sconce*." This was probably a metallic reflector placed behind a wall-lamp. The word may be the same as *sconse*, a dark lanthorn, but the change in meaning is remarkable.

P. 154. *Sham*.—The connection between *shame* and *sham* is illustrated by this passage from Nye, "Art of Gunnery," 1670, p. 28, where it seems to mean *to disappoint*, or *deceive*:—

"12. When Gunpowder is moist, or full of the earth of Saltpetre, it is naught to be shot out of great Ordnance, for it *shameth* the Gunner which useth it."

P. 175. *Short*.—This word, in the sense of *brittle*, as applied to iron, *hot-short*, *cold-short*, *red-short*, is evidently the same as the Swedish *skör*, Dan. *skjör*, which designate the quality of brittleness; and is possibly from the same root as *short*, in the ordinary meaning. In this combination,

short is frequently pronounced, and sometimes written, *sheer*, as *red-sheer* iron, iron which is brittle when red hot.

P. 177. *Shrewmouse*.—The proposed etymology is rendered almost certain by a passage in Trevisa's "*Higden*," Polych. p. 335, new edition :—

"Pere is grete plente of samon * * * and of *wel schrewed mys*."

The Latin text has "*mures nocentissimos*;" the other old translation "*most nyous mys*."

P. 191. *Sir, Sire*.—*Sior*, used colloquially in many parts of Italy for *signor*, connects itself readily with that word on one side, and with Fr. *sieur* on the other. *Sior*, especially when compounded with the possessive pronoun, which would affect the accentuation, might easily pass into *ser*. The compounds *Messer* and *Monsignore* could hardly have originated in Italian, and the Fr. *Messire* and *Monseigneur* are historically older than the corresponding Italian words, which appear to have been introduced from France in the thirteenth century, when French was much used in Italy. Brunetto Latini, Canale, and Marco Polo all wrote in French, and they all use *sire*[s] and *seignor*[s], or *seigneur*[s] indifferently, often applying both to the same person, and sometimes in the same sentence. At the commencement of the first chapter of Marco Polo (Paris 1865), we have—" *Messires Nicolas Pol, qui pères Monseigneur Marc estoit, et Messires Mafe, qui frères Messires Nicolas estoit*." The oldest Italian translation of Marco Polo (Florence 1863), has *Messer Matteo, Messere Nicolas, and Messer Marco*.

The corresponding and contemporaneous Catalan form was *Mossen*, which could not have been formed from Gr. *κvp*, and is evidently the same word as Fr. *Monseigneur* and Italian *Messer*.

In fact, so far are the mediæval Greeks from having bestowed their *κvp* on the Franks, that at the very period when such a thing was most probable, namely, during the French occupation of the Morea, they actually borrowed the French *Messire*, and used it as the honorary title of the French lords. See the Greek "*Chronique de Romanie et de la*

Morée," published by Buchon, pp. 6, 7, 9, 33, 37, 38, and elsewhere.

Few words have undergone so many and so remarkable changes as the Latin *senior*. In France it has become *seigneur, sieur, sire*; in Italy, *signor, sior, gnor, scid, ser*, and at Naples even *si*, as *Si Pepe*, Signor Giuseppe (Garibaldi), unless, indeed, we adopt the improbable supposition that the Neapolitan *Si* is the Arabic *Si, Sidi*; in Catalonia it has been docked at both ends, and curtailed to *en*, or, before a vowel, simply *n*, as *En Pere, Nanfos*; in Castillian, *Señor Pedro, Señor Alfonso*; and, finally, in English, *sire* and *sir*.

P. 225. *Smack* (2).—The frequency of the application of the O.N. *dreki*, serpent, and other like words, to ships, leads one to suspect a connection between O.N. *snekkja* and *snakr*, a snake. Olaf Tryggvason's great ship was called *Ormrinn langi*, the long serpent.

A curious passage in an old Platt Deutsch chronicle suggests the possibility that *smack* was originally the denomination of a particular form of sail, and that the name was afterwards transferred to vessels rigged with such sails.

"Anno 1525 im Pasken segelde Herman Euers ersten mit enem bojer mit enem *smaksegel* in Engelant, dat do touorne vngehört was. Vnd des vorjars hadden se it erst darmede in Selant gewaget. Darna anno 27, 28 wageden se it mit *smaksegel* in Scotland, Norwegen, to Rige, to Dublin. Darna anno 31 in Island, darna anno 34 in Borwasie, dat touorne vngehört was."—Hamburgische Chroniken, 1861, p. 47.

P. 258. *Soke*.—This word must be the same as the O.N. *sök*, which is connected, not with the verb *at sækja*, to seek, but with *at saka*. *Sök* signifies (1) an offence or injury which is a cause of action at law; and (2) a law-suit, etc., etc. It is true that *at sækja sök* is used for *to pursue or prosecute an action at law*, but the two words do not appear to be immediately related.

P. 265. *To sound*, to measure the depth of a cavity or fluid. No satisfactory etymology has yet been proposed for *sound* in this sense. May it not possibly be connected with O. Dutch *tinten, tintelen, tenten, tentelen* (Lat. *tentare*)? The

dictionaries, Plantijn and Kilian, give only the surgical application of the word, but I find it used for measuring the depth of water in Walewein, vv. 4975 and 4984.

Ic wille ooc *tinten* naden gront—
Daer *tinte* hi neder alte hant
Metten schachte om den gront,
Die hem teerst was oncont.

P. 277. *To spell* (3).—Is not *spell* (*spill*) the ultimate element of the word, a letter, and merely another word for A.S. *stæf*? If so, *to spell*, corresponds precisely to O.N. *at stafa*, and Ger. *buchstabiren*.

P. 279. *Spick* and *span*.—That in this expression *spick* is employed not in the sense of a splinter, but of a nail or *spike* fresh from the hammer, is rendered probable by the corresponding Ger. *nagelneu*, *funkel-nagelneu*.

P. 284. *Spite*.—The Danish *spydig* is certainly not connected with the Romance words cited, but comes directly from *Spyd*, a pointed weapon; O.N. *Spiót*. Swift, in a Pastoral Dialogue between Dermot and Sheelah, uses *spud* for a “stubbed knife.”

P. 303. *To stain*, *distain*.—Some doubt is thrown on the etymology proposed, by the O.N. *at steina*, to paint or colour, which occurs in the earliest age of Icelandic literature, and can hardly be from a Latin or Romance root. Besides, *to stain* is not to discharge an existing colour, but to superadd another. The O.N. *at steina* may be from *steinn*, a stone, because mineral substances were used in dyes and paints.

WEDGWOOD, VOL. I.

I submit also the following additions to my published notes on volume I.

P. 65. *Artillery*.—The following citation, which I take from Tourtoulon, Jacme I., le Conquéran, Montpellier, 1863, vol. i. p. 287, is an interesting early example of the use of this word as a technical military term.

“Le mot *artillerie* (*ars telorum*) était en usage longtemps avant l’invention de la poudre à canon.

Artillerie est le charroi
Qui, par duc, par comte, par roi,

Ou par aucun seigneur de terre,
 Est chargé de quarriaus en guerre,
 D'arbalestes, de dars, de lances,
 Et de targes d'unes semblances."

(Guillaume Guiart, poète du XIII^e siècle)."

P. 7. *Bait*.—In the phrase "to *bait* on the way," *bait* may very probably be connected with the Dutch *beeten* or *bcten*, to alight from a horse, mule, or carriage. This word is very common in Old Dutch, and is found in Kilian, but not in Teuthonista, or Plantijn. It has sorely gravelled Dutch etymologists, especially Ten Kate. See Melis Stoke, ii., 489, and particularly Müller, M. H. D. Wörterbuch, vol. i., p. 193, under *erbeize*.

Buckram.—See Müller, M. H. D. Wört. *Buckeram*. The authorities cited by me under this word, in the American edition of Wedgwood's first volume, still appear to me to show satisfactorily that, as first used in Central and Southern Europe, it signified a fine and costly tissue. In Germany, it seems to have had a different meaning. The form *boqueranum* suggests Fr. *bouc* as the root, if this stuff was of goat's hair. I am inclined to think that we have a confusion of two different words in this case.

I subjoin a few observations on obscure words in Chaucer, and in the poem of Cleanness, edited by Mr. Morris for the Early English Text Society.

Bidene.—To the observations of Huydecoper, Melis Stoke, breedere aantekeningen, i., 227, referred to in Hist. of the Engl. Lang., etc., p. 258, *note*, it may be added that *indien*, *mettien*, (met dien), *door dien*, *nadien*, which are precisely similar compounds, are of constant occurrence in old Dutch. See Sinte Christina, Bormans' notes, pp. 42 (*indien*), 235 (*mettien*), 257 (*tien*, *te dien*), 313 (*binnen dien*), 375 (*nadien*), 390 (*van dien*); see also Reinaert, (Willems), Glossary, *bedi*.

Bord, in

" Full ofte tyme he hadde the *bord* bygonne,
 Aboven alle naciouns in Pruce."

Prol. Cant. Tales, 1. 52-3.

Is not *bord* or *bourd*, in this passage simply *boort*, *buhurt*, which occurs in a hundred forms in the sense of *joust*, or *tournament*, rather than *table*, as it is generally interpreted?

“Ainc ne vous vi un *boort* commencer.”

—Roman d'Aubri, BEKKER, fol. 71, quoted in Raynouard, *Lexique*, ii. p. 211.

I find in Warton (ed. 1840), vol. i., p. 174, *note*, a reference to Lydgate, *Chron. Troy.*, b. ii., ch. 14, where to *begin the bourd* is said to mean to *begin the tournament*. We may fairly choose between the two meanings of *bord* or *bourd*, and certainly, in the case of a knight, *tournament* gives the better sense.

Courage or *corage*.—Rom. of the Rose, v. 22. For explanation and etymology of this word, which I have observed in no glossary, see American edition of Wedgwood, vol. i., under *Courage*; also, G. P. M.'s *Origin and Hist. of Engl. Lang.*, etc., p. 448.

Soone, in sense of *early*.—See *Orig. and Hist. of E. L.*, pp. 447-48.

“I *will* be wroth, if that I *may*,” Rom. of the R., v. 3098. See note on p. 431 of *Orig. and Hist. of E. L.* To the instance from P. L. Courier may be added the following from the Dialogue entre Machiavel et Montesquieu, ou la politique de Machiavel au xix. siècle, Dial. viii., p. 94: “C'est à leurs droits civils que les peuples tiennent le plus: *je n'y toucherai pas, si je puis*.” So, when the Man-in-the-Moon told Daniel O'Rourke to let go his hold of the sickle-handle by which he had hooked himself to the Moon, Dan replied: “The more you tell me to let go my hould, the more I *won't*, so I *will*!”

Dulcarnon.—See *Orig. and Hist. Eng. Lang.*, p. 196, *note*. I supposed the etymology here suggested to be new, but I am told that it had been previously proposed by the editors of the new edition of Lord Bacon (Spedding).

Popering in the place.—Tale of Sir Thopas, Cant. Tales.—I never knew what to make of this, but have, I believe, found an explanation at last. Reading the old Flemish rhymed chronicle in Kausler, I found on p. 313, v. 9378,—

“Quamen te Poperinghen in den aert,”

which was evidently Popering *in the place*. Kausler (notes, p. 671) fumbles about the word *aert*, but comes to no result. Neither Teuthonista, Kilian, nor Plantijn help the matter. Applying, through a friend, to Altmeyer, whose Notices Hist. sur la Ville de Poperinghe gives no explanation, I was referred to De Vries, Middelnederlandsch Woordenboek, which I received soon after. On column 118, under *Aert*, fourth meaning, I find the word signified a market-place situated on a canal or river, also a slip, wharf, or landing-place for boats, and numerous examples are cited. Popering *in the place*, Popering *in den aert*, is then the town of Popering which grew up around such a market or landing place. Whether *place* is the common French *place*, used for a open market square, or a different word, is not clear; but I think it is *place*, with the same special meaning as is above given to *aert*; for in Altmeyer, Notices Hist. sur la Ville de Poperinghe (Messager des Sciences Historiques de Belgique, 1840), p. 42-46, is a long authorization in French to the town to make such slips or landing places, *ès quelles places* ara grés venans au riuage pour desquerkier et querkier les biens, denrées, etc. Elsewhere, mention is made of the “degrés des dites *places*,” etc. The whole document is very curious. After all, it is about as probable that *place*, *plache*, is the Fr. *plage*, and in any event, the meaning of “Popering *in the place*” is clear.

Roquefort has *plache*: canal, ruisseau tiré d’une rivière, which might be as a slip or landing place; also, *plache*: Lieu ou s’assemblent ceux d’une même profession pour parler de leurs affaires.

The first *plache* may very well be *plage*, Lat. *plaga*; the latter, *place*, Lat. *platea*; and as a landing place and a market place would be often the same thing, the two words have become one in form and in meaning.

Alabaunderrynges, Cleanness, in E.E. Allit. Poems, p. 81, v. 1470. The name of this stone is no doubt derived from the lapis *Alabandicus* of Pliny. I have not Pliny at hand, but, if I am not mistaken, he states that the lapis *Alabandicus* was used in the manufacture of glass, and it was therefore

silicious. But, according to Laborde, Notice des Emaux, II^me partie, ed. of 1853, p. 127, sub *Alamandyne* et *Alabandine*, the name was applied in the Middle Ages to an inferior species of ruby. See also Du Cange, sub *Alamandina*.

Penitotes, same poem v. 1472, is doubtless the *peridot*, and should probably be read *Peritotes*. See Laborde, p. 136, and Du Cange, sub *Peritot*.

Pynkardine, do., do. May we not read *Perre carnadine*, *carneian stone*?

XIV.—ON THE WORD *RÚNHENDA* OR *RÍMHENDA*, AND THE INTRODUCTION OF RHYME INTO ICE- LAND. By GUÐBRANDR VIGFUSSON, Esq.

IN the circular or notice of papers for this month, it was announced, as I at first intended, that I should give you a paper upon words introduced from Anglo-Saxon, and imported into Iceland, in early times. I must, therefore, beg your forbearance for converting the plural into a singular, and discussing only a single word, and that not of undivided A.S. origin, but, as will be seen, rather having England as a medium or channel, through which not only a new word, but also a new kind of metre, came into "ultima Thule." In doing so, I propose to give you short pleasure, instead of the long pain of listening to a protracted series of often uncouth words. I also confess my uneasiness at going too closely now into these topics, as the matter is by no means always clear, and needs long deductions which would by far exceed the short space of an evening, and yet neither be exhausting nor satisfactory. A language with so enormously rich a vocabulary as the Icelandic, extending over a period of nearly a thousand years, still living and vigorous, must be taken by divisions, not in bulk.

I have chosen as my theme the origination of one kind of metre, the so-called *Rímhenda*,—small and insignificant in its origin, but bringing with it a principle which, in the course of centuries, has changed the aspect of a great part of modern poetry, when compared with the ancient. Iceland