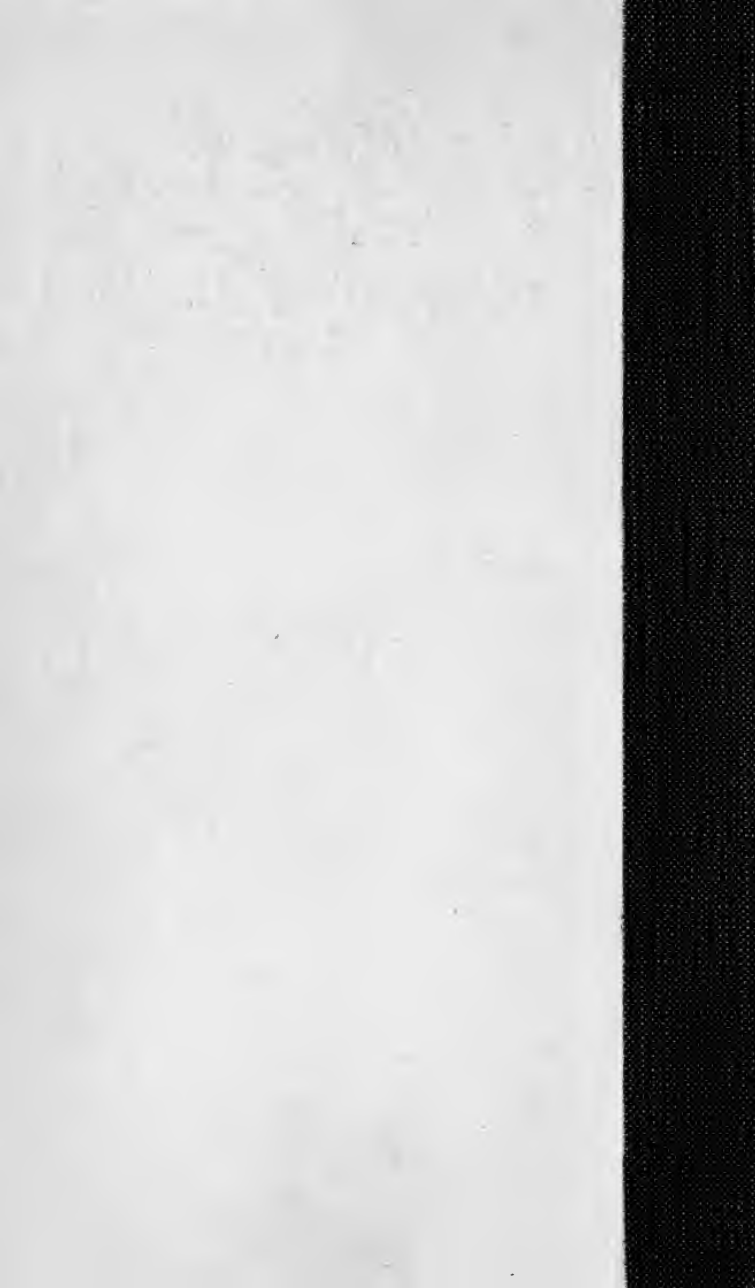




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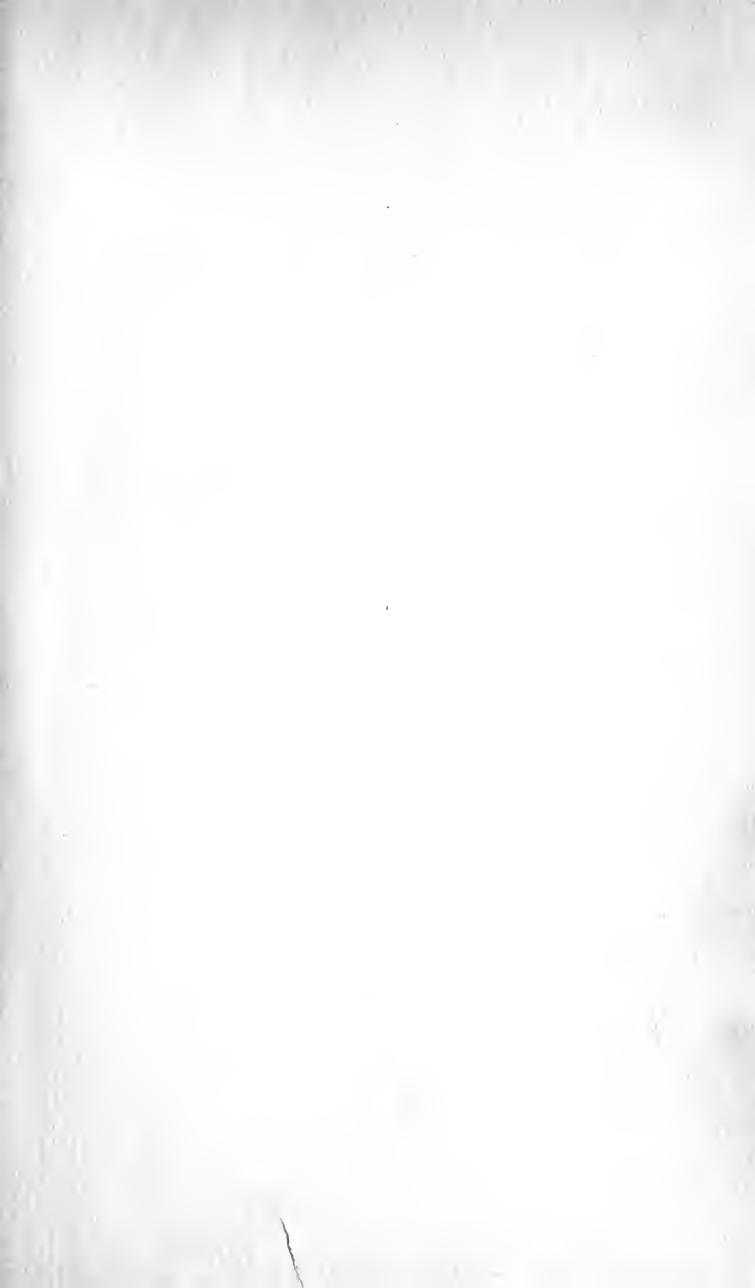
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THE  
BIBLE WORD-BOOK



The

# BIBLE WORD-BOOK

A Glossary of Archaic Words and  
Phrases in the Authorised Version of the  
Bible and the Book of Common Prayer

By WILLIAM ALDIS WRIGHT M.A. LL.D.

FELLOW AND SENIOR BURSAR OF TRINITY COLLEGE  
CAMBRIDGE

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## PREFACE.

IT is the object of the following Glossary to explain and illustrate all such words, phrases, and constructions, in the Authorised Version of the Old and New Testaments and the Apocrypha, and in the Book of Common Prayer, as are either obsolete or archaic. In books which have become so familiar, and which have so leavened our language, it is somewhat difficult to fix a standard by which to decide whether a word is partially or entirely obsolete, whether the phrase of which it is part is fallen into disuse, and whether the construction in which it is found is such as no modern writer would employ. In endeavouring to form an opinion for myself on these points, I have excluded from the comparison all such works in modern English literature as are immediately or indirectly derived from the books in question; I mean all sermons, devotional writings, and the so-called religious newspapers and periodicals. Their language is to so large an extent made up of unconscious quotation from our Authorised Version that, while they keep alive much that is valuable, they create the impression that the language has undergone far less change than has in reality befallen it. Setting aside therefore all literature of this kind, I have endeavoured, in the case of each word, or phrase, or construction, to ascertain whether it would find a place naturally in the usual prose writing of the day: I say 'naturally,' because

I wish to exclude all conscious and intentional employment of archaisms. It is necessary, moreover, to take prose as the standard, because in all languages poetry has dominion over the words of many generations. By this subjective process I may have excluded some expressions which others would have inserted, and I may have inserted some which they would have excluded. I will only ask any reader, before pronouncing a judgement upon this point, to consider carefully the context of the passages which are in each case selected for illustration. There are of course instances in which there will be differences of opinion, but I hope I shall have succeeded in making these as few as possible.

In considering the language of our English Bible, we must bear in mind that it has become what it is by a growth of eighty-six years, from the publication of Tyndale's New Testament in 1525 to that of the Authorised Version in 1611. Further, it must be remembered that our translators founded their work upon the previous versions, retaining whatever in them could be retained, and amending what was faulty. The result was therefore of necessity a kind of mosaic, and the English of the Authorised Version represents, not the language of 1611 in its integrity, but the language which prevailed from time to time during the previous century. It is in the writings of this period, therefore, that illustrations are to be sought, and from them the examples given in the present volume are chiefly derived. All these examples, except where the contrary is expressly stated, have been gathered in the course of independent reading, and in the few instances where quotations have been borrowed they have been carefully verified.

At the end I have added, for convenience of reference, an index of the editions of books most frequently quoted. In the case of works not included in this index, as they are less frequently referred to, the date of the edition is given



with the quotation. I may take this opportunity of mentioning a curious bibliographical fact with regard to Udal's translation of Erasmus's Paraphrase, which I have not seen elsewhere mentioned. Of the first volume of this work, printed in 1548, three editions at least were issued, all bearing the same date. Before describing the differences between them it will be as well to state that the volume contains the Paraphrase of Erasmus on the four Gospels and the Acts of the Apostles, that each book is preceded by the translator's dedication, and by Erasmus's preface, and that, in all the editions of 1548, each book has the folios separately numbered and a separate set of signatures. The three copies bearing the date 1548, which I have examined, are roughly distinguished as follows :

In (1) the folios are not numbered in the translator's dedication or in Erasmus's preface, but in the paraphrase alone.

In (2) the system of numbering the folios is so irregular that it can best be distinguished as agreeing neither with (1) nor (3).

In (3) the numbering of the folios includes both the translator's dedication and Erasmus's preface.

In the edition of 1551 the folios are numbered continuously throughout the volume.

As I only recently discovered these variations, I used for purposes of quotation copies of the editions marked (1) and (3) indiscriminately. All the quotations in the letters A—C are from the latter. In the rest of the volume the quotations are all from (1).

It has fallen to my lot to finish this work alone. A portion of it was published some years ago in a periodical for Sunday Schools called 'The Monthly Paper,' under the title of 'Notes on Scriptural and Liturgical Words, by the

Rev. J. Eastwood, M.A.,' but this did not extend beyond the letter H.

Mr Eastwood is known as the author of 'The History of the Parish of Ecclesfield, Yorkshire,' and was deservedly esteemed by the late Mr Herbert Coleridge as one of the most indefatigable contributors to the English Dictionary projected by the Philological Society.

He had completed the work on the same plan, and his manuscript was then put into my hands for revision. With his consent I modified the treatment of the words, in which he aimed more especially at the instruction of Sunday School children, and endeavoured, in most instances by recasting each article, to render the work a contribution to English lexicography. Besides this, I added a large quantity of examples from my own reading, arranging them in chronological order, and more than trebled the number of words in Mr Eastwood's original list. For such etymological notes as occur in the course of the volume I am alone responsible. I would willingly have avoided speaking so much as I have been compelled to do in the first person. Had my colleague lived to see the completion of the book in which he took so much interest, it would have had the advantage of his careful revision, which now has been given only to the first few sheets. Wanting his friendly counsel, it has been my endeavour to carry out his wishes to the full, and with this end in view I have bestowed much time and labour, in the midst of many interruptions, upon the completion of what would have been the better for his superintendence.

To other labourers in the same field I have to express my obligations for the assistance I have derived from their works. I would especially mention the following:

A Short Explanation of Obsolete Words in our Version of the Bible, &c. By the Rev. H. Cotton, D.C.L. Oxf. 1832.

Scripture and the Authorized Version of Scripture, &c. By Samuel Hinds, D.D. Lond. 1845.

A Glossary to the Obsolete and Unusual Words and Phrases of the Holy Scriptures, in the Authorized English Version. By J. Jameson. Lond. 1850.

A Scripture and Prayer Book Glossary; being an explanation of Obsolete Words and Phrases in the English Bible, Apocrypha, and Book of Common Prayer. By the Rev. John Booker, A.M. 4th ed. Dublin, 1859.

On the Authorized Version of the New Testament, &c. By R. C. Trench, D.D. 2nd ed. Lond. 1859.

Motes upon Crystal: or Obsolete Words of the Authorized Version of the Holy Bible, &c., Part 1. By the Rev. Kirby Trimmer, A.B. Lond. 1864.

It is my intention at some future time to extend the plan of the present work to the other English Versions of the Bible, so as to form a complete Dictionary of the archaisms which they contain, and to illustrate a well marked period in the history of the English language. For this, however, I must wait for more leisure than I can at present command.

WILLIAM ALDIS WRIGHT.

TRINITY COLLEGE, CAMBRIDGE,

23 Jan. 1866.

## PREFACE TO THE SECOND EDITION.

WHEN this work, which for want of a better title is still called *The Bible Word-Book*, was first issued I did not expect that eighteen years would pass before its imperfections and shortcomings were to some extent made good in a second edition. But as little did I anticipate that for nearly fourteen of those years I should be called upon to discharge the duties of a very responsible College office, and to act as Secretary to the Company appointed for the Revision of the Authorised Version of the Old Testament. In one respect this delay has been of advantage, for in the course of the Revision work my attention has been called to the language of the Authorised Version, sentence by sentence, phrase by phrase, and word by word, in such a way that I trust nothing of importance has escaped my notice. In this second edition therefore will be found many archaisms of language and usage which were not recorded in the former, and many additional illustrations which I have gathered in the course of eighteen years' reading. The quotations have been verified throughout.

The general plan of the book is sufficiently described in the original Preface, and I have nothing to add to what is there stated. But with regard to the variations in different copies of Udal's translation of Erasmus's Paraphrase on the New Testament to which I there called attention, although I have found nothing to correct in my original statement as absolutely wrong it is so far inadequate, that while the three classes into which I roughly divided the copies I had examined remain the same, there are within these classes varieties which are not readily to be accounted for. The only explanation which occurs to me I propose as a conjecture and it must be taken for what it is worth. By the Injunctions of Edward VI., which were issued in 1547, it was ordered that a copy of the English Translation of Erasmus's Paraphrase of the Gospels should be placed in every parish church within a year after the date of the visitation which was then to be made. It was therefore necessary in a comparatively short time to produce several thousand copies, and it appears to have been more expeditious to set up the book in several forms and to print a small number of copies from each than to print a very large number from one set of type. I suppose therefore that when a sheet had been set up several copies were struck off and given out as 'copy' to different compositors, without any instructions to follow minutely the arrangement of lines and pages, and that this was done throughout. In any case such an explanation does account for the variations which I have observed, whether they were actually brought about in the way I have indicated or not. In the present edition all the quotations from Udal's Erasmus have been made from a copy in my own possession,

which belongs to type (1) described at p. vii., but to facilitate the verification of the passages I have added in each case the chapter and verse of the books quoted.

It only remains for me now to record my thanks to those who have kindly rendered me assistance in the course of the work ; and among these I would enumerate the Rev. John Dowden, the Rev. Dr Gotch, the Rev. Professor Lumby, the Rev. Dr Moulton, the Rev. C. P. Phinn, the Rev. Professor Skeat, and the Rev. W. H. Walford.

W. A. W.

14 *Dec.* 1883.

## A.

**A, An.** 1. AT the time of the printing of our Authorised Version (1611) the usage of *a* or *an* before words beginning with *h* was by no means uniform. Thus we find 'a half' (Ex. xxv. 10), 'a hurt' (Ex. xxi. c), 'a hairy man' (Gen. xxvii. 11), 'a hammer' (Jer. xxiii. 29), 'a hole' (Ex. xxxix. 23\*), 'a hard thing' (2 Kings ii. 10), 'a harp' (1 Chr. xxv. 3), 'a high wall' (Is. xxx. 13), 'a horseman' (2 Macc. xii. 35), 'a hot burning' (Lev. xiii. 24), and so on; while, on the other hand, we more frequently meet with 'an half' (Ex. xxxvii. 6\*), 'an hammer' (Judg. iv. 21), 'an hole' (Ex. xxviii. 32), 'an hairy man' (2 Kings i. 8), 'an hard man' (Matt. xxv. 24), 'an harp' (1 Sam. xvi. 16), 'an high hand' (Ex. xiv. 8), 'an horse' (Ps. xxxiii. 17), 'an hundred' (Gen. xi. 10), 'an hot burning oven' (2 Esd. iv. 48). The former usage appears on the whole to be exceptional, and we may infer that at the beginning of the 17th century the sound of *h* had much less of the aspirate in it than it has at the present day. It must be remembered also that *an* (A.S. *án*, one) was the earlier form and *a* the later.

2. *A* or *An* is used as a prefix in a manner which is now obsolete. Thus 'a dying' (Luke viii. 42), 'a fishing' (John xxi. 3), 'an hungred' (Matt. iv. 2), as in the following examples.

When the prophet came unto him, and said.....'Set thy house in order, for thou shalt surely die, and not live' (2 Kings xx.), it struck him so to the heart that he fell *a-weeping*. Lati-mer, *Serm.* p. 221.

\* Altered in modern editions.

On a time the King had him out *a hunting* with him, he made him see his mother, with whom he grew familiar. North's Plutarch, *Themistocles*, p. 139.

Whereas in the meantime we see Christ's faithful and lively images, bought with no less price than with his most precious blood, (alas, alas!) to be *an hungred*, *a-thirst*, *a-cold*, and to lie in darkness. Latimer, *Serm.* p. 37.

Thou, now *a-dying*, say'st thou flatterest me.

Shakespeare, *Rich. II.* II. I. 90.

We would so, and then go *a bat-fowling*.

Id. *The Tempest*, II. I. 185.

In these cases, 'weeping,' 'hunting,' 'dying,' &c. are verbal nouns, the termination -ing corresponding to the A.S. -ung. Compare 'a warfare,' I Cor. ix. 7. 'An-hungred' is a genuine participle in form, used as an adjective, and the affix appears to have an intensive force.

Yet sone *a hungerd* from thence I yode.

Lydgate, *Minor Poems* (Percy Soc.), p. 106.

Shakespeare uses the form 'a-hungry,' in *The Merry Wives of Windsor*, I. I. 280, where Master Slender says, 'I am not *a-hungry*, I thank you, forsooth.' Compare Sir Andrew in *Twelfth Night*, II. 3. 136: 'Twere as good a deed as to drink when a man's *a-hungry*.' Perhaps it was a provincial word even in Shakespeare's time, for Coriolanus (I. I. 209), imitating the language of the common people, says scornfully, 'They said they were *an-hungry*.'

This prefix *a-* or *an-* is generally regarded as a corruption of the Anglo-Saxon particle *on-*, but more probably the two are essentially identical and only different dialectal forms of the same. *An-* with its abbreviation *a-* is said to characterize the dialect of the southern counties, while *on-* and *o-* mark the northern dialect. In many instances the two forms remain side by side, as in *aboard* and *on board*, *aground* and *on ground* (Shakespeare, 2 *Hen. IV.* IV. 4. 40), *a high\** and *on high*, *afoot* and *on foot*, *asleep* and *on sleep* (Acts xiii. 36; A.S. *on slæp*), *aloft* and *on loft* (Chaucer, *Man of Law's Tale*, 4697), *abed* and *on bed* (Chaucer, *Wife of Bath's Tale*, 6509), *apart* and *on*

\* One heaved *a-high* to be hurl'd down below.

Shakespeare, *Rich. III.* IV. 4. 86.



*part* (Chaucer, *Shipman's Tale*, 14667), *alive* and *on live* (Chaucer, *Wife of Bath's Prolog.*, 5587), *aland* (*Sir Generydes*, 93) and *on land*, *ahead*, and *on head* (*Homilies*, p. 509, 3). Compare also the A.S. forms *on-ginnan* and *a-ginnan*, to begin, *on-weg* and *a-weg*, away. On the other hand, most of the words which formerly had the prefix have rejected it. Of this class are *abow*, *acool*, *adaunt*, *adraw*, *afire*, &c. &c. In *a work* (2 Chr. ii. 18) the prefix is the same as in *ado*. Compare Shakespeare, 2 *Hen. IV.* iv. 3. 124:

So that skill in the weapon is nothing without sack; for that sets it *a-work*.

And husbandmen dare not set them *a worke*. More, *Utopia* (ed. Arber), p. 38.

Set your talents *a worke*, lay not vp your tresure for taking rust. Gosson, *The Schoole of Abuse* (ed. Arber), p. 52.

3. Used with numerals (Luke ix. 28).

And everich of these riotoures ran,  
Til thay come to the tre, and ther thay founde  
Of florins fyn of gold y-coyned rounde,  
Wel neygh *a* seven busshels, as hem thought.

Chaucer, *Pardoner's Tale*, 14186.

And there were found not past *a* two hundred men slaine, and eight knights of the round table in their pavilions. *King Arthur*, c. 63, vol. I. p. 122.

Leauinge much fayre yssue, that is to witte, Edward the Prynce *a* thirtene yeare of age, &c. Sir T. More, *Works*, p. 35.

*A* three yeeres a go, I had expounded the booke of Psalmes in this my slender schoole. Calvin, *On the Psalms*, trans. Golding [To the Reader, p. 1].

Compare also Tyndale's version of Acts xxiv. 24, 'Aftir *a* certayne dayes cam Felix, and his wife Drusilla.'

4. Redundantly, in the phrase 'in *a* readiness' (2 Cor. x. 6).

When al thynges were prepared in *a* redynes and the day of departinge and settinge forwarde was appoynted...the whole armye went on shypboorde. Hall, *Rich. III.* fol. 16 b.

And that therefore the Skottes muste be hadde in *a* readines, as it were in a standynge, readie at all occasions, in aunter the Englishmen shoulde sturte neuer so lytle, incontinent to set vpon them. More, *Utopia* (ed. Arber), p. 57.

In Josh. iv. 3, where the A.V. has 'where the priests' feet stood firm,' the Geneva Bible reads, 'where the Priests stode in a readines.'

**Abashed**, followed by 'of,' occurs in Eccus. iv. 25, 'be *abashed* of the error of thine ignorance.' The earlier versions, from Coverdale downwards, have 'ashamed,' and our translators in substituting a stronger word appear to have neglected to alter the preposition to 'at' as in Tobit ii. 14.

**Abate**, *v. t.* (Lev. xxvii. 18; Deut. xxxiv. 7; Wisd. xvi. 24; Eccus. xxv. 23; 1 Macc. v. 3). Literally, to beat down, from Fr. *abattre*; hence to lower, depress, diminish, weaken the force of anything. In this sense it is equivalent to 'bate,' which is merely an abbreviated form of the word.

*Abate* hem with benes for bollyng of her wombe.  
*Piers Plowman*, B-text, VI. 218.

You would *abate* the strength of your displeasure.  
Shakespeare, *Mer. of Ven.* v. I. 198.

Haply, my presence  
May well *abate* the over-merry spleen,  
Which otherwise would grow into extremes.  
Id. *Tam. of Shrew*, Ind. I. 137.

It is true, that Taxes levied by Consent of the Estate, doe *abate* Mens Courage lesse. Bacon, *Ess.* XXIX. p. 121.

**Abhor**, *v. t.* (Te Deum; Oath of Allegiance). Lat. *abhorreo*, 'to have the hair stand on end with terror' (from *horreo*, 'to bristle'); hence 'to shrink from with dread.' In the old canon law, according to Nares, it was technically employed in the sense of 'to protest against, reject solemnly.' In Calvini *Lexicon Juridicum* we find 'Abhorrere, alienum esse.'

I haue seene many of you whiche were wont to sporte your selues at Theaters, when you perceiued the abuse of those places, schoole your selues, and of your owne accorde *abhorre* Playes. Gosson, *Schoole of Abuse* (ed. Arber), p. 58.

He condemne the Cardinall of vntroth, accuseth hym of dissimulation, *abhorreth* his practises, as by y<sup>e</sup> whiche he lost the fruition of the K. of Englande his friendship, and might no longer enioy it. Holinshed, *Chron.* p. 1517 b.

Therefore I say again,  
I utterly *abhor*, yea, from my soul  
Refuse you for my judge.

Shakespeare, *Hen. VIII.* II. 4. 81.

This house is but a butchery ;  
*Abhor* it, fear it, do not enter it.

Id. *As You Like It*, II. 3. 28.

It is used in the A.V. to express several different Hebrew words, most of which involve the idea of loathing or disgust. But in Prov. xxii. 14, 'he that is *abhorred* of the Lord' would be better rendered 'he with whom Jehovah is *angry*' (see Ps. vii. 11 ; Mal. i. 4), and 'despised' would be better than *abhorred* in Deut. xxxii. 19 and 1 Sam. ii. 17.

**Abhorring**, *sb.* (Is. lxvi. 24). An object of abhorrence.

Rather on Nilus' mud  
Lay me stark naked, and let the water-flies  
Blow me into *abhorring*.

Shakespeare, *Ant. and Cl.* v. 2. 60.

**Abide**, *v.t.* (Ps. xxxvii. 9, Pr. Bk. ; Acts xx. 23). To wait for, await ; from A. S. *abidan*. Mr Wedgwood (*Dict. of Eng. Etym.* s. v.) observes that in old English "the active sense of looking out for a thing was much more strongly felt in the word *abide* than it is now." He quotes in illustration of this Wiclif's version of 2 Pet. iii. 11, "What manner men behoveth you to be in holi livings *abiding* and highing unto the coming of the day of our Lord." In the sense of awaiting it is used by Shakespeare :

*Abide* me, if thou darest.

*Mid. Night's Dream*, III. 2. 422.

So also in Gower (*Conf. Am.* I. p. 220):

This Perseus as nought seende  
This mischef which that him *abode*.

And Tyndale (*Doctr. Treat.* p. 37):

While I *abode* a faithful companion, which now hath taken another voyage upon him.

In Ps. xxxvii. 7, Pr. Bk. 'abide upon' is used in the sense of 'wait upon,' as in Gower (*Conf. Am.* I. p. 71):

She wolde in Ysis temple at eve  
*Upon* her goddes grace *abide*  
To serven him the nightes tide.

From this idea to that of simple endurance the transition is easy (Num. xxxi. 23; Joel ii. 11). Compare Shakespeare, 3 *Hen. VI.* iv. 3. 58:

What fates impose, that men must needs *abide*.

And *Cymb.* i. i. 89;

You must be gone;

And I shall here *abide* the hourly shot

Of angry eyes.

This fear of death was the bitterest pain that ever he *abode*. Latimer, *Serm.* p. 223.

**Abject**, *sb.* (Ps. xxxv. 15). From Lat. *abjectus*, cast aside; a worthless, despicable person or thing.

Finallie, sturgion and pike, which fishe, as in times paste, it hath ben taken for an *abjecte*, soe now thought verie precius emonge Englishemen. Pol. Vergil, *Hist.* Vol. I. p. 24.

Yet farre I deem'd it better so to dye

Then at my enmies foote an *abject* lye.

*Mirror for Magistrates*, fol. 10b.

Yf hir majesty fayle with such suplye and maintenance as shalbe fytt, all she hath donn hetherto wylbe utterly lost and cast away, and wee hir pore subiectes no better than *abiectes*. *Leycester Correspondence*, 5 Dec. 1585, p. 23.

Not for my selfe a sinfull wretch I pray,

That in thy presence am an *abject* vilde.

Fairfax's *Tasso*, XII. 27.

We are the queen's *abjects*, and must obey.

Shakespeare, *Rich. III.* i. i. 106.

All other objects will but *abjects* prove.

Ben Jonson, *Poetaster*, i. i.

'Abject' was formerly used as a verb, in the sense of 'reject.'

How comyn wytte doothe full well electe

What it shoulde take, and what it shall *abjecte*.

Hawes, *Pastime of Pleasure*, cap. 8, p. 29.

Basely *abjecting* and binding ourselves to the elements and creatures. *Homilies*, p. 445, l. 4.

**Abroad**, *adv.* (Judg. xii. 9; 1 Sam. ix. 26; 1 Kings ii. 42; Lam. i. 20). Away from home, out of doors as opposed to indoors; not necessarily out of the country. It occurs in the forms *abrod* (Rob. of Glouc. p. 542), *abrood* (Wiclif, Matt. xxiii.

5), *on brod* (*Destruction of Troy*, 8780). After a verb of motion it is used simply for 'out' or 'forth.'

When any did send him rare fruites, or fish, from the countries neare the sea side, he would send them *abroad* vnto his friendes. North's Plutarch, *Alex.* p. 729.

She's kept as warily as is your gold :  
Never does come *abroad*, never takes air  
But at a window. Ben Jonson, *The Fox*, I. I.

Compare the *Spectator*, No. 329, in the description of Sir Roger de Coverley :

He was no sooner dressed, than he called for a glass of the Widow Trueby's water, which he told me he always drank before he went *abroad*.

To 'come abroad,' in the sense of 'get abroad,' 'become known,' is found in Mark iv. 22, Rom. xvi. 19.

**Abuse**, *v.t.* (Judg. xix. 25; 1 Sam. xxxi. 4; 1 Chr. x. 4). To misuse, deceive, mock, as in the margin of the two last passages; from Fr. *abuser*, Lat. *abuti*. Sir T. More says of Jane Shore :

But when the king had *abused* her, anon her husband...left her vp to him al together. *Works*, p. 56 h.

Whether thou beest he or no,  
Or some enchanted trifle to *abuse* me.  
Shakespeare, *Temp.* v. I. 112.

That blind rascally boy that *abuses* every one's eyes because his own are out. Id. *As You Like It*, IV. I. 219.

Away! these are mere gulleries, horrid things,  
Invented by some cheating mountebanks  
To *abuse* us.

Webster, *The Duchess of Malfi*, III. I.

'Misuse' is employed in the latter sense in *Much Ado*, II. 2. 28 : 'Proof enough to *misuse* the prince.'

**Accept**, *v.t.* (Gen. xxxii. 20, &c.). From Lat. *acceptare*. In the sense of 'to approve, receive with favour,' the Biblical usage of this word corresponds with that of its Latin original, and still clings to the root in the common word 'acceptable.' The following are instances of its former use :

What fruit is come of your long and great assembly? What one thing that the people of England hath been the better of a hair; or you yourselves, either more *accepted* before God, or

better discharged toward the people committed unto your cure?  
Latimer, *Serm.* p. 45.

And our request *accept*, we you beseche.

Surrey, *Virg. Æn.* IV. 819.

Call them again, my lord, and *accept* their suit.

Shakespeare, *Rich. III.* III. 7. 221.

Shall wee not thinke, that God above, that knowes the heart,  
doth not discerne, that fraile men, in some of their contradictions,  
intend the same thing; and *accepteth* of both? Bacon, *Ess.* III. p. 11.

**Acceptable**, *adj.* (Deut. xxxiii. 24; Eccl. xii. 10). Used, like the Lat. *acceptabilis*, of that which is worthy of acceptance or approval, and then in the secondary sense of 'agreeable, delightful.' It is employed in the N. T. frequently as the equivalent of the Gk. *εὐάρεστος*, elsewhere rendered 'well-pleasing.' The following examples will illustrate the usage of the word :

It [Anime] is of a very *acceptable* and pleasaunt smell. Frampton, *Joyfull News out of the New-found Worlde*, fol. 2b.

The Iacint also at the first sight is pleasant and *acceptable*. Holland's *Pliny*, xxxvii. 9.

**Access**, *sb.* (Fr. *accès*, from Lat. *accedere*, *accessum*), occurs in the sense of accession or increase in the heading of Isa. xviii.

Besides, infinite is the *access* of territory and empire by the same enterprise. Bacon, *Adv. touching an Holy War* (*Works*, ed. Spedding, VII. 20).

Wordsworth has preserved the word in his *Prelude*, Book 2 :

But, oh! what happiness to live  
When every hour brings palpable *access*  
Of knowledge.

Halliwell (*Arch. Dict.* s.v.) quotes from Lambarde's *Perambulation of Kent*, 1596, p. 301 : 'Brought thereunto more *accesse* of estimation and reverence than all that ever was done before or since.'

**Accomplish**, *v.t.* (Luke ii. 21; Burial Service). To complete, make complete; used of number or time. The word had formerly a wider use than at present. We speak of accomplishing a task, but not of accomplishing a number or period of time. Shakespeare uses it in a passage which combines both senses :

And all the number of his fair demands  
Shall be *accomplish'd* without contradiction.

*Rich. II.* III. 3. 124.

In *Henry V.* IV. Chorus 12, it occurs in its literal sense :

The armourers *accomplishing* the knights ;  
that is, giving the finishing touch to their equipment.

**Accordingly**, *adv.* (Litany). In an appropriate and becoming manner, correspondingly. 'That they may set forth and shew it accordingly,' that is, in a manner corresponding to its importance.

Then came in an other bende of horse men, freshly and well appareled in clothe of gold, in siluer, in Goldsmithes worke, and brouderie, to the nombre of three score, with trappers *accordingly* to their garmentes. Hall, *Hen. VIII.* fol. 5a.

Compare Shakespeare, *All's Well*, ii. 5. 9 :

I do assure you, my lord, he is very great in knowledge, and *accordingly* valiant ;  
that is, as valiant as he is learned.

**According to** (Ezek. xlii. 12), corresponding to. Richardson quotes from Chaucer, *The Floure and the Leafe*, 112 :

That gaue so passing a delicious smell  
*According to* the eglantere full well.

**Accurse**, *v. t.* To curse. This word, of which the participle 'accursed' is now the only part in common use, occurs in the heading of Gal. i. It is an intensive form of 'curse.'

Hii myste *acorsy* the fole quene, þat Seynt Edward slou.

Robert of Gloucester, p. 296.

He *acorsede* alle thulke men, that he hadde uorth ibrouzt.

Ibid. p. 474.

Drede is at the laste  
Lest Crist in consistorie  
*A-corse* ful manye.

*Vision of Piers Ploughman*, 198.

They decreed also, that all the religious priests and women should ban and *accurse* him. North's Plutarch, *Alcib.* p. 222.

**Accustomably**, *adv.* (Communion Service ; last Rubric). Customarily, habitually. Richardson quotes from Lord Berners's *Translation of Froissart*, II. c. 91 : 'It was shewed thē howe he was about the marchesse of Wānes, wher as most *accustomably* he lay.'

Upon the which day, as is plain in the Acts of the Apostles, the people *accustomably* resorted together, and heard diligently the Law and the Prophets read among them. *Homilies*, ed. Griffiths, p. 339.

The title of one of the works attributed to Coverdale is an 'Exhortation to *accustomable* swearers.'

**Acquaint**, *v. refl.* (Job xxii. 21). To make oneself acquainted with, accustom oneself to. The etymology of the word is doubtful. There is an old French word *accointer*, corresponding to the Prov. *accoindar*, the former being from *coint* = Lat. *cognitus*. On the other hand there is the Germ. *kund*, *kundig*, akin to O.E. *couth*, *ken*, *can*. Most probably the word came to us through the former channel.

*Acqueinte the with charite,  
Which is the vertue soveraine.*

Gower, *Conf. Am.* I. 277.

To bring them therefore by his example, to *acquaint themselves* with hardnes: he tooke more paines in warres and in hunting. North's Plutarch, *Alex.* p. 740.

*Acquaint you with the perfect spy o' the time,  
The moment on't.*

Shakespeare, *Macb.* III. I. 130.

**Acquaintance**, *sb.* (Ps. xxxi. 11). Used as a collective noun.

Return in haste, for I do feast to-night  
My best-esteem'd *acquaintance*.

Shakespeare, *Merchant of Venice*, II. 2. 181.

And to see how many of my old *acquaintance* are dead!  
Id. 2 *Henry IV.* III. 2. 38.

**Acquaintance of, to take** (Gen. xxix. c). To become acquainted with, to recognize.

So it befell upon a chaunce  
A yonge knight *toke* her *acquaintaunce*.

Gower, *Conf. Am.* I. 305.

They then will lose their thoughts, and be ashamed  
To *take acquaintance* of them.

Ben Jonson, *Sejanus*, II. I.

For though I dare not goe out of the bounds of Canaan to give these Nations a visit at their own homes, yet finding them here within my Precincts, it were incivility in me not to *take* some *acquaintance* of them. Fuller, *Pisgah Sight*, II. 5, § 15.

**Acquainted with** (Is. liii. 3). Familiar with, accustomed to.

For their purses being full, and they *acquainted with* finenes, were become so dull and lasie, that they could endure no paines nor hardnes of warres. North's Plutarch, *Lucullus*, p. 562.



'To acquaint with,' in the sense of 'to accustom, make familiar,' is used by Bacon.

The illiberality of parents, in allowance towards their children, is an harmful error; makes them base; *acquaints* them *with* shifts. *Ess.* VII. p. 24.

**Adamant**, *sb.* (Ezek. iii. 9; Zech. vii. 12). From the Greek *ἀδάμας*, 'the unconquerable.' The word has now assumed the form of 'diamond' (G. *demant*, Du. *diamant*), which is the hardest known stone. In the old writers, and in one instance in a modern work (the *Arabian Nights' Entertainments*), the word *adamant* is erroneously used to mean 'loadstone,' or 'magnet.'

You draw me, you hard-hearted *adamant*;  
But yet you draw not iron, for my heart  
Is true as steel.

Shakespeare, *Mid. N.'s Dr.* II. I. 195.

If you will have a young man to put his travaile, into a little roome.....when he stayeth in one city or towne, let him change his lodging, from one end and part of the towne, to another; which is a great *adamant* of acquaintance. Bacon, *Ess.* XVIII. p. 73.

That diamond and adamant were the same is clear from a passage in Ben Jonson's *Alchemist*, IV. 1 :

*Mam.* Does not this *diamant* better on my finger  
Than i' the quarry?

*Dol.* Yes. *Mam.* Why you are like it.  
You were created, lady, for the light.  
Here, you shall wear it; take it, the first pledge  
Of what I speak, to bind you to believe me.

*Dol.* In chains of *adamant*?

On the other hand, they are distinguished by Lodge, *Euphues Golden Legacie* (Collier's *Shakespeare's Library*), p. 10: 'And therefore, if you love, choose her that hath eyes of *adamant*, that wil turne onely to one poynt; her heart of a *diamond*, that will receive but one forme.'

**Adder** (Ps. lviii. 4). A feminine noun, like A.S. *næddre*.

Thenne seide god to Eue, woman whi ete þ<sup>m</sup> of þe appul. A lorde sche seide; þe fend came to me in liknes of an *edder*, ande begyled me w<sup>t</sup> faire wordes, & þer for I did as sche bad me.

Bonaventura, *Life of Christ*, MS. Trin. Coll. Camb. fol. 2a.

The Adders death, is her own broode. Gosson, *Schoole of Abuse* (ed. Arber), p. 46.

S. Jerom saith, that when the Adder is thirsty and goeth to drink, she first of all at the water side casteth up her venom.  
Topsell, *History of Serpents* (ed. 1658), p. 629.

The usage continued as late as Bunyan's time and may possibly still survive. In his *Grace Abounding*, § 12, he says, speaking of various deliverances from danger, 'Besides another time, being in the field with one of my companions, it chanced that an adder passed over the highway; so I having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers.'

In Shakespeare and his contemporaries the usage varied. For instance, in *The Taming of the Shrew*, IV. 3. 179, 180, we find,

Or is the adder better than the eel,  
Because his painted skin contents the eye?

And in *Titus Andronicus*, II. 3. 35:

Even as an adder when she doth unroll  
To do some fatal execution.

In *Midsummer Night's Dream*, II. 1. 255, 'snake' is also feminine:

And there the snake throws her enamell'd skin.

**Addicted themselves** (1 Cor. xvi. 15). Devoted themselves, given themselves up to. 'Addicted' is now used generally in the sense of given up to some bad habit, but it was not so restricted formerly. Compare Shakespeare, *Twelfth Night*, II. 5. 223: 'Being *addicted* to a melancholy as she is.'

**Adjure**, *v. t.* (Josh. vi. 26; Matt. xxvi. 63, &c.). To bind by oath, solemnly entreat, conjure; from Lat. *adjurare*.

Then I *adiure* you by the faith that you owe to God, by your honour and by your othe made to Saincte George patron of the noble ordre of the gartier &c. Hall, *Rich. III.* fol. ix. a.

**Admiration**, *sb.* (Rev. xvii. 6). Like the Lat. *admiratio*, used in the sense of simple wonder, astonishment, whether accompanied by approval or disapproval of the object.

Season your *admiration* for a while  
With an attent ear. Shakespeare, *Hamlet*, I. 2. 192.

Your behaviour hath struck her into amazement and *admiration*. Ibid. III. 2. 339.

In the same sense Milton uses *admire*:

The undaunted fiend what this might be *admired*;  
*Admired*, not feared. *Par. Lost*, II. 677, 678.

For my part, saith Maximus Tyrius, a great Platonist himself, *me non tantum admiratio habet, sed etiam stupor*, I do not only *admire*, but stand amazed to read that Plato and Socrates both should expel Homer from their city.

Burton, *Anat. of Mel.* Part. 3, Sec. 1, Mem. 1, Subs. 1.

Compare also Shakespeare, *Tempest*, v. 1. 154:

I perceive, these lords  
At this encounter do so much *admire*  
That they devour their reason.

**Ado**, *sb.* (Mark v. 39). This is only once used in the Authorised Version, but can hardly be said to be an uncommon word so long as 'Much *Ado* about Nothing' remains in the language. Examples may be found in great numbers.

All the moste *a dooe* was lyke to bee, how the pieteous creature might come to bee in the sighte of Jesus.

Udal's Erasmus, *Luke* v. 18, fol. 57a.

A man that is busy, and inquisitive, is commonly envious: for to know much of other mens matters, cannot be, because all that *adoe* may concerne his own estate: therefore it must needs be, that he taketh a kinde of plaie-pleasure, in looking upon the fortunes of others. Bacon, *Ess.* IX. p. 30.

It is used by Latimer like the infinitive 'to do,' which has still the same sense in provincial dialects.

I have had *ado* with many estates, even with the highest of all. *Serm.* p. 216.

To consider his high wisdom might utterly discomfort our frailty to have anything *ado* with him. *Homilies*, p. 472, l. 37.

**Advantage**, *v. t.* (Luke ix. 25; 1 Cor. xv. 32). To benefit, profit.

What may a heavy groan *advantage* thee?

Shakespeare, *Venus and Adonis*, 950.

It shall *advantage* more than do us wrong.

Id. *Julius Cæsar*, III. I. 242.

**Adventure**, *v. t.* and *i.* (Deut. xxviii. 56; Judg. ix. 17; Acts xix. 31). From Latin *advenire*, 'to arrive, happen,' is

derived O. Fr. *advenir*, to happen, and *aventure*, a chance, accident, which passed into Old Eng. in the form *aunter* (*in aunter*=in case, Gower *Conf. Am.* i. 344); thus the 'Aunturs of Arthur' (Camd. Soc.), and is preserved in the compound *per-aventure*, perchance. In the above passages the word 'venture' would now be used, but 'adventure' was formerly common.

Jesus.....did not *aventure* himself among the common sort; lest the peoples affections should be sodainly altered, whereby sum commocion wer lyke to rise. Udal's Erasmus, *John* ii. 24, fol. 17a.

I will *adventure* my hedd of it, that her majestie shall haue what peace she will. *Leycester Corresp.* p. 247.

The onely waye was by *adventuryng* of soom horssmen to staye the ennemies martche. Ld. Grey of Wilton, p. 14.

I am almost afraid to stand alone  
Here in the churchyard; yet I will *adventure*.

Shakespeare, *Rom. and Jul.* v. 3. 11.

Bacon uses 'adventures' in the sense of 'fortunes, casualties.'

It is...a pleasure to stand in the window of a castle, and to see a battaile, and the *adventures* thereof, below. *Ess.* i. p. 3.

**Adventures, at all** (Lev. xxvi. 21 *m*). At random, hap-hazard, by chance. In Wisd. ii. 2, 'at all adventure' is the translation of the Greek *ἀυτοσχεδίως*.

The houses in the beginning were very low, and like homely cottages or poore sheppard houses, made *at all adventures* of euerye rude pece of tymber, that came firste to hand. More, *Utopia* (ed. Arber), p. 79.

Although these thynges seme in apparence to bee dooen by chaunce & *at all adventures*, yet shall there nothyng chaunce vnto you, but by the permission of your father who careth for all thynges belongyng vnto you.

Udal's Erasmus, *Luke* xii. 6, fol. 103b.

To buy *at all adventures*, or to buy a pigge in the poke. Emere aleam. Baret, *Alwearie*, s. v. *Poke*.

I'll say as they say, and persever so,  
And in this mist *at all adventures* go.

Shakespeare, *Com. of Err.* II. 2. 218.

**Adversary, adj.** Adverse, opposing; from Lat. *adversarius*. The phrase 'armed against all *adversary* powers' occurs in the heading of 2 Cor. x. In Todd's Johnson the following example is quoted:

The Lord vphold for euer and keepe from dilapidation and decay these sides of the house, and make them as an vnvanquishable fort against the impressions and assaults of all *adversary* forces. Bishop King's *Vitis Palatina*, p. 30.

Commit it to Him that is the Maker and Preserver of men, who will lap it up with peace, and lay it in a bed of joy, where no *adversary* power can invade it, nor thief break through to steal it. Adams, *Sermons* (Nichol's *Puritan Divines*), I. 261.

When an *adversary* tyrant hath taken the chief fort in a country, and driven out their just and merciful governor; fear, sorrow, and expectation of ruin possessed the inhabitants.

Ibid. p. 290.

**Adversary**, *sb.* (Job xxxi. 35; Matt. v. 25; Luke xii. 58; xviii. 3). An opponent in a lawsuit. It is so used by Shakespeare, *Taming of the Shrew*, I. 2. 278;

And do as *adversaries* do in law,  
Strive mightily, but eat and drink as friends.

In this passage however the term refers rather to the plaintiff's and defendant's counsel.

I am sorry for thee; thou art come to answer  
A stony *adversary*. *Mer. of Ven.* IV. I. 4.

**Advertise**, *v.t.* (Numb. xxiv. 14; Ruth iv. 4). To inform, to give notice generally without reference to time: like Fr. *advertir*, which is explained by Cotgrave (*Fr. Dict.* s. v.) 'to informe, certifie, aduertise.' This sense is common in Shakespeare, who lays the accent on the middle syllable. Thus, 'As I by friends am well *advertised*,' *Rich. III.* IV. 4. 501. 'To one that can my part in him *advertise*,' *Meas. for Meas.* I. I. 42. So also Ben Jonson,

I therefore

*Advertise* to the state how fit it were, &c. *Volp.* IV. I.

May it please the whole generation of my auditours to be *advertised*. Nashe's *Lenten Stuffe*, p. 7.

**Advice**. 'Take advice' in the sense of 'consult' occurs in Judges xix. 30, where the Bishops' Bible has 'take advisement' and the Geneva 'consult.' Generally to take advice means to receive advice, here it denotes to reflect and consider in order to give counsel. In the same sense 'take counsel' is found in Isaiah xvi. 3. Similar in Sir Generydes (Early Eng. Text Soc.), 449, 'toke gode advise' signifies, considered well.

**Advise**, *v. refl.* (1 Chr. xxi. 12). To advise oneself is to consider, reflect. From Lat. *videri*, *visum*, comes It. *viso*, O. Fr. *vis*, and thence again Fr. *avis*, and O. E. *advise*.

For whan that I *advise me* wele,  
And bethinke me everydele,  
\* \* \* \* \*

Alas, than am I overcome,  
Chaucer, *Book of the Duchess*, 697.

Wol ye assent, or elles *yow avyse*?  
Chaucer, *Cant. Tales*, 8226.

*Advise you* what you say; the minister is here.  
Shakespeare, *Tw. Night*, IV. 2. 102.

There's for thy labour, Mountjoy.  
Go, bid thy master well *advise himself*.  
Id. *Hen. V.* III. 6. 168.

**Advisement**, *sb.* (1 Chron. xii. 19; Prov. i. 4 *m*). One of the words which occur only once in the text of the Bible; our translators retained it from the Geneva version. It is now seldom or never used, though it might well take its place with 'consideration,' 'deliberation,' &c. to which it comes close in meaning. Sanderson uses 'advisedness' in the same sense.

And ryght before take good *advysement*  
Of all the matter that ye wyl her shewe.  
Hawes, *Past. of Pleas.* cap. 16, p. 74.

None love they but of some hastie violence,  
Without *advisement*, without discretion.  
Barclay, *Eclog.* (Percy Soc. ed.) p. lviii.

Nowe, when as no sufficient occasion was geuen to the Pharisees eyther to rebuke Jesus, or to bee cruell againste the man, whiche had spoken warely and with good *advisemente*, they wer turned backe agayne to their former interrogatories. Udal's Erasmus, *John ix.* 26, fol. 62 *b*.

Euery man in the tyme of hys admyssion, when he shall be put into hys offyce, is set on the hyll of consyderacion and *advysement*. Lever, *Sermons* (ed. Arber), p. 109.

Ne ruld her Realmes with lawes, but pollicie,  
And strong *aduizement* of six wisards old,  
That with their counsels bad her kingdome did uphold.  
Spenser, *F. Q.* I. 4. 12.

With that the cardinal, taking a good *advisement* among them, at the last, quoth he, 'Me seemeth the gentleman with

the black beard should be even he.' Cavendish, *Life of Wolsey*, I. 53.

'Avisement' is an older form of the word.

And he withoute *avisement*  
Ayein Juno gaf judgement.

Gower, *Conf. Am.* I. p. 304.

Sodeyn ire or hastif ire without *avysement* and consenting of resoun. Chaucer, *Parson's Tale*.

**Afar off**, *adv.* (Ps. cxxxviii. 6 ; Jer. xxxi. 10). Far off, at a distance. *Afar* is from *on far*, which in Early English appears in the forms *on ferrum*, *on fer*, *of feor*, and finally *afur* or *aser*.

For which cause he moued Catesby to proue wyth some words cast out *a farre of*. Sir T. More, *Works*, fol. 53 e.

I should first tell thee how the prince, Claudio and my master, planted and placed and possessed by my master Don John, saw *afar off* in the orchard this amiable encounter. Shakespeare, *Much Ado*, III. 3. 160.

The conditions of weapons, & their improvement are ; first, the fetching *a farre off*: for that outruns the danger. Bacon, *Ess.* LVII. p. 237.

**Affect**, *v. t.* (Gal. iv. 17 ; Eccus. xiii. 11). From Lat. *affectare*, to aim at, strive after, earnestly desire. The usage was formerly very common.

The nobles...whoe...do not so greatlie *affecte* citties, as the commodious nearenes of dales and brookes. Pol. Vergil, I. 4.

No profit grows where is no pleasure ta'en :  
In brief, sir, study what you most *affect*.

Shakespeare, *Tam. of Shrew*, I. I. 40.

I go from hence  
Thy soldier, servant ; making peace or war  
As thou *affect'st*.

Id. *Ant. and Cl.* I. 3. 71.

And the one of them said, that to be a secretary, in the declination of a monarchy, was a ticklish thing, and that he did not *affect* it. Bacon, *Ess.* XXII. p. 94.

Use also, such persons, as *affect* the businesse, wherein they are employed ; for that quickneth much. Id. *Ess.* XLVII. p. 196.

Pray him aloud to name what dish he *affects*.

B. Jonson, *Alch.* III. 2.

**Affection**, *sb.* (Gal. v. 24). Natural disposition. In the plural it is equivalent to 'passions,' which is the marginal reading in the above passage.

God whiche (as the boke of wisdom sayth) made not death, ne dothe not delyghte in the perdition of manne, cannot be of suche *affeccion*, as to delyghte in laughynge or mockyng our miseries. Lever, *Sermons* (ed. Arber), p. 21.

With this there grows  
In my most ill-composed *affeccion* such  
A stanchless avarice that, were I king,  
I should cut off the nobles for their lands.

Shakespeare, *Macbeth*, IV. 3. 77.

I have not known when his *affections* sway'd  
More than his reason.

Id. *Julius Cæsar*, II. I. 20.

**Affection, inordinate** (Col. iii. 5). Unnatural lust or desire.

O vain men, which be subjects to their wives in these *inordinate affections*. *Homilies*, p. 319, l. 2.

**Affectioned**, *pp.* (Rom. xii. 10). Affected, disposed.

Yet there be many so earnestly bent and *affectioned* to religion, that they passe no thing for lerning, nor geue their mindes to any knowledge of thinges. More, *Utopia* (ed. Arber), p. 149.

As many as confess their sins unto God, acknowledging themselves to be sinners; and believe that our Saviour, through his passion, hath taken away their sins, and have an earnest purpose to leave sin; as many, I say, as be so *affectioned*, *Ego absolvo vos*; I, as an officer of Christ, as his treasurer, absolve you in his name. Latimer, *Sermons*, p. 424.

For the hearers, as Tullie sayeth, be muche *affectioned*, as he that speaketh. Ascham, *Toxophilus* (ed. Arber), p. 42.

At which wordes he was so *affectioned*, that he possessed his former place of principalitie, gathered souldiours againe about him sufficiently furnished, and recouered his kingdome which he had lost before. Ælian's *Histories* (trans. Fleming, 1576), fol. 56 a.

The Dedication of Drayton's *Battle of Agincourt* &c. (ed. 1627) is signed 'By your truly *affectioned* Seruant, Michael Drayton.'

It is used for 'affected' in Shakespeare, though not in the same sense.



An *affectioned* ass, that cons state without book and utters it by great swarths. *Tw. Night*, II. 3. 160.

'Evil affectioned' is found in the Geneva Version of 2 Macc. iv. 21, where the A. V. has 'not well affected.'

**Affiance**, *sb.* (Litany). From the Lat. *fides*, faith, was derived the medieval *affidare* (whence *affidavit*), which passed into the Fr. *affier*, as *confier* from *confidere*; and from this was formed *affiance*, trust, confidence, reliance; properly, a pledge of faith.

Your hole *affyaunce* and trust ye well ye may  
Into me put, for I shall not vary.

Hawes, *Past. of Pleas.* cap. 16, p. 68.

But now chaunce hath soe served, that I showlde fall into thie handes, to this intente (I suppose), that I.....might the better understande how miche *affiance* I owght to have in humane casualties. *Pol. Vergil*, I. 68.

This way the devil used to evacuate the death of Christ, that we might have *affiance* in other things, as in the sacrifice of the priest. Latimer, *Serm.* p. 73.

And yet his meaning is not by these words to induce us to have any *affiance*, or to put any confidence, in our works. *Homilies*, p. 279, l. 11.

Yf it be so presumptuous a mater to put *affiance* in the Merites of Christe, what is it then, to put *affiance* in our owne Merites? Jewel, *Def. of Apology* (ed. 1567), p. 76.

From the Fr. *affier* is derived the O. E. *affe* or *affy*, which Shakespeare used both in the primary sense of 'to pledge or betroth,' as 'assure' is frequently employed;

And wedded be thou to the hags of hell,  
For daring to *affy* a mighty lord  
Unto the daughter of a worthless king.

2 *Hen. VI.* IV. I. 80.

And in the secondary sense of 'to trust, confide.'

Marcus Andronicus, so I do *affy*  
In thy uprightnes and integrity.

*Tit. And.* I. I. 47.

Other instances are;—

Myn *affiaunce* and my feith  
Is ferme in his bileve.

*Vision of Piers Ploughman*, 11290.

She is fortune verelie  
 In whome no man should *affie*  
 Nor in her yestes have *fiaunce*  
 She is so ful of variaunce.

Chaucer, *Rom. of Rose*, 5481.

**Affinity**, *sb.* (1 Kings iii. 1; Ezr. ix. 14). Relationship by marriage; the Lat. *affinitas*, with which is contrasted *cognatio*, blood relationship.

The Moor replies,  
 That he you hurt is of great fame in Cyprus,  
 And great *affinity*. Shakespeare, *Oth.* III. I. 49.

'To join *affinity*' (2 Chr. xviii. 1) is to contract relationship by marriage, as Jehoshaphat did with Ahab, his son Jehoram marrying Ahab's daughter Athaliah. In the Prayer-Book is given 'A table of kindred and affinity,' that is, of relationship by blood and by marriage.

But the Frenche kyng that mariage vtterly refused, sayng he wolde neuer *ioyne affinytie* after with the Englishe nacion, because that the aliance had so vnfortunate successe.

Hall, *Hen. IV.* fol. 16a.

**Afflict**, *v. t.* (Gen. xv. 13; Exod. i. 11, 12, &c.). To oppress, not simply to distress. The word had formerly a much stronger meaning than it has now.

According to this, when the Lydians in Smyrna were *afflicted* by the Æolians, and thought fit to leave the city, the captains by a herald willing all to go out that would, and follow them, Homer, being a little child, said he would also *ὀμνηεῖν* (that is, *sequi*). Chapman's Homer, *Iliad*, Pref. to Reader (ed. Hooper, vol. I. p. lxx.).

**Affrike**, *sb.* Africa.

For the same causes also it [the Greek tongue] was well vnderstood in many places of Europe, yea, and of *Affrike* too. *The Translators to the Reader*.

I haue hitherto spoken but of Europe; for I am not well informed of Asia and *Affrike*. Commynes, trans. Danett, p. 194.

Me thinks our garments are now as fresh as when we put them on first in *Affricke*. Shakespeare, *Tempest*, II. I. 69 (ed. 1623).

**Afoot**, *adv.* (Acts xx. 13). On foot. So in the later version of Wiclif, Mark vi. 33: 'Thei wenten *afote* fro alle citees,

and runnen thidur, and camen bifor hem.' The earlier version has 'on feet.' See what is said under 'A,' on the usage of 'a-' and 'on.'

Come, neighbour: the boy shall lead our horses down the hill; we'll walk *afoot* awhile, and ease our legs. Shakespeare, *1 Hen. IV.* II. 2. 83.

**Afore**, *prep.* and *adv.* (Rom. ix. 23; 1 Esd. vi. 32; Athan. Creed). A.S. *on-foran* or *æt-foran*, 'at the fore,' as *bi foran*, 'by the fore,' 'before,' which has now replaced it, except as a provincialism; it is common in Suffolk. In Udal's Erasmus (*Luke ix. 26*, fol. 86a) both *afore* and *before* occur in consecutive lines: 'Leat hym not be ashamed to professe my doctrine *afore* all y<sup>e</sup> worlde. For whosoever shalbee ashamed of me & my wordes *before* men,' &c. And Latimer (*Remains*, p. 80) says,

It is a great fault to be rashly offended, and to judge our neighbour's doings to be naught and wicked, *afore* we know the truth of the matter.

Here, *afore* Heaven,  
I ratify this my rich gift.  
Shakespeare, *The Tempest*, IV. I. 7.

**Aforehand**, *adv.* (Mark xiv. 8). Beforehand.

The prophets, long *aforehand*, had prophesied of these works, which Christ, when he should come, should do. Latimer, *Rem.* p. 72.

**Aforetime**, *adv.* (Neh. xiii. 5; Jer. xxx. 20). In old times, of old.

I would wish.....that patrons and bishops would see more diligently to it, than hath been done *aforetime*. Latimer, *Serm.* p. 291.

**After**, *prep.* According to; as in the Litany, 'Deal not with us *after* our sins,' &c. It is the A.S. *æfter*. In Ps. xxviii. 4, the Hebrew particle is twice rendered 'according to,' and once 'after,' in the same verse. But the passage in which this word is most liable to be misunderstood is Ps. xc. 15 (Pr.-Bk.), 'Comfort us again now *after* (*i. e.* in proportion to) the time that Thou hast plagued us,' &c.

For mannes sone schal come in glorie of his fadir with his aungelis and thanne he schal yelde to every man *aftr* his workis. Wiclif (ed. Lewis), *Matt.* xvi. 27.

Their deeds are *after* as they have been accustomed. Bacon, *Ess.* XXXIX. p. 162.

In Gen. i. 25, 26, the same word *after* is made use of to render two distinct Hebrew particles, in a manner which is likely to lead to some confusion. In the former passage, where it is said the animals were created each '*after* his kind,' the Hebrew particle has a distributive force; while in the latter, '*after* our likeness,' it is the particle of comparison.

**After**, *adv.* (Gen. xxxiii. 7; Ezek. xli. 5). Afterwards.

The sound is going away; let's follow it, and *after* do our work.  
Shakespeare, *The Tempest*, III. 2. 158.

I do invite you to-morrow morning to my house to breakfast: *after*, we'll a-birding together. Id. *Merry Wives*, III. 3. 246.

The stile of Emperor, which the great kings of the world *after* borrowed. Bacon, *Ess.* XXIX. p. 129.

It still remains in 'soon after.'

**Afterward**, *adv.* (Gen. xv. 14). Afterwards. Compare *beside* and *besides*, *toward* and *towards*, which were formerly used interchangeably.

Both in the heat of blood,  
And lack of temper'd judgement *afterward*.  
Shakespeare, *Meas. for Meas.* v. 1. 478.

Or swear before you choose, if you choose wrong  
Never to speak to lady *afterward*  
In way of marriage. Id. *Mer. of Ven.* II. 1. 41.

**Again** is used, without any idea of repetition, where we should now use 'back'; as in 'bring *again*'=bring or take back (Gen. xxiv. 5); 'turn *again*'=turn back; 'shew *again*' (Matt. xi. 4)=carry back word; in all which cases none of the acts had been done before.

And let not search and inquisition quail  
To bring *again* these foolish runaways.  
Shakespeare, *As You Like It*, II. 2. 21.

Call the slave *again*.  
Id. *Antony and Cleopatra*, II. 5. 79.

**Against**, *prep.* (Num. xxv. 4). Used of place: 'against the sun'=in full view of the sun. Of the phoenix, says Maundeville (*Travels*, ed. Halliwell, p. 48):

He is a fulle fair Brid to loken upon, *agenst* the Sonne: for he schynethe fully gloriously and nobely.

In 1 Sam. xxv. 20, 'against' is used for 'over against,' opposite to, so as to meet.

**Against**, (Gen. xliii. 25; Ex. vii. 15) used with reference to time.

The presence fils *against* the prince approacheth.

Marston, *The Fawne*, I. 2.

The greatest floud that ever was knowne untill these daies, was 18 cubites, in the time of prince Claudius Emperor: and the least, in the Pharsalian warre, *against* the death of Pompey.

Holland's Pliny, v. 9 (I. p. 98).

**Agone**, *adv.* (1 Sam. xxx. 13); the old form of the past participle of the verb to go; it is now usually written 'ago.' Or it may be A.S. *ágán*, gone, past.

Madame (quod he) it is so long *agon*.

Chaucer, *Leg. of Good Women*, 443.

Chaucer uses *ago*, *agoo*, and *agoon* for the past participle.

The vital strength is lost and all *agoo*.

*Knight's Tale*, 2804.

Whan that here housbonds ben from hem *ago*.

*Ibid.* 2825.

Whan he wiste that Arcite was *agoon*.

*Ibid.* 1278.

The Messias whiche was long *agon* promysed by the Prophetes. Udal's Erasmus, *Luke* xxiv. 21, fol. 177a.

It was long *agon* prophecied in y<sup>e</sup> Psalme.

*Ibid.* *John* xiii. 19, fol. 82 a.

About three hundred years *agone*.

Grindal, *Rem.* p. 48.

Thus our thre powers were joyned in one,

In this mighty giaunt many dayes *agone*.

Hawes, *Past. of Pleas.* cap. 33, p. 164.

For long *agone* I have forgot to court;

Besides, the fashion of the time is changed.

Shakespeare, *Two Gent. of Ver.* III. I. 85.

**Agree**, *v. i.* (Mark xiv. 70; Acts v. 40, xv. 15), followed by *to* or *unto*; like the Fr. *agréer à*.

Therefore he will rather have us to choose the sword, that is, to strive and withstand their wickedness, than to *agree unto* them. Latimer, *Serm.* p. 377.

And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and *agreeth unto* all truth of God's most holy word contained in holy Scripture. *Homilies*, p. 36, l. 18.

That which *agreeth to* the one now, the other shall attain unto in the end. Hooker, *Eccl. Polity*, I. 6, § 1.

**Aim at** (Wisd. xiii. 9). To guess at, form conjectures about. Hence 'to aim at the world' is to frame theories about the constitution of the universe.

Her speech is nothing,  
Yet the unshaped use of it doth move  
The hearers to collection: they *aim at* it,  
And botch the words up fit to their own thoughts.

Shakespeare, *Hamlet*. IV. 5. 9.

You may think I love you not: let that appear hereafter, and *aim better at* me by that I now will manifest.

Id. *Much Ado*, III. 2. 99.

**Alarm, to cry** (2 Chron. xiii. 12). This phrase without the article goes back to the origin of the word 'alarm' as an interjection (Ital. *all' arme*, to arms!), before it became a substantive.

Much like to some of those Players; that come to the scaffold with Drum and Trumpet to proffer skirmishe, and when they haue sounded *Allarme*, off go the peeces to encounter a shadow, or conquere a Paper monster. Gosson, *Schoole of Abuse* (ed. Arber), p. 21.

**Albeit, conj.** (Ezek. xiii. 7; Philem. 19). This word, though somewhat antiquated, can hardly be called obsolete. The meaning is 'although it be,' in which sense Chaucer uses the simpler forms 'albe' and 'al,' as well as 'albeit.'

*Al* telle I nat as now his observances.

Chaucer, *Knight's Tale*, 2266.

Bitwixe you ther moot som tyme be pees,

*Al be* ye nought of oo complexioun,

That ilke day causeth such divisioun. Ibid. 2477.

*Al be it* that this aventure was falle. Ibid. 2705.

Shylock, *albeit* I neither lend nor borrow,  
By taking nor by giving of excess.

Shakespeare, *Mer. of Ven.* I. 3. 62.

In this passage the first Quarto reads 'although.'

A fuller form is found in Chaucer :

And *al be it so that* God hath create all thing in right ordre  
and nothing withouten ordre. *Parson's Tale* (Tyrwhitt's ed.).

**Aliant** (Job xix. 15; Ps. lxix. 8; Lam. v. 2) and **Alient** (Is. lxi. 5), the old forms of 'alien' in the ed. of 1611. Compare 'tyrant' from *τύραννος*, 'margent' for 'margin.'

For, saith St. Paul, he that speaketh in a tongue unknown shall be unto the hearer an *alient*. *Homilies*, p. 358, l. 11.

In the edition of 1574 and subsequently Mr. Griffiths says the reading is 'aliant.'

So Shakespeare (*Mer. of Ven.* IV. I. 349),

If it be proved against an *alien*  
That by direct or indirect attempts,  
He seek the life of any citizen.

**Alien**, *sb.* in this form occurs five times in the A.V.; it is from the Lat. *alienus*, belonging to another country, a foreigner.

Iewerie had Herode to their kyng beeyng an *aliene*, or outlandishe man borne. Udal's Erasmus, *Luke* xxiv. 27, fol. 184 b. And Wiclif (ed. Lewis), John x. 5; 'But thei suen not an *alien*, but fleen fro him: for thei han not knowen the vois of *aliens*.' 'Alien' has gone out of common use, but 'to alienate' = to estrange, still remains. Latimer has a substantive, 'alienate'; 'that they may...keep us from invasions of *alienates* and strangers.' *Serm.* p. 390.

**All**, in the phrase 'without *all* contradiction' (Heb. vii. 7), is literally from the Greek. It appears however to be used in conformity with English idiom for 'any' or 'every.'

The trade of monkery, which was without *all* devotion and understanding. Latimer, *Serm.* p. 339.

Our tyme is so farre from that olde discipline and obedience, as now, not onelie yong gentlemen, but even verie girles dare without *all* feare, though not without open shame, where they list, and how they list, marie them selves in spite of father, mother, God, good order, and all. Ascham, *The Scholemaster*, p. 38.

But it is altogether the pure gift of God poured into us freely, without *all* manner doing of us, without deserving and merits. Tyndale, *Doctrinal Treatises*, p. 53 (Parker Soc. ed.).

So in Deut. xxii. 3, 'and with *all* lost thing of thy brother's'; for which Coverdale has 'with euery lost thinge'; and the Geneva, followed by the Bishops' Bible, 'with all loste things.'

**All hail** (Matt. xxviii. 9) a form of salutation, by which a wish for all health (Icel. *heill*) or prosperity is expressed,

*All hail*, great master! grave sir, hail!

Shakespeare, *The Tempest*, I. 2. 189.

Cæsar, *all hail!* good morrow, worthy Cæsar.

Id. *Julius Cæsar*, II. 2. 58.

**All one** (1 Cor. xi. 5). All the same.

For I take it to be *all one*, to reprove Hercules cowardlines, and Catoes couetousnes. North's Plutarch, *Cato Utican*, p. 833.

'Twere *all one*

That I should love a bright particular star

And think to wed it, he is so above me.

Shakespeare, *All's Well*, I. I. 96.

Were 't not *all one*, an empty eagle were set

To guard the chicken from a hungry kite,

As place Duke Humphrey for the king's protector?

Id. 2 *Henry VI.* III. I. 248.

For say, that a malefactor should suffer the space of thirtie yeres for some hainous fact that he hath committed, it is *all one*, as if a man should stretch him upon the racke, or hang him upon a jibbet in the evening toward night, and not in the morning betimes. Plutarch's *Morals* (trans. Holland), p. 546.

**All the whole.** A redundant expression, which is found in the remarks 'Concerning the service of the Church' prefixed to the Prayer-Book. 'For they so ordered the matter that *all the whole* Bible (or the greatest part thereof) should be read over once every year.' See also Ps. xcvi. 1, Pr.-Bk.

*All the whole* armye worketh vpon it: excepte them that kepe watche and warde in harneis before the trenche for sodeine auentures. More, *Utopia* (ed. Arber), p. 141.

*All the whole* beautye of them eyther vanisheth & perisheth out of hand, or els withereth away. Calvin on the *Psalms*, trans. Golding, fol. 2a.



*All the whole* army stood agazed on him.  
Shakespeare, 1 *Hen. VI.* I. I. 126.

If Richard will be true, not that alone,  
But *all the whole* inheritance I give,  
That doth belong unto the house of York.  
Ibid. III. I. 164.

Compare *The Merchant of Venice*, III. 4. 81 :

But come, I'll tell thee *all my whole* device.

**Allege**, *v. t.* (Acts xvii. 3). To adduce proofs, to prove by quotation, and hence to quote, from Lat. *allegare*, a law term. Not as now simply 'to assert.'

For shame, nay for conscience, either *allege* the scriptures aright, without any such wresting, or else abstain out of the pulpit. Latimer, *Rem.* p. 321.

Declaring, that the dissention among the Grecians did increase king Philips power, *alleging* these verses :

Where discord reignes in Realme or towne,  
Euen wicked folke do win renowne.

North's Plutarch, *Alex.* p. 746.

And Ambrose Thesius *allegeth* the Psalter of the Indians, which he testifieth to have been set forth by Potken in Syrian characters. *The Translators to the Reader*, p. cxi.

**Allied**, *pp.* (Neh. xiii. 4). Connected by marriage. From the Fr. *allié*, Lat. *alligatus*.

The others called him [Leonidas] Alexanders gouvernour, because he was a noble man, & *allied* to the Prince. North's Plutarch, *Alex.* p. 719.

**Allow**, *v. t.* (Luke xi. 48; Baptismal Office; 'He favourably *alloweth*,' &c.). From the Fr. *allouer*, which is derived from the Lat. *allaudare*, 'to praise.' To praise, approve; which is the common sense in old writers. It is not to be confounded with *allow*, 'to assign,' which is from the Med. Lat. *allocare* through the Fr. *allouer*.

And some lakkede my life,  
*Allowed* it fewe.

*Vision of Piers Ploughman*, 9594.

The which opinion.....Pomponius Lætus.....dothe well *alowe*. Polid. Verg. *Hist.* i. p. 27.

Notwithstanding that Nathan had before *allowed* and praised the purpose of David. Latimer, *Rem.* p. 308.

The less he is worthy, the more art thou *allowed* of God, the more art thou commended of Christ. *Homilies*, p. 139, l. 34.

Thou shalt hold the opinion of Pythagoras ere I will *allow* of thy wits. Shakespeare, *Twelfth Night*, IV. 2. 63.

Authentic in your place and person, generally *allowed* for your many war-like, court-like, and learned preparations.

Id. *Merry Wives*, II. 2. 236.

The word is used in a kindred sense (Rom. xiv. 22; 1 Thess. ii. 4) as the translation of what in Greek signifies 'to approve after trial.' So also in Pr.-Book, Ps. xi. 6, 'The Lord *alloweth* (A.V. 'trieth') the righteous.' In Acts xxiv. 15 the original means 'to expect,' and in Rom. vii. 15, 'acknowledge with approbation,' following a Hebrew idiom. See Shakespeare, *Rich. II.* V. 2. 40:

To Bolingbroke are we sworn subjects now,  
Whose state and honour I for aye *allow*.

**Allowable**, *adj.* Worthy of approval.

Surely, as the Apostle reasoneth to the Hebrews, that if the former Law and Testament had been sufficient, there had been no need of the latter: so we may say, that if the old Vulgar had been at all points *allowable*, to small purpose had labour and charges been undergone about framing of a new.

*The Translators to the Reader*, p. cxiv.

In the *Homilies* (p. 116, l. 23) 1 Tim. ii. 3 is quoted as follows: 'for that is good and accepted (or *allowable*) in the sight of God our Saviour.'

**Allowance**, *sb.* Approval.

Humbly craving of your most Sacred Maiestie, that since things of this quality haue euer bene subiect to the censures of ill meaning and discontented persons, it may receiue approbation and Patronage from so learned and iudicious a Prince as your Highnesse is, whose *allowance* and acceptance of our Labours, shall more honour and incourage vs, then all the calumniation and hard interpretations of other men shall dismay vs. *The Epistle Dedicatorie*.

Item, you sent a large commission  
To Gregory de Cassado, to conclude,  
Without the king's will or the state's *allowance*,  
A league between his highness and Ferrara.

Shakespeare, *Hen. VIII.* III. 2. 322.

**All to** (Judges ix. 53). All to pieces. It is a disputed point whether this passage should be read 'all-to brake' or 'all to-brake,' the prefix *to* being in very common use in old authors to give an intensive meaning. Thus this very word 'break,' so compounded, occurs in *Piers Ploughman* :

And do boote to brugges  
That *to-broke* were. *Vis.* 4520.

The bagges and the bigirdles  
He hath *to-broke* hem alle. *Vis.* 5073.

For first though they beginne lowe,  
At ende they be nought mevable,  
But *all to-broken* mast and cable.

Gower, *Conf. Am.* i. p. 77.

Whereof the sheep ben *al to-tore*. *Ibid.* p. 17.

*Al* is *to-broken* thilke regioun.

Chaucer, *Knight's Tale*, 2759.

His brest *to-broken* with his sadil bowe.

*Ibid.* 2693.

The pot *to-breketh*, and farwel al is goo.

*Id.* *Canon's Yeoman's Tale*, prol. 12835.

So also 'to-cleve,' 'to-rende.' In Udal's Erasmus we find 'shall be *all to* crushed' (*Luke* xx. 18, fol. 152*a*); '*all to* bruised' (*ib.* viii. 5, fol. 77*b*); '*all to* rated him' (*John* ix. 28, fol. 62*b*). On the other hand, there are many passages which seem only to admit of the reading *all-to* in the sense above given of *all to pieces, altogether, entirely*.

Thou farest as frute that with the frost is taken,  
To day redy ripe, to morrow *all to* shaken.

*Songs and Sonettes* (ed. 1557, 31 July), fol. 5*b*.

As her vntruth my hart hath *all to* rent.

*Ibid.* fol. 55*a*.

In Matthew vii. 6, Tyndale, Cranmer, and the Geneva Bible have 'all to rent,' and the Rheims Version 'al to teare,' where the A.V. has 'rent.'

For that in Durtwych and here about the same we be fallen into the dirt, and be *all-to* dirtied, even up to the ears. Latimer, *Rem.* p. 397.

Smiling speakers creep into a man's bosom, they love and *all-to* love him. *Id.* *Serm.* p. 289.

O how the coat of Christ, that was without seam, is *all to* rent and torn ! *Homilies*, p. 134, l. 32.

Tyndale's version of Matt. vii. 6 is : ' Geve not that which is holy, to dogges, nether caste ye youre pearles before swyne, lest they treade them vnder their fete, and the other tourne agayne and *all to* rent you.'

*All to* totterd and torne. *Commines*, trans. Danett, p. 15.

*All to* be hanged with jewels. *Holland's Pliny*, IX. 35 (i. p. 256).

Then shall ye heare the cocks grumble in the throat, quarrell and complaine, and *all to* rate the hens. *Ibid.* x. 33 (i. p. 290).

Certes they that lead the bride home, cause her to sit upon a flice of wooll, then bringeth she foorth a distaffe and a spindle, and with wooll *all to* hangeth and decketh the dore of her husbands house. *Plutarch's Morals* (trans. Holland), p. 861.

In the second Homily against Contention (*Homilies*, p. 140, l. 33), 'all to' is clearly a compound adverb: 'David, when Semei did call him *all to* naught, did not chide again.' Here 'naught' being an adjective 'all to' must be an adverb, and 'to' cannot be attached to what follows. The history of the word seems to be this. 'Al' was originally used as an intensive adverb, prefixed to verbs compounded with 'to' as an intensive preposition. Then 'al to' came to be regarded as an intensive adverb used in composition with verbs; and finally as an adverb simple, used not only with verbs but with adjectives.

The multitude of evils wherewith, if your Christ were not, the devil would *all-to* bewray and dress you. *Bradford* (Park. Soc.), i. p. 137.

For Serapis and his Priests were *all to* becrossed. *Calphill* (Park. Soc.), i. p. 91.

The following examples of words compounded with 'all to' are taken from the Glossary to Forshall and Madden's edition of the Wicliffite versions :

'Al-to-brasten' (2 Chr. xxv. 12), 'al-to-breke' (Deut. xxviii. 20), 'al-to-brende' (Ps. cv. 18), 'al-to-dercned' (Ps. lxxviii. 24), 'al-to-feblid' (Is. xxxviii. 14), 'al-to-foule' (Is. xxx. 22), 'al-to-kut' (1 Chr. xx. 3), 'al-to-trede' (Deut. vii. 24).

**Alms**, *sb.* (Acts iii. 3; Ecclus. xvii. 22). The English word 'alms' is singular, and, with O.E. *almesse*, A.S. *ælmesse*, G. *almosen*, and Sc. *awmous*, is derived from the Gk. *ἐλεημοσύνη*.

The patrimonie and the richesse,  
Which to Silvester in pure *almesse*  
The firste Constantinus lefte.

Gower, *Conf. Am.* prol. i. p. 28.

Ouerlashing in apparel is so common a fault, that the very hyerlings of some of our Players, which stand at reuersion of vi. s. by the weeke, iet vnder Gentlemens noses in sutes of silke, exercising themselues too prating on the stage, and common scoffing when they come abrode, where they look askance ouer the shoulder at euery man, of whom the sunday before they begged *an almese*. Gosson, *Schoole of Abuse* (ed. Arber), p. 39.

An he should it were *an alms* to hang him. Shakespeare, *Much Ado*, II. 3. 164.

Beggars, that come unto my father's door,  
Upon entreaty have a present *alms*.

Id. *Tam. of Shrew*, IV. 3. 5.

Chaucer uses the plural 'almesses' (comp. *richesse*, pl. *richesses*).

These ben general *almesses* or werkes of charite. *Parson's Tale*.

In Acts x. 4 'alms' is used as a plural.

**Almsdeed**, *sb.* (Acts ix. 36). An act of charity; and so charity in its narrower sense; A. S. *almesse-dæd*.

In vertu and in holy *almese-dede*  
They lyven alle.

Chaucer, *Man of Law's Tale*, 5576.

Now ben ther thre maner of *almesdede*. Id. *Parson's Tale*.

He loveth thee with his hands, that will help thee in time of necessity, by giving some *almsdeeds*, or with any other occupation of the hand. Latimer, *Serm.* p. 21.

Murder is thy *alms-deed*;  
Petitioners for blood thou ne'er put'st back.

Shakespeare, *3 Hen. VI.* v. 5. 79.

**Aloft**, *adv.* (1 Esd. viii. 92). In the passage 'and now is all Israel *aloft*,' the last word is the rendering of the Greek *ἐπάνω*. Chaucer (*Ass. of Fowls*, 203) uses 'on loft' in the same sense.

Therewith a wind, unneth it might be lesse,  
Made in the leaves grene a noise soft,  
Accordant to the foules song *on loft*.

The root is the A. S. *lyft*, the sky, air, G. *luft*, O. E. and Sc. *lift*; so that 'aloft' is literally, in the air, on high.

'To be *aloft*' seems to mean 'to have the upper hand,' and so Latimer uses it :

We esteem it to be a great thing to have a kingdom in this world, to be a ruler, to be *aloft*, and bear the swing. *Rem.* p. 64.

It is used redundantly in Gower, *Conf. Am.* i. p. 284 :

And as they shulden pleid hem ofte,  
Till they be grown up *alofte*  
In the youthe of lusty age.

**Along**, *adv.* (Judg. vii. 13). At full length; in the phrase 'to lie *along*.' See the quotation from Holland's Pliny under LOADEN.

**Alway**, *adv.* (Ex. xxv. 30; Phil. iv. 4). Always; A. S. *eallne wæg, ealle wæga*. So *algate, algates, beside, besides, betime, betimes, sometime, sometimes, toward, towards*, which were once used indifferently.

Sire, ye ben not *alway* in lik disposicioun. Chaucer, *Tale of Melibeus*.

For the book saith, Axe thi counseil *alwey* of hem that ben wysc. *Ibid.*

That on may se his lady day by day,  
But in prisoun he moot dwelle *alway*.

*Id. Knight's Tale, 1352.*

**Amain**, *adv.* (2 Macc. xii. 22), occurs in the Bible this once only; where it means with vehemence or precipitation; from A. S. *mægen*, might, power, connected with *magan* to be able.

Great lords, from Ireland am I come *amain*,  
To signify that rebels there are up.

Shakespeare, *2 Hen. VI.* III. I. 282.

On, Myrmidons, and cry you all *amain*,  
Achilles hath the mighty Hector slain.

*Id. Tr. and Cr.* v. 8. 13.

Pliny says of the lion ;

But when he hath gained the thickets and woods, and gotten once into the forrests out of sight, then he skuds away, then hee runneth *amaine* for life. Holland's trans. VIII. 16 (i. p. 202).

**Amazed**, *pp.* (Judg. xx. 41; Mark xiv. 33). Confounded, bewildered by fear or any strong emotion. Like 'abashed,' which occurs in place of 'amazed' in Tyndale's version of Mark xiv. 33, this word is now used in a much narrower sense.

But when they were aduertysed of the kynges puissance, or elles *amased* wyth feare,...departed from thence to Barckamstede. Hall, *Hen. IV.* fol. 13 *b*.

Vpon the walles the Pagans old and yong  
Stood husht and still, amated and *amased*,  
At their graue order and their humble song.  
Fairfax, *Tasso*, XI. 12.

Bear with me, cousin; for I was *amazed*  
Under the tide. Shakespeare, *K. John*, IV. 2. 138.

Compare the use of 'amazing' in *Rich. II.* 1. 3. 81;

And let thy blows, doubly redoubled,  
Fall like *amazing* thunder on the casque  
Of thy adverse pernicious enemy.

'Amazed' occurs in the following passage in the sense of 'stunned.'

As I lay at rest in a green field, there came unto me a great Serpent hissing, and holding up her neck, which I suddainly with a piece of wood *amazed* at a stroak, and so slew without peril to my self. Topsell, *History of Serpents* (ed. 1658), p. 599.

**Amazement**, *sb.* (1 Pet. iii. 6). Confusion or bewilderment of mind from whatever cause; not, as now, simply astonishment. The O.E. form 'amay' for 'amaze' connects the latter with the French *s'esmaier* and It. *smagare* and the root of *dismay*. *Amaze* is further akin to the Prov. *esmagar* through the provincial French *s'esméger*. Diez refers the forms *smagare* and *esmagare* to the Gothic root *magan*, to be able, with the negative particle (Wedgwood, *Dict. of Eng. Etym.*). With the two forms *amay* and *amaze* may be compared *apay* and *appease*, *allay* and *allegge*.

Alas what sorrow, what *amusement*, what shame was in Amphialus, when he saw his deere foster father, find him the killer of his onely sonne? Sidney, *Arcadia*, p. 40, l. 29.

All torment, trouble, wonder and *amazement*  
Inhabits here. Shakespeare, *The Tempest*, v. 1. 104.

Behold, distraction, frenzy and amazement,  
Like witless antics, one another meet.

Id. *Troilus and Cressida*, v. 3. 85.

**Ambassage**, *sb.* (Luke xiv. 32). An embassy. The root of the word is doubtful. It is immediately from the It. *ambasciata*, which again is from the Med. Lat. *ambascia*, *ambactia*, and this is connected with the Gothic *andbahts*, a servant (comp. *ambactus*, Cæs. *B.G.* vi. 15), A.S. *ambeht*, and Germ. *ampt*. In A.S. *ambeht-secg* is an ambassador. Like the more modern 'embassy,' ambassage is used both of the mission of an ambassador, and of the persons through whom the mission is sent.

But now for the fault of unpreaching prelates....They are so troubled with lordly living, they be so placed in palaces, couched in courts, ruffling in their rents, dancing in their dominions, burdened with *ambassages*...that they cannot attend it. Latimer, *Serm.* p. 67.

Before his throne, as on *ambassage* sent.

Spenser, *Mother Hubberd's Tale*, 472.

Yonder men, are too many for an *ambassage*, and too few for a fight. Bacon, *Ess.* XXIX. p. 120.

In Shakespeare it also occurs in the forms 'embassage' (as in 2 Chr. xxii. c, xxxii. c; 1 Macc. xiv. 23) and 'embassade.'

Their herald is a pretty knavish page,  
That well by heart hath conn'd his *embassage*.

*Love's Labour's Lost*, v. 2. 98.

To thee I send this written *embassage*.

*Sonnet*, XXVI. 3.

When you disgraced me in my *embassade*.

3 *Henry VI.* IV. 3. 32.

**Ambush**, *sb.* (Josh. viii. 2). Men lying in ambush. The verb is derived from the Fr. *embuscher*, Prov. *emboscar*, which are from It. *bosco*, Prov. *bosc*, a bush, thicket.

The *ambush* then let fly,

Slew all their white fleec'd sheep, and neat.

Chapman, *Hom. Il.* XVIII. 479.

**Ambushment**, *sb.* (2 Chr. xiii. 13; xx. 22). An ambushade.

Judas, the twelfth,...was providing among the bishops and priests to come with an *ambushment* of Jews, to take our Saviour Jesu Christ. Latimer, *Serm.* p. 217.



Marcellus was intrapped and slaine, by an *ambushment* lying in wayte for him. Marcellus insidijs interfectus est. Cic. Baret, *Alvearie*.

Ignorant (God wot) both of the falshood and treason of the townsmen, and also of the couert traines and *ambushment* of the enemies. Holland's Livy, xxv. p. 558.

'Bushment' is used in the same sense by Latimer (*Serm.* p. 220); compare Gower, *Conf. Am.* I. p. 349:

Horestes wist it by a spie  
And of his men a great partie  
He made in *bussument* abide.

**Amerce**, *v. t.* (Deut. xxii. 19). To impose a pecuniary penalty upon an offender. Blackstone and Spelman say 'to be *amerced*, or *à mercie*, is to be at the king's mercy with regard to the fine imposed.' An *amercement* differs from a fine proper, in that the latter is fixed by statute, but this distinction is not implied in the Hebrew. The author of *Piers Ploughman* had evidently this etymology in view;

And though ye mowe *amercy* hem,  
Lat mercy be taxour.

*Vision*, 3872.

Shakespeare keeps up the true meaning of the word.

But I'll *amerce* you with so strong a fine,  
That you shall all repent the loss of mine.

*Rom. and Jul.* III. I. 195.

Millions of spirits for his fault *amerced*  
Of heaven.

Milton, *Paradise Lost*, I. 609.

**Amiable**, *adj.* (Ps. lxxxiv. 1). Lovely; from Fr. *aimable*, Lat. *amabilis*, of which we have retained only the active sense of 'loving.' It is now used of persons, not of things.

Venus had hir Mole in hir cheeke which made hir more *amiable*. Lyly, *Euphues* (ed. Arber), p. 34.

*Amiable*, or woorthy to be loued. *Amabilis...Amiable ou digne d'estre aimé.* Baret, *Alvearie*, s. v.

Come, sit thee down upon this flowery bed,  
While I thy *amiable* cheeks do coy.

Shakespeare, *Mid. N.'s Dr.* IV. I. 2.

If it be true, that the principall part of beauty, is in decent motion, certainly it is no marvaile, though persons in yeares; seeme many times more *amiable*. Bacon, *Ess.* XLIII. p. 177.

**Amity**, *sb.* (1 Macc. xii. 16). Friendship, especially between nations, political friendship; from Fr. *amitié*, Lat. *amicitia*.

As well the Romaines, than great Lordes of the worlde, as Persians, and dyuers other realmes, desyred to haue with them *amity* and aliance. Elyot's *Governour*, I. fol. 8 a.

First, to do greetings to thy royal person;  
And then to crave a league of *amity*;  
And lastly, to confirm that *amity*  
With nuptial knot.

Shakespeare, 3 *Hen. VI.* III. 3. 53, 54.

**Ancient**, *sb.* (Is. iii. 14; Jer. xix. 1; Ezek. vii. 26, &c.). An elder.

For as much as our duetie is to worship and adore the gods, to honour our parents, to reverence our *ancients*, to obey the lawes. Holland's Plutarch, *Morals*, p. 9, l. 23.

**Ancient** is used for the plural in the Preface of the Translators to the Reader. 'Neither is there any likelihood that envy and malignity died and were buried with the *ancient*' (ed. Scrivener, p. cvi.). And again (p. cxi.) as a rendering of Jerome's *Dammamus veteres*: 'Do we condemn the *ancient*?' In this case it is still an adjective.

**Ancientest**, *adj.* Most ancient.

The Apostle excepteth no tongue; not Hebrew the *ancientest*, not Greek the most copious, not Latin the finest. *The Translators to the Reader*, p. cviii.

Let me pass

The same I am, ere *ancient'st* order was  
Or what is now received.

Shakespeare, *Winter's Tale*, IV. I. 10.

**Ancre**. The spelling of 'anchor' in Acts xxvii. 29 in the edition of 1611. So in Palsgrave, *Lesclarcissement de la Langue Francoyse*: '*Ancre* of a shippe—*ancre*.'

**And all** (Judg. xvi. 3, 'bar *and all*'). Halliwell and Hunter (*Hallamshire Gloss.*) put this down as a provincialism, and it certainly is very common in Yorkshire.

He razed townes, and threw downe towers *and all*.

Sackville, *Induction*, st. 56.

Yea and this citee here of Hierusalem...together with the temple *and all*...shall bee troden vnder fete by the Gentiles. Udal's Erasmus, *Luke* xxi. 24, fol. 159 a.

To vs of Syon that ben borne,  
If thou thy favoure wolt renewe;  
The broken sowle, the temple torne,  
The walles, *and all*, shalbe made newe.

Croke's *Vers. of 51st Psalm*.

In that respect we must hate none; we must loue our enemies *and all*. Peter Smart's *Sermon* (1628), p. 3.

See also the example from Ascham's *Scholemaster*, quoted under ALL.

**And**, *conj.* (Gen. xlv. 30; Num. v. 30). If. See AND IF.

O swete and wel biloued spouse deere,  
Ther is a counseil, *and* ye wold it heere.

Chaucer, *2nd Nun's Tale*, 12073.

So wole Crist of his curteisie,  
*And* men crye hym mercy,  
Bothe forgyve and forgete.

*Vision of Piers Ploughman*, 11849.

Yhit suld him thynk, *and* he toke kepe,  
His lyfe noght bot als a dreme in slepe.

Rolle, *The Pricke of Conscience*, 8075.

He shall goe without hir, *and* he were my brother. *Roister Doister* (ed. Arber), p. 16.

Now, *and* ye will consider this beginning, men are not so ready to worship a picture on a wall or in a window, as an embossed and gilt image, set with pearl and stone. *Homilies*, p. 192, l. 15.

*And* you loue me, let's doo't: I am dogge at a Catch. Shakespeare (1st Folio), *Tw. Night*, II. 3. 63.

In the early copies of Shakespeare the spelling varies between 'and' and 'an'; the first is more common.

And certainly, it is the nature of extreme self-lovers, as they will set an house on fire, *and* it were but to roast their egges. Bacon, *Ess.* XXIII. p. 97, l. 21.

**And if** (Matt. xxiv. 48). 'And if' or 'an if,' for 'if' simply, is a redundant expression of very common occurrence in old writers. (Compare *or ere*.) Mr Wedgwood regards both as

fragments of the same English word *even*. Horne Tooke derives *an* from the A. S. *unnan*, and *if* from *gifan*, both signifying 'to give.' The latter, though plausible, is rendered extremely doubtful by the analogy of the old Norse *ef*, from *ifa* to doubt. On the other hand the usage of *gif* in old English and of *gin* in Scotch seems to support Horne Tooke's etymology.

But *and if* we have this livery, if we wear his cognizance here in this world; that is, if we love our neighbour, help him in his distress, be charitable, loving, and friendly unto him, then we shall be known at the last day. Latimer, *Serm.* p. 452.

I pray thee Launce, *and if* thou seest my Boy,  
Bid him make haste, and meet me at the North-gate.

Shakespeare (1623), *Two G. of V.* III. I. 257.

Yes but you will, my noble grapes, *and if*  
My royall foxe could reach them. Id. *All's Well*, II. I. 74.

**Andirons**, *sb.* (Ezek. xl. 43 *m*). In modern editions this word is corrupted into 'endirons,' as if it were derived from the position and material of the instrument it denotes, viz. *iron* standards, one at each *end* of a fireplace, to support logs of wood while being burnt; they were in common use until displaced by the modern fire-grate. But the termination *-iron* has probably no more to do with the root than *-wood* in *wormwood* (A. S. *wermod*, G. *wermuth*). Mr Wedgwood gives Med. Lat. *andena*, *andela*, *andeda*, Fr. *landier*, and adds, 'The Flemish *wend-ijser* probably exhibits the true origin, from *wenden*, to turn; *wend-ijser*, *brand-ijser*, crateuterium, ferrum in quo veru vertitur,—Kil., i. e. the rack in front of the kitchen dogs or andirons, for supporting the spit.' For the insertion of the 'r' compare 'vagrant' from 'vagans.' In Caxton's *Boke for Travellers*, quoted in *Prompt. Parv.* p. 19, note 2:

Thingis that ben vsed after the hous...vpon the herthe belongeth woode or turves, two *andyrons* of yron [*brandeurs*], a tonge, a gredyron.

And again, in Hormani *Vulgaria* (1519), fol. 154 *b*;

I lacke a fyre pan, and *andyars* to bere vp the fuel.

*Awnderne* (*awndyrn*, *awndyrn*). *Andena*, ipoporgium. *Prompt. Parvul.*

Chenets: m. *Andirons*. Cotgrave.

Her *andirons*—  
I had forgot them—were two winking Cupids  
Of silver. Shakespeare, *Cymb.* II. 4. 88.

**Anger**, *v. t.* (Ps. cvi. 32; Rom. x. 19). To make angry, provoke to anger, enrage.

The chiefest cause as it is saied, that *angered* Pyrrus most grew vpon this. North's Plutarch, *Pyrrus*, p. 424.

Not as compelled and driven thereto for any perill that he seeth, but *angred* at their follie that assaile and set upon him. Holland's Pliny, VIII. 16 (i. p. 202).

For he both pleases men and *angers* them. Shakespeare, *Much Ado*, II. I. 146.

**Angerly**, *adv.* (Esther xv. c). *Angrily*.

I will not stir, nor wince, nor speak a word,  
Nor look upon the iron *angerly*.  
Shakespeare, *King John*, IV. I. 82.

How *angerly* I taught my brow to frown.  
Id. *Two Gent. of Verona*, I. 2. 62.

**Angle**, *sb.* (Is. xix. 8; Hab. i. 15). A fishing rod with line and hook; from A. S. *angel*, a fish-hook. One of the treatises in the Boke of St Alban's (1496) is 'of fysshynge wyth an *angle*.'

In the forenoone thei plante and graffe, digge vp settes, stubbe vp rootes, make their owne armour, or fissue and foule, with the *Angle* or nette. Hakluyt's *Voyages* (ed. 1812), *Suppl.* p. 317.

Give me mine *angle*; we'll to the river: there,  
My music playing far off, I will betray  
Tawny-finn'd fishes.  
Shakespeare, *Ant. and Cl.* II. 5. 10.

The Temple church, there I have cast mine *angle*.  
Ben Jonson, *Alchemist*, II. I.

'Angil-hoc' occurs in Wiclif (1), Is. xix. 8.

**Anon**, *adv.* (Matt. xiii. 20; Mark i. 30; Judith xiii. 9). Immediately, at once. Several derivations have been proposed. 'An one scil. *minute* vel *instant*,' Junius. A. S. *on-an*, Minsheu. (See quot. 3.)

*Anoon* I swowned after.  
*Vision of Piers Ploughman*, 10831.

Right now the highe windes blowe  
And *anon* after they ben lowe.

Gower, *Conf. Am.* prol. I. p. 34.

So it by-felle hym sonne *onone*.

*Sir Isumbras*, 521.

He sende writes sone *on-on*.

*Havelok*, 136.

There issued out of him, as I shall entreat *anon*, drops of blood. Latimer, *Serm.* p. 222.

It occurs in the form *in one* or *in oon*, which probably led to the etymology proposed by Junius.

That ever *in one* aliche hot

Me greveth.

Gower, *Conf. Am.* I. 297.

But ever *in oon* y-like sad and kynde.

Chaucer, *Clerk's Tale*, 8478.

The idea involved in *anon* is that of unbroken continuation. Compare the common expressions 'on and on,' and 'an end,' as in Massinger, *A very Woman*, III. 1 :

For she sleeps most *an end*;

that is, without intermission. It is also used of space as well as time.

Of al þo lond bi 3onde Homber *anon* in to Scotlonde.

*Robert of Gloucester*, ed. Hearne, p. 6.

**Another** (2 Chr. xx. 23; Ezek. xl. 13; Zech. xi. 9), used as the correlative of 'one' in cases where we should commonly say 'the other.'

And so in like case was the rereward ioined on the left hand, that the one might the more readilie succour *an other* in time of need.

Holinshed, *Chron.* (ed. 1587), III. 553.

The sport will be, when they hold one an opinion of *another's* dotage, and no such matter.

Shakespeare, *Much Ado*, II. 3. 224.

So their sute for the Prætorship was so followed and laboured of either partie, that one of them put *an other* in suit of law.

North's Plutarch, *Brutus*, p. 1056.

**Ant** (Prov. vi. 6). A feminine noun.

Who taught the *ant* to bite every grain of corn that she burieth in her hill, lest it should take root and grow. Bacon, *Advancement of Learning*, II. 13 § 2 (ed. Wright, p. 151).

**Any** (James v. 19). Any one.

But is there *any* else longs to see this broken music in his sides? Shakespeare, *As You Like It*, I. 2. 149.

If *any* in Vienna be of worth  
To undergo such ample grace and honour,  
It is Lord Angelo. Id. *Measure for Measure*, I. 1. 23.

**Anything** (Num. xvii. 13; Judg. xi. 25; 1 Sam. xxi. 2; Acts xxv. 8). At all, in any way.

After whych tyme, the prince neuer tyed his pointes, nor *any thyng* roughte of hym selfe. Hall, *Rich. III.* fol. 3 b.

**Any while** (Mark xv. 44). For any length of time. See **WHILE**.

**Apace**, *adv.* (Ps. lxxviii. 12; and lviii. 6, Pr. Bk.). From Fr. *pas*, a pace, step: at a great pace, swiftly.

And in hire hour he walketh forth *a paas*  
Unto the lystes, ther hir temple was.  
Chaucer, *Knight's Tale*, 2219.

Small herbs have grace, great weeds do grow *apace*.  
Shakespeare, *Rich. III.* II. 4. 13.

Gallop *apace*, you fiery-footed steeds.  
Id. *Rom. and Jul.* III. 2. 1.

Themistocles, made Zerxes, king of Persia, poast *apace* out of Græcia. Bacon, *Essay of Fame*, p. 241.

The full phrase was probably 'a great pace,' like Fr. *à grands pas*, for we find 'pace' as in the following passages qualified by an adjective.

This messenger, whan he awoke,  
And wist nothings how it was,  
Arose and rode *the great pas*  
And toke his letter to the kinge.  
Gower, *Conf. Am.* I. p. 192.

And riden after *softe pas*. Ibid. p. 210.

Our escouts rode as neere Paris as was possible, the which were often beaten backe to our watch, and eftsoones (the enimie on their backe) as far as our cariage, retiring sometime *a soft-pace*, and sometime a fast trot. Philip de Commines, trans. Danett, p. 29.

**Apparel**, *sb.* (2 Sam. xii. 20; Is. iii. 22; 1 Tim. ii. 9; Jam. ii. 2). Clothing, dress, from Fr. *appareil*, equipage, attire.

The Fr. *pareil* is, like the It. *parecchio*, from the Med. Latin *pariculus*, diminutive of *par*, equal, like; whence are formed Fr. *appareiller* and It. *apparecchiare*, to couple, join like to like, fit, suit (see Diez, *Etymol. Wörterbuch der Rom. Spr.* p. 252). Like the more common word 'dress,' apparel had formerly a much wider signification than in later times: it is now seldom used.

And in þe *apparaille* of a pore mán · and pilgrymes lyknesse  
Many tyme god hath ben mette · amonge nedy peple.

*Piers Plowman*, B text, XI. 235.

I could find in my heart to disgrace my man's *apparel*, and  
to cry like a woman.      Shakespeare, *As You Like It*, II. 4. 5.

I was never manned with an agate till now; but I will inset  
you neither in gold nor silver, but in vile *apparel*, and send you  
back again to your master for a jewel.      Id. 2 *Hen. IV.* I. 2. 20.

The shorter form *paraille* occurs in the *Vision of Piers Plowman* (B text), XI. 228:

Cleophas he knewe him nauzte · þat he cryste were,  
For his pore *paraille* · and pylgrymes wedes.

**Apparelled**, *pp.* (2 Sam. xiii. 18; Luke vii. 25). Clad, dressed.

They met with a coach drawne with foure milke-white horses furnished all in blacke, with a blacke a More boy vpon euery horse, they all *apparelled* in white. Sidney, *Arcadia*, p. 36, l. 22.

Chaucer uses the verb 'apparel' in the sense of 'to dress' meat. In enumerating the species of gluttony he says,

The ferthe is, curiosite, with gret entent to make and *apparayle* his mete. *The Parson's Tale*.

And also in the sense of 'to prepare' generally, like Fr. *appareiller*.

Thanne say I, that in vengeance takinge, in werre, in bataile, and in warmstoringe of thin hous, er thou bygynne, I rede that thou *apparaille* the therto, and do it with gret deliberacioun. *The Tale of Melibeus*.

**Apparently**, *adv.* (Num. xii. 8). Manifestly, clearly, openly. Spelt 'apparrantly' in ed. 1611.



And therefore I saye and affirme y<sup>t</sup> you do *apparently* wrong, & manyfest iniury to procede in any thinge agaynst kyng Richard. Hall, *Hen. IV.* fol. 10 a.

I would not spare my brother in this case,  
If he should scorn me so *apparently*.

Shakespeare, *Com. of Err.* IV. I. 78.

Hall (*Hen. IV.* fol. 11 a) describes an abbot in Westminster in the time of Henry IV as 'a man of *apparrant* vertues.' So in Shakespeare's *K. John*, IV. 2. 93 :

It is *apparent* foul-play ; and 'tis shame  
That greatness should so grossly offer it.

**Apple** of the eye (Deut. xxxii. 10 ; Ps. xvii. 8, &c.). The eye-ball. The A. S. *æpl* or *æppel* is used in the same way, and *éag-æppel* is the apple of the eye.

Concerning the signs of life and death which may be found in man, this is one, That so long as the Patients eye is so cleare that a man may see himsele in the *apple* of it, wee are not to despaire of life. Holland's Pliny, XXVIII. 6 (ii. p. 305).

None have their eies all of one colour : for the ball or *apple* in the midst is ordinarily of another colour than the white about it. Ibid. XI. 37 (i. p. 334).

**Appoint**, *v. t.* (Gen. xxx. 28). The Hebrew literally signifies 'to prick, expressly name'; thus corresponding to the O. E. 'prick out' as used in Shakespeare, according to the reading of the Folios and second Quarto of *Love's L. Lost*, v. 2. 548 ;

The whole world again  
Cannot *prick out* five such.

The first quarto has 'pick out.'

From O. Fr. *à poinct*, 'aptly, in good time, fully,' comes *appoinct*, 'fitness, &c,' and *appoincter*, 'to pronounce fitting, determine.' Hence in Shakespeare the expressions *to point* and *at point*;

Hast thou, spirit,  
Perform'd *to point* the tempest that I bade thee?

*Temp.* I. 2. 194.

A figure like your father,  
Armed *at point* exactly, cap-a-pe.

*Hamlet*, I. 2. 200

The latter of these passages illustrates the usage of 'appointed' in the sense of 'equipped' in Judg. xviii. 11 (Heb. 'girded'). In the sense of expressly naming, as in the verse of Genesis above quoted, it occurs in Latimer (*Rem.* p. 302); 'I name nor *appoint* no person nor persons.'

'Appoint out' in Josh. xx. 2, is the translation of what is elsewhere rendered 'assign,' as in *v.* 8 (see also Gen. xxiv. 44). In this sense 'appoint' is used by Latimer (*Serm.* p. 304); 'But who shall *appoint* him a sufficient living? himself? Nay. Who then? you? Nay, neither. The king must *appoint* him sufficient to live upon.'

The king, ...woulde vndoubtedly yf he had entended that thinge, haue *appointed* that boocherly office, to some other then his owne borne brother. Sir T. More's *Rich. III.* (*Works*, p. 37 *g*).

All Wales and the landes beyond Seuerne Westward, were *appointcted* to Owen Glendor. Hall, *Hen. IV.* fol. 20 b.

'Appoint out' occurs in the Geneva and Bishops' Bibles where the Authorised Version has 'separate,' as in Deut. xix. 7: 'Thou shall *appoint out* thre cities for thee.' Again in Sir Thomas More's *Utopia* (trans. Robynson), fol. 62 *a* [64 *a*]: 'But if the inhabitauntes of that lande wyl not dwell with them to be ordered by their lawes, then they dryue them out of those boundes which they haue limited, and *apointed out* for them selues.'

'Appoint forth' occurs in Holinshed, *Hist. of Scot.* p. 243:

Then Banquho, what maner of women (saith he) are you, that seeme so litle fauourable vnto me, where as to my fellow heere, besides highe offices, yee assigne also the kingdome, *ap-pointyng foorth* nothing for me at all?

Among these captains, Lords, and knights of skill,  
*Appoint* me ten, approued most in fight.

Fairfax's *Tasso*, IV. 63.

**Appointed**, *pp.* (Judg. xviii. 11). Equipped.

It shall be so my care

To have you royally *appointed* as if

The scene you play were mine.

Shakespeare, *Winter's Tale*, IV. 4. 603.

And so I do, and with his gifts present

Your lordships, that, whenever you have need,

You may be armed and *appointed* well.

Id. *Titus Andron.* IV. 2. 16.

**Apprehend**, *v.t.* From the Latin *apprehendo*, it literally means to lay hold of, to take by the hand, in which sense it is used in Phil. iii. 12. The passage throughout has reference to the Grecian games; *apprehend* in the first part of the sentence meaning to lay hold of the goal, and so receive the prize; in the second part, meaning take hold of by the hand and introduce to the course, as was customary. Johnson quotes from Jeremy Taylor, *Holy Living*, II. 6;

There is nothing but hath a double handle, or at least we have two hands to *apprehend* it.

**Approve**, *v.t.* From Lat. *probus*, 'honest, good,' comes *probare*, 'to deem good'; whence *approbare*, and Fr. *approuver*. It is used in two senses in the New Testament:—1. To prove, demonstrate; Acts ii. 22; 2 Cor. vi. 4, vii. 11. So Shakespeare (*Mer. of Ven.* III. 2. 79):

In religion,  
What damned error, but some sober brow  
Will bless it and *approve* it with a text?

2. To put to the proof, test, try; as in Rom. ii. 18; Phil. i. 10.

Nay, task me to my word; *approve* me, lord.  
Shakespeare, *1 Hen. IV.* IV. 1. 9.

He is of a noble strain, of *approved* valour and confirmed honesty. Id. *Much Ado*, II. 1. 394.

**Apt**, *adj.* (2 Kings xxiv. 16; 1 Tim. iii. 2; 2 Tim. ii. 24.) From Lat. *aptus*, fit, adapted. In the phrase '*apt* to melt,' Wisd. xix. 21, it seems to come near to the modern sense of 'inclined or disposed.'

The earthe...is not *apte* for wines. Pol. Vergil, I. 20.

Any fish that takes salt, of which the Red Herring is one the *aptest*. Nashe, *Lenten Stuffle*, pref.

No man that putteth his hand to the plough, and looketh back, is *apt* for the kingdom of God. Luke ix. quoted in Lati-mer, *Serm.* p. 59.

So are there states, great in territorie, and yet not *apt* to enlarge, or command; and some, that have but a small dimension of stemme, and yet *apt* to be the foundations of great monarchies. Bacon, *Ess.* XXIX. p. 120.

**Are not** (Matt. ii. 18). Do not exist. There are many instances of this emphatic use of the substantive verb.

For those that *were*, it is not square to take  
On those that *are*, revenges.

Shakespeare, *Timon of Athens*, v. 4. 36; 37.

This must crave,  
An if this *be* at all, a most strange story.

Id. *The Tempest*, v. 1. 117.

Men create oppositions, which *are* not. Bacon, *Essay* III. p. 11.

All which may be guides to an outward morall vertue, though religion *were* not. Id. *Essay* XVII. p. 68.

**Ark**, *sb.* (Ex. ii. 3). Lat. *arca*; A. S. *arc*, *earc*, a chest, coffer. In this literal sense it was used in old English.

In the rich *ark* dan Homers rimes he placed.

Surrey, *Sonnets*, fol. 16 b.

You have beheld, how they  
With wicker *arks* did come  
To kisse, and beare away  
The richer couslips home.

Herrick, *Hesperides*, I. p. 147.

It is generally applied exclusively to Noah's Ark, and the Ark of the Covenant. The *meal-ark*, made of stout oak boards, often beautifully carved, is still an article of furniture in old-fashioned farmhouses in Yorkshire; and at one time the fabrication of such arks was a trade of sufficient importance to have originated the surname Arkwright. The parish-chest is called an ark in some old accounts: '1744, pd. Wm. Yates for setting up *ark*,' *Ecclesfield, Yorks.* Hunter (*Hallams. Gloss.*) says, that the strong boxes in which the Jews kept their valuables were anciently called their *arks*; so that our translators had good precedent for so terming the sacred coffer in which were kept the two tables of stone written by the finger of God, and other things, which if lost could never be replaced.

**Armhole**, *sb.* (Jer. xxxviii. 12; Ezek. xiii. 18). The armpit.

The *arme hole*. Axilla. Baret, *Alvearie*, s. v.

Aisselle, f. An *arme hole*. Cotgrave, *French Dict.* s. v.

**Armour, An.** A suit of armour.

It is not only *an armour*, but also a whole armoury of weapons, both offensive and defensive. *The Translators to the Reader*, p. CVII. (ed. Scrivener).

The king was in a garment of great riches in Jewels, as pearles & stone, he was armed in a light *armure*. Grafton's Chronicle (ed. 1810), II. 260.

Like a rich *armour* worn in heat of day.

Shakespeare, 2 *Henry IV.* IV. 5. 30.

I have known when he would have walked ten mile a-foot to see a good *armour*. Id. *Much Ado*, II. 3. 17.

**Array, sb.** (1 Tim. ii. 9). Dress, raiment.

Hire *arraye* me rauysshed \* suche richesse saw I neuere.

*Vision of Piers Plowman*, B text, II. 17.

Albe it she were out of al *array* saue her kyrtle only. Sir T. More, *Works*, p. 56f.

In all her best *array* bear her to church.

Shakespeare, *Romeo and Juliet*, IV. 5. 81.

**Arrogancy, sb.** (1<sup>o</sup> Sam. ii. 3; Prov. viii. 13; Is. xiii. 11; Jer. xlvi. 29). Lat. *arrogantia* from *arrogare* 'to claim,' and then 'to claim more than one's due.' The old form of 'arrogance,' as 'innocency' for 'innocence,' 'insolency' for 'insolence,' &c.

But your heart

Is cramm'd with *arrogancy*, spleen and pride.

Shakespeare, *Hen. VIII.* II. 4. 110.

Notwithstanding, so much is true; that the carriage of greatness, in a plaine and open manner (so it be without *arrogancy*, and vaine glory) doth draw lesse envy, then if it be in a more crafty, and cunning fashion. Bacon, *Ess.* IX. p. 33.

**Arrowsnake, sb.** (Gen. xlix. 17 *m*). The translators appear by this word to have translated the Latin *acontias* given by Junius and Tremellius. In Topsell's *History of Serpents* (ed. 1658), p. 696, it is said: 'Among the divers kindes of Serpents, there is one of special note, which the Græcians call *Acontia*. The Latines, *faculares*, or *faculi*, or *Sagitta*, a Dart or Arrow. ...The reason of this name is taken from his swift leaping upon a man to wound and kill him.'

**Artificer**, *sb.* (Gen. iv. 22; 1 Chr. xxix. 5; Is. iii. 3). A skilled workman, artisan; Lat. *Artifex*.

Thither [i. e. to Delos], as to a mart or faire, there was great resort of chapmen from all parts of the world, & especialy of those *artificers* who were curious in making of table feet, trestles, and bedsteeds. Holland's Pliny, xxxiv. 2 (ii. p. 488).

Another lean unwash'd *artificer*

Cuts off his tale, and talks of Arthur's death.

Shakespeare, *K. John*, IV. 2. 201.

**Artillery**, *sb.* (1 Sam. xx. 40; 1 Macc. vi. 51). From Lat. *ars*, and *artificium*, which were used in Med. Lat. to denote an implement, and especially an implement of war (just as from *ingenium* is derived *engine*), were formed *artiliana*, a workshop (Fr. *atelier*), thence an implement in general, and the Fr. *artillerie*. The word *artillery* was used long before the invention of gunpowder to denote missile weapons in general.

Caractacus...chosinge suche place for the plantinge his *artillerie*. Polid. Vergil, i. p. 67.

Of the great serpent 120 feet in length killed by Regulus in Africa, it is said that he

Was driven to discharge upon him arrowes, quarrels, stones, bullets, and such like shot, out of brakes, slings, and other engines of *artillerie*. Holland's Pliny, VIII. 14 (i. p. 199).

And even after the introduction of cannon into warfare, before archery was entirely superseded, there appears to have been a distinction between *ordnance* and *artillery*, the former being specially applied to the new weapons. So Latimer, of the devil:

He is a crafty warrior, and also of great power in this world; he hath great ordnance and *artillery*. *Serm.* p. 27.

*Artillerie* now a dayes is taken for .ii. thinges: Gunnes and Bowes. Ascham, *Toxophilus* (ed. Arber), p. 65.

In 1 Macc. vi. 51, the marginal reading is 'mounds to shoot'; Geneva Vers. 'instruments to shoote.'

In his French Dictionary (1611) Cotgrave gives, "Artillier: m. A Bowyer, or Bow-maker; also, a Fletcher; or one that makes both bowes, and arrowes."

**Art magic**, *sb.* (Wisd. xvii. 7). Magic; lit. from Lat. *ars magica*, as 'arsmetrike,' by a false etymology (=ars metrica), for arithmetic (Chaucer, *Knigh't's Tale*, 1900). There is no doubt that 'art, magic,' in the following passage from Latimer's Sermons (p. 349), printed for the Parker Society, should be *art-magic*; in the edition of 1571 it is 'art Magike.'

We require that all witchcrafts be removed; that *art, magic*, and sorcery, be pulled out, necromancy taken away.

The sooner also and with more ease be they caught (if we may beleeve *art Magicke*) if the hunter tie his girdle about his middle with seven knots, and the cord of his whip likewise wherewith hee ruleth and jerketh his horse, with as many.

Holland's Pliny, XXXVIII. 8 (ii. p. 311).

**As** (Acts x. 11; Rev. v. 6, xiii. 3). As if.

Men, wives and children stare, cry out and run  
As it were doomsday.

Shakespeare, *Julius Cæsar*, III. 1. 98.

One cried God bless us! and Amen! the other;  
As they had seen me with these hangman's hands.

Id. *Macbeth*, II. 2. 28.

And my fell of hair  
Would at a dismal treatise rouse and stir  
As life were in it.

Ibid. v. 5. 13.

So in the Geneva Version of Ps. cxxxix. 22:

I hate them with an vnfaigned hatred, *as* they were mine vtter enemies.

**As** redundant in the expression 'as at this time' (Collect for Christmas Day; Communion Service).

This is my birth-day; *as* this very day  
Was Cassius born.

Shakespeare, *Julius Cæsar*, v. 1. 72.

Meantime I writ to Romeo,  
That he should hither come *as* this dire night.

Id. *Romeo and Juliet*, v. 3. 247.

**Ascend up** (Josh. vi. 5). To go up.

**As it were** (Ps. xiv. 8, Pr. Bk.; Rev. viii. 10). Like.

I will, *as 'twere* a brother of your order,  
Visit both prince and people.

Shakespeare, *Measure for Measure*, I. 3. 44.

**Ask**, *v. t.* (Matt. vii. 9, 10). To ask for.

From whence shall Warwick cut the sea to France,  
And *ask* the Lady Bona for thy queen.

Shakespeare, 3 *Henry VI.* II. 6. 90.

He, on his right, *asking* a wife for Edward.

Ibid. III. 1. 44.

**Ask at** (Dan. ii. 10). To inquire of.

She durst *at* no wight *asken* it for fere.

Chaucer, *Troilus and Cressida*, IV. 1. 672.

**As much to say as** (2 Macc. i. 36). Altered in 1638 and later editions to 'as much as to say.'

Reconciling is *as much to say as* to restore thy neighbour unto charity. Latimer, *Serm.* p. 17.

True; and yet it is said, labour in thy vocation; which is *as much to say as*, let the magistrates be labouring men.

Shakespeare, 2 *Hen. VI.* IV. 2. 18.

In the 3rd and 4th Folios this is altered to 'as much as to say.'

Lady, Cucullus non facit monachum; that's *as much to say as* I wear not motley in my brain. Id. *Tw. Night*, I. 5. 62.

**Asp**, *sb.* (Deut. xxxii. 33; Job xx. 14, 16; Is. xi. 8; Rom. iii. 13). Gk. ἀσπίς; Lat. *aspis*. A small serpent, the *Coluber Naja* of Egypt, whose bite is said to be so poisonous that it kills almost instantly. At the time of the A. V. the word *asp* was scarcely naturalized. Latimer uses *aspis* as a foreign word:

But the children of this world have worldly policy, foxly craft, lion-like cruelty, power to do hurt, more than either *aspis* or basiliscus. *Serm.* p. 47.

And in Gower *aspidis* occurs in a passage of 'A serpent which that *aspidis* Is cleped,' embodying the popular belief with regard to the animal's deafness to the voice of the charmer:

He lith down his one ere al plat  
Unto the ground and halt it faste  
And eke that other ere als faste  
He stoppeth with his tail so more,  
That he the wordes lasse or more  
Of his enchaument ne hereth.

*Conf. Am.* I. p. 57.

Shakespeare has the form *aspic* (*Ant. and Cl.* v. 2. 296, 354; *Oth.* III. 3. 450), which is the French form of the word.



**Assay**, *v. t.* (Deut. iv. 34; 1 Sam. xvii. 39; Job iv. 2; 2 Macc. ii. 23; Acts ix. 26, xvi. 7; Heb. xi. 29). To attempt, try. From Med. Lat. *exagium* 'a test,' which is derived from *exigere*, comes Fr. *essayer*, 'to try, put to the proof.'

The second of the passages in which the word occurs is illustrated by the following from Hall's Chronicle, describing an alarm in the camp of the Earl of Richmond;

With which newes the armie was sore troubled, and euery man *assaied* his armure and proued his weapon.

*Rich. III. f. 27 a.*

And whan that he was thus arraied,  
And hath his harness all *assaied*.

Gower, *Conf. Am.* III. p. 57.

He rode a course to *assay* hys stede.

*Sir Eglamour*, 571.

The ploughman hath a time to set forth, and to *assay* his plough. Latimer, *Serm.* p. 61.

In this sense it is of common occurrence :

Good is that we *assaye*,  
Wher he be deed or nocht deed.

*Vision of Piers Ploughman*, 12213.

*Assayth* expugnation of divers castells. Pol. Verg. I. p. 78.

If this should fail,  
And that our drift look through our bad performance,  
'Twere better not *assay'd*.

Shakespeare, *Ham.* IV. 7. 153.

Till I have brought him to his wits again,  
Or lose my labour in *assaying* it.

Id. *Comedy of Errors*, v. I. 97.

It is now chiefly used of the testing of precious metals.

**Assemble**, *v. refl.* (Num. x. 3; Is. xlv. 20, &c.). Used as a reflexive verb originally, as *endeavour*, *repent*, *retire*, *submit*, and many others.

The mayre with all the aldermen and chiefe comeners of the cite in their beste maner apparailled, *assembling* *themselves* together resorted vnto Baynardes castell where the protector lay Sir T. More, *Works*, p. 65*b*.

The phrase 'assemble into' occurs in Jer. xxi. 4. Shakespeare uses the construction 'assemble to.'

To me and to the state of my great grief  
Let kings *assemble*.

*K. John*, III. 1. 70, 71.

And transitively;

*Assemble* presently the people hither.

*Coriol.* III. 3. 12.

**Assure** *v. t.* (Ps. lxxxii. 9, Pr.-Bk.). 'I will *assure* thee, O Israel,' is the translation in the Prayer-Book Version of what the A. V. renders, 'I will *testify* unto thee, O Israel,' and the Geneva Version, 'I will *protest* unto thee; O Israel.'

And eche of hem *assureth* other  
To helpe as to his owne brother  
To vengen hem of thilke outrage  
And winne ayein her heritage.

Gower, *Conf. Am.* I. p. 339.

This shall *assure* my constant loyalty.

Shakespeare, 3 *Hen. VI.* III. 3. 240.

In the contents of John xiv., xvi., it is used for 'ensure.'

Burgundy hath been privy to this plot;  
Conspir'd with Lewis and the English king,  
To save his own stake, and *assure* himself  
Of all those seignories I hoped for.

Heywood, 2 *Ed. IV.* I. 5.

**Assure**, *v. t.* (1 John iii. 19). To convince, persuade.

If you misdoubt me that I am not she,  
I know not how I shall *assure* you further,  
But I shall lose the grounds I work upon.

Shakespeare, *All's Well.* III. 7. 2.

**Assuredness**, *sb.* (Deut. vii. c). Assurance, security.

But suche persons as vtterly mistrusting their own *assurednes*, that is to saye al worldely aide and maintenaunce of man, dooe wholly depende of goddes defense and helpe: suche, and none others are hable to stand sure. Udal's Erasmus, *Luke* xxii. 31, fol. 164 a.

**Asswage**, *v. i.* (Gen. viii. 1). From Lat. *suavis*, 'sweet,' and O. F. *soef*, *souef*, 'sweet, soft,' is derived *assouager*, 'to soften, allay,' as *abreger* from *brevis*, O. E. *agregge* from *gravis*, and *alegge* from *levis*.

In Gen. viii. 1 it is used intransitively, 'the water *asswaged*,' i. e. subsided. So in Gower, *Conf. Am.* I. p. 333;

My sonc, attempre thy corage  
Fro wrath and let thin hert *assuage*.

But when by no device of man, nor helpe of the gods, the violence of the sicknes *assuaged*; their minds & consciences were so possessed with superstition, that among other pacifications and appeasings of the heavenly yre, the stage-plaies... were (as men say) first begun and ordained. Holland's Livy, p. 250 *I*.

In Job xvi. 5, Eccclus. xviii. 16, and 'Visitation of the Sick,' it occurs as an active verb; so *Vision of Piers Ploughman*, 2716;

May no sugre ne swete thing  
*Asswage* my swellyng?

And Shakespeare (*Coriol.* v. 2. 82), 'The good gods *assuage* thy wrath.' Here the first folio has 'asswage.'

**Astonied**, *pp.* (Job xvii. 8; Jer. xiv. 9, &c.). O. F. *estonner*. Astonished, which is a later corruption. *Astonied* is one of a numerous class of words derived from the Norman French, which had two coexistent forms, of which one only has survived. For instance, *abash* and *abay* or *abawe*; *burnish* and *burny*; *betray* and *betrash*; *chastie* and *chastise*; *obey* and *obeisse* or *obeyshe*, are all found in contemporaneous writers, and often in the same page. Custom appears to have followed no law of selection in determining which form should remain.

The auncient fightingmenn *astonied* at the first commotion of the Britains, &c. Pol. Verg. i. p. 71.

The word appears in various shapes: *astoned* (Chaucer), *astoined* (Spenser and Sackville), *stoynde* (Sackville), from which the transition is easy to the form *stunned*, which is etymologically the same. For instance, Alexander, fighting against the Mallians,

Had a blowe with a dart on his necke that so *astonied* him, that he leaned against the wall looking vpon his enemies. North's Plutarch, *Alex.* p. 751.

At which ceason were left at Vannes aboute the nombre of .III. Englishmen, whych not beyng called to councell & vnware of this enterpryse, but knowyng of the erles sodeyne departure wer so incontinently *astounded*, y<sup>t</sup> in maner they were all dispayre. Hall, *Rich. III.* fol. 22 b.

Wiclif (ed. Lewis), Mark v. 42, uses 'stoneynge' for 'astonishment.' "Thei weren abayschid with a greet *stoneynge*."

**Astrologian**, *sb.* (Dan. ii. 27). Astrologer; in the edition of 1611: Fr. *astrologien*. It is found throughout Daniel in the Geneva Version.

For wel wot euery *astrologien*, þat smalest fraccions ne wol nat ben shewid in so smal an instrument, as in subtil tables calkuled for a kawse. Chaucer, *Astrolabe* (ed. Skeat), p. 3.

If one aske the *Astrologian* which part of his life is like to be the most fortunate? Let him giue the first quarter of his life to the Ascendent, the second quarter of his life to the tenth house, the third quarter to the seventh house, and the fourth part of his life, to the fourth house. Lupton, *A thousand Notable Things*, B. II. 95 (p. 54, ed. 1631).

Which Emperor [Henry] had many *Astrologions*, as well as Physicians, as other in his owne house. Ib. B. VIII. 51 (p. 224).

**As yet** (Jer. xxxi. 23). Yet, still; 'as' being redundant.

I might *as yet* have been a spreading flower.

Shakespeare, *A Lover's Complaint*, 75.

**At**, *prep.* In the phrases 'to hold one's peace *at*' (Num. xxx. 4), 'to come *at*' (Ex. xix. 15), 'have evil will *at* Sion' (Ps. cxxix. 5, Pr.-Bk.).

Madam, he hath not slept to night; commanded  
None should come *at* him.

Shakespeare, *Winter's Tale*, II. 3. 32.

**Athirst**, *adj.* (Matt. xxv. 44; Rev. xxi. 6). Thirsty.

The word, like 'a hungered' (*of hungered, afyngret, afyngred*), is formed from 'of þurst,' or 'of þyrst,' which occurs in Anglo-Saxon in the translation of Judges xv. 18, (compare *nides of þyrsted*, thirsty with malice, Cædmon, ed. Thorpe, p. 3). 'Afurst' is another form which is found in Early English.

Boþe a-fyngrede and a-furst.

*Vision of Piers Plowman*, (C text), x. 85.

He wes stille, he spak namore,

As he werth *athurst* wel sore.

*The Vox and the Wolf*, 66 (*Rel. Ant.* II. 273).

And in the same poem, l. 273 we meet with the earlier form :

He wes *hofthurst* swithe stronge.

In the Ancren Riwele, p. 238, we find, '& nolde hit nout drinken þauh he *ofðurst* were,' and would not drink it though

he were athirst. In the Harleian MS. of King Horn, printed by Ritson (*Metrical Romances*, II. 137), the form 'afurste' occurs, while in the Cambridge MS. (ed. Lumby) printed for the Early English Text Society, l. 1120, it is 'ofþurste.'

þe beggeres beoþ of-þurste,

the beggars are thirsty.

The word 'athirst' in the Authorised Version has come down to us from Tyndale.

Being like welles that lacke water, whereunto if a manne come *athurst*, he can fynde nothing but mudde and claye. Udal's Erasmus, 2 *Pet.* ii. 17, fol. 19 b.

**At light**, in the phrase 'to set at light' (2 Sam. xix. 43 *m*), to value lightly. See SET. In the same way, 'to set at nought' is to value as nothing, to despise. Shakespeare uses 'to set light' in the same sense.

For gnarling sorrow hath less power to bite  
The man that mocks at it and *sets it light*.

Shakespeare, *Richard II.* I. 3. 293.

**At one** (Acts vii. 26; 2 Macc. i. 5; Collect for Good Friday). 'To be at one' is to be united, agreed, reconciled; 'to set at one' is to reconcile.

þis kyng & þe Brut were *at on*, þat to wyf he tok  
Hys doþter Innogen, ac hys lord he for sok.

Robert of Gloucester, p. 13.

If gentilmen, or other of hir contre,  
Were wroth, sche wolde brynge hem *at oon*.

Chaucer, *Clerk's Tale*, 8313.

So beene they both *at one*. Spenser, *F. Q.* II. I. 29 (ed. 1590).

In the later editions of Spenser it is spelt 'attone.' In the Bishops' Bible, Jer. xii. 15 is rendered, 'I will be *at one* with them agayne,' where the Authorised Version has 'I will return.'

Come to be *at one* with thy neighbour, and to enter in friendship and charity with him. *Homilies*, p. 351, l. 11.

The verb *atone* means *to reconcile, make one*. Shakespeare uses *atone* intransitively, as well as transitively;

Since we cannot *atone* you, we shall see  
Justice design the victor's chivalry.

*Rich. II.* I. I. 203.

Then is there mirth in heaven,  
When earthly things made even  
*Atone* together.

*As You Like It*, v. 4. 116.

I was glad I did *atone* my countryman and you.

*Cymb.* I. 4. 42.

I would do much  
To *atone* them.

*Othello*, IV. I. 244.

To forget them quite  
Were to remember that the present need  
Speaks to *atone* you.

*Ant. and Cl.* II. 2. 102.

The process by which we arrive at the form *atonement* is illustrated by the following passage from Bishop Hall (*Sat.* III. 7);

Ye witlesse gallants, I beshrewe your hearts,  
That set such discord 'twixt agreeing parts,  
Which never can be set *at onement* more.

In the sense of 'reconciliation' it occurs in Sir T. More;

Hauyng more regarde to their olde variaunce, then their newe *attonement*. *Rich.* III. p. 41 c.

And in Shakespeare (2 *Hen.* IV. IV. I. 221);

If we do now make our *atonement* well,  
Our peace will, like a broken limb united,  
Grow stronger for the breaking.

For it is more honestee for suche an one before battaille bee ioynd to make treatie of *atonemente*, then after the receiuyng of a great plague to bee glad to take peace. Udal's Erasmus, *Luke* xiv. 32, fol. 118 a.

And finally in suche wyse qualifying and appeasyng all the troubleous affeccions of the mynde, that euery man maie be at a perfect staigh of quietnesse, and of *atonement* within himself. *Ibid.* i. 79, fol. 16 b.

What concord, either what *atonement* (as very well speaketh Paul), is there betwixt light and darkness, betwixt Christ and Belial, betwixt the faithful and unfaithful? Philpot's *Examinations and Writings* (Parker Soc.), p. 330.

*Attonement*, a louing againe after a breache or falling out. *Reditus in gratiam cum aliquo.* Baret, *Alvearie*, s. v.

For hereof is it [Sunday] called in the commune tonge of the germanes soendach, not of the sonne, as certayne men done

interpret, but of reconcilynge, that if in the other weke-dayes any spotte or fylthe of synne be gathered by the reason of worldly busynesse and occupations, he sholde eyther on the saterdaye in the euentide, or els on sondaye in the mornynge, reconcile hymselfe, and make an *onement* with god. Erasmus *on the Commandments*, 1533, fol. 162.

*A-two* is very common in old writers, and is still used in Wiltshire; compare also 'atwixt,' 'atwain,' &c.

**Attain to** (Acts xxvii. 12). To reach, of place. Now used only in a metaphorical sense.

To the Blak-hethe whan the did *attheyne*.

Lydgate, *Minor Poems* (Percy Soc.), p. 4.

**At the last** (Prov. v. 11, &c.). At last; an antiquated usage. The article was frequently inserted in phrases in which it is now omitted, e.g. 'the which,' for 'which,' &c. (Gen. i. 29). So in the *Vision of Piers Ploughman*, 9614 :

I conjured hym *at the laste*.

and Sackville (*Induction*, st. 21) :

Till *at the last*  
Well eased they the dolour of her minde,  
As rage of rayne doth swage the stormy winde.

It frequently occurs in the form *ate laste*; so Gower :

But *ate laste*  
His slombrend eyen he upcaste.

*Conf. Am.* II. p. 103.

**At the length** (Prov. xxix. 21). At length; compare 'at the last.'

So that *at the lengthe* euill driftes dryue to naught, and good plain waies prospere and florishe. Hall, *Ed. V.* f. 2 b.

Yet *at the length* he had compassion on them, and raised up Gideon to deliver them. Latimer, *Serm.* p. 31.

Now the Church of Rome would seem *at the length* to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue. *The Translators to the Reader*, p. cxi.

So Bacon uses 'at the first' (*Ess.* XLV. p. 182), 'at the least' (*Ess.* XXIX. p. 126), 'at the second hand' (*Ess.* LIV. p. 217).

**Attendance**, *sb.* (1 Tim. iv. 13). Attention; from Lat. *attendo*, 'to bend towards,' first applied to a bow, and then generally, 'to direct, aim at.'

*Attendaunce* doth attayne good favour.

Hawes, *Pastime of Pleasure*, Cap. 21.

So in Latimer (*Rem.* p. 326);

But rather he will blame the people, for that they took no better heed and *attendance* to Paul's speaking.

In 1 King x. 5; 2 Chr. ix. 4; 1 Macc. xv. 32, '*attendance* of servants,' i. e. retinue, establishment, staff, is used in a sense not altogether obsolete. In Heb. vii. 13, '*attendance* at the altar,' i. e. 'act of attending,' is the most usual meaning. The phrase 'to give attendance' occurs in Hall (*Hen. VIII.* fol. 75 b);

The Dukes, Marques and Earles, *gaue attendaunce* nexte the kynge.

**Attent**, *adj.* (2 Chr. vi. 40; vii. 15). Lat. *attentus*. Attentive, as the Heb. is elsewhere rendered.

Season your admiration for a while  
With an *attent* ear.

Shakespeare, *Ham.* I. 2. 193.

**Attire**, *sb.* (Prov. vii. 10; Jer. ii. 32; Ezek. xxiii. 15). O. Fr. *atour*, *attour*, a hood, or woman's headdress (see TIRE). The word afterwards acquired the more extended meaning of 'dress' generally; but that it was used in the above passage in its original sense is evident from the fact that the same Hebrew word is in Is. iii. 20, translated 'headbands.' The forms *attour* and *attire* both occur in a passage of Chaucer's *Romaunt of the Rose*, 3713—18:

By her *attire* so bright and shene,  
Men might perceve well and sene,  
She was not of religioun:  
Nor I nill make mentioun  
Nor of robe, nor of treasour,  
Of broche, neither of her rich *attour*.

To tel you the apparel of the ladies, their rych *attyres*, their sumptuous luelles, their diuersities of beauties, and the goodly behayor from day to day syth the first meting, I assure you ten mennes wyttes can scace declare it. Hall, *Hen. VIII.* fol. 82 b.



Also noble women vsed high *attire* on their heads, piked like hornes, with long trained gownes, and rode on side saddles, after the example of the Queene who first brought that fashion into this land, for before, women were vsed to ride astride like men. Stow, *Annals*, p. 471.

Turbante, a turbant, that is a wreathed round *attire* of white linnen that the Turkes weare on their heads. Florio, *Italian Dictionary*.

And Goldcliff of his Ore in plentious sort allowes,  
To spangle their *attyers*, and deck their amorous browes.  
Drayton, *Polyolbion*, IV. 200.

**Attire**, *v.t.* (Lev. xvi. 4). To put on a head-dress.

But when they had opened the doores, they found Cleopatra starke dead, layed vpon a bed of gold, *attired* & arayed in her royall robes, and one of her two women, which was called Iras, dead at her feete: and her other woman called Charmian halfe dead, and trembling, trimming the Diademe which Cleopatra ware vpon her head. North's Plutarch, *Antonius*, p. 1008.

What if those careless tresses were *attired*?  
Fuller, *David's Hainous Sinne*, st. 16.

**Audience**, *sb.* (Gen. xxiii. 13; 1 Sam. xxv. 24, etc.). Lat. *audientia*. Hearing. The Hebrew is literally 'ears.' In Acts xiii. 16, 'give audience' is the rendering of what in the Greek is simply 'hearken.' The word is found in Chaucer, in the same sense:

I dar the better ask of yow a space  
Of *audience*. *Clerk's Tale*, 7980.

and in *The Tale of Melibeus*:

Uproos tho oon of these olde wise, and with his hond made countenance that men schulde holde hem still and *given* him *audience*.

To every wight comaundid was silence,  
And that the knight schuld telle in *audience*  
What thing that worldly wommen loven best.  
Chaucer, *The Wife of Bath's Tale*, 6614.

**Aul**, *sb.* (Ex. xxi. 6; Deut. xv. 17). The old spelling of 'awl:' A.S. *æl*, *al*, *awel*, or *awul*, G. *ahle*. But in Cotgrave's *French Dictionary*, printed in the same year as the Authorised Version, we find:

Alesne: f. An *Awle*; or (Shoomakers) bodkin.

On the other hand, in Withal's *Dictionary*, p. 180 (ed. 1634), we find :

An *Aule*, Subula, æ.

*Aule*, Shomakers instrument, Subula. Huloet.

The last is the spelling in the A. V. of 1611.

As 'adder' has lost the initial 'n,' so 'awl' sometimes assumed it. In Deut. xv. 17 the Geneva Version has 'a naule.'

The smith giveth over his hammer and stithy: the tailor his shears and metewand: the shoemaker his *nalle* and thread. Becon's *Early Works* (Parker Soc.), p. 5.

**Autentike**, *adj.* Authentic.

And all is sound for substance, in one or other of our editions, and the worst of ours farre better then their *autentike* vulgar. *The Translators to the Reader.*

Palsgrave (*Lesclarcissement de la langue Francoyse*) has 'Awtentyque—m. et f. Autentique.' And Richardson in his *Dictionary* quotes from Tyndale (*Workes*, p. 300),

And in like maner do ye first geue vs *autenticke* scripture for your doctrine.

But the spelling with 'th' was in use before the time of the Authorised Version, for we find in Florio's *World of Wordes* (1598), 'Autentico, lawfull, *authentike*, powerful, authorised, aproued.'

**Avenge**, *v.t.* (1 Sam. xxiv. 12; Is. i. 24; Luke xviii. 3). The construction 'to avenge of' occurs in the preface of *The Translators to the Readers*, p. cvii. :

That piety towards God was the weapon, and the only weapon, that both preserved *Constantine's* person, and *avenged* him of his enemies.

Such as Socrates was, who being greatly abused by an insolent, audacious and gracelesse youth, that spared him not, but had spurned & kicked him with his heeles, seeing those about him to be very angrie and out of patience, stamping and faring as though they would run after the partie, to be *avenged of* such an indignitie; How now my masters (quoth he) what if an asse had flung out, and given me a rap with his heeles, would you have had me to haue yerked out and kicked him againe? Holland's *Plutarch*, p. 12, l. 33.

**Avengement**, *sb.* (2 Sam. xxii. 48 *m*; Ps. xviii. 47 *m*). Vengeance.

The fearefull end of his *auengement* sad.

Spenser, *F. Q.* III. 5. 24.

Vindice: *f.* Reuenge, *auengement*, vengeance, punishment.

Cotgrave, *Fr. Dict.*

**Avoid**, *v. i.* (1 Sam. xviii. 11). Fr. *vuider*, *vider*, to make empty, clear out. Intransitively, to depart, escape. Webster marks as improper the usage of the word in 1 Sam.: 'David *avoided* out of his presence twice,' but it is supported by many examples in old English.

He woulde neuer haue suffered him to *auoyd* his handes or escape his power. Hall, *Rich.* III. f. 6b.

Well done! *avoid*; no more!

Shakespeare, *Temp.* IV. 1. 142.

'Void' is found in the same sense in Chaucer:

Alle the rokkes blake

Of Breteigne were *y-voided* everichon.

Chaucer, *Franklin's Tale*, 11471.

The following example illustrates the usage of the word as it passed from its original to its present meaning:

One time it happened that he met him so in a narrow street, that he could not *avoid* but come near him. Latimer, *Serm.* p. 441.

**Avouch**, *v. t.* (Deut. xxvi. 17, 18; Luke xx. c; Acts iv. c). Lat. *advocare*, through Fr. *voucher*. To acknowledge, avow. The original is simply 'caused to say.' 'Thou hast this day made Jehovah to say or promise, and Jehovah hath made thee promise;' i.e. 'ye have mutually promised, accepted and ratified the conditions, one of the other.' Such is the explanation which Gesenius gives of this disputed passage. The process by which *avouch* arrived at the sense in which it is there employed is explained by Mr Wedgwood (*Dict. of Eng. Etym.* s. v.). 'Under the feudal system, when the right of a tenant was impugned he had to call upon his lord to come forwards and defend his right. This in the Latin of the time was called *advocare*, Fr. *voucher à garantie*, to *vouch* or call to warrant. Then as the calling on an individual as lord of the fee to defend the right of the tenant involved him in the admission of all the duties implied in feudal tenancy, it was an act jealously looked after by the lords, and

*advocare*, or the equivalent Fr. *avouer*, to avow, came to signify the admission by a tenant of a certain person as feudal superior. Finally, with some grammatical confusion, Lat. *advocare* and E. *avow* or *avouch*, came to be used in the sense of performing the part of the *vouchee* or person called on to defend the right impugned.' Hence to assert, maintain :

And though I could  
With barefaced power sweep him from my sight,  
And bid my will *avouch* it, yet I must not.

Shakespeare, *Macb.* III. I. 120.

The secte of Saduceis who denied the resurrection of bodies, *avouching* manne wholly to perish after death. Udal's Erasmus, *Mark* xii. 18, fol. 77 a.

This thyng do I *avouche* vnto you. Ibid. xiii. 28, fol. 82 a.

The full force of the word will be seen in the following examples from Cotgrave's *Fr. Dict.*

Advouäteur: m. An aduower, *avoucher*; answerer, vnder-taker for; also, one that acknowledges, and challenges his beast, taken dammage-fesant.

Advouër. To aduow, *avouch*;...acknowledge, confesse to be, taken as, or for, his owne.

The word occurs in the earlier form 'advouch.'

Let us well advise ourselves, to *advouch* that certainty whereof either we have no good knowledge or remembrance, or to claim that we have no just title to. *Homilies*, p. 495, l. 36.

**Await**, *sb.* (Acts ix. 24). Ambush; connected with Fr. *guet*. Obsolete as a substantive.

The lyoun syt in his *awayt* alway  
To slen the innocent, if that he may.

Chaucer, *Friar's Tale*, 7239.

For hate is ever upon *await*.

Gower, *Conf. Am.* I. p. 311.

And therupon he toke a route  
Of men of armes and rode oute  
So longe and in a *waite* he lay.

Ibid. I. p. 260.

He watcht in close *awayt* with weapons prest.

Spenser, *F. Q.* VI. 6. 44.

The king's favour being such towards him, and his wit such, that he would with policy vanquish all their purpose and travail,

and then lye in *a-wait* to work them an utter destruction and subversion. Cavendish, *Life of Wolsey*, I. 71.

**Awaked**, for *Awoke*, the past tense (Gen. xxviii. 16, &c.) and past participle of *Awake*. It is the common form in Shakespeare.

In which hurtling,  
From miserable slumber I *awaked*.  
*As You Like It*, IV. 3. 133.

Faith, none for me; except the north-east wind,  
Which then blew bitterly against our faces,  
*Awaked* the sleeping rheum.  
*Rich. II.* I. 4. 8.

Peace, ho! the moon sleeps with Endymion,  
And would not be *awaked*.  
*Mer. of Ven.* V. I. 110.

It occurs also in *Piers Plowman*, B text, XIV. 332 :

And wepte and weyled · and þere-with I *awaked*.

**Away with**, *v. t.* (Is. i. 13). To endure, suffer, put up with.

Hauyng been long accustomed to the old soureswyg of Moses lawe, thei coule not *awaie w<sup>t</sup>* the muste of euangelical charitee. Udal's Erasmus, *Luke* vi. 11, fol. 62 a.

Lo here the end of the idle and sluggish bodies whose hands cannot *away with* honest labour. *Homilies*, p. 520, l. 34.

Latimer uses the same expression :

Trouble, vexation, and persecution, which these worldly men cannot suffer, nor *away withal*. *Rem.* p. 303.

I looked on the epistle : tush, I could not *away with* that neither. *Id. Serm.* p. 247.

For we are afraid, forsooth least (if we should speake) that he would be offended, which cannot *away with* the trueth. Northbrooke, *Poor Man's Garden* (ed. 1606), fol. 8 b.

She never could *away with* me.

Shakespeare, 2 *Hen. IV.* III. 2. 213.

This creature [the ass] of all things can worst *away with* cold. Holland's Pliny, VIII. 43.

In the phrases '*away with him*,' '*away with such a fellow*,' the meaning is entirely different, and corresponds with the A. S. original *æt-wegan*, 'to take away.' Thus Latimer (*Serm.* p. 344) :

Let us not make a shew of holiness with much babbling, for God hath no pleasure in it ; therefore *away with* it.

**A-work** (2 Chr. ii. 18). A compound formed like *ado*, *abroach*, *asleep*, the prefix being the abbreviated preposition 'on.'

And wherein could they that have been set *a work* approve their duty to the king, yea, their obedience to God, and love to his Saints, more, than by yielding their service, and all that is within them, for the furnishing of the work? *The Translators to the Reader*, p. CXII.

So that skill in the weapon is nothing without sack, for that sets it *a-work*. Shakespeare, *2 Hen. IV.* IV. 3. 124.

I now perceive, it was not altogether your brother's evil disposition made him seek his death; but a provoking merit, set *a-work* by a proveable badness in himself. Id. *Lear*, III. 5. 8.

We should use in such phrases either 'working' or 'to work.'

## B.

**Babbler**, *sb.* (Eccl. x. 11; Acts xvii. 18; Ecclus. xx. 7). A prater, foolish talker. The word is evidently imitative, like the Fr. *babiller*. Mr Wedgwood says it is derived 'from *ba*, *ba*, representing the ineffectual attempt of a child at talking.'

The secret man heareth many confessions; for who will open himself, to a blab or a *babler*? Bacon, *Ess.* VI. p. 19.

**Babbling**, *sb.* (Prov. xxiii. 29; 1 Tim. vi. 20; 2 Tim. ii. 16; Ecclus. xix. 6; xx. 5). Idle talking.

I speak of faithful prayer: for in times past we took *babbling* for prayer, when it was nothing less. Latimer, *Serm.* p. 507.

I hate ingratitude more in a man  
Than lying, vainness, *babbling*, drunkenness,  
Or any taint of vice whose strong corruption  
Inhabits our frail blood.

Shakespeare, *Twelfth Night*, III. 4. 389.

Steevens's punctuation of this passage is here adopted. In the Folios it is not certain whether 'babbling' is to be taken as a substantive, or as an adjective with the noun following.

**Backbite**, *v. t.* (Ps. xv. 3). To slander, calumniate. The A. S. *bac-slitol*, i. e. back-slitler, is used to denote a slanderer, and Shakespeare (*Meas. for Meas.* III. 2. 197) applies the epithet *back-wounding* in the same sense:

*Back-wounding* calumny  
The whitest virtue strikes.

Gower (*Conf. Am.* i. p. 173), in sketching the character of the detractor, says :

Of such lesinge as he compasseth  
Is none so good, that he ne passeth  
Betwene his tethe and is *backbited*  
And through his false tunge endited.

To *backbite* and to bosten  
And bere fals witnessse,

*Vision of Piers Ploughman*, 1043.

'Eyebiting' is used in Holland's Plutarch (*Morals*, p. 723) of the effects of the evil eye, and those who bewitch with their eyes are called 'eye-biters.'

**Backbiter**, *sb.* (Rom. i. 30). A detractor, slanderer.

Homicide is eek by bakbytyng, of whiche *bakbiters* saith Salomon, that thay have twaye swerdes with whiche thay slen here neighebers. Chaucer, *Parson's Tale*.

Are not some men themselves meere poisons by nature? for these slaundersers and *backbiters* in the world, what doe they else but launce poison out of their blacke tongues, like hideous serpents? Holland's Pliny, XVIII. 1 (vol. I. p. 548).

**Backbiting**, *sb.* (2 Cor. xii. 20: Wisd. i. 11). Slander, detraction. See Prof. Skeat's *Notes to Piers Plowman*, p. 107.

With *bakbytyng* and bismer and beryng of fals witnessse.

*Vision of Piers Plowman* (B text), v. 89.

Of these tuo spices cometh *bakbytyng*; and this synne of *bakbytyng* or detraccioun hath certein spices. Chaucer, *Parson's Tale*.

And many a worthy love is greved  
Through *backbitinge* of false envie.

Gower, *Conf. Am.* i. p. 175.

**Backside**, *sb.* (Ex. iii. 1; xxvi. 12; Rev. v. 1). The back part, the rear.

On the *backe side* of the houses through the whole length of the streete, lye large gardens inclosed rounde aboute wyth the backe part of the streetes. More, *Utopia* (ed. Arber), p. 78.

But what meane I to speak of the causes of my loue, which is as impossible to describe, as to measure the *backside* of heauen? Sidney, *Arcadia*, p. 66, l. 47.

To the end that the points of their battell might the more easily bowe and enlarge themselues, to compasse in the Romaines on the *backe side*. North's Plutarch, *Sylla*, p. 508.

Used still as a provincialism. See 'Glossary of provincial words used in Herefordshire, and some of the adjoining counties,' by the late Sir G. C. Lewis. It is common in Scotland. In Henry Vaughan's poem on 'Looking Back' (*Thalia Rediviva*) it occurs in the sense of 'background,' as of a landscape or picture :

How brave a prospect is a bright *backside* :  
 which a fastidious editor changed into  
 How brave a prospect is a travers'd plain.

**Bakemeats**, *sb.* (Gen. xl. 17). The margin renders literally, 'meat of Pharaoh, the work of a baker or cook.' Chaucer, in describing the Franklin's hospitality, says :

Withoute *bake mete* was never his hous  
 Of fleissch and fisch.

*Prolog. to C. Tales*, 345.

And in *The Parson's Tale* he inveighs against the pride of the table, which consisted among other things in

Suche maner of *bake metis* and dische metis brennyng of wilde fuyr, and peynted and castelid with papire.

I have a brother in law ith' towne's a cooke.  
 He give them him to put under his *bake meates*.

Glaphorne, *Wit in a Constable* (Works, I. 174).

It occurs in Shakespeare in the form 'baked meats :

The funeral *baked meats*  
 Did coldly furnish forth the marriage tables.

*Ham. I. 2*, 180.

**Baken**, *pp.* (Lev. ii. 4). Baked. As an adjective it occurs in the *Vision of Piers Plowman* (B text), VI. 295 :

Benes and *baken* apples · þei brouȝte in her lappes.

Effraym is maad a loof *baken* vnder ashis. Wiclif (1) *Hosea*, vii. 8.

Forsothe whanne thou offrirst a sacrifice *bakun* in an ouene. Wiclif (2), *Leviticus*, ii. 4.

**Band**, *sb.* (from A.S. *bænd* or *bend*) A bond, or cord ; it is of frequent occurrence both in the Bible (Judg. xv. 14 ; 2 Kings xxiii. 33, etc.) and as a provincialism, literally meaning anything that binds ; thus in Yorkshire, string or twine is called *band*.



By Abraham, I maie understande  
The father of heaven that can founde  
With his sonnes bloode to breake that *bande*,  
That the devill had broughte us to.

*Chester Plays*, I. p. 75.

For some in the daunce hir pincheth by the hande  
Which gladly would see him stretched in a *bande*.

Barclay, *Eclog.* (Percy Soc.) p. XXII.

These sortes of bondemen they kepe not onely in continual worke and labour, but also in *bandes*. More, *Utopia* (ed. Arber), p. 121.

But release me from my *bands*  
With the help of your good hands.

Shakespeare, *Tempest*, epil. 9.

Be thou a prey unto the house of York,  
And die in *bands* for this unmanly deed!

Id. 3 *Hen. VI.* I. I. 186.

The form 'band' for 'bond,' in the sense of an obligation, is common in Shakespeare.

Old John of Gaunt, time-honour'd Lancaster,  
Hast thou, according to thy oath and *band*,  
Brought hither Henry Hereford thy bold son.

*Rich. II.* I. I. 2.

**Band**, *sb.* (Acts x. 1; xxvii. 1, etc.) A body of soldiers (It. *banda*; according to some from Med. Lat. *bandus*, a standard, banner); in the passage quoted, the Greek probably signifies 'a cohort.'

For amongst others, were the *bandes* which they called the Fimbrian *bandes*, men giuen ouer to selfe will, and very ill to be ruled by martiall discipline. North's Plutarch, *Lucullus*, p. 544.

A legion of the Romaines (as Viagetius reporteth) contained 6000. Warriours or moe: which legion was deuided into tenne *bandes*. Stow, *Annals*, p. 14.

The word may however be connected with *bind*, G. *binden*; compare *league* from *ligare*.

**Band**, *v. i.* (Acts xxiii. 12). To combine; originally reflexion.  
The bishop and the Duke of Gloucester's men,  
Forbidden late to carry any weapon,  
Have fill'd their pockets full of pebble stones,  
And *banding* themselves in contrary parts

Do pelt so fast at one another's pate  
That many have their giddy brains knock'd out.

Shakespeare, 1 *Hen. VI.* III. 1. 81.

The etymology is uncertain. Mr Wedgwood is inclined to derive it from Sp. and It. *banda*, a side; hence 'to band' is to take sides in a faction. 'Bandy' is used in the same sense.

**Banquet**, *v.i.* (Esth. vii. 1. etc.). The Hebrew in the first passage is literally 'to drink;' and 'banquet' was formerly applied not to feasting in general but to the dessert after dinner.

Bring in the *banquet* quickly; wine enough  
Cleopatra's health to drink.

Shakespeare, *Ant. and Cl.* I. 2. 11.

My *banquet* is to close our stomachs up,  
After our great good cheer.

Id. *Taming of the Shrew*, v. 2. 9.

We'll dine in the great room, but let the music  
And *banquet* be prepared here.

Massinger, *Unnatural Combat*, III. 1.

'Feasts' and 'banquets' are distinguished in *Macbeth*, III. 6.

35:

Give to our tables meat, sleep to our nights;  
Free from our *feasts* and *banquets* bloody knives.

And as verbs in 1 *Hen. VI.* I. 6. 13:

Dauphin, command the citizens make bonfires,  
And *feast* and *banquet* in the open streets.

The word is derived from It. *banchetto*, the diminutive of *banco*, a bench.

**Banquetings**, *sb.* (1 Pet. iv. 3). The rendering of the Greek *πόροις*, which is literally 'drinkings.'

The officers knowynge that they to whom thys monye is sente haue great nede of it, knowe also in what places, at what tymes these vnthryfte seruantes by whome it is sente, at gamnyng, *banckettyng*, and riot, do spende it.' Lever, *Sermons* (ed. Arber), p. 42.

**Barbarian**, *sb.* (1 Cor. xiv. 11). A foreigner.

The word here used in the original is in all other passages of the N. T. rendered by 'barbarian,' and is in every instance used in its strictly classical sense of foreigner, one who speaks a

different language, without any idea of barbarism in the modern sense necessarily attaching to it. This is curiously illustrated in the Translators' Preface to the A. V. p. cviii.

The Scythian counted the Athenian, whom he did not understand, barbarous : so the Roman did the Syrian and the Jew : (even S. Hierome himself calleth the Hebrew tongue barbarous ; belike, because it was strange to so many :) so the Emperor of Constantinople calleth the Latin tongue *barbarous*, though Pope Nicolas do storm at it : so the Jews long before Christ called all other nations *Lognazim*, which is little better than barbarous.

For those who speak with the greatest purity and elegance, if they speak not what the people understand, are *barbarians* to the people. Even Cicero himself or Demosthenes shall be *barbarians*, if they harangue the people in an unknown tongue which the people do not understand, however sublimely they may discourse. Whitaker, *Disputation on Holy Scripture*, p. 267 (Parker Soc. ed.).

**Barbarous people**, *sb.* (Acts xxviii. 2). Barbarians, foreigners.

Then he returned from the chase, and found the Macedonians sacking and spoiling all the rest of the campe of the *barbarous people*. North's Plutarch, *Alex.* p. 727.

The godly simple Magians, after that they had herde the kinge, made haste vnto Bethleem, whom the starre which called them furth for a tyme dyd forsake, to thintent that the *barbarouse people* shulde fyrst showe vnto the Iewes that Christ was borne, whome they lokinge for so many yeres, afterwarde did put to death. Udal's Erasmus, *Matt.* ii. 9, fol. 7 b.

The *barbarous people* when they hunt the Panthers, rub the gobbets of flesh, which they lay as a bait for them, with Aconitum (a kind of poyson-full hearb). Holland's Pliny, VIII. 27 (vol. I. p. 211).

But the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations, being *barbarous people*, translated it into their (mother) tongue, and have learned to be (true) Philosophers. *The Translators to the Reader* (ed. Scrivener) p. CX.

**Bare**, Bore ; past tense of 'bear' (Gen. iv. 1, &c.).

For the loue that Vortiger *bare* to Rowen the Saxon, he was diuorced from his lawfull wife. Stow, *Annals*, p. 55.

**Base** (1 Cor. i. 28 ; 2 Cor. x. 1), **Baser** (Acts xvii. 5), *adj.* From Fr. *bas*, low, humble, not necessarily worthless or wicked.

So in Polyd. Vergil: 'which the *baser sorte* doe som time superstitiouslye note as signs and wonders' (I. 70); and again (I. 24), 'schaddes...being veri *base* bothe in relishe and estimation.' And Shakespeare (*Rich II.* III. 3. 176):

My lord, in the *base* court he doth attend  
To speak with you.

I cannot raunge in a lower degree unto these, the three Charities or Graces, which are to bee seene in the *Basse* court before the Citadell of Athens. Holland's Pliny, XXXVI. 5 (II. p. 569).

And 'Lower Egypt' is called '*Base* Egypt' in Holland's Pliny, XVIII. 18 (I. p. 577).

At the last yet, she was deliuered of a sonne named Walter, who within few yeares proued a man of greater courage and valiancie, than anie other had commonlie beene found, although he had no better bringing vp than (by his grandfathers appointment) among the *baser sort* of people. Holinshed, *Hist. of Scotland*, (ed. 1585), p. 173.

**Battle**, *sb.* (I Chr. xix. 9, 17, &c.). A body of troops. To set the battle in array is to place the troops in fighting order.

You, worthy uncle,  
Shall, with my cousin, your right noble son,  
Lead our first *battle*.

Shakespeare, *Macbeth*, v. 6. 4.

Labeo and Flavius, set our *battles* on.

Id. *Jul. Cæsar*, v. 3. 108.

**Battlebow**, *sb.* (Zech. ix. 10; x. 4). Simply means 'the bow used in battle.' Compare 'battle-axe.'

**Bdellium**, *sb.* (Gen. ii. 12; Num. xi. 7). According to Celsius (*Hierobotanicon*) the white, transparent, oily gum, which flows from a tree about the bigness of an olive. It is brought from the East Indies and Arabia.

The right *Bdellium* when it is in the kind, should be cleare, as yellow as waxe, pleasant to smell unto, in the rubbing and handling fattie, in tast bitter, and nothing soure. Holland's Pliny, XII. 9 (I. p. 363).

**Be**, 1 and 3 p. pl. pres. ind. of the substantive verb 'to be.' A.S. *beón*; O. E. *ben*: as *doon* becomes *do*, and *goon*, *go*. It frequently occurs in Latimer, e.g.:

Which works *be* of themselves marvellous good, and convenient to be done. *Serm.* p. 23.

Voluntary works *be* called all manner of offering in the church, except your four offering-days, and your tithes. *Ibid.*

The usage in the A.V. was quite arbitrary as is evident from a comparison of Matt. ix. 2, 5, 'Thy sins *be* forgiven thee,' with the parallel passage of Luke v. 20, 'Thy sins *are* forgiven thee.'

**Be.** The subjunctive mood of the substantive verb (A.S. *beo*). In that sentence in the Litany, 'That those evils...*be* brought to nought,' modern usage would require the insertion of 'may' before 'be.' The usage is not at all uncommon in old authors. Other instances occur in both the Bible itself, and in the Prayer Book. 'That he maintain the cause of his servant' (1 Kings viii. 59). 'Speak to my brother that he divide the inheritance with me' (Luke xii. 13); 'That we shew forth thy praise not only with our lips but in our lives' (Gen. Thanksgiving). 'Unto which he vouchsafe to bring us all' (Commination).

And after this short and transytorye lyf *he brynge* hym and vs in to his celestyal blysse in heuene. Amen. Caxton, *Mirroure of the Worlde* (Herbert's Ames, I. 25).

Offer your oblations and prayers to our Lord Jesus Christ, who will both hear and accept them to your everlasting joy and glory; to the which *he bring* us, and all those whom he suffered death for. Amen. Latimer, *Serm.* p. 24.

By the grace and aid of Almighty God; *who grant* unto every one of us, that, when the uncertain hour of death shall come, we may be found vigilant and well prepared. Grindal, *Remains*, p. 31.

*He grant* that His name may be glorified in you. *Ibid.* 238.

**Bear**, occurs in several phrases which have become antiquated or obsolete.

**Bear record**, to testify (John viii. 14; Rom. x. 2, &c.).

If God's word *bear record* unto it, and thou also feelest in thine heart that it is so, be of good comfort, and give God thanks. Tyndale, *Doctr. Treat.* p. 44.

And this dare I saye, takyng all you to *bearre recorde*, that the sorest lawes that euer any tyraunt made in any lande, if they shuld continue many yeares coulde not cause such and so great murther, myschiefe, and wretchednes as ye perceyue and know

that thys rebellyon in England contynuyng but a fewe monthes, hath caused. Lever, *Sermons* (ed. Arber), p. 37.

**Bear rule**, to hold office, rule (Esth. i. 22 ; Prov. xii. 24, &c.).

God is the great Grandmaster of the king's house, and will take account of every one that *beareth rule* therein, for the executing of their offices. Latimer, *Serm.* p. 93.

**Bear witness**, to witness, give evidence (Ex. xx. 16 ; 1 Kings xxi. 10, &c.).

The Bible *bereth witnessse*  
That the folk of Israel  
Bittre a-boughte the giltes  
Of two badde preestes.

*Vision of Piers Ploughman*, 6187.

O heaven, O earth, *bear witness* to this sound.

Shakespeare, *Tempest*, III. i. 68.

**Beast**, *sb.* (Lat. *bestia*) is frequently used collectively in the singular number, like the Lat. *pecus*, where the plural would be more strictly correct. See especially Gen. i. 24, 25 ; Ex. xxiii. 29 ; Judg. xx. 48, where the Hebrew idiom exactly corresponds. So Polydore Vergil (I. p. 9) speaks of 'the wilde *beaste* and fyses.' 'Beast' is applied to a viper in Acts xxviii. 5. In Rev. iv. v. &c. and Dan. vii. the original words mean 'living creature' of any kind, not 'beast' in the modern sense. In Gower the usage is the same :

That ilke ymage bare liknesse  
Of man and of none other *beste*.

*Conf. Am.* prol. i. p. 34.

The author of *Piers Ploughman*, in allusion probably to the four beasts in the Revelation being assigned as symbols of the four Evangelists, has the following quaint usage of the word :

Grace gaf Piers a teeme  
Of foure grete oxen.  
That oon was Luk, a large *beest*,  
And a lowe chered ;  
And Mark, and Matthew the thridde,  
Myghty *beestes* bothe ;  
And joyned to hem oon Johan,  
Moost gentil of alle,  
The pris neet of Piers plow,  
Passyng alle othere.

*Vision*, 13479—88.

In Ps. lxxviii. 30 (Pr. Book) 'beasts of the people' (A.V. 'calves of the people'), is explained by Bythner to mean 'chiefs or princes of the people.'

Compare the following curious passages :

A *beestli* [Auth. Vers. *natural*] man perseyueth not tho thingis that ben of the spirit of God; for it is foli to hym. Wiclif (2), 1 *Cor.* ii. 14.

It is sowun a *beestly* bodi, it schal rise a spiritual bodi. If ther is a *beestli* bodi, there is also a spiritual bodi. Ibid. 1 *Cor.* xv. 44.

**Because**, *conj.* (Matt. xx. 31; Wisd. xi. 23). In order that. The etymology of the word *by cause*, or as spelt in Pol. Vergil, *bie cause* (Lat. *causá*), evidently shews that the word may as properly be applied to mark the intention of an action as the reason for it. Chaucer uses 'by the cause' in the same way :

But *by the cause* that they schuln arise  
Erly a-morwe for to see that fight,  
Unto their rest wente they at nyght.

Chaucer, *Knight's Tale*, 2490.

Compare also Shakespeare (2 *Hen. VI.* III. 2. 99) :

*Because* thy flinty heart, more hard than they,  
Might in thy palace perish Margaret.

It is the care of some, onely to come off speedily, for the time; or to contrive some false periods of businesse, *because* they may seeme men of dispatch. Bacon, *Ess.* xxv. p. 101.

**Become**, *v.i.* (Baruch iii. 16). To get to, betake oneself.

But, madam, where is Warwick then *become*?

Shakespeare, 3 *Hen. VI.* IV. 4. 25.

One cannot tell, where to *become*, to be out of the sunne, or cold. Bacon, *Essay* XLV. p. 184.

**Beeves**, *sb.* (Lev. xxii. 19, 21; Num. xxxi. 33). The genuine plural of *beef*, itself a corruption of *bœuf*, which still in French means the living animal. In like manner, *veal*, *mutton*, and *pork*, correspond to the Norman or French names of the animals whose flesh only they are now used in English to denote. But the original usage was not obsolete even in Shakespeare's time :

A pound of man's flesh, taken from a man,  
Is not so estimable, profitable neither,  
As flesh of muttons, *beefs*, or goats.

*Mer. of Ven.* I. 3. 168.

Ther was sent her mony grett gyftes by the mayre and aldermen, as *beyffes*, mottuns, velles, swines. Machyn's *Diary*, p. 11. (1551.)

The *Bœufes* of India are as high by report as Cammels, and foure foot broad they are betweene the hornes. Holland's Pliny, VIII. 45 (I. p. 224).

Sir Walter Scott, in his *Ivanhoe*, alludes to the fact of the animals of a conquered country retaining their ancient names so long as they were alive, and required care and tendance; but when dead, and become matters of enjoyment, receiving names taken from the language of the conquerors.

It is spent, I say, saving that I have provision for household, in wheat, malt, *beeves*, and muttuns, as much as would sustain my house this half year and more, if I should not go forth of my diocese. Latimer, *Remains*, p. 412.

Euery couetouse man is proude, thynkyng hymselfe more worthy a pounce, then a nother man a penye,...and more conueniente for hym to haue aboundaunce of diuerse dilicates for hys daintye toth, then for other to haue plenty of *biefes* and muttuns for theyr hongry bellyes. Lever, *Sermons* (ed. Arber), p. 24.

In the Geneva Version of 1 Kings viii. 5, we find 'King Salomon and all the Congregation of Israel...offring shepe & *beeues*.'

'Beefe' for 'ox' occurs in Holland's Plutarch, p. 1291:

The most cruell and terrible king of the Persians, Ochus, who put to death many of his nobles and subjects, and in the end slew their *beefe* Apis, and eat him at a feast together with his friends, they called The sword.

**Beforetime**, *adv.* (Josh. xx. 5; 1 Sam. ix. 9; Neh. ii. 1). Before, in time past.

To the execucion wherof, he appointed Miles Forest one of the foure that kept them, a felowe fleshed in murther *before time*. Sir T. More, *Rich. III.* (*Works*, p. 68 e).

**Beguile**, *v.t.* (Gen. iii. 13; xxix. 25, &c.). To deceive.

This dronken Myllere hath i-tolde us heer,  
How that *bygiled* was a carpenter.

Chaucer, *Reeve's prol.* 3912.

He thought he could have *beguiled* God too. Latimer, *Serm.* p. 259.



Subtil, deceitful persons, which have no conscience to defraud and *beguile* their neighbours. *Ibid.* p. 375.

But now seemde best, the person to put on  
Of that good knight, his late *beguiled* guest.

Spenser, *F. Q.* I. 2. II.

You have *beguiled* me with a counterfeit  
Resembling majesty.

Shakespeare, *K. John*, III. I. 99.

**Behalf** (1 Pet. iv. 16). 'On this behalf,' on this account. So Shakespeare uses 'in that behalf,' in the sense of 'on that account, for that purpose:'

And in that *behalf*,  
Bold of your worthiness, we single you  
As our best-moving fair solicitor.

*Love's Labour's Lost*, II. I. 27.

**Behave**, *v. refl.* (Ps. cxxxi. 2). To conduct oneself. Used with a reflexive pronoun in the same sense as the simple verb; just as many other verbs which now are intransitive were once reflexive.

Thou *behavedst thyself* as if thou hadst been in thine own slaughter-house. Shakespeare, *2 Henry VI.* IV. 3. 5.

Spenser uses the word transitively in the sense of to govern, manage:

But who his limbs with labours, and his mind  
*Behaves* with cares, cannot so easie mis.

*Faerie Queene*, II. 3. 40.

This passage justifies Rowe's emendation of a line in Shakespeare's *Timon of Athens*, III. 5. 22:

He did *behave* his anger, ere 'twas spent,  
As if he had but proved an argument;

where the Folios read 'behooue.'

**Behoof**, *sb.* Profit, advantage; G. *behuf*: A.S. *behófan* or *bihófan*, to be fitting, needful; connected etymologically with *habeo* and *have*.

For the *behoof* and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided translations into the vulgar for their countrymen. *The Translators to the Reader*, p. cx.

For, if a mortal man's deed done to the *behoof* of the commonwealth be had in remembrance of us, with thanks for the benefit and profit which we receive thereby, how much more readily should we have in memory this excellent act and benefit of Christ's death. *Homilies*, p. 411, l. 11.

This tongue hath parley'd unto foreign kings  
For your *behoof*.

Shakespeare, *2 Hen. VI.* IV. 7. 82.

**Belief**, *sb.* (Catechism). The Creed. A.S. *leáfa*, *geleáfa*, connected with the Germ. *glauben*.

Ye, blessed be alwey a lewed man  
That nat but oonly his *bileeve* can.

Chaucer, *Miller's Tale*, 3456.

Latimer on the education of children and servants, says :

You ought to see them have their *belief*, to know the commandments of God, to keep their holy-days, not to lose their time in idleness. *Serm.* p. 14.

On the prefix *be-*, which has taken the place of the Saxon augment *ge-* in the formation of participles and verbs, see a valuable note in Mr Craik's *English of Shakespeare*, 390. The instances which he gives are *beloved*, A.S. *gelufod*; *believe*, A.S. *gelyfan*; *beseech*, A.S. *gesécan*; *betoken*, A.S. *getácnian*.

**Belike**, *adv.* Perhaps.

*Belike* he had charged them with some levies, and troubled them with some carriages. *The Translators to the Reader*, p. cvi.

*Belike* for want of rain, which I could well

Beteem them from the tempest of my eyes.

Shakespeare, *Mid. N.'s D.* I. I. 130.

**Bemoan**, *v. refl.* (Jer. xxxi. 18). Used reflexively, to lament. In Job xxix. c, it is followed by 'of.'

You shall observe that the more deepe, and sober sort of politique persons, in their greatnesse, are euer *bemoaning themselves*, what a life they lead. Bacon, *Ess.* IX. p. 32.

**Beseem**. To become, be fitting to.

It hath pleased God in his Divine Providence here and there to scatter words and sentences of that difficulty and doubtfulness ....that fearfulness would better *beseem* us than confidence.

*The Translators to the Reader*, p. CXVI. (ed. Scrivener).

Sad pause and deep regard *beseem* the sage.

Shakespeare, *Lucrece*, 277.

It ill *beseems* this presence to cry aim  
To these ill-tuned repetitions.

Id. *King John*, II. I. 196.

**Beside**, *adv.* (Lev. xxiii. 38; Josh. xvii. 5; xxii. 19). A.S. *be sidan*, from *side*, a side. Frequently used for 'besides, in addition to,' not 'by the side of,' which is the more modern sense. 'Beside,' and 'besides,' were probably identical and employed indifferently. So Chaucer :

But eek *byside* in many a region,  
If oon sayd wel, another sayd the same.

*Clerk's Tale*, 8292.

And Latimer :

*Beside* all this, they are to be lighted with wax candles, both within the church and without the church. *Serm.* p. 37.

On the other hand, *besides* is used in Wiclif (I) for 'beside;' 'forsothe othere bootis camen fro Tiberiade *bisydis* (A.V. 'nigh unto') the place where thei eeten breed' (John vi. 23).

**Besides**, *prep.* (Gen. xxvi. 1; Lev. vi. 10, xviii. 18; Num. vi. 21, xi. 6, &c.; Is. lvi. 8; Matt. xxv. 20, 22; Luke xvi. 26; 2 Cor. v. 13; 2 Pet. i. 5). *Beside*; in the ed. of 1611. Altered to 'beside' in modern editions.

And sche set doun her water-pot anoon  
*Bisides* the threischfold of this oxe stalle.

Chaucer, *Clerk's Tale*, 8167.

In the first quarto of Shakespeare's 1 *Hen. IV.* III. I. 179 (1598), the same usage occurs :

In faith my lord you are too wilfull blame,  
And since your comming hither have done enough  
To put him quite *besides* his patience.

**Besom**, *sb.* (Is. xiv. 23). A.S. *besma*, *besem*, 'a rod, broom.' 'In Devonshire the name *bisam* or *bassam* is given to the heath plant, because used for making besoms, as conversely as a besom is called broom, from being made of broom-twigs' (Wedgwood, *Dict. of E. Etym.* s.v.). The word is still common as a provincialism.

I am the *besom* that must sweep the court clean of such filth as thou art. Shakespeare, 2 *Hen. VI.* IV. 7. 34.

The Tamariske, good for nothing but to make *besoms* of. Holland's Pliny, XVI. 26 (I. p. 473).

The Geneva Version of 1 Kings vii. 40 is, 'And Hiram made caldrons, and *besomes*, and basens.'

**Bestead**, *adj.* (Is. viii. 21). Situated. A.S. *stede*, a place, stead (as in *steady*, *instead*, *homestead*, &c.). Tyrwhitt calls it an Anglo-Saxon past participle. 'Hardly bestead,' in the above passage, therefore, signifies 'placed in difficulty,' and thus corresponds with the Hebrew.

*Bestad*, or withe-holdyn yn wele or wo, in hard plyt set. *Promptorium Parvulorum*.

Have ye not seye som tyme a pale face,  
Among a prees, of him that hath be lad  
Toward his deth, wher him geyneth no grace,  
And such a colour in his face hath had,  
Men mighte knowe his face was so *bystad*,  
Among alle the faces in that route.

Chaucer, *Man of Law's Tale*, 5069.

She saith, that she shall nought be glad,  
Till that she se him so *bestad*,  
That he no more make avaunt.

Gower, *Conf. Am.* i. p. 129.

As a mariner that amasid is in a stormy rage,  
*Hardly bestad* and driven is to hope  
Of that the tempestuows wynde wyll aswage.

Skelton's *Works*, i. 395, ed. Dyce.

Thus ill *bestedd*, and fearefull more of shame,  
Then of the certaine perill he stood in.

Spenser, *F. Q.* i. i. 24.

I never saw a fellow worse *bested*,  
Or more afraid to fight, than is the appelliant.

Shakespeare, 2 *Hen. VI.* ii. 3. 56.

Others are so hardly *bested* for loading that they are faine to retaille the cinders of Troy. Nashe, *Introd. to Sidney's Astrophel and Stella*.

I had lever, Cornix, go supperlesse to bed,  
Then at such a feast to be so *bested*.

Barclay, *Eclog.* p. XLVI.

So *y-stade* was used :

He was never so hard *y-stade*  
For wele ne for wo.

*Sir Degrevant*, 1631.

**Bestow**, *v.t.* (Deut. xiv. 26; 1 Cor. xiii. 3). To lay out, expend.

Monie inough, but wares for their releefe to bestow it on, had they none. Holinshed, *Chron.* (ed. 1587), III. 552.

**Bestow**, *v.t.* (1 Kin. x. 26; 2 Kin. v. 24; 2 Chr. ix. 25; Luke xii. 17, 18). From A.S. *stow* 'a place,' which still exists in the names of towns, as *Stowe*, *Stow-market*, *Waltham-stow*. Hence 'bestow' signifies 'to put in a place, stow away, dispose of.'

The care of prouidinge for a familie, of gettinge, mannageinge, and *bestowinge* an estate. *The Autobiography of Sir John Bramston*, p. 2.

Then was the Archebishop of Yorke and doctour Morton bishoppe of Ely & the lorde Stanley taken & diuers other, whiche were *bestowed* in dyuers chambers. Hall, *Ed. V.* fol. xiv b.

Hence, and *bestow* your luggage where you found it.

Shakespeare, *Temp.* v. i. 299.

It is used by Latimer in a sense which seems to mark the transition to the now more usual meaning, 'give, confer, impart.'

Evermore *bestow* the greatest part of thy goods in works of mercy. *Serm.* p. 23.

And labouring in moe pleasures to *bestow* them

Than the true gouty landlord which doth owe them.

Shakespeare, *A Lover's Complaint*, 139.

O, if I had had time to have made new liveries, I would have *bestowed* the thousand pound I borrowed of you. Id. *2 Henry IV.* V. 5. 12.

I will *bestow* a breakfast to make you friends. Id. *Henry V.* II. 1. 12.

Bacon uses 'bestowing' as a substantive, for placing or settling in life:

Men have their time, and die many times in desire of some things, which they principally take to heart; the *bestowing* of a child, the finishing of a worke, or the like. *Ess.* XXVII. p. 114.

**Bethink**, *v. refl.* (1 Kin. viii. 47; 2 Chr. vi. 37). A.S. *biþencan* 'to call to mind, remember.' Halliwell calls it a north-country word: it certainly is common in Yorkshire, and probably elsewhere.

Kyng Wyllam *byþoʒte* hym ek of þe volc þat was verlore.

*Rob. of Glouc.* 368.

Vor hii *byvencheþ* hem ywys  
Hou hii my te best fle.

Ibid. 458.

In Wiclif it is used intransitively :

Therefore 3if thou offrist thi 3ift at the auter, and there shalt *bythenke*, that thi brother hath sum what azeins thee, leeuve there thi 3ift before the auter. Wiclif (1), *Matt.* v. 23.

**Betimes**, *adv.* Early, in good time. It occurs several times in our translation (*Gen.* xxvi. 31 ; *2 Chr.* xxxvi. 15, &c.), but has no corresponding word in the original ; the idea of *early* is included, however, in the two roots which it helps to render, viz. *shakhar*, 'to seek early,' and *shacam*, 'to rise early.'

If these be motives weak, break off *betimes*,  
And every man hence to his idle bed.

Shakespeare, *Ful. Cæs.* II. I. 116.

Shakespeare also uses *betime* in the same sense. The etymology seems to be 'by time,' *i. e.* good time ; thus,

*By tyme* ychabbe yþo3te. *Rob. of Glouc.* p. 312.

If he *bi tyme* had gon. *Rob. Brunne*, p. 264.

If men be so negligent that they discharge hit nought *by tyme*. Chaucer, *Parson's Tale*.

**Better**, *adj.* (Catechism). Superior in rank.

Though that the king, in the temporal regiment, be in the room of God, and representeth God himself, and is without all comparison *better* than his subjects ; yet let him put off that, and become a brother, doing and leaving undone all things in respect of the commonwealth, that all men may see that he seeketh nothing but the profit of his subjects. Tyndale, *Obedience of a Christian Man* (*Doctrinal Treatises*, p. 203, Parker Soc. ed.).

The plural occurs in Shakespeare as in the Catechism :

*Cor.* Who calls?

*Touch.* Your *bettors*, sir.

*Cor.* Else are they very wretched.

*As You Like It*, II. 4. 68.

In the same way Sidney (*Arcadia*, p. 67) uses 'greater' of persons in a superior condition in life :

As without doubt the most servile flatterie is lodged most easilie in the grossest capacity, for their ordinary conceit draweth a yeelding to their *greater*s, and then haue they not the wit to discern the right degrees of dutie.

**Bettered**, *pp.* (Mark v. 26). Made better. The word is antiquated though not obsolete. It is from A.S. *betrian* or *beterian*.

Christe on euerie syde fensyng those yt are his, turneth the deiulish attemptates of the others, to the profityng and *betteryng* of the porcion that is vncorrupted. Udal's Erasmus, *Luke* v. 7, fol. 53*a*.

The works of nature do always aim at that which cannot be *bettered*. Hooker, *Eccl. Pol.* I. 5, § 3.

This device I see not how the wisest at that time living could have *bettered*, if we duly consider what the present estate of Geneva did then require. *Ibid.* pref. II. 4 (vol. I. 164).

Left solely heir to all his lands and goods,  
Which I have *better'd* rather than decreased.

Shakespeare, *Tam. of Shrew*, II. I. 119.

He is furnished with my opinion: which, *bettered* with his own learning, the greatness whereof I cannot enough commend, comes with him. *Id. Mer. of Ven.* IV. I. 168.

**Bewray**, *v. t.* (Prov. xxvii. 16; xxix. 24; Is. xvi. 3; Jonah i. c; Matt. xxvi. 73). From A.S. *wrégan* or *wreian* to accuse; connected with Goth. *wrohjan* and G. *riigen*. To accuse, hence, to point out, discover; sometimes used synonymously with *betray*, though the idea of treachery involved in the latter is not implied in *bewray*. In the above passages the original words are respectively *proclaim*, *tell*, *discover*, and *make evident*, which are each of them sufficiently well expressed by *bewray*.

*Bywreye* nought youre counseil to no persone.

Chaucer, *Tale of Melibens*.

And whan the fortune is *bewreied*  
How that Constance is come aboute.

Gower, *Conf. Am.* I. p. 210.

The boylyng smoke did styl *bewray*  
The persant heat of secrete flame.

Surrey, *Son.* 3.

Here comes the queen, whose looks *bewray* her anger.

Shakespeare, *3 Hen. VI.* I. I. 211.

In the following passage from Hall (*Rich. III.* fol. 16*a*), *bewray* and *betray* are used interchangeably:

Whether thys Banaster *bewrayed* the duke more for feare thē couetous, many men do doubt: but sure it is, that shortly after

he had *betrayed* y<sup>e</sup> duke his maister, his sonne and heyre waxed mad.

On the other hand Thomas Adams (*Works*, II. 238), quoted by Mr Davies in his *Bible English*, distinguishes them :

Well may he be hurt and swell, swell and rankle, rankle and fester, fester and die, that will not *bewray* his disease, lest he *betray* his credit.

The simple *wreye*, or *wraie*, occurs in Chaucer in the same sense :

Thou schalt upon thy trouthe swere me heere,  
That to no wight thou schalt this counsel *wreye*.

*Miller's Tale*, 3502.

**Bewrayer**, *sb.* (2 Macc. iv. 1). An informer. Baret (*Alvearie*, s. v.) gives, 'A *bewrayer* or discoverer.' Index.'

**Bibber**, *sb.* (Prov. xxiii. 20; Matt. xi. 19; Luke vii. 34). A drinker, in the compound 'wine-*bibber*,' from the Lat. *bibere* to drink.

For hee was thought to be a greater *bibber* then he was, because he sate long at the bourd, rather to talke then drinke. North's Plutarch, *Alex.* p. 729.

Chaucer uses the verb 'bib:'

This meller hath so wysly *bibbed* ale,  
That as an hors he snortith in his sleep.

*Reeve's Tale*, 4160.

And 'bibbing' is found as a substantive in the *Homilies*, p. 298, l. 36 :

They that give themselves therefore to *bibbing* and banqueting, being altogether without consideration of God's judgments, are suddenly oppressed in the day of vengeance.

**Bid**, *v. t.* (Matt. xxii. 9). To invite : *pret.* 'bade,' Luke xiv. 16; *pp.* 'bid,' Zeph. i. 7. In Shakespeare the preterite is 'bid' or 'bade,' while 'bidden' is only once found for the participle which is everywhere else 'bid.'

He hath *bid* me to a calf's head and a capon. *Much Ado*, v. I. 155.

**Bidden**, *pp.* 1. Asked, invited (1 Sam. ix. 13; Matt. xxii. 3, 4, 9, &c.) ; A.S. *beden*.

And he sente his seruauntis for to clepe men *beden* to the weddyngis, and thei wolden nat cume. Wiclif (1), *Matt.* xxii. 3.



Some were of opinion that Socrates began it, who perswaded Aristodemus upon a time, being not *bidden* to goe with him to a feast at Agathons house, where there fell out a pretie jest and a ridiculous. Holland's Plutarch, *Morals*, p. 753.

2. Commanded, ordered (2 Sam. xvi. 11; Matt. i. 24).

If he will not stand when he is *bidden*, he is none of the prince's subjects. Shakespeare, *Much Ado*, III. 3. 32.

**Bide**, *v. t.* 1. (Wisd. viii. 12). To abide, await; A.S. *bidan*.

Well, sir, for want of other idleness, I'll *bide* your proof. Shakespeare, *Twelfth Night*, I. 5. 71.

If we knew that God were the Author of this gift, we would only use his means appointed, and *bide* his leisure, till he thought it good for us to have it given. *Homilies*, p. 481, l. 3.

2. To remain (Romans xi. 23). In the edition of 1762 this was changed to 'abide.'

Lysander's love, that would not let him *bide*.

Shakespeare, *Mid. N.'s Dream*, III. 2. 186.

**Bile**, *sb.* (Lev. xiii. 18, 20). A boil; in the ed. of 1611. See the quotation from Cotgrave's *Fr. Dict.* under BOTCH.

*Byles*, and bocches and brennyng agues.

*Vision of Piers Plowman* (B text), XX. 83.

'Bile' is the spelling in Shakespeare. In *Troilus and Cressida*, II. 1. 2, the first folio reads: 'Agamemnon, how if he had *Biles* (ful) all ouer generally.'

Laid too as a Cerot with pitch, it resolveth pushes and *biles*.

Holland's Pliny, XX. 13 (ii. p. 56).

**Bitternesses**, *sb.* (Lam. iii. 15 *m*). A Hebraism.

**Blain**, *sb.* (Exod. ix. 9, 10). A.S. *blegen*, a boil, blister. The word is commonly used in the West Riding to denote a large pustule or boil.

He smot Job with the werste stinkende *bleyne* fro the sole of the fot vnto the nol. Wiclif (1), Job ii. 7.

Without *bleine*, scabbe, or roine.

Chaucer, *Romaunt of the Rose*, 553.

The Lazare man beyng full of botches & *blaines*, myght not be suffered to come in. Udal's Erasmus, *Luke* xvi. 20, fol. 129 a.

Myne old sores do breake out agayn,  
 And are corrupt and putrefie,  
 Bycause the daungier of the *blayne*,  
 My folyshnes could not espie.

Croke's *Vers. of Ps. xxxviii.*

God dooth neuer leaue his ordinarye meanes vnoccupied and vnprouided, whereby the vlcers and *blaines* of mans corrupt minde may be cured and healed. Northbrooke, *Poore Man's Garden*. To the Christian Reader.

Itches, *blains*,  
 Sow all the Athenian bosoms!

Shakespeare, *Tim. of Ath.* IV. I. 28.

Gauoccio, a bile, a botch, a *blane*. Florio, *Italian Dict.*

**Blasphemer**, *sb.* (Ps. cxix. 42, Pr.-Bk.). A slanderer. Compare the use of the verb in Shakespeare, *Macbeth*, IV. 3. 108:

Since that the truest issue of thy throne  
 By his own interdiction stands accursed,  
 And does *blaspheme* his breed.

**Blasted**, *pp.* (Gen. xli. 6, 23, 27; 2 Kings xix. 26). Blighted.

Behold, mine arm  
 Is like a *blasted* sapling, wither'd up.

Shakespeare, *Rich. III.* III. 4. 71.

Thus are my blossoms *blasted* in the bud.

Id. 2 *Hen. VI.* III. I. 89.

**Blasting**, *sb.* (Deut. xxviii. 22; 1 Kings viii. 37; Am. iv. 9). Blight.

ñublo en el trigo, *blasting*, Rubigo. Percyvall.

A severall kind of *blasting* or mortification there is besides in vines, after they have done blooming.

Holland's Pliny, XVII. 24 (i. p. 540 .

**Blasting**, *sb.* (Ps. xviii. 15, Pr.-Bk.). Blast; retained from Coverdale.

**Blaze**, *v.t.* (Mark i. 45). To spread far and wide; in 1611 'blase.' A.S. *blāsan* to blow; whence *blast* (compare *graft* and *graft*). The more usual form is *blazon*.

Such was the hope that I conceiued of thy constancie, that I spared not in all places to *blaze* thy loyaltie. Lyly, *Euphues* (ed. Arber), p. 95.

Whyle the Kynge was in Wales, certayne persons enuyng that he had so shortly obteyned and possessed the Realme, *blased* abroad amongst the vulgare people, that kynge Richard was yet luyng. Stow, *Summarie*, fol. 133 *b*.

The heavens themselves *blaze* forth the death of princes.  
Shakespeare, *Jul. Cæs.* II. 2. 31.

Where thou shalt live, till we can find a time  
To *blaze* your marriage.  
Id. *Rom. and Jul.* III. 3. 151.

Spenser uses the substantive 'blazer.'

Bablers of folly, and *blazers* of crime.  
*F. Q.* II. 9. 25.

'Blow,' occurs in the same sense in Latimer (*Serm.* p. 153);  
It shall be *blown* abroad to our holy Father of Rome's ears.  
And 'blast' is found in Hall;

Which thyng yf it had bene trewe as it was not in dede,  
euery good and naturall child would haue rather mummied at,  
then to haue *blasted* a broade and especially she beyng alyue.  
*Rich. III.* fol. 8 *b*.

**Blood-guiltiness**, *sb.* (Ps. li. 14). The guilt of murder or bloodshed.

Ne wote I, but thou didst these goods bereaue  
From rightfull owner by vnrighteous lot,  
Or that *bloud guiltinesse* or guile them blot.  
Spenser, *F. Q.* II. 7. 19.

**Blood-shedding**, *sb.* (Ecclus. xxvii. 15). Shedding of blood.  
For þere is fullyng of fonte and fullyng in *blode shedynge*.  
*Vision of Piers Plowman* (B) XII. 282.

And Iuo Talbois Earle of Angew, most greedy to make those landes and tenementes his owne, by *bloudshedding*, this innocent and harmlesse man was beheaded without the Citie of Winchester. Stow, *Annals*, p. 155.

They be the enemies of the cross of Christ, of his passion and *blood-shedding*. Latimer, *Serm.* p. 520.

**Bloom**, *v.t.* (Num. xvii. 8). Compare A.S. *blowian* and *blosmian*; G. *blühen*. As an intransitive verb 'bloom' is sufficiently common, but instances of its usage in an active sense are less frequent. Todd quotes from Hooker, 'Charitable affection *bloomed* them;' and Milton (*P. L.* IV. 219) has

And all amid them stood the tree of life,  
High eminent, *blooming* ambrosial fruit  
Of vegetable gold.

**Blotted**, *pp.* Aspersed.

To be short, the most learned Emperor of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he hath been *blotted* by some to be an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgments into request. *The Translators to the Reader*, p. cvi.

Not one of these, will rayle at rulers wrongs,  
And yet be *blotted*, with extortion.

Gascoigne, *The Steele Glas* (ed. Arber), p. 73.

**Blow up**, *v. t.* (Ps. lxxxi. 3). To blow loud; used also intransitively.

3e mynstrelle of myrthe, *blowe up* a good blast.

*Coventry Mysteries*, p. 161.

And so came behynde their enemies in thre companies, and *blewe up* the trompettes, and cried in their prayer to God.

1 *Maccabees* v. 33 (Coverdale).

Then *up blewe* the Trumpettes, Sagbuttes, Clarions, & all other Minstrelles on bothe sides, and the kynges descended doune towarde the bottome of the valey of Andern. Hall, *Hen. VIII.* fol. 76 b.

Some *blowe* the Bagpipe *up*, that plaies the Country-round.

Drayton, *Polyolbion*, IV. 367.

Compare Shakespeare, *King John*, v. 2. 179 :

*Strike up* our drums, to find this danger out.

**Boast, to make** (Ps. xxxiv. 2). To boast. The Hebrew is elsewhere rendered 'to glory' (Ps. lxiii. 11; Is. xli. 16). The same expression is found in Shakespeare (*Cymb.* II. 3. 116);

Which I had rather  
You felt than *mak'e't my boast.*

That man, how dearly ever parted,  
How much in having, or without or in,  
Cannot *make boast* to have that which he hath,  
Nor feels not what he owes, but by reflection.

Id. *Troilus and Cressida*, III. 3. 98.

**Body**, *sb.* (Ps. liii. 1, Pr.-Bk.). A person.

Mani was the gode *bodi* that ther was ibrozt ther doune.

Rob. of Glouc. p. 547.

Ah, sirrah, a *body* would think this was well counterfeited!  
Shakespeare, *As You Like It*, IV. 3. 166.

Pardon, dear madam: 'tis a passing shame  
That I, unworthy *body* as I am,  
Should censure thus on lovely gentlemen.

Id. *Two Gent. of Ver.* 1. 2. 18.

This did wonderfully concerne the Might and Manner-hood of the Kingdome, to haue Fermes, as it were of a Standerd, sufficient to maintaine an able *Body* out of Penurie. Bacon, *Hist. of Hen. VII.* p. 74, ed. 1622.

**Body of heaven, the** (Exod. xxiv. 10). A Hebraism for 'the heaven itself, the very heaven.'

**Bolled**, *pp.* (Exod. ix. 31). Etymologically connected with *ball, boil, bole, bowl, belly, billow*; Lat. *bullā*, a bubble, boss, &c.; G. *bolle*, a bulb, ball; A.S. *bolla*. The root expresses the idea of roundness, swelling. Hence 'bolled' signifies 'swollen, podded for seed.' The *Promptorium Parvulorum* gives '*bolnyd, tumidus*;' and the earlier of the Wicliffite Versions (1 Cor. v. 2) has '3e be *bolnun* with pride.'

Lest peraventure stryuyngis, enuyes,...*bolnynges* bi pride, debatis be among 3ou. Ibid. 2 Cor. xii. 20.

But this welle that I here of rehearse,  
So holsome was, that it would aswage  
*Bollen* hertes.

Chaucer, *Black Knight*, 101.

His necke shorte, his sholders stode awry,  
His breste fatte and *bolne* in the wast.

Hawes, *Past. of Pleas.* cap. 29, p. 135.

In the later of the Wicliffite Versions '*bolnyd* with wit of his fleisch' in Col. ii. 18, corresponds to '*ynblowyn* with witt of his fleisch' in the earlier version.

In Holland's translation of Pliny, 'bolled leekes' is the rendering of *porrum capitatum*.

The headed Leekes that are *bolled* and replanted, are of the same operation, but more effectuall than the unset Leekes. xx. 6 (vol. II. p. 43).

And shortly after,

If Leeke *bols* or heads bee sodden in two waters, that is to say, chaunging the water twice, and so eaten, they will stop the Laske, and stay all inveterate Fluxes whatsoever.

In Lyte's *Herball* (ed. 1595), p. 166, 'Of Pances, or Harts Ease,' after describing the flower it is said,

Afterward there appeere small *bollins* or knoppie huskes, wherein the yellow seed is inclosed.

In Jamieson's *Scottish Dictionary* we find 'Bow, *Boll*, Lint-bow. *s.* The globule which contains the seed of flax.' And the author adds, 'Adelung says, that the round seed vessels of flax are in Lower Saxony called *Bollen*.' The word 'bolloed' is still in use in Ireland in the sense in which it is found in the Authorised Version.

**Bondmaid**, *sb.* (Lev. xix. 20; xxv. 44; Gal. iv. 22). A female slave.

Good sister, wrong me not, nor wrong yourself,  
To make a *bondmaid* and a slave of me.

Shakespeare, *Tam. of the Shrew*, II. I. 2.

Semiramis, who of a *bond-maiden* came to be a queene. Holland's Pliny, XXXV. 10 (ii. p. 537).

**Bondman**, *sb.* (Gen. xliiii. 18; xlv. 33, &c.). A slave.

Shall we wilfully make our self their *bondemen*? and with them wretchedly liuing, more wretchedly die. Sir T. More, *Life of Picus* (*Works*, p. 12 b).

Shall I bend low and in a *bondman's* key,  
With bated breath and whispering humbleness,  
Say this?

Shakespeare, *Mer. of Ven.* I. 3. 124.

You show'd your teeth like apes, and fawn'd like hounds,  
And bow'd like *bondmen*, kissing Cæsar's feet.

Id. *Jul. Cæs.* V. I. 42.

**Bondservant**, *sb.* (Lev. xxv. 39). A slave.

We maie now serue no mo maisters but hym alone, (to whom onely we are bounden debtours for all the goodnesse that euer we haue) where in tymes paste we had been *bondeseruauntes* to ambicion. Udal's Erasmus, *Luke* i. 74, fol. 16 a.

**Bondservice**, *sb.* (1 Kings ix. 21). Enforced service, slavery.

**Bondslave**, *sb.* (1 Macc. ii. 11). A slave.

Grammer, the path-way and direction  
That leadeth vnto Pallas sacred bower,  
Stands *bondsclaue*-like, of Stationers to be sold.

*Tom Tel-Troth's Message*, 149.

(New Shakspeare Soc. ed. p. 116.)

Shall I play my freedom at tray-trip, and become thy *bond-slave*? Shakespeare, *Twelfth Night*, II. 5. 208.

To have their issue whom I have undone  
To kneel to mine as *bondslaves*.

Massinger, *A New Way to pay Old Debts*, II. 1.

**Bondwoman**, *sb.* (Gen. xxi. 10, &c.). A female slave.

The barbarous nations for the most part (and specially the Persians) are of a very strange nature, and maruellous ielous ouer their women, and that not onely of their wiues, but also of their *bond women*, and concubines.

North's Plutarch, *Themist.* p. 137.

As also in the beginning of the Marsians warre, there was a *bondwoman* brought forth a serpent.

Holland's Pliny, VII. 3 (I. p. 157).

**Bonnet**, *sb.* (Exod. xxviii. 40, &c.). Fr. *bonnet*. The origin of the word is unknown. Mr Wedgwood says it seems to be Scandinavian. In Gael. *bonaid*, and Irish *boinéad*: the latter 'is referred to *beann* the top or summit (equivalent to W. *penn*) and *eide* dress.' A head-dress generally, whether worn by men or women; now, except in Scotland, confined to the latter. The Hebrew word of which it is the representative is applied to denote the mitre worn by the inferior priests. As denoting a man's head-dress it is used by Hall;

And after a lytle ceason puttyng of hys *boneth* he sayde :  
O Lorde God creator of all thynges howe muche is this realme  
of Englande & the people of the same bounden to thy good-  
nes. *Rich. III.* fol. 9 a.

It is frequently found in Shakespeare :

I think he bought his doublet in Italy, his round hose in  
France, his *bonnet* in Germany, and his behaviour every where.

*Mer. of Ven.* I. 2. 81.

Then your hose should be ungartered, your *bonnet* unbanded,  
your sleeve unbuttoned, your shoe untied, and every thing about  
you demonstrating a careless desolation.

*As You Like It*, III. 2. 398.

Off goes his *bonnet* to an oyster-wench.

*Rich. II.* I. 4. 31.

That usurers should have orange-tawney *bonnets*, because they doe Iudaize. Bacon, *Ess.* XLI. p. 168.

**Book**, *sb.* (Job xxxi. 35). Any formal writing was called a book, as in Shakespeare, *1 Hen. IV.* III. I. 270 :

By this our *book* is drawn ; we'll but seal  
And then to horse immediately.

In the passage of Job above quoted the 'book' is the formal indictment.

Compare *Cymbeline*, v. 4. 133 :

What fairies haunt this ground? A *book*? O rare one!

While in v. 5. 430 of the same play this 'book' is called a 'label.'

**Booties**, *sb.* (Hab. ii. 7). Plunder ; not now used in the plural. *G. beute.*

The Pictes then, and long time after, kept themselues quiet at home, saue onely they woulde nowe and then make inuasions into the lande, and driue away *booties* of cattell. Stow, *Annals*, p. 53.

If I had a mind to be honest, I see Fortune would not suffer me : she drops *booties* in my mouth.

Shakespeare, *Winter's Tale*, IV. 4. 863.

**Boss**, *sb.* (Job xv. 26). From Fr. *bosse*, 'a bunch, or hump ;' Du. *bosse* or *busse*, 'the knob of a shield.' The Germ. *bossen*, 'to emboss,' is connected with *bausch*, 'a tuft, hump' (Wedgwood). A knob or protuberant ornament ; generally applied to the knob of a shield, but not exclusively, as will appear by the instances which follow :

A broch sche bar upon hir loue coleer,  
As brod as is the *bos* of a bocleer,

Chaucer, *Miller's Tale*, 3266.

And every *bosse* of bridle and paitrell  
That they had, was worth, as I would wene,  
A thousand pound.

Id. *Flower and Leaf*, 246.



Whose bridle rung with golden bells and *bosses* braue.

Spenser, *F. Q.* I. 2. 13.

'Boss,' also occurs as a verb, equivalent to 'emboss';

Fine linen, Turkey cushions *boss'd* with pearl.

Shakespeare, *Tam. of Shrew*, II. I. 355.

And thicken'd so their targets *boss'd*.

Chapman, *Hom. II.* XVI. 213.

The noun is now chiefly used to denote ornaments placed at the intersection of ribs and groins in the roof of a building.

**Botch**, *sb.* (Deut. xxviii. 27, 35). From It. *bozza*; connected with *boccia*, 'a bubble, bud.' Mr Wedgwood derives it from the Dutch *botsen* or *butsen*, 'to strike' (comp. Eng. *butt*); whence *botse*, *butse*, 'a contusion, bump, boil, botch;' observing (s.v. BOSS) that 'the words signifying a lump or protuberance have commonly also the sense of striking, knocking.' A boil; as the Hebrew word is elsewhere translated (Exod. ix. 9—11, etc.). The original properly denotes a burning ulcer, or carbuncle, breaking out in pustules or blains: it is applied to the ulcerous eruptions which accompany elephantiasis (Job ii. 7).

Byles, and *bocches* . and brennyng agues.

*Vision of Piers Plowman* (B-text), xx. 83.

The *Prompt. Parv.* gives '*bohche*, sore, *ulcus*.'

For he was all full of sores & *botches* in his bodye, euen suche an other in manier as it is read in scripture, that Job was.

Udal's Erasmus, *Luke* xvi. 20, fol. 129a.

It is the custome of the flye to leaue the sound places of the Horse, and suck at the *Botch*. Gosson, *Schoole of Abuse* (ed. Arber), p. 19.

Bosse : f. A bunch, or bumpe; any round swelling, vprising or puffing vp; hence a wen, *botch*, bile, or plague-sore. Cotgrave, *Fr. Dict.*

**Bottom**, *sb.* (Zech. i. 8). A dell or vale.

West of this place, down in the neighbour *bottom*.

Shakespeare, *As You Like It*, IV. 2. 79.

Come-packe, a perillous *bottom*, compassed about with Woods too well known for the manifold murders and mischievous robberies there committed. Topsell, *The History of Four-footed Beasts*, p. 138.

Our gentry in England live most part in the country (except it be some few castles), building still in *bottoms* (saith Jovius) or neer woods. Burton, *Anatomy of Melancholy*, part 2, sec. 2, mem. 3.

In Sligo a boggy or marshy spot is still called a 'bottom.'

**Bough**, *v.t.* (Deut. xxiv. 20 *m.*). 'Thou shalt not *bough* it after thee' is the literal rendering of the Hebrew, which our translators have given 'thou shalt not go over the boughs again.'

**Bought of a sling.** This phrase which occurs in the margin of 1 Sam. xxv. 29 is so completely gone out of use, that in ordinary editions of the English Bible '*bow* of a sling' is unnecessarily, if not ignorantly, substituted for it. It means the *bowed* or bent part of a sling on which the stone was laid.

Thirdlye from this shoulder veine, commeth forth a great conspicuous braunche, beneathe the *boughte* of the arme in the insyde, and from thence passeth slopewise ouer y<sup>e</sup> small of the arme, and there is called Funis brachii. Hall, *Anatomy*, p. 64 (ed. 1565).

Sidney uses it of the hollow of the knee (*Arcadia*, lib. 2, p. 143, ed. 1598):

Whose *bought* incau'd doth yeeld such sight.

Cambreure: f. A *bought*, vault, arch. Cotgrave, *Fr. Dict.*

Courbe: f. A *bought*; also, a crooked, or bowing peece of tymber. Id.

Flechissure: f. A *bought*, or crookednesse. Id.

Masse de chair. The muscle which possesseth, and filleth vp all the hollow *bought* of the sole of the foot. Id.

Milton (*L'Allegro*, 139) spells it 'bout':

In notes with many a winding *bout*  
Of linked sweetness long drawn out.

Johnson gives instances of the word 'bought' not only in this sense, but in that of the curvature of the knee or elbow, and of the folds or bends of a serpent.

The following is from Spenser (*F. Q.* I. II. II):

His huge long tayle wound up in hundred foldes,  
Does overspred his long bras-scaly back,

Whose wreathed *boughts* when euer he vnfoldes,  
And thicke entangled knots adown does slacke,  
Bespotted all with shields of red and blacke,  
It sweepeth all the land behind him farre.

**Bounden**, *pp.* This old form of the participle of the verb 'to bind' occurs more than once in the Prayer-Book. The termination *en* has disappeared from many similar words, whilst it keeps its place in others, there being no rule to account for the retention or rejection in each case.

There is no earthly creature to whom I am so much *bounden* as to your Majesty. Grindal, *Remains*, p. 376.

I am much *bounden* to your majesty.  
Shakespeare, *K. John*, III. 3. 29.

See also the example from Hall, quoted under BONNET.

**Bow**, *v.t.* (Ps. lxii. 3; Mark xv. 19). To bend; still used in Devonshire.

After that, hauing by good happe gotten Bessus into his hands, he tare him in peces with two high straight trees which he *bowed* downwards, and tyed his legs to each of them.

North's Plutarch, *Alex.* p. 741.

For it is a rare thing, except it be from a perfect and entire frend, to have counsell given, but such as shalbe *bowed* and crooked to some ends, which he hath that giveth it.

Bacon, *Ess.* XXVII. p. 113.

**Bowels**, *sb.* (Phil. i. 8; ii. 1, &c.). Compassion. The bowels were supposed by the old anatomists to be the seat of the emotions. The usage was transferred to our language from the translations of the Bible. Thus in the letter of Hen. V. to the French King, given by Hall (*Hen. V.* fol. 11 *b*);

We exhort you in the *bowelles* of our sauour Jesu Christe, whose euangelicall doctrine willeth that you ought to render to al men that whiche you ought to do.

There is no lady of more softer *bowels*.  
Shakespeare, *Troilus and Cressida*, II. 2. 11.

Thou thing of no *bowels*, thou!

*Ibid.* II. 1. 54.

**Bowman**, *sb.* (Jer. iv. 29). An archer.

And the *bow-men* being pressed so neare by the Romaines, that their bowes would do no good : tooke their arrowes in their handes in stead of swordes. North's Plutarch, *Sylla*, p. 511.

**Bow shoot**, *sb.* (Gen. xxi. 16). The old form of 'bow shot' in the ed. of 1611.

A shot a fine *shoote* : Iohn a Gaunt loued him well. Shakespeare, 2 *Hen. IV.* III. 2. 49 (4to. 1600).

The ditches, and the keepe hill of Thong Castell appeare on a little wood a two flight *shoote* by south from Thong Church. Stow, *Annals*, p. 55.

Even as the habit of shooting doth not only enable to shoot a nearer *shoot*, but also to draw a stronger bow. Bacon, *Advancement of Learning*, II. 12, § 2 (p. 149, ed. Wright).

**Brag**, *v. i.* (Judith xvi. 5; 2 Macc. ix. 7). Fr. *braguer*. Mr Wedgwood says its primary meaning was 'to crack, make a noise;' hence, 'to boast.' In the same sense 'crack' is used in Old English. He traces it through both the Romance and Teutonic dialects, and if the pedigree which he assigns it be correct it is connected with *break*. *Brag* is used in Wiclif (Josh. vi. 5, 20) in the sense of to *bray* as a trumpet. The word can hardly be called obsolete, though it is considered colloquial. It is very common in old writers. Sir Thomas More (*Utopia*, p. 39, ed. Arber) speaks of the difficulty of employing an idle serving man,

Whyche beynge deyntely and tenderly pampered vp in ydilnes and pleasure, was wont with a sworde and a buckler by hys syde to iette through the strete with a *bragginge* loke.

But when Christ asked him his name, he calleth himself Legion, which imports a multitude, as if he should *brag* of his number; and here he calleth himselfe...the possessor of the earth, as if he should *brag* of his possessions; and in the same he calleth himselfe the giuer of the earth, as if he should *brag* of his liberalitie. H. Smith, *Sermons* (1594), p. 516.

Stow uses the word as an adjective :

In this yeare (1189) the Jewes were very *brag* here in thys realme, for that theyr number was so greate. Fol. 69 *b* (ed. 1565).

And Skelton (l. 125, ed. Dyce) as an adverb :

Ye bere yow bold and *brag*  
With othyr menys charge.

**Brag**, *sb.* (2 Macc. xv. 32). A boast.

The eorle purveyede him an ost,  
And com in at another cost,  
Wyth his *brag* and his bost,  
Wyth many a fferres knyght.

*Sir Degrevant*, 231.

The Kyng of Englande nothyng vexed nor yet moued with the presumptuous saynges and proude *bragges* of the vnordered and vnmanerly Bysshop...coldely and soberly aunswered the bysshop sayng. Hall, *Hen. V.* fol. 10 b.

But for my part, I take it neither for a *brag* nor for a wish ; but for a truth as he limiteth it. Bacon, *Adv. touching an Holy War* (*Works*, ed. Spedding, VII. 29).

In Lewis's *Herefordshire Glossary* we find,

'To make his *brags*' is to brag, to boast, to threaten to do great things, in a presumptuous and confident manner.

**Brake**, Broke ; past tense of 'break' (Ex. ix. 25, &c.).

Alla and Cissa his sonne, after long siege, *brake* into the Citie of Andredsester, and slew the inhabitants from the greatest to the smallest. Stow, *Annals*, p. 58.

**Brakest**, 2 sing. past tense of 'break.' (Ex. xxxiv. 1, &c.) So also 'satest,' 'spakest,' 'thoughtest,' &c., which are now antiquated forms and seldom used.

**Brass**, *sb.* (Matt. x. 9). Copper or brass money. Both Greeks and Romans used this idiom, which still prevails in many parts of England. In Lewis's *Herefordshire Glossary* 'Brass' is explained as 'copper coins.' In Yorkshire, 'brass' is a common term among poor people for money in general. In some parts it is used as a *slang* word for money.

Withouten pité, pilour,  
Povere men thow robbedest ;  
And bere hire *bras* at thi bak  
To Caleis to selle.

*Vision of Piers Ploughman*, 1749.

**Brass**, *sb.* (Deut. viii. 9). Copper. In Holland's Pliny is a chapter (xxxiv. 1) on 'The Mines of Brasse,' which begins,

It is now time to goe in hand with mines of *Brasse*, a mettall most esteemed of all other next to Gold and Silver, in regard of the uses about which it is employed.

Here it is the rendering of the Latin *æs*, and in the language of the sixteenth century 'brass' did not denote the compound of copper and zinc, which is now known by that name, but pure copper. The translator goes on to say :

For *brasse* (I may tell you) is of great authoritie in the campe, and carrieth no small stroke among souldiors in regard of their pay, which (as I have said before) was weighed them out in *brasse*: and hereupon their wages-money is usually called by the name of *Æra militum*.

**Bravely**, *adv.* (Judith x. 4). Finely. Compare Cotgrave (*Fr. Dict.*): Gorrierement. *Brauely*, gaudily, gallantly; proudly, vaine gloriously.

**Bravery**, *sb.* (Is. iii. 18). From Fr. *braver*; It. *bravare*, to swagger, vaunt; connected with *brag*, Fr. *braguer*, Scotch *braw*. Finery, splendid attire.

Setting their affection altogether on worldly *bravery*.

*Homilies*, p. 310, l. 25.

The chief apostles of Christ, Peter and Paul, were not ashamed in their epistles to write somewhat largely touching the manner and ordering of women's apparel; because that kind of people do most of all bend to that foolish *bravery*.

Bullinger, *Decades* (Parker Soc. ed.), I. 421.

A long cloke he had on, but that cast vnder his right arme, wherein he held a sheephooke, so finely wrought, that it gaue a *brauerie* to pouertie. Sidney, *Arcadia*, p. 65.

They could be content

To visit other places; and come down

With fearful *bravery*.

Shakespeare, *Jul. Cæs.* v. 1. 10.

With scarfs and fans and double change of *bravery*.

Id. *Tam. of Shrew*, IV. 3. 57.

Doting vpon their Mothers beauty...haue laboured to restore her all her robes and iewells againe: especially her looking glasse the Masse, in which she may behold all her *bravery*. *Serm. by P. Smart*, p. 11.

The glories of them, are chiefly in the chariots,...or in the *bravery* of their liveries. Bacon, *Ess.* XXXVII. p. 158.

So Massinger, *The Picture*, II. 2 :

Have done  
More hurt to the kingdom by superfluous *bravery*,  
Which the foolish gentry imitate, than a war,  
Or a long famine.

Nares gives several instances. Bacon uses the word also for 'ostentation, display.'

Such as love businessse rather upon conscience, then upon *bravery*. *Ess.* XXXVI. p. 155.

*Brave*, for *fine, well, hearty* is a common provincialism, especially in Sussex and Hampshire.

**Brawling**, *adj.* (Prov. xxi. 9; xxv. 24). Noisy, quarrelsome; Of uncertain origin, probably Celtic.

I know she is an irksome *brawling* scold :  
If that be all, masters, I hear no harm.

Shakespeare, *Tam. of Shrew*, I. 2. 188.

**Bray**, *v.t.* (Prov. xxvii. 22). Fr. *brôyer*, Sp. *bregar*, to knead; connected with *break*, *bruise*, &c. Webster gives the Welch *briwaw* 'to grind, rub in pieces,' and *breyan* 'a quern.' To bruise, beat, or pound. The word is still in common use in some parts of Yorkshire.

*Brayyn*, as baxters her pastys...*Brayyn*, or stampyn in a mortere. *Prompt. Parvul.*

And whanne he cam nygh, the devel hurtlide him doun and to *brayde* him. Wiclif, *Luke* ix. 42 (ed. Lewis).

I'll burst him, I will *bray*  
His bones as in a mortar.

Chapman's *Homer*, II. XXIII. 586.

They use to cleanse and huske it by stamping or *braying* it together with sand. Holland's Pliny, XVIII. II (i. p. 568).

Nay, if he take you in hand, sir, with an argument,  
He'll *bray* you in a mortar. B. Jonson, *Alch.* II. 1.

**Breach**, *sb.* (Judg. v. 17). A creek.

But th' heedfull Boateman strongly forth did stretch  
His brawnie armes, and all his body straine,  
That th' vtmost sandy *breach* they shortly fetch,

Spenser, *F. Q.* II. 12. 21.

**Break up**, *v.t.* (2 Kings xxv. 4; Mic. ii. 13; Matt. xxiv. 43; Mark ii. 4). To break open, as a door or a house.

The lusty Kentishe Capitayne, hopyng on more frendes, *brake vp* the gayles of the Kinges benche and Marshalsea. Hall, *Hen. VI.* fol. 78*b*.

But where as his audience encreased daylye, requeste made, that the churche myght be open for hym, or els should the dores be *broken vp*. Sleidan's *Commentaries*, trans. Daus, fol. 127*b*.

*Break up* the gates, I'll be your warrantize.

Shakespeare, 1 *Hen. VI.* I. 3. 13.

*Break up* the seals and read.

Id. *Winter's Tale*, III. 2. 132.

In the margin of Ezek. xviii. 10 we find 'the breaker up of an house.'

**Breathe out**, *v.t.* (Acts ix. 1). Used metaphorically, as in Sackville's *Induction*, st. 58:

*Out breathing* nought but discord euey where.

**Brickle**, *adj.* (Wisd. xv. 13). The old form of 'brittle' in the ed. of 1611.

Fraile: *brickle*: soone broken. *Fragilis*.

*Brickle* glass was quickly dashed a sunder. *Futiles glacies* ictu dissiluit. Virg. Baret, *Alvearie*, s. v.

Nor shining gold, nor mouldring clay it was;  
But much more rare and pretious to esteeme,  
Pure in aspect, and like to christall glasse,  
Yet glasse was not, if one did rightly deeme,  
But being faire and *brickle*, likest glasse did seeme.

Spenser, *F. Q.* IV. 10. 39.

For, the iron they occupied for their coyne, they cast vinegar vpon it while it was red hoate out of the fire, to kill the strength and working of it to any other vse: for thereby it was so eger & *brickle*, that it would bide no hammer, nor could be made, beaten, or forged to any other fashion. North's Plutarch, *Lycurgus*, p. 49.

In Early English we find the word in the forms 'bruchel' and 'brukel.' For instance, in the Legend of St Katherine (ed. Morton), 2029:

As tah hit were *bruchel* gleas;  
as though it were brittle glass.



And in *Metrical Homilies* (ed. Small), p. 120:

And noht of *brukel* blod and bane:

that is, and not of brittle blood and bone. 'Brickle' is connected with the A. S. *brecan*, as 'brittle' with *breotan*, both words being substantially the same in meaning.

**Brief**, *sb.* (Rubric in Com. Off.). This word literally means any compendious statement, but is used in the Pr.-Bk. to denote the particular form of order by virtue of which collections for various objects were formerly made in churches. These collections were very numerous, but unproductive, being farmed out to persons who often forwarded but a small proportion to the purpose intended. Lists of these briefs occur very commonly in churchwardens' accounts.

**Brigandine**, *sb.* (Jer. xlvi. 4; li. 3). From Fr. *brigandine*. A kind of scale armour, so called from being worn by the light troops called *brigands*, the name given to light-armed skirmishers (Wedgwood).

But the Dukes of Berry and Britaine were mounted vpon small ambling nags, and armed with slight *brigandines*, light and thin. Philip de Commines, trans. Danett, p. 23.

Thei hadde these weapons; swords, dartes, clubbs, bowes, helmet, and *brigantine* or cote of fense of linnen sowed faste with a great manie wrappings. Pol. Verg. I. 50.

Brigandine: f. A *brigandine*; a fashion of (ancient) armor, consisting of many jointed, and skale-like, plates, very plyant vnto, and easie for, the bodie; (some, lesse properly, confound it with (Haubergeon) a coate, or shirte, of mayle).

Cotgrave, *French Dictionary*, s. v.

In the Geneva Version of 1 Sam. xvii. 5 Goliath's coat of mail is called a 'brigandine.'

It occurs in the form *brigantaille* in Gower (*Conf. Am.* I. p. 11), and *briganders* is used by Hall (*Ed. V.* fol. 15*b*);

Hym selfe with the duke of Buckyngham stode, harnessed in olde euil faouered *briganders*.

In course of time the It. *brigante* came to mean a robber, pirate; and hence *brigandine* denoted a light pinnace used for

piracy. In this sense it is used by Nashe (*Lenten Stuffe*, p. 32), 'foystes, gallies, and *brigandines*.'

Shall we constraîne our youth to goe aboard into the *Brigantine* or Barke of Epicurus? Holland's Plutarch, *Morals*, p. 19.

Of this word the modern 'brig' is an abbreviation.

**Brim**, *sô.* (Josh. iii. 15). The brink or margin of a river; A. S. *brim*, surf.

Into the flood I leapt far from the *brim*.

Fairfax, *Tasso*, XII. 34.

In Aganippas fount, and in Castalia's *brims*,  
That often haue been known to bathe your crystall lims.

Drayton, *Polyolbion*, v. 87.

'Brim' is used by Shakespeare of the edge of a cliff:

Bring me but to the very *brim* of it.

*King Lear*, IV. i. 78.

**Bring**, *v.t.* (Gen. xviii. 16; Acts xxi. 5; 2 Cor. i. 16). To accompany, escort.

Prithee, honey-sweet husband, let me *bring* thee to Staines.

Shakespeare, *Hen. V.* II. 3. 2.

I pray you, *bring* me on the way a little.

Id. *Othello*, III. 4. 197.

In Palmer's *Devonshire Glossary*, 'to *bring* gwain' is 'to accompany another person partly on the road.'

**Bring up** (Numb. xiv. 36, 37; Deut. xxii. 14), used of raising an accusation or spreading a rumour.

And but if he be taken with the deede, hee will fight with him that *bringeth up* the noise. *King Arthur*, III. 276.

**Broided**, *pp.* (1 Tim. ii. 9). Braided. Altered in modern editions to 'broidered.' [BROIDERED.]

Peter saith, 1 Pet. iii., 'The habit and apparel of a woman shall not be in *broided* and splaid hair, neither in laying on of gold, or costly array.' Hooper, *Declaration of the Ten Commandments*, p. 377 (Parker Soc. ed.).

**Broidered**, *pp.* (Ezek. xvi. 10, 13, &c.). Fr. *broder*, Sp. *bordar*; the latter perhaps connected with *borde*, *bordo*, a border, edge. Embroidered. The Hebrew word rendered 'broidered work' is elsewhere translated 'needle-work' (Judg. v. 30), 'of divers

colours' (1 Chr. xxix. 2), and 'raiment of needlework' (Ps. xlv. 14).

In 1 Tim. ii. 9, 'broidered' is used for 'braided;' the margin gives 'plaited.' Wiclif has 'writhun heeris,' the Geneva Version and the A. V. of 1611, 'broyded,' which last is an old form of 'braided' used by Chaucer (ed. Tyrwhitt),

Hire yelwe here was *broided* in a tresse  
Behind hire back. *Knigh's Tale*, 1051.

**Bruit**, *sb.* (Jer. x. 22; Nah. iii. 19). From Fr. *bruit*, noise, report, rumour. Bacon (*Ess.* LIV. p. 216) quotes the French proverb: 'Beaucoup de *bruit*, peu de fruit : ' which he renders "much *bruit*, little fruit."

The *brute* of their cunning thus traueling, &c. Nashe, *Terrors of the Night*, Eij. b.

When St Augustine came to Milan...he was very desirous to hear St Ambrose, not for any love he had to the doctrine that he taught, but to hear his eloquence, whether it was so great as the speech was, and as the *bruit* went. Latimer, *Serm.* p. 201.

So in numerous other passages. The Earl of Leycester uses the plural :

The *brutes* of your treatinge vnderhande. *Corres.* p. 247.

He [the Pope] shall send forth his thunderbolts upon these *bruits*. Latimer, *Serm.* p. 153.

The *bruit* is, Hector's slain, and by Achilles.  
Shakespeare, *Troil. & Cress.* v. 9. 4.

In the sense of fame or reputation it occurs in the margin of the Geneva Version of Daniel vii. 5 :

Thei were small in y<sup>e</sup> beginning and were shut vp in their mountaines and had no *brute*.

**Buckler**, *sb.* (2 Sam. xxii. 31; Job xv. 26, &c.). From Fr. *bouclier*, a shield with a *boucle* or knob. The Med. Lat. has *bucula* in the sense of the 'boss' of a shield. As the thing of which it is the representative has gone out of use, the word *buckler* has become antiquated.

I am eight times thrust through the doublet, four through the hose; my *buckler* cut through and through; my sword hacked like a hand-saw. Shakespeare, 1 *Hen. IV.* II. 4. 186.

**Buffet**, *v.t.* (2 Cor. xii. 7, &c.). To strike, beat. The noun is derived from O. Fr. *buffet*, It. *buffetto*: connected with E. *rebuff*, G. *puff*, and Fr. *bouffer* 'to puff, blow;' words signifying to strike being frequently connected with others denoting to blow. Examples of this are found in E. *blow*, and Fr. *soufflet* from *souffler* to blow (Wedgwood).

He *buffeted* þe Britoner ·aboute þe chekes.  
*Vision of Piers Plowman*, (B-text), VI. 178.

The torrent roar'd, and we did *buffet* it  
 With lusty sinews.

Shakespeare, *Jul. Cæs.* I. 2. 107.

'Buffets' for 'boxing' is used by Chapman;

I beat  
 Great Clytomedeus, Enops' son, at *buffets*.  
 Hom. *Il.* XXIII. 552.

Both 'buff' and 'buffet' are found in Lewis's edition of Wiclif.

Whanne he hadde seid these thingis oon of the mynystris stondyng nygh ghaf a *buffe* to jhesus and seide, answerist thou so to the bisschop? *John* xviii. 22.

And thei ghauen to him *buffetis*. *John* xix. 1.

**Builded**, *pret.* (Gen. iv. 17, &c.) & *pp.* (Josh. xxii. 16, &c.). Built.

When he began to preach at Nazareth amongst his kinsfolks, he displeas'd them so that they went and took him, and were minded to cast him headlong from the rock, whereupon their city was *builded*. Latimer, *Rem.* p. 34.

What be such Saints to whom, contrary to the use of the primitive Church, temples and churches be *builded* and altars erected, but Dii Patroni of the Gentiles, idolaters? *Homilies*, p. 224, l. 19.

Experience for me many bulwarks *builded*.  
 Shakespeare, *A Lover's Complaint*, 152.

No, it was *builded* far from accident.

Id. *Sonnet* CXXIV. 5.

**Bulwark**, *sb.* (Deut. xx. 20; 2 Chr. xxvi. 15, &c.). A fortification, or strong work; from Dan. *bulwærk*, Du. *bol-werck*, of which the Fr. *boulevard* is a corruption.

The other fue, fue sundry wayes he set,  
 Against the fue great *Bulwarkes* of that pile.  
 Spenser, *F. Q.* II. II. 7.

**Bunch**, *sb.* (Is. xxx. 6). A hump. Of camels, says Pliny,

Two kinds there be of them, the Bactrians, and the Arabicke; and herein they differ: the Bactrians have two *bunches* upon their backs; the other, but one apeece there, but they have another in their brest, wherupon they rest and lie. Holland's Pliny, VIII. 18.

Now the founder or braiser that sold it her, was mishapen and *bunch-backt*. *Ibid.* XXXIV. 3.

**Bursting**, *sb.* (Is. xxx. 14). A breaking in pieces. A. S. *berst-ing*, from *berstan*, which is the same as G. *bersten* and O. E. *brast* or *brast*, to break in pieces. 'Burst' was originally used in the same sense, and the Hebrew of which 'bursting' is the rendering signifies 'beating, crushing to pieces' (2 Kin. xvii. 4; 2 Chr. xxxiv. 7; Mic. i. 7). Instances of this sense of the verb 'burst' are found in Shakespeare;

You will not pay for the glasses you have *burst*?  
*Tam. of Shrew*, Ind. I. 8.

How the horses ran away, how her bridle was *burst*.  
*Ibid.* IV. I. 83.

I'll be sworn a' ne'er saw him but once in the Tilt-yard; and then he *burst* his head for crowding among the marshal's men. *2 Hen. IV.* III. 2. 347.

See also *Gammer Gurton's Needle* (Dodsley's *Plays*, ed. Hazlitt, III. 180):

For *bursting* of her huckle-bone or breaking of her chair.

**But**, *conj.* (Ps. xix. 3, Pr.-Book). A. S. *bútan*, *búta*, *búte*, 'without, except.' *Bútan* and *binnan* 'within' are exact opposites. The latter is equivalent to the Scotch *ben*, and G. *binnen*.

In this its original sense 'but' is used in the passage above quoted: 'There is no speech nor language *but* their voices are heard among them,' where the A. V. has 'where their voices are not heard.' Instances of this usage in old writers are exceedingly common; the following may suffice: 'Treuli, treuli, Y seie to thee, *but* a man be borun a3en, &c.' (Wiclif (1), *Joh.* iii. 3);

'*But* a corn of whete falle into the erthe, &c.' (Ibid. xii. 24).  
Gawin Douglas apostrophizes Chaucer as 'principal poet *but* peer.'

God-fadres and god-modres,  
That seen hire god-children  
At mys-eise and at myschief,  
And mowe hem amende,  
Shul have penaunce in purgatorie  
*But* thei hem helpe.

*Vision of Piers Ploughman*, 5313.

Richard shall live to make the Earl of Warwick  
The greatest man in England *but* the king.

Shakespeare, 2 *Hen. VI.* II. 2. 82.

*But* your highness,  
That are not to be parallel'd, I yet never  
Beheld her equal.

Massinger, *The Renegado*, I. 2.

It is still used as a provincialism and pronounced *bout*.

By his exquisite rendering of the passage in Ps. xix. Addison has immortalized a mistake almost pardonable on account of its beauty:

What though no real voice nor sound  
Amid their radiant orbs be found?  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine,  
'The hand that made us is divine.'

'*But*,' in Amos iii. 17, is used in the sense of 'unless.' 'The Lord God will do nothing, *but* he revealeth his secret unto his servants the prophets;' that is, without revealing, or unless he reveals.

**But only** (Num. xxii. 35), used for 'only,' with something of an intensive force.

As if I did *but only* chew his name.

Shakespeare, *Measure for Measure*, II. 4. 5.

For I intend *but only* to surprise him.

Id. 3 *Henry VI.* IV. 2. 25.

**By** occurs in 1 Cor. iv. 4, where the Greek shews that it must mean 'against,' 'with reference to:' 'I know nothing *by* myself,'

*i. e.* 'am not conscious of guilt in the things laid against me, yet am I not justified by that consciousness of rectitude, &c.'

*Bi* the Bischop of Londone : thulke word he sede. *Thomas Beket*, 871.

Ac it is noght *by* the bisshope  
That the boy precheth.

*Vision of Piers Ploughman*, 159.

I am exceedingly sorry that such faults can be proved *by* the queen, as I heard of their relation. Cranmer, *Letters*, p. 324.

If so be that thou hast spoken to or *by* thy neighbour. Latimer, *Serm.* p. 17.

How think you *by* the ceremonies that are in England oft-times...contemned? *Id.* p. 52.

I think St Paul spake these words [who mind earthly things] *by* the clergymen, that will take upon them the spiritual office of preaching, and yet meddle in worldly matters too, contrary to their calling. *Id.* p. 529.

And sayd *by* the blessed bread thys is my body, and agayne *by* the holye wyne, thys is my bloude. *Elizabethan Trans. of Ælfric's Epist.* (ed. 1736).

That 'many' may be meant  
*By* the fool multitude, that choose *by* show.

Shakespeare, *The Merchant of Venice*, II. 9. 26.

*By* him and *by* this woman here what know you?

*Id.* *All's Well*, v. 3. 237.

I would not have him know so much *by* me.

*Id.* *Love's Labour's Lost*, IV. 3. 150.

**By** in the sense of 'during,' is used several times in the phrase '*by* the space of' (Acts vii. 42; xiii. 21; xix. 10; xx. 31; Rev. xiv. 20).

I wil worschip þer-with 'treuthe *bi* my lyue.

*Vision of Piers Plowman* (B-text), VI. 103.

And he so dude ; and she dwelte in the cyte *by* many days.

*Gesta Romanorum*, c. 69, p. 255, ed. Madden.

Gladly therefore will I render vnto him of the things which he hath giuen me, and for this cause I giue this gifte *by* my life time. Stow, *Annals*, p. 87.

As may well be seene in Spaine ; which hath had, in one part or other, a veteran armie, almost continually, now *by* the space of six-score yeares. Bacon, *Ess.* XXIX. p. 128.

'By' in 1 Sam. xvii. c, 'armed *by* faith,' used of the instrument, where we should employ 'with.'

**By and by** (Matt. xiii. 21; Luke xxi. 9). Immediately.

As soone as ever thei eskaped into safetie, thei *bie and bie* sent ambassadours. Pol. Verg. I. p. 53.

Edward IV. on his death-bed is reported to have said,

I wote not whether any prechers woordes ought more to moue you, then I that is goyng *by and by* to the place that they all preche of. Hall, *Ed. V.* fol. 2b.

King David remembering himself, swore, 'As sure as God liveth, Salomon my son shall reign after me;' and *by and by* commanded Nathan and Sadoc, and his guard, the Cherites and Phelethites, to take Salomon his son, and set him upon his mule, and anoint him king. Latimer, *Serm.* p. 114.

Wherefore, as soon as an image of Christ is made, *by and by* is a lie made of him, which by God's word is forbidden.

*Homilies*, p. 217, l. 25.

Moreover, when the spiritual officers have excommunicate any man, or have condemned any opinion for heresy; let not the king nor temporal officers punish and slay *by and by* at their commandment. Tyndale, *Doctrinal Treatises*, p. 241 (Parker Soc. ed.).

For so cruell gouernaunce, so streite rules, and vnmercyful lawes be not allowable, that if a small offense be committed, *by and by* the sword should be drawn. More, *Utopia* (ed. Arber), p. 45.

If there be any controuersies amonge the commoners, whiche be verry fewe, they dispatch and ende them *by and by*. Ibid. p. 81.

Nay dame, I will fire thee out of thy house,  
And destroy thee and all thine, and that *by and by*.

*Roister Doister* (ed. Arber), p. 64.

**By that** (Ex. xxii. 26). By the time that.

*By þat* it neighed nere heruest · newe corne cam to chepyng.  
*Vision of Piers Plowman* (B-text), VI. 301.

So Shakespeare frequently uses 'by this' for 'by this time.' See *Julius Cæsar*, I. 3. 125 :

And I do know, *by this*, they stay for me  
In Pompey's porch.

Again,

*Wol.* Is he ready

To come abroad?

*Crom.*

I think, *by this*, he is.

*Id. Hen. VIII.* III. 2. 83.



And Milton (*Comus*, 540) has 'by then.'

*By then* the chewing flocks  
Had ta'en their supper on the savoury herb  
Of knot-grass dew-besprent.

**By-way**, *sb.* (Judg. v. 6). A secret way or road.

These were good men, and would not walk *by-ways*. Latimer, *Serm.* p. 114.

A servant, or a favorite, if hee be inward, and no other apparant cause of esteeme, is commonly thought but a *by-way*, to close corruption. Bacon, *Ess.* IX. p. 42.

Thy bounteous Lord  
Allows thee choise of paths: take no *by-ways*;  
But gladly welcome what he doth afford.

Herbert, *The Church Porch*, 14.

**By-word**, *sb.* (2 Chr. vii. 20; Job xvii. 6, &c.). A proverb: A. S. *bi-word*.

His lovingkindness shall we lose, no doubt,  
And be a *byword* to the lands about.

Fairfax, *Tasso*, I. 26.

I knew a wise man, that had it for a *by-word*, when he saw men hasten to a conclusion; Stay a little, that we may make an end the sooner. Bacon, *Ess.* XXV. p. 101.

## C.

**Cabins**, *sb.* (Jer. xxxvii. 16). The Hebrew word probably signifies vaults or cellars. Our translators appear to have followed the 'cellulas' of Tremellius, and put 'cells' in the margin.

*Caban*, or darke lodgyng. *Gurgustium*. Huloet, *Abcedarium*. a *Cabine* of a ship: a cotte or cotage. Stega... A *cabine* made of boughes. Frondea casa... A little narrow *cabine*. *Gurgustium*. Baret, *Alvearie*.

The word is in all probability of Celtic origin. Compare the French *cabane*.

**Calamus**, *sb.* (Ex. xxx. 23; Cant. iv. 14; Ezek. xxvii. 19). From Lat. *calamus*, a reed. The *Calamus aromaticus*, or *Acorus*

*calamus*, of Linnæus, which grows in India and Arabia, and is exceedingly fragrant both whilst growing and afterwards when cut down and dried.

Calame aromat. The sweet Arabian reed, or cane, tearmed, *Calamus odoratus*, or the Aromaticall reed. Cotgrave, *Fr. Dict.*

Calamo odorato, sweet *Calamo*. Florio, *Ital. Dict.*

Moreouer, within Arabia there groweth also the sweet *Calamus*, which is common to the Indians and Syrians likewise.

Holland's Pliny, XII. 22.

In Wiclif the forms *calamy* and *chaalamy* are found.

**Camp**, *v.i.* (Nah. iii. 17). To encamp; from Lat. *campus*, a plain: used in this sense in Shakespeare, both transitively and intransitively:

Had our great palace the capacity  
To *camp* this host, we all would sup together.  
*Ant. and Cl.* IV. 8. 33.

I, his despiteful Juno, sent him forth  
From courtly friends, with *camping* foes to live.  
*All's Well*, III. 4. 14.

**Camphire**, *sb.* (Cant. i. 14: iv. 13). The old form of 'camphor.' It is an inaccurate rendering of the Hebrew, which probably denotes the henna-plant.

Camphre: m. The gumme tearmed, *Camphire*.

Camphre artificiel. Artificiall *Camphire*, is such, as hath beene refined, and whitened in the Sunne, or by fire.

Camphre en rose. Naturall *Camphire*, is such, as hath not beene touched by fire. Cotgrave, *Fr. Dict.*

**Candlestick**, *sb.* (Matt. v. 15). Like 'inkhorn,' 'milestone,' and other words, '*candlestick*' is used in a sense somewhat different from that which it originally bore, when it is the rendering of the Greek *λυχνία* or lampstand. The usage is as old as the time of Wiclif, and the Anglo-Saxon version has 'Candel-stæf,' to represent the same word, or rather the 'candelabrum' of the Vulgate. In Cotgrave's *French Dictionary*, we find,

Lampier: m. A *candlesticke*, or branch, for a Lampe.

**Canker**, *sb.* (2 Tim. ii. 17). A cancer or corroding tumour.

In another place St Paul compareth their doctrine unto a sickness, which is called a *canker*; which sickness, when she once beginneth at a place of the body, except it be withstood, will run over the whole body, and so at length kill. Latimer, *Serm.* p. 525.

The *canker* gnaw thy heart. Shakespeare, *Tim. of Ath.* IV. 3. 49.

Cancre: m. A crab-fish; also, the signe in the Zodiacke, tearmed Cancer; also, a *canker*; or, a hard, and vneuen swelling, of an ougly, blackish, or blewish colour. Cotgrave, *Fr. Dict.*

**Cankered**, *pp.* (James v. 3). Rusted, corroded. Canker in many provincial dialects signifies the rust of metals. 'Canker frett,' is given in Forby's *Vocabulary of East Anglia*, as 'Verdegrise. The rust of copper or brass.' 'Canker' is found in the same sense in Hunter's *Hallamshire Glossary*, Brockett's *North Country Words*, Carr's *Craven Dialect*, and Baker's *Northamptonshire Glossary*.

Nay, I tell you it is old truth, long rusted with your *canker*, and now new made bright and scoured. Latimer, *Serm.* p. 30.

What is this but a new learning; a new *canker* to rust and corrupt the old truth? Id. p. 31.

For this they have engross'd and piled up,  
The *canker'd* heaps of strange-achieved gold.

Shakespeare, 2 *Hen. IV.* IV. 5. 72.

**Canker-worm**, *sb.* (Joel i. 4; ii. 25; Nah. iii. 15). A kind of caterpillar. Miss Baker in her *Northamptonshire Glossary* gives '*Cankers*. Caterpillars.'

And seyng that we do dayly see soo many miracles in the workes of nature, as for exaumples, ... of a Eruca, (id est) *canker-worme* redy to dye, to lepe forthe a lusty and a swyfte Papiilonem. i. butterfly: why sholde ony thyng seme vnbeleueable, which, God that is almighty dothe worke contrary to the lawes and course of nature? Erasmus on the Crede, f. 85 a.

From the same cause, proceed the *cankerwormes* or caterpillers (a most daungerous and hurtfull kind of vermine to trees) which will eat out the greene bud, knot and all. Holland's Pliny, XVII. 24.

Eruce: f. The hearbe Rocket; also, the *Canker-worme*.  
Cotgrave, *Fr. Dict.*

The fayrest Rose hath his *canker*, the brauest branch his caterpillers. Greene, *Mourning Garment*, p. 29 (ed. 1590).

**Captivate**, *v.t.* (1 Sam. xiv. *c*; 2 Kings xvii. *c*; 2 Chr. xxviii. *c*; Jer. xxxix. *c*). In its literal sense of 'to take captive.' So Shakespeare:

How ill-beseeming is it in thy sex  
To triumph, like an Amazonian trull,  
Upon their woes whom fortune *captivates*.

3 *Hen. VI.* I. 4. 115.

They that are wise had rather have their judgments at liberty in differences of readings, than to be *captivated* to one, when it may be the other. *The Translators to the Reader*, p. cxvii.

And when the *captivated* king would have fallen upon his knees before Lucius Paulus, he would not suffer him; Bland, *Soldier's March to Salvation*, p. 38.

The word is now used only in a metaphorical sense.

**Care**. In the contents at the head of 2 Kings xxii. and Esther vi., 'to take *care* for' is used in the sense of 'to be careful about, to look attentively after.' So Josiah 'taketh *care* for the repair of the Temple,' and 'Ahasuerus reading in the chronicles of the good service done by Mordecai, taketh *care* for his reward.'

Every man shift for all the rest, and let no man *take care* for himself. Shakespeare, *The Tempest*, V. I. 257.

**Careful**, *adj.* (Dan. iii. 16). Anxious. 'To be careful,' to care. The original word implies the idea of '*necessity*,' and is elsewhere translated 'that which they have *need of*' (Ezra vi. 9), 'whatsoever more shall be *needful*' (vii. 20): here it means 'we do not think it *needful*;' or, as we sometimes say, 'we do not *care* to answer.'

The eagle suffers little birds to sing,  
And is not *careful* what they mean thereby.

Shakespeare, *Tit. And.* IV. 4. 84.

Chaucer and Milton use it in its literal sense of 'full of care,' 'anxious.' Compare Jer. xvii. 8; Luke x. 41; Phil. iv. 6.

Than wolde sche sit adoun upon the grene,  
And pitously into the see biholde,  
And seyn right thus, with *careful* sikes colde.

Chaucer, *Franklin's Tale*, 11176.

The *careful* plowman doubting stands,  
Lest on the threshing floor his hopeful sheaves  
Prove chaff. *P. L.* IV. 983.

**Carefulness**, *sb.* (Ps. cxxvii. 3, Pr.-Bk.; Ezek. xii. 18, 19; 1 Cor. vii. 32; 2 Cor. vii. 11). Anxiety, care.

This petition is a remedy against this wicked *carefulness* of men, when they seek how to live, and how to get their livings, in such wise, like as if there were no God at all. Latimer, *Serm.* p. 400.

But when men fall to framing conclusions out of their knowledge, applying it to their particular, and ministering to themselves thereby weak fears or vast desires, there groweth that *carefulness* and trouble of mind which is spoken of. Bacon, *Advancement of Learning* (ed. Wright, p. 8), i. 1. § 3.

**Careless**, *adj.* (Judg. xviii. 7; Ezek. xxx. 9). In its literal sense of 'void of care,' corresponding to the Lat. *securus* and E. *secure*.

Raise up the organs of her fantasy;  
Sleep she as sound as *careless* infancy.

Shakespeare, *Merry Wives*, v. 5. 56.

**Carriage**, *sb.* (Judg. xviii. 21; 1 Sam. xvii. 20 *m*, 22; xxvi. 5 *m*; 1 Chr. xv. 22 *m*; Is. x. 28; xlvi. 1; Acts xxi. 15). Fr. *carriage*, It. *carreaggio*, *carriaggio*, from *carro* a car. Baggage, luggage, something requiring to be carried; not 'the act of carrying,' or 'the vehicle whereon anything is carried.'

In the myddle parte of the armye he appoynted the trafficke and *cariage* apperteinyng to the armye. Hall, *Rich. III.* f. 28*b*.

It occurs in the same sense in the margin of Num. iv. 24.

Vp thei gotte their heauie *carriage* to the house roufe in the outsyde, and the tilyng pulled awaie, thei leat down the sicke man with chordes. Udal's Erasmus, *Luke* v. 12, fol. 57*b*.

John Fastolf...had intelligence of his comming, by meane of scurryers, and forthwith caused the *cariage* to stay, araying his men in order rounde about the same. Pol. Vergil, II. 21.

The same Athanasius, when he came afterward to the council at Syrmium, and foresaw what would be the end by reason of the outrage and malice of his enemies, he packed up his *carriage*, and went away immediately. Jewel, *Defence of the Apology*, p. 951 (Parker Soc. ed.).

Belike he had charged them with some levies, and troubled them with some *carriages*. *The Translators to the Reader*, p. cvi.

'Carriage' in the modern sense is found in Hakluyt's *Voyages* (ed. 1810), II. 625, and once in Shakespeare, *King John*, v. 7. 90:

For many *carriages* he hath dispatch'd  
To the sea-side.

**Cast**, *sb.* (Luke xxii. 41). A throw; a stone's cast is a stone's throw.

But when we came to enter with our barge and wherries thinking to haue gone vp some fortie miles to the nations of the Cassipagotos, we were not able with a barge of eight oares to rowe one stones *cast* in an hower. Raleigh, *Guiana*, p. 80.

**Cast**, *v. t.* (Luke i. 29). To consider, plan, contrive.

Duk Theseus, with al his busy cure,  
*Cast* busyly wher that the sepulture  
Of good Arcyte may best y-maked be.

Chaucer, *Knights Tale*, 2856.

Tho mou'd with wrath, and shame, and Ladies sake,  
Of all attonce he *cast* auengd to be.

Spenser, *F. Q.* I. 5. 12.

They did not *cast* the streets, nor proportion the houses, in such comely fashion, as had been most sightly and convenient.

*The Translators to the Reader*, p. cxiii.

*Cast* it also, that you may have roomes, both for summer, and winter. Bacon, *Essay* XLV. p. 183.

**Cast**, *pp.* (Jer. xxxviii. 11). Cast off. Still used provincially.

When hatters vse, to bye none olde *cast* robes.

Gascoigne, *The Steele Glas* (ed. Arber), p. 80.

He hath bought a pair of *cast* lips of Diana.

Shakespeare, *As You Like It*, III. 4. 16.

**Cast**, in the phrase, '*cast* their heads together' (Ps. lxxxiii. 5, Pr.-Bk.)=laid their heads together, is retained from Coverdale. The Authorised Version has 'consulted together.' For '*cast* me in the teeth' (Ps. xlii. 12, Pr.-Bk.)=taunt me, the A.V. has 'reproach me.' Coverdale's rendering of the last words of Tobit ii. is, 'With these & soch like wordes dyd she *cast* him in the tethe.'

I *caste in the tethe*, or I *caste in the nose*, as one doth that reproveth another of a fault. *Je reprouche*, prim. conj. He *caste me in the tethe* or in the nose with this mater twenty tymes. *Il ma reprouché ceste matiere plus de vingt foyes*. Palsgrave, *Lesclarissement de la Langue Francoyse* (ed. Génin), p. 477.

Compare Shakespeare, *Jul. Cæs.* iv. 3. 99 :

All his faults observed,  
Set in a note-book, learn'd, and conn'd by rote,  
To *cast into my teeth*.

And Baret, *Alvearie*, s. v. Cast :

He *cast in his teeth* his flying away. *Fugam exprobrauit illi*. Ouid.

To *cast in ones teeth*. Obijcio.

A *casting in the teeth*. Obiectatio.

This rehearsall is as it were an vpbreading or *casting in the teeth* of a good turne, which you thinke I haue forgotten. *Isthæc commemoratio est quasi exprobratio immemoris beneficij*. Ter.

**Cast**, *v. t.* (2 Kings xix. 32; Jer. vi. 6; Ezek. iv. 2; xxi. 22; xxvi. 8). To throw up, as the earth of a trench or mound.

Now Antonius men did *cast* a trench from the marishe by the which they lay, to cutte off Cassius way to come to the sea.

North's Plutarch, *Brutus*, p. 1072.

**Cast about**, (Jer. xli. 14). To go round, turn. The Hebrew is elsewhere translated 'go about,' 'compass,' 'compass about,' 'fetch a compass,' 'turn,' 'turn aside,' &c. The phrase 'cast about' is found in Gower (*Conf. Am.* i. p. 317);

Than *cast* I all the worlde *about*.

Musidorus could doe no more but perswade the mariners to *cast about* againe, assuring them that he was but a man, although of most deuine excellencies, and promising great rewards for their paine. Sidney, *Arcadia*, i. p. 4.

Therupon the Maister of the pynnase seeing he could not possibly get out of the mouth of this river, bad the Mariners to *cast about* againe, & to returne against the streame.

North's Plutarch, *Jul. Cæsar*, p. 777.

**Castaway**, *sb.* (1 Cor. ix. 27). An outcast.

So that now neither he nor any of his had any right or interest at all in the kingdom of heaven, but were become plain reprobates and *castaways*. *Homilies*, p. 419, l. 30.

And she whom mighty kingdoms court'sy to,  
Like a forlorn and desperate *castaway*,  
Do shameful execution on herself.

Shakespeare, *Tit. And.* v. 3. 75.

**Catholic**, *adj.* (1 John iv. c). In its original and literal sense of 'universal,' which is the sense in which the word is always used in the Prayer-Book.

Let it therefore be taken for a point of *catholic* religion, not to bring in or admit anything in our expositions which others have alleged against the received articles of our faith.

Bullinger, *Decades*, I. p. 76.

**Caul**, *sb.* (Is. iii. 18). Fr. *cale*, a small cap; whence *calotte*, a skull cap. The Hebrew is properly a net.

Let se, which is the proudest of hem alle,  
That werith on a coverchief or a *calle*.

Chaucer, *Wife of Bath's Tale*, 6600.

Then when they had despoild her tire and *call*,  
Such as she was, their eyes might her behold.

Spenser, *F. Q.* I. 8. 46.

The marginal reading for 'cauls' in the above passage is 'networks.'

**Cause**. 'For my cause'=for my sake, because of me (Ps. lxi. 6, Pr.-Bk.).

**Causeless**, *adv.* (1 Sam. xxv. 31; Prov. xxvi. 2). Needlessly, without cause.

Which made me down to throw my books, and fly,—  
*Causeless*, perhaps.

Shakespeare, *Titus Andronicus*, IV. I. 26.

And you, my sovereign lady, with the rest,  
*Causeless* have laid disgraces on my head.

Id. 2 *Henry VI.* III. I. 162.



**Causey**, *sb.* (1 Chr. xxvi. 16, 18; Prov. xv. 19 *m*). From the Fr. *chaussée*, 'a paved road,' which is the same as the Med. Lat. *calcea*, *calceata*, or *calcetum*, a road paved with chalk or flint stones (Lat. *calx*, chalk). Our word is also written in the form 'causeyway,' probably from an impression that the syllable *-way* in 'causeway' was part of the root, whereas it is simply a corruption of 'causey.' 'To keep the crown of the *causey*,' and 'to take the crown of the *causey*,' are common Scotch phrases. See Jamieson's *Scottish Dictionary*.

This plaine aforesaid named Laboriæ, is confined on both sides with the great *causies* or high waies raised by the Consuls. Holland's Pliny, XVIII. 11 (I. p. 567).

**Cavillation**, *sb.* Cavilling, captious objection; Lat. *cavillatio*.

Yet it seemed good to the Holy Ghost and to them to take that which they found, (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the Church, to expose themselues to many exceptions and *cavillations*. *The Translators to the Reader*, p. cix.

Then she knelide downe vpon hir knees, ande saide, "Lorde, for his love that hinge vpon the crosse, do tel me in certene whiche of hem is my sone, withe oute *cauillacione*."

*Gesta Romanorum*, ed. Madden, p. 190.

Thei shall not haue geuen them, wherat to fynde surmised *cauillacions*, but thei shall haue geuen them, that maie conuince their malice and infidelitee. Udal's Erasmus, *Luke xi. 29*, fol. 99*b*.

And such is their method, that rests not so much upon evidence of truth proved by arguments, authorities, similitudes, examples, as upon particular confutations and solutions of every scruple, *cavillation*, and objection. Bacon, *Advancement of Learning*, I. 4. § 6 (ed. Wright, p. 33).

**Certain**, *adj.* (Num. xvi. 2; Neh. i. 2, 4). Used indefinitely.

For which this marchaund is to Paris goon,  
To borwe of certeyn frendes that he hadde  
A *certein* frankes.

Chaucer, *The Shipman's Tale*, 14745.

We read how Judas Machabeus, that hearty captain, sendeth *certain* money to Jerusalem, to make a sacrifice for the dead.  
Latimer, *Serm.* p. 515.

I'll break my staff,  
Bury it *certain* fathoms in the earth.  
Shakespeare, *Tempest*, v. 1. 55.

**Certain** = certain men or persons (Jer. xli. 5; Gal. ii. 12).

**Certain, a.** 'Know for a *certain*' occurs 1 Kings ii. 42; where we should now use either 'a certainty,' or 'certain.' See under A, p. 3, for other examples of the redundancy of the article.

**Certainty, sb.** (Acts xxi. 34; xxii. 30). The undoubted truth, the actual circumstances.

If you desire to know the *certainty*  
Of your dear father's death.  
Shakespeare, *Hamlet*, IV. 5. 140.

**Certainty, of** (Dan. ii. 8). Certainly.

**Certify, v. t.** (Gal. i. 11; Ps. xxxix. 5, Pr.-Bk.). To assure.

Besides, Antonio *certified* the Duke  
They were not with Bassanio in his ship.  
Shakespeare *Mer. of Ven.* II. 8. 10.

**Chafed, pp.** (2 Sam. xvii. 8). From Lat. *calefacere*, 'to make warm,' through the Fr. *échauffer* and *chauffer*. In its primary sense 'heated or inflamed with anger.' The Heb. for 'chafed in their minds' is literally, as the margin of our version gives it, 'bitter of soul.' The following passages illustrate the original and derived senses of the word:

Fain would I go to *chafe* his paly lips  
With twenty thousand kisses.  
Shakespeare, 2 *Hen. VI.* III. 2. 141.

So looks the *chafed* lion  
Upon the daring huntsman that has gall'd him.  
*Hen. VIII.* III. 2. 206.

The Cardinall perceived that y<sup>e</sup> quene euer the longer the farther of, and also that she began to kyndle and *chafe*.  
Hall, *Ed. V.* fol. 12 a.

Ye shall have other such like vermine engender likewise in the very graine of the corne, namely, when the eare doth glow within, and is *chafed* with sultrie hote raines. Holland's Pliny, xviii. 17 (1. p. 574).

'Chafe' is used for 'anger' in Heywood's *Fair Maid of the Exchange*, IV. 1:

What, is he gone? and in so hot a *chafe*?

The steps by which the word has acquired its modern sense seem to be the following; first, to warm; then to warm by rubbing; and finally, to rub generally.

**Challenge**, *v. t.* (Ex. xxii. 9). To claim.

I am a subject,  
And I *challenge* law.  
Shakespeare, *Rich. II.* II. 3. 134.

He is a good one, and his worthiness  
Does *challenge* much respect.

Id. *Othello*, II. 1. 213.

Attributing and *challenging* the one to the Romans, and leaving and yielding the other to the Grecians. Bacon, *Advancement of Learning*, I. 2. § 1 (ed. Wright, p. 11).

Ordinary Followers ought to *challenge* no Higher Conditions, then Countenance, Recommendation, and Protection from Wrongs. Bacon, *Essay XLIII.* p. 198.

In Shakespeare (1 *Hen. VI.* v. 4. 153), 'challenge' is used as a substantive in the sense of a 'claim.'

Of benefit proceeding from our king,  
And not of any *challenge* of desert.

**Chambering**, *sb.* (Rom. xiii. 13). Latimer in his remarks on this passage thus explains the word:

St Paul useth this word '*chambering*;' for when folks will be wanton, they get themselves in corners. *Rem.* p. 18.

And again;

By this word '*chambering*' understand the circumstances of whoredom and lechery and filthy living, which St Paul forbiddeth here. *Ibid.*

*Chamberer*, originally a chamberlain, is used by Shakespeare to denote a person of luxurious and sensual habits:

Haply, for I am black  
And have not those soft parts of conversation  
That *chamberers* have.

*Othello*, III. 3. 265.

**Champaign**, *sb.* (Deut. xi. 30; Ez. xxxvii. 2 *m*). From Lat. *campus*, 'a plain,' through Fr. *champagne*, and It. *campagna*. Other modes of spelling are *champion*, *champain*, and *champion*. The form 'champaign' is only used in modern Bibles.

For, notwithstandinge to the beholder afarre of it appeareth the verie *champion* and plaine, neverthelesse it hath manye hills. Pol. Vergil, I. p. 4.

Called also Trachonitis, of the roughnesse of the mountaines, because that cuntry is full of vphilles and downhillles, and almost no parte of it euen, or plain *chaumpian* ground. Udal's Erasmus, *Luke* iii. 1, fol. 28 *b*.

Of all these bounds, even from this line to this,  
With shadowy forests and with *champaigns* rich'd,  
We make thee lady.

Shakespeare, *King Lear*, I. I. 65.

**Champion**, *sb.* (Ez. xxxvii. 2 *m*). The old form of 'champaign' in the ed. of 1611.

Daylight and *champion* discovers not more.

Shakespeare, *Twelfth Night*, II. 5. 174 (ed. 1623).

**Champion**, *sb.* (Deut. xi. 30). Another form of the same in the ed. of 1611.

Good land that is severall, crops may have three,  
In *champion* country, it may not so be.

Tusser, *Oct. Husbandry*.

And if thou vouchsafe to reade this treatise, it shall seem no otherwise to thee, then the way to an ordinary Traveller, sometimes fair, sometimes foul; here *champion*, there inclosed; barren in one place, better soyl in another. Burton, *Anatomy of Melancholy* (ed. 1651), Democritus to the Reader, p. 13.

They that neuer went out of the *champions* in Brabant, will hardly conceiue what rockes are in Germany. Gosson, *The School of Abuse* (ed. Arber), p. 29.

In Shakespeare, *King Lear*, I. I. 65, the second and later folios read 'champions.'

**Chance**, *vi.* (Deut. xxiii. 10; 1 Cor. xv. 37). The verb is formed from the noun 'chance,' which is itself derived through the Fr. *chance*, O. Fr. *chéance* from *cheoir* = Lat. *cadere*, 'to fall,' as *asseoir* from *assidere*. Hence to happen, befall.

I may *chance* have some odd quirks and remnants of wit broken on me. Shakespeare, *Much Ado*, II. 3. 234.

It may *chance* cost some of us our lives.

Shakespeare, *2 Hen. IV.* II. I. 12.

In the same way 'accident' from Lat. *accidere* is from the same root. In Old English *cas*=Fr. *cas*, Lat. *casus*, was used in the sense of *chance*: so in Gower, *Conf. Am.* I. p. 291.

How that whilom Tiresias  
As he walkend goth par *cas*  
Upon an high mountein, &c.

Where *parcas*=perchance, Lat. *casu*, from the same root, *cadere*.

**Chanel-bone**, *sb.* (Job xxxi. 22 *m.*). An old term for the collar-bone. The word is found both in the form *channell* (1611) or *chanell bone* and *canel bone*. Thus in Hall's *Anatomy* (1565) the first chapter of the Second part is 'Of the shoulder and the *chanell bone*,' while in the text (p. 60) it is described as follows:

In the former parte of the shoulder, is ordained a bone called Clavis, or Iugulum, in Greke Cleis, and in English y<sup>e</sup> furcule or *canel bone*, which is tyed with the broade bone, beinge the seconde of the iii. bones of the shoulder.

Huesso de la garganta, the *chanell bone*. Minsheu, *Span. Dict.*

Petto, that part of a bodie beneath the *channel* or neck-bone, called the breast. Florio, *Ital. Dict.*

Marlowe (*Tamburlaine*, 2nd part, I. 3) uses 'channel' of the collar-bone.

If any man will hold him, I will strike,  
And cleave him to the *channel* with my sword.

And Chaucer has (*Book of the Duchess*, 943):

Without hole or *canel bone*.

**Change**, used as a plural in Judges xiv. 12, as in Shakespeare, *Taming of the Shrew*, IV. 3. 57:

With scarfs and fans and double *change* of bravery.

**Changeable**, *adj.* (Is. iii. 22). In the passive sense of 'that which may be changed,' a meaning not now common.

The rendering 'changeable suits of apparel' is an attempt to reproduce the Vulgate *mutatoria* (Wiclif, 'chaunging clothes'). The same Hebrew word occurs again in Zech. iii. 4, where it is translated 'change of raiment.' It probably denotes costly or festival attire. Coverdale has 'holy day clothes,' and the Geneva and Bishop's Bibles, 'costly apparel.'

**Chapiter**, *sb.* (Ex. xxxvi. 38; 1 Kings vii. 16, &c.; Amos ix. 1 *m*; Zeph. ii. 14 *m*). The capital of a column; Fr. *chapitre*.

In the middes of the Kinges palace was a marble piller reysed hollowe vppon steppes, on the toppe whereof was a greate gilte Egle placed, vnder whose feete in the *Chapiter* of the piller, diuers kindes of wine came gushing forth, at four seuerall places.

Holinshed, *Chron.* II. p. 1006, col. 2.

**Chapman**, *sb.* (2 Chr. ix. 14). A. S. *ceapmann*, G. *kaufmann*, a merchant. The A. S. *ceap*, 'price, sale, goods, cattle,' is connected with Goth. *kaupon* and G. *kaufen*, 'to buy;' and from the same root are derived *cheap*, *chop*, *chaffer*.

In Surrie dwelled whilom a companye  
Of *chapmen* riche, and therto sad and trewe.

Chaucer, *Man of Law's Tale*, 4555.

You do as *chapmen* do,  
Dispraise the thing that you desire to buy.

Shakespeare, *Tr. and Cr.* IV. I. 75.

Put off others cunningly that would be better *chapmen*.

Bacon, *Ess.* XXXIV. p. 146.

Ben Jonson (*Fox*, III. 5) uses 'copeman' = Du. *koopman*.

Nashe uses the word *chapmanable*:

Whether he be merchant and *chapmanable* or no. *Terrors of the Night*.

*Chapmanhode* is found both in Chaucer (*Man of Law's Tale*, 4563), and Gower (*Conf. Am.* I. p. 262).

**Chapt**, *pp.* (Jer. xiv. 4). Cracked; not now used of the ground.

The earth *chappeth*, or goeth a sunder for droughth. Dissilit omne solum. Ouid. Baret, *Alvearie*.

*Chapped*, clouen or chinked. Scissus, Hiulcus, fissus. *Ibid.*

**Charet**, *sb.* (Ex. xiv. 6, 7, etc.). The old form of 'chariot' in the ed. of 1611; Fr. *charette*. It is retained from the Geneva version, for the form 'chariot' was common in 1611, as appears from Cotgrave (*Fr. Dict.*); 'Charette: *f.* A Chariot, or Waggon.' Adonijah, says Latimer,

Woulde not consent to his fathers frendes but gat him a *charret*, and men to runne before it. *Serm.* fol. 32<sup>b</sup> (ed. 1571).

By that same way the direfull dames doe drieue  
Their mournefull *charet*, filld with rusty blood.

Spenser, *F. Q.* l. 5. 32.

**Charge, to give a** (2 Macc. xi. 11). To charge.

And Muræna following king Tigranes at the heeles, spied an occasion *to giue the charge* as he passed a long and narrow vally. North's Plutarch, *Lucullus*, p. 558.

So Brutus presently sent out his horsemen, who were excellently well appointed, and his footmen also were as willing and ready to *giue charge*. North's Plutarch, *Brutus*, p. 1072.

The other also that had not glanced by, but had *giuen a charge* full vpon Cæsars battell: they easily made them flie. *Ibid.* p. 1072.

So they *gaue a hot charge* vpon them. *Ibid.*

Ouid the high martial of Venus fielde planteth his maine battell in publique assemblies, sendeth out his scoutes too Theaters to descry the enimie, and in steede of vaunte Curriers, with instrumentes of musicke, playing, singing, and dauncing, *geues the first charge*. Gosson, *Schoole of Abuse* (ed. Arber), p. 29.

Notwithstanding, their number continually increased, which this wise knight Monseigneur de Contay perceiuing, came and told his master the Earle of Charolois, that if he would obtaine the victorie it was time *to giue the charge*. Commynes, trans. Danett, p. 12.

Then the people of the Towne who kept common watch and ward, not knowing of this secrete deuise, were greatly terrified therewith, in so much that they taking weapon in hand, began *to giue a charge* against the Castell. Stow, *Annals*, p. 389.

Compare 'give the onset,' in the preface of the Translators to the Reader, p. cxii.

**Charge, to give in** (1 Tim. v. 7). To charge, commission.

Porter, remember what I *gave in charge*;

And when you have done so, bring the keys to me.

Shakespeare, 1 *Hen. VI.* II. 3. 1.

If to have done the thing you *gave in charge*

Beget your happiness, be happy then,

For it is done, my lord.

Id. *Rich. III.* IV. 3. 25.

**Charge, Charges**, *sb.* (Acts xxi. 24; 1 Cor. ix. 7). From Lat. *carrus* 'a car' are derived *carica* 'a ship of burden' and *carricare* 'to load;' whence E. *cargo*, and Fr. *charger*, 'to load.' A 'charge' is therefore something laid on, a burden, impost, commission; and in the above passages 'cost, expense.' Thus

The leves weren faire and large,  
Of fruit it bore so ripe a *charge*,  
That alle men it mighte fede.

Gower, *Conf. Am.* I. p. 137.

Unnethe arist he out of his synne that is *charged* with the *charge* of yvel usage. Chaucer, *Parson's Tale*.

His helmet, farre aboute a garlands *charge*.

Surrey, *Sonnet on Sardanapalus*, fol. 17 b.

From this primary meaning of 'burden,' 'load,' the special sense of 'cost, expense' is easily derived.

If the revenues and yearly rents of thy patrimony and lands be not enough nor sufficient for thy finding, and will not suffice thy *charges*, then moderate thy expenses. Latimer, *Serm.* p. 108.

To be *at part of the charges*. In partem impensæ venire.

Baret, *Alvearie*.

'To be at charges' = to incur expense, spend money.

I'll be *at charges* for a looking-glass.

Shakespeare, *Rich. III.* I. 2. 256.

In the Preface to the Authorised Version, 'The Translators to the Reader' (ed. Scrivener, p. cxiv.), 'charges' is used as a singular noun:

That the same Leo exhorted Pagnine to translate the whole Bible, and bare whatsoever *charges* was necessary for the work.



Hence 'charge' in the sense of 'accusation,' and the phrase 'to lay to one's charge' = 'to charge, accuse' (Ps. xxxv. 11).

Yet hear I not that his ordinary *layeth* any contempt to my charge, or yet doth trouble the curate. Latimer, *Rem.* p. 324.

**Chargeable**, *adj.* (2 Sam. xiii. 25 ; 1 Thess. ii. 9, etc.). From *charge*, in its original sense of 'a load, burden,' is derived *chargeable*, 'burdensome.' The original words in the above passages involve the idea of weight, heaviness.

Warre, whiche requyreth preparacion of many instrumentes & thinges *chargeable*. Hall, *Rich. III.* fol. 27 a.

The strength of a veteran armie, (though it be a *chargeable* businesse) alwaies on foot, is that, which commonly giveth the law ; or at least the reputation amongst all neighbour states. Bacon, *Ess.* xxix. p. 128.

In like manner it is convenient that ye be admonished of another foul and *chargeable* excess, I mean of apparel, at these days so outrageous. *Homilies*, p. 308, l. 11.

**Charged**, *pp.* (1 Tim. v. 16). Burdened, put to charge or expense. See Shakespeare, *Merry Wives*, II. 2. 171 :

*Fal.* Good Master Brook, I desire more acquaintance of you.

*Ford.* Good Sir John, I sue for yours : not to *charge* you.

**Charger**, *sb.* (Matt. xiv. 8 ; Mark vi. 25). From Fr. *charger*, and O. E. *charge*, 'to load,' comes *charger*, 'that on which any thing is laid, a dish,' as the Hebrew word thus rendered (Num. vii. 13, &c.) is elsewhere given (Ex. xxv. 29). In the *Promptorium Parvulorum* we find '*Charyowre, vesselle, catinum.*'

*Charger* a great platter—*ung grant plat*. Palsgrave, *Lesclarissement de la Langue Francoyse*.

A *charger*, or great platter, wherein meate is caryed. *Mazonomum*. Baret, *Alvearie*.

In this one *charger* he served up at the bourd all kind of birds that either could sing or say after a man. Holland's Pliny, x. 51 (l. p. 297).

**Chariot man**, *sb.* (2 Chr. xviii. 33). A charioteer.

A *chariot man* : a carter. *Quadrigarius*. Baret, *Alvearie*, s. v. *Cart*.

**Charity**, *sb.* (1 Cor. xiii. 1, &c.). From Lat. *caritas*, through Fr. *charité*. In the sense of 'love,' which is the meaning of the Greek, this word is used throughout by Wiclif, thus;

Neithir deeth, neithir lyf, ... neither noon othir creature mai departe us fro the *charite* of god that is in jesu crist oure lord (Rom. viii. 39, ed. Lewis).

It was retained from the Bishops' Bible, and is now almost confined to one characteristic of brotherly love, viz. almsgiving.

I did euer allow the discretion and tendernes of the Rhemish translation in this Poynt, that finding in the originall the Word *ἀγάπη* and never *ἔργος*, doe euer translate *Charitie*, and neuer *Loue*, because of the indifferencie and æquiucation of the word with impure Love. Bacon, *Certaine Considerations touching the Church of England*, ed. 1604.

**Charmer**, *sb.* (Deut. xviii. 11; Ps. lviii. 5; Is. xix. 3). An enchanter, a worker by spells and charms (*carmina*).

That handkerchief  
Did an Egyptian to my mother give;  
She was a *charmer*, and could almost read  
The thoughts of people.

Shakespeare, *Othello*, III. 4. 58.

**Chawes**, *sb.* (Ezek. xxix. 4; xxxviii. 4). Jaws; as the word is found in the modern spelling. The antiquated form *chaw* (*chewe*, in Surrey's *Sonnets*), connects the word with *chew* or *chaw*.

I wyll geue my selfe to death, by that meanes to abate the woulues violence: and to delyuer my obedient shepe out of his *chawes*. Udal's Erasmus, *John* x. 15, fol. 61 a.

Even and level-raunged teeth, be either in both *chawes* alike, as in an horse; or els they be wanting before in the upper *chaw*, as in Kine, Bulls, Oxen, Sheep, and all such as chew cud.

Holland's Pliny, XI. 37 (I. p. 337).

**Cheap**, *adj.* (2 Esd. xvi. 21). From A.S. *ceap*, price, sale. The original idea involved in the word is that of turning or exchange, which is still retained in the provincial *chop*, 'to barter,' and the same word as applied to the wind. So in Surrey's *Sonnets*, fol. 18 a.

Wherat full oft I smilde, to se, how all these three,  
From boy to man, from man to boy, would *chop* & change  
degree.

'Good cheap' = Fr. *bon marché*; we now use 'cheap' alone in the same sense; but the full phrase was formerly common. Latimer enumerates among the duties of a king,

To study God's book; .....to provide for the poor; to see victuals *good cheap*. *Serm.* p. 215.

To buy as *good cheap* as he can, and to sell as dear as he can. Tyndale, *Doctr. Treatises*, p. 122 (Parker Soc. ed.).

And Shakespeare;

But the sack that thou hast drunk me would have bought me lights as *good cheap* at the dearest chandler's in Europe. *1 Hen. IV.* III. 3. 51.

We also find *better cheap* for the comparative;

Which ootherwyze hee myght have gotten *better cheape*.

*Life of Lord Grey of Wilton*, p. 11.

Take away leasmongers, regrators and all suche as by bynge and sellynge make thyngs more dere, and when they be gone, all thyngs wylbe more plentye and *better chepe*. Lever, *Sermons*, (ed. Arber), p. 130.

*Tuc.* And they do see monsters sometimes: they do, they do, brave boy.

*Pyr.* *Better cheap* than he shall see you, I warrant him.

B. Jonson, *Poetaster*, I. 1.

And the superlative *best cheap*;

They [the prioresses and nuns] regularly made choyce of such stipendiary Priests to execute the Cures, whom they could haue *best cheape*, whom they called Vicars. Nash, *Quaternio*, p. 208.

From the same root *chepyng* 'a market place' occurs in Wiclif (ed. Lewis), Matt. xi. 16;

It is lyk to children sittyng in *chepyng* that crien to her peeris.

'To cheap' was used as a verb in the sense of 'to bargain, beat down in price.'

I see you come to *cheap*, and not to buy.

Heywood, *1 Ed. IV.* IV. 3.

**Check**, *sb.* (Job xx. 3). Reproof, rebuke. Generally derived from the same term as used in chess, Fr. *échec*, which is itself from the Persian *sháh*, 'king,' used in the game to call attention to the danger of the king, as *sháh-mát*, 'check-mate,' signifies 'the king

is dead.' That this was believed to be the etymology is clear from the following passages :

But gaue me suche vnkynde weordes, wyth suche tauntes and retauntes ye in maner *checke* & *checke mate* to the vttermooste profe of my pacience. Hall, *Rich. III.* fol. 10 b.

Although I had a *check*,  
To geue the mate is hard.

Surrey, *Sonnets*, fol. 10 b.

But whatever be the derivation, the meaning is obvious from the manner in which the noun and verb are used.

I never knew yet but rebuke and *check* was the reward of valour. Shakespeare, *2 Hen. IV.* IV. 3. 34.

It is difficult however to accept the above etymology. The A. S. *ceacheting*, 'a rebuking,' seems to be connected with *ceaca*, 'a cheek, jaw,' as we find *chawl*, 'to chide,' in O. E. from *chawl* or *jowl* (A. S. *ceastl*, whence O. E. *chavling*), and *check* has probably a similar origin.

**Check**, *v. t.* (Ex. v. c). To rebuke, reprove.

And they that were crucyfyed with hym *checked* hym also. Udal's Erasmus, *Mark. xv.* 32. fol. 92a.

I have *checked* him for it, and the young lion repents; marry, not in ashes and sackcloth, but in new silk and old sack.

Shakespeare, *2 Hen. IV.* I. 2. 220.

**Cheek-teeth**, *sb.* (Joel i. 6). The molar teeth.

As for the farthest *cheek-teeth* in a mans head, which be called Genuini, [*i.* the Wit-teeth] they come about the time that hee is twentie yeeres old; and in many at fourescore yeeres of age. Holland's Pliny, XI. 37 (I. p. 338).

See JAW TEETH.

**Cheer**, *sb.* Fr. *chère*, the countenance, aspect? *faire bonne chère*, 'to be cheerful,' as in Latimer (*Serm.* p. 56):

While we live here, let us all make *bone cheer*.

In the original sense of 'face, countenance,' it occurs frequently;

But he that king with eyen wrothe  
His *chere* aweiward fro me caste.

Gower, *Conf. Am.* I. p. 46.

She cast on me no goodly *chere*.

Gower, *Conf. Am.* i. p. 46.

All fancy-sick she is and pale of *cheer*,  
With sighs of love, that costs the fresh blood dear.

Shakespeare, *Mid. N.'s Dr.* III. 2. 96.

He ended; and his words their drooping *cheer*  
Enlightened.

Milton, *P. L.* VI. 496.

Hence, 'to be of good *cheer*'=to be cheerful (Matt. ix. 2; xiv. 27, &c.), is to exhibit in the countenance the signs of gratification and joy.

Be of good *cheer*;

You're fall'n into a princely hand, fear nothing.

Shakespeare, *Ant. and Cleop.* v. 2. 21.

And this literal sense of the word Latimer evidently had in his mind when he said:

Come not to thy neighbour whom thou hast offended, and give him a pennyworth of ale, or a banquet, and so *make* him a fair countenance;

and immediately after,

I grant you may both laugh and *make good cheer*. *Serm.* p. 20.

**Cherubins**, *sb.* (Ps. xviii. 10, Pr.-Bk.). This form of the word, which has been retained from the Wicliffite and Coverdale's versions, came into the language through the French *cherubin*, and Italian *cherubino*. Cotgrave (*Fr. Dict.* s. v.) has,

Cherubin: m. A *cherubin*.

Rouge comme vn cherubin. Red-faced, *Cherubin*-faced, hauing a fierie facies like a *Cherubin*.

In the earlier Wicliffite version, Exodus xxv. 18, 19 is thus rendered:

And two goldun *cherubyns* and forgid with hamers, thow shalt make on either party of the preiying place; that o *cherubyn* be in the o syde of Goddis answeryng place, and that othere in that othere.

See also Chaucer, *Canterbury Tales*, prol. 626:

A Sompnour was ther with us in that place,  
That hadde a fyr-reed *cherubynes* face.

'Cherubin' being once admitted into the language as a singular noun, the plural 'cherubins' is regularly formed. Our translators have followed the Geneva Version in using the hybrid form 'cherubims,' in which the sign of the English plural is added to a word which is already plural in Hebrew. Misled by this some editors of Shakespeare print 'cherubim' as if it were singular in *The Tempest*, I. 2. 152 :

O, a *cherubin*  
Thou wast that did preserve me.

Shakespeare always uses 'cherubin' and never 'cherubim;' as for instance in *Othello*, IV. 2. 62 :

Patience, thou young and rose-lipp'd *cherubin*.

In one case (*Macbeth*, I. 7. 22) 'cherubin' is plural as in the Te Deum, 'To thee cherubin and seraphin continually do cry.' It is therefore, perhaps, not necessary to change it to 'cherubim,' although everywhere else in Shakespeare the plural is 'cherubins.'

**Chested**, *pp.* (Gen. I. c). A.S. *cist*, a chest, coffer, coffin = Germ. *kiste*, Lat. *cista*. Coffined, placed in a coffin. Chest is frequently used for coffin in Chaucer, as in East Suffolk still; *e. g.*

Let him farwel, God give his soule rest,  
He is now in his grave and in his *chest*.  
*Wife of Bath's Prol.* 6084.

He is now deed, and nayled in his *chest*.  
*Clerk's Prol.* 7905.

Sythen your body is nowe wrapte in *chest*,  
I pray God to gyve your soule good rest.  
Hawes, *Pastime of Pleas.* cap. 14.

M. Varro reporteth, that Manius Maximus, and M. Tullius, were but two cubits high, and yet they gentlemen and knights of Rome: and in truth we our selves have seene their bodies how they lie embalmed and *chested*, which testifieth no lesse. Holland's Pliny, VII. 16 (I. p. 165).

First, after his departure, his body was well seared, wrapt in lead, and *chested*. *Funeral of the E. of Derby*, 1574 (Dallaway, *Origin of Heraldry*, p. 249).

**Chide**, *v. i.* (Ex. xvii. 2; Judg. viii. 1; Ps. ciii. 9). To contend noisily, scold, quarrel; A. S. *čdan*.

We shall *chide* downright, if I longer stay.

Shakespeare, *Mid. N.'s Dream*, II. I. 145.

If she do *chide*, 'tis not to have you gone.

Id. *Two Gent. of Ver.* III. I. 98.

Followed by 'with';

The business of the state does him offence,

And he does *chide* with you.

Id. *Othello*, IV. 2. 168.

**Chiding**, *sb.* (Ex. xvii. 7). Quarrelling, contention.

Again, let him provide that there be no quarrelling, scolding, *chiding*, and fighting used in his house.

Becon's *Catechism*, p. 361 (Parker Soc.).

**Chief city**, *sb.* (Acts xvi. 12). Metropolis, capital.

When Alexander was before Gaza, the *chiefe city* of Syria, there fell a clodde of earth vppon his shoulder, out of the which there flew a bird into the aire. North's Plutarch, *Alex.* p. 731.

**Chieftest**, *adj.* (1 Sam. ii. 29, ix. 22, &c.). This and other instances of the double superlative are very common in our version, as they are in the writings of that period generally. Thus we have in the Psalms 'most highest,' 'most mightiest,' &c.

He toucheth all men hymself beeyng *moste purest*: he heal-eth all men as one *moste mightiest*. Udal's Erasmus, *Luke* iv. 40, fol. 50 b.

He hath lost his *chieftest* capten and greatest souldier he had. *Leycester Corresp.* p. 245.

The *chieftest* wisdome is, either in ordering those things, which are generall, and wherein men of severall factions doe nevertheless agree; or in dealing with correspondence to particular persons, one by one. Bacon, *Ess.* LI. p. 207.

This was the *most unkindest* cut of all.

Shakespeare, *Julius Caesar*, III. 2. 187.

With the *most boldest* and best hearts of Rome.

Ibid. III. I. 121.

A singular instance of a superlative with an intensifying adverb is found in the Preface of *The Translators to the Reader* (ed. Scrivener), p. cvii:

This is their glory before all nations which mean well, and this will bring unto them a *far most excellent* weight of glory in the day of the Lord Jesus.

**Chiefly**, *adv.* (Tob. iv. 12). Fr. *chef*, with the adverbial termination. First, in the first place; for Gr. *πρώτον*. As in Milton, *P. L.* i. 17:

And *chiefly* Thou, O Spirit, that dost prefer  
Before all temples th' upright heart and pure,  
Instruct me, for Thou know'st.

**Chief priest**, *sb.* (2 Kings xxv. 18, &c.). In the Old Test. a chief priest denotes both the high priest, and also the head of a priestly house.

Thus Alexander in the end, hauing passed through this wilderness, he came ynto the temple he sought for: where, the prophet or *chiefe priest* saluted him from the god Hammon, as from his father. North's Plutarch, *Alex.* p. 732.

**Chimney**, *sb.* (2 Esd. vi. 4). From Fr. *cheminée*, which is itself derived from Med. Lat. *caminata*, a room with a fire-place (*caminus*), just as Eng. *stove* and G. *stube* denote a room with a stove in it. Thus Fuller (*Holy State*, XII. 7); 'though there be no fire seen outwardly, as in the English *chimneys*, it may be hotter within, as in the Dutch stoves.' In the passage quoted from the Apocrypha, the word is the translation of the Lat. *caminus*, a fire-place or oven. In the later Wicliffite version, Matthew xiii. 50 is rendered 'And thei shulen sende hem in to the *chymenei* of fier.' Jamieson (*Scottish Dict.*) gives '*chimla-lug*, the fire side.' So in Piers Ploughman (*Creed*), 415,

Chambres with *chymeneys*,  
And chapeles gaye.

For it was to no purpose for a man that esteemed rootes and pارسنippes to be one of the best dishes in the worlde, and that did seeth them himselfe in his *chimney*, whilst his wife did bake his bread, to talke so much of an Asse, and to take paines to write by what art and industrie a man might quickly enrich himself. North's Plut. *Arist. and Cato*, p. 390.

**Chode** (Gen. xxxi. 36; Num. xx. 3). Past tense of *chide*, A. S. *cīdan*, p. *cād* (?). Retained from Coverdale's version.

**Choice**, *sb.* (Gen. xxiii. 6). The most excellent of anything.

So full replete with *choice* of all delights.  
Shakespeare, 1 *Hen. VI.* v. 5. 17.



**Choler**, *sb.* (Dan. viii. 7, xi. 11; Eccus. xxxvii. 30). Anger, rage. The Greek word *χολή* (from which *melancholy*) literally signifies *bile*, from a superabundance of which fluid anger was formerly supposed to be produced.

*Choller* naturelle, or the gaule, called in Latyne Fel, and Bilis, in Greke *χολή*: Is of all iuyces in euery liuing thinge the whottest. Hall, *Expositive Table*, p. 37 (ed. 1565).

Except the princes *coller* presse him to seeke revenge, whereof I haue noe great feare, speciallye yf he continue *collerick*. *Leycester Corresp.* p. 245.

For angry husbands find the soonest ease  
When sweet submission *choler* doth appease.

Greene's *Penelope's Web* (ed. Dyce, II. 311).

**Christen**, *v.t.* (Rub. in office for Private Baptism). A. S. *crīstian*. It is evident from the following passages that 'christen' and 'christian,' used as a verb, were formerly regarded as synonymous. Latimer (*Rem.* p. 341) speaks of the false apostles, which were not heathen and *unchristianed* but *christianed*, and high prelates of the professors of Christ; and in the next page he asks,

And, I pray you, what mean your friends by a christian congregation? All those, trow ye, that have been *christianed*?...for it is not enough to a christian congregation that is of God, to have been *christened*.

And as baptism is the ordinance by which the Christian is acknowledged as such, 'to christen' and 'to baptize' were used interchangeably, as in Chaucer:

For though his wyf be *crīstned* never so white,  
Sche schal have need to waissche away the rede,  
They sche a font of watir with hir lede.

*Man of Law's Tale*, 4775.

Thanne Jhesus came fro Galilee in to Jordan to Joon, for to be *crīstned* of hym. Wiclif (1), Matt. iii. 13.

**Chrysolite**, *sb.* (Ezek. xxviii. 13 *m.*; Rev. xxi. 20). Gr. *χρυσόλιθος*.

The golden colour in the Topaze, gave it the name *Chrysolith*. Holland's Pliny, XXXVII. 11.

The Cedar is beautifull, but beares no fruite, the *Christolite* of an orient hue, yet of a deadly operation. Greene, *Mourning Garment*, p. 44.

If heaven would make me such another world  
Of one entire and perfect *chrysolite*,  
I'd not have sold her for it.

Shakespeare, *Othello*, v. 2. 145.

**Chrysoprasus**, *sb.* (Rev. xxi. 20), or **Chrysoprase** (Ezek. xxvii. 16 *m.*; xxviii. 13 *m.*), Gr. χρυσόπρασος. A gem similar to the above, whose exact nature is unknown.

A third kind there is approaching neare to this, but that it is more pale (howsoever some do thinke it is no kind of Beryll, but a gem by it selfe) and this they call *Chrysoprasos*. Holland's Pliny, XXXVII. 5.

The grasse green of a Leeke was occasion of the name *Chrysoprasos*. *Ibid.* XXXVII. II.

**Church**, *sb.* (Acts xix. 37). Used of a heathen temple.

And this he vttred with fell rage and hate,  
And seemed of Ianus *church* t' vndoe the gate.

Fairfax, *Tasso*, II. 90.

There was a yong Raven hatched in a neast upon the *church* of Castor and Pollux. Holland's Pliny, X. 43.

**Churchmen**, *sb.* (H. M. Declaration prefixed to the Thirty-nine Articles). Ecclesiastics.

And look you get a prayer-book in your hand,  
And stand betwixt two *churchmen*, good my lord.

Shakespeare, *Richard III.* III. 7. 48.

Sir Hugh [Evans] hath shown himself a wise and patient *churchman*. *Id.* *Merry Wives*, II. 3. 57.

**Churl**, *sb.* (Is. xxxii. 5, 7). The A. S. *ceorl* (O. E. *carle*, G. *kerl*) meant originally nothing more than 'rustic, countryman, serf.' Thus in the *Promptorium Parvulorum*, *cherelle* or *charl* is rendered by *rusticus*, *rusticanus*. And in this sense it is used in *The Vision of Piers Ploughman*, 6831;

For may no *cherl* chartre make,  
Ne his catel selle,  
Withouten leve of his lord.

'Charles's wain' is a corruption of the Anglo-Saxon *ceorles wæn*, the churl's wain or waggon.

From the fact, however, of rustics being usually more unmanly than citizens (*urbani*), the word very early received the

signification which is attached to it by Chaucer in describing an unmannerly gentleman ;

He is nought gentil, be he duk or erl,  
For vileyn synful deedes maketh a *cherl*.

*Wife of Bath's Tale*, 6740.

What shuld I more say, but this Millere  
He nolde his wordes for no man forbere,  
But told his *cherles* tale in his manere.

Id. *The Miller's Prologue*, l. 3169 (ed Tyrwhitt).

Hence it was applied in a more limited sense to express the rough and repulsive manners of the miser, and is thus used by our translators, in accordance with the Rabbinical interpretation of the word of which it is the rendering. So in Shakespeare (*Rom. and Jul.* v. 2. 163);

O *churl*! drunk all, and left no friendly drop  
To help me after?

In Hall's *Satires*, II. 4. 34, we find the form 'carle':

Were I a leech, as who knows what may be,  
The liberal man should live, and *carle* should die.

**Churlish**, *adj.* (1 Sam. xxv. 3). From the preceding. The Hebrew of which it is the translation signifies 'hard, harsh, austere,' as in our Lord's parable of the talents (Matt. xxv. 24), where the same Greek word (*σκληρός*) is used as is employed by the LXX. in the above passage. So Chaucer;

A *cheerlissch* wretchednesse  
Agayns fraunchis of alle gentilesce.

*Franklin's Tale*, 11827.

And Shakespeare (*As You Like It*, II. I. 7);

The icy fang  
And *churlish* chiding of the winter's wind.

**Chuse**, *v. t.* (Deut. xii. 5). The old form of 'choose' in the ed. of 1611.

I cannot *chuse*, sometime he angers me

With telling me of the Moldwarp and the Ant.

Shakespeare, 1 *Hen. IV.* III. I. 149 (4to. 1598).

**Cieled**, *pp.* (2 Chr. iii. 5; Jer. xxii. 14; Ezek. xli. 16; Hag. i. 4). Panelled, wainscotted. The etymology of this word is obscured by the modern spelling which seems to connect it with the Fr. *ciel*, It. *cielo*, 'a canopy.' In the ed. of 1611 it is 'sieleed.' To

*seel* or *seele* a room was to cover it with boards, or wainscoting, like Fr. *plancher*. To *seel* the eyes of a hawk or dove (Fr. *siller les yeux*) was to sew up their eyelids, and in this sense it is used by Shakespeare (*Ant. and Cleop.* III. 13. 112);

But when we in our viciousness grow hard—  
O misery on't!—the wise gods *seel* our eyes.

Come, *seeling* night,  
Scarf up the tender eye of pitiful day.

Id. *Macbeth*, III. 2. 46.

And Chapman's Homer, *Il.* XVI. 314;

And cold Death with a violent fate his sable eyes did *seel*.

'What we now call the *ceiling* was formerly called the upper-*seeling*, Fr. *sus-lambris*, to distinguish it from the *seeling* or wainscoting of the walls.' Wedgwood, *Etym. Dict.*

That this was the sense attached to the word by our translators is evident from a reference to the original. In 2 Chr. iii. 5, the word rendered 'cieled' is in the same verse, and vv. 7, 8, 9 'overlaid;' the same root is elsewhere translated 'to cover' (2 Sam. xv. 30; Ps. lxxviii. 13, &c.). Again, the original in Jer. xxii. 14 and Hag. i. 4, is elsewhere translated 'covered' (1 Kings vi. 9; vii. 3, 7). In the remarkable passage of Deut. xxxiii. 21, 'seated' in the text has 'sieled' in the margin.

In the *Homilies* (p. 274, l. 10) Hag. i. 2, 4 is quoted;

Thus saith the Lord, Is it time for you to dwell in your *seeled* houses, and the Lord's house not regarded?

**Cieling**, *sb.* (1 Kings vi. 15; Ezek. xli. 16 *m.*). Wainscoting: see the preceding word. Spelt 'sieling' in 1611.

Lambris: *m.* Wainscot, *seeling*. Cotgrave, *Fr. Dict.*

**Circuit**, *v. t.* As a verb meaning to 'go on a circuit' (Lat. *circumire*) occurs in the margin of 1 Sam. vii. 16; the usage is obsolete, and seems never to have been common.

Circuir: To *circuit*; enuiron, incompassé, or goe about. Cotgrave, *Fr. Dict.*

**Cise**, *sb.* (Ex. xxxvi. 9, 15). Size: so printed in the ed. of 1611, as in the Geneva Version of Exodus and 1 Chron. In *Hamlet*, III. 2. 180, the second, third, and sixth quartos read 'ciz'd' for 'sized.' In 1 Kings vi. 25, vii. 37, 1 Chron. xxiii. 29, the modern spelling is found in the ed. of 1611.

**Cithern**, *sb.* (i Macc. iv. 54). A. S. *citere*, G. *zither*, which are both from Gr. *κιθάρα*. *Cittern* (Shakes.), *gyterne* (*Vis. of Piers Ploughman*, 8493; Chaucer, *C. T.* 4394), the modern *guitar* and the Chaldee *kathros* (rendered 'harp' in Dan. iii. 5, 7, 10), are forms of the same word. The precise construction of the ancient instrument is a matter of dispute. In Holland's Pliny (xxxiv. 8, vol. ii. p. 501) the word is found in the form 'citron.'

For when he was but a yong man, and scantly knowen, he earnestly intreated one Epicles borne at Hermionna, an excellent player of the *citherne*, & counted at that time the cunningest man in all Athens at that instrument, that he would come and teach his art at his house. North's Plutarch, *Themist.* p. 125.

**Civility**, *sb.* Civilization, refinement, good breeding.

A man would think that *civility*, wholesome laws, learning and eloquence, synods, and Church-maintenance, (that we speak of no more things of this kind) should be as safe as a sanctuary. *The Translators to the Reader* (ed. Scrivener), p. cv.

After this maner were the Bœotians trained from rudenesse to *ciuitie*. Gosson, *The Schoole of Abuse* (ed. Arber), p. 25.

So a man might say that the felicity and delicacy of princes and great persons had long since turned to rudeness and barbarism, if the poverty of learning had not kept up *civility* and honour of life. Bacon, *Advancement of Learning*, I. 3, § 2, p. 19.

The readers of *The Angel in the House* will remember

The fair sum of six thousand years'  
Traditions of *civility*.

**Clave** (Gen. xxii. 3; Ruth i. 14). The past tense both of 'cleave,' (A. S. *clúfan* or *cleófan*, pret. *cléaf*) to split, and of 'cleave,' (A. S. *clífan*, pret. *cláf*) to adhere.

**Clean**, *adv.* (Josh. iii. 17; Ps. lxxvii. 8; Is. xxiv. 19, &c.). Entirely.

The following are early instances :

Therefore ich zulde thé up here : al *clene* the chancelerie. *Thomas Beket*, 359.

They arm them with the sign of the cross and of the wounds, and go *clean* contrary to him that bare the cross. Latimer, *Serm.* p. 29.

This fault is *cleane* contrary to the first. Ascham, *The Schoolmaster*, p. 37 (ed. Mayor).

But men may construe things after their fashion,  
*Clean* from the purpose of the things themselves.

Shakespeare, *Julius Cæsar*, I. 3. 35.

**Clean**, *adj.* (Ps. xix. 9). Pure ; A. S. *clæn*.

A thousand of men tho  
 Thrunge togideres,  
 Cride upward to Crist,  
 And to his *clene* moder.

*Vision of Piers Ploughman*, 3526.

And tho wolde Wastour nocht werche,  
 But wandren aboute,  
 Ne no beggere ete breed  
 That benes inne were,  
 But of coket and cler-matyn,  
 Or ellis of *clene* whete.

*Ibid.* 4410.

A statue of Mithridates, all of *cleane* gold, sixe foote high,  
 with a rich target set with pretious stones. North's Plutarch,  
*Lucullus*, p. 568.

**Cleanness**, *sb.* (2 Sam. xxii. 21, 25, &c.). Purity.

Whan men carpen of Crist,  
 Or of *clennesse* of soules,  
 He wexeth wroth and wol nocht here  
 But wordes of murthe.

*Vision of Piers Ploughman*, 8843.

**Clear**, *adj.* (2 Sam. xxiii. 4; Cant. vi. 10). Bright.

Thanne shaltow come to a court  
 As *cler* as the sonne.

*Vision of Piers Ploughman*, 3677.

In Shakespeare's *Venus and Adonis*, 860, Venus addresses  
 the sun,

O thou *clear* god, and patron of all light.

**Clear**, *adj.* (Gen. xxiv. 8, 41). Innocent.

As for sedition, for aught that I know, methinks I should not  
 need Christ, if I might so say; but if I be *clear* in anything,  
 I am *clear* in this. Latimer, *Serm.* p. 135.

Besides, this Duncan

Hath borne his faculties so meek, hath been  
 So *clear* in his great office, that his virtues  
 Will plead like angels, trumpet-tongued, against  
 The deep damnation of his taking off.

Shakespeare, *Macb.* I. 7. 18.

**Clear**, *v. t.* (Ex. xxxiv. 7; Acts xxv. c). To acquit.

Let us be *clear'd*  
Of being tyrannous, since we so openly  
Proceed in justice.

Shakespeare, *Winter's Tale*, III. 2. 4.

**Clearer**, *adj.* (Job xi. 17). Brighter.

How would thy shadow's form form happy show  
To the clear day with thy much *clearer* light!

Shakespeare, *Sonnet XLIII*. 7.

**Clearness**, *sb.* (Ex. xxiv. 10). Brightness.

This said, he vanisht to those seats about  
In height and *cleernes* which the rest excell.

Fairfax, *Tasso*, I. 17.

**Cleave**, *v. i.* (Gen. ii. 24). From A. S. *clifan*, O. E. *clýven*, G. *kleben*, to adhere, stick. In this sense the word is only partly obsolete. It was formerly common.

Fear them not, but *cleave* to God, and he shall defend you.  
Latimer, *Serm.* p. 264.

For ever may my knees grow to the earth,  
My tongue *cleave* to my roof within my mouth,  
Unless a pardon ere I rise or speak.

Shakespeare, *Rich. II.* v. 3. 31.

The past tense is **Clave** (Ruth i. 14) and **Cleaved** (2 Kings iii. 3). In Luke x. 11 the verb is followed by the preposition 'on' as in Tyndale's translation.

**Clerk**, *sb.* (Rubric in Morning Prayer, &c.). Lat. *clericus*, A. S. *cleric*, *clerc*. 'By the clerks in this and other rubrics,' Wheatly supposes 'were meant such persons as were appointed at the beginning of the Reformation to attend the incumbent in his performance of the offices;' answering, in fact, to our present parish-clerks. In earlier ecclesiastical writings, however, the title is confined to *ordained* ministers, as being chosen by *lot* (*κλήρος*) in many cases, as Matthias was; or as being in a special manner the *lot* or *inheritance* of God, as the Jewish nation under the old dispensation (cf. Deut. iv. 20, ix. 22), and the Christian community under the new covenant, were sometimes called. Thus 1 Pet. v. 3, which in the A. V. is rendered 'neither as being lords over God's *heritage*,' is in Wiclif, 'neither as having lordship in the *clergie*.' In the middle ages the clergy were almost

the only persons who could write; hence the term 'clerk' came to have one of its most common modern significations. Caxton speaks of 'that noble poete and grete *clerke* Virgyle' (Ames' *Typogr. Ant.* ed. Herbert, I. 68). In *Thomas Beket*, we have many such passages as the following:

So that he was withinne *monek*: withoute *clerk* also. 267.

If bituene tui lewede men: were eni strivinge,  
Other bituene a lewede man and a *clerc*. 573.

The teothe was, if eni *clerk*: as feloun were itake,  
And for feloun iproved: and ne mi3te hit no3t forsake  
That me scholde him furst desordeyny. 619.

In the 16th century it had acquired the same meaning as that in the Rubric. Thus in Hall's *Rich. III.* fol. 10 a.;

Honoures change maners, as the parishe prest remembreth  
not that he was euer parish *clerke*.

The original has 'remembreth that he was neuer; &c.'

And so Shakespeare;

God save the King! Will no man say, Amen?  
Am I both priest and *clerk*? well then, Amen.

*Rich. II.* IV. I. 173.

**Clift**, *sb.* (Ex. xxxiii. 22; Is. xxxii. 14 *m*, lvii. 5). The same as *cleft*, as the Hebrew in the former of these two passages is elsewhere rendered (Is. ii. 21). It is derived from *cleave*, 'to split,' A.S. *clifan*, and connected with *cliff*, for which it stands in Is. xxxii. 14 *m* .:

Kinde nature first vpon the craggie *clift*,  
Bewrai'd this herbe vnto the mountaine goate.  
Fairfax, *Tasso*, XI. 73.

Whiles sad Celeno, sitting on a *clift*,  
A song of bale and bitter sorrow sings.  
Spenser, *F. Q.* II. 7. 23.

**Climb up** (Psalm cxxxii. 3, Pr.-Bk.). For this picturesque rendering the Authorised Version has literally 'go up,' the original having nothing of the idea of effort which is suggested by 'climb.' Compare Shakespeare, *Titus Andronicus*, I. I. 327:

I will not re-salute the streets of Rome,  
Or *climb* my palace, till from forth this place  
I lead espoused my bride along with me.



**Cloke**, *v. t.* (Exhortation in Morning Prayer, &c.). From *cloak*, Flem. *klocke*, a cloak or covering; the verb metaphorically signifies 'to hide, conceal.' Thus in Hawes' *Pastime of Pleasure*;

As was the guyse in olde antiquitie,  
Of the poetes olde, a tale to surmyse  
To *cloke* the truthe of their infirmitie. *Dedic.*

By such *cloaked* charity, where thou dost offend before Christ but once, thou hast offended twice herein. Latimer, *Serm.* p. 20.

They *cloke* the truth their princes to content.  
Barclay, *Eclog.* II. (Percy Soc. ed.), p. XXIV.

With this metaphorical usage of 'cloak' may be compared that of 'palliate' (from Lat. *pallium*, a cloak). The idea conveyed by the two words was originally the same; that of covering or concealing, generally of covering or concealing a fault; but the meanings have diverged in modern usage, and 'to palliate' now signifies 'to excuse' or take somewhat from the grossness of an offence, not to hide it entirely.

**Close**, *adj.* (2 Sam. xxii. 46; Ps. xviii. 45; Luke ix. 36). Secret, concealed; Lat. *clausus* from *claudere* to shut. It occurs in Shakespeare both in an active and a passive sense.

And I, the mistress of your charms,  
The *close* contriver of all harms,  
Was never call'd to bear my part,  
Or show the glory of our art.

Shakespeare, *Macb.* III. 5. 7.

That *close* aspect of his  
Doth show the mood of a much troubled breast.

Id. *K. John*, IV. 2. 72.

Not all so much for love  
As for another secret *close* intent,  
By marrying her which I must reach unto.

Id. *Rich. III.* I. 1. 158.

Know'st thou not any whom corrupting gold  
Would tempt unto a *close* exploit of death?

Ibid. IV. 2. 34.

I will take order for her keeping *close*.

Ibid. IV. 2. 53.

Will you do this, keep *close* within your chamber.

Id. *Hamlet*. IV. 7. 130.

A servant, or a favorite, if hee be inward, and no other apparant cause of esteeme, is commonly thought but a by-way, to *close* corruption. Bacon, *Ess.* XI. p. 42.

**Closet**, *sb.* (Matt. vi. 6). Lat. *claudo, clausum*, whence *close, cloister*. A private apartment, generally a bedroom : Latimer uses it with a punning allusion to its derivation :

Shall any of his sworn chaplains? No : they be of the *closet*, and keep close such matters. *Serm.* p. 98.

Ah ! Gloucester, hide thee from their hateful looks,  
And, in thy *closet* pent up, rue my shame.

Shakespeare, 2 *Hen. VI.* II. 4. 24.

From hence he raiseth his studies to the knowledge of physics, the great hall of nature, and metaphysics, the *closet* thereof. Fuller, *Holy State*, XXII. p. 57.

**Clothed upon**, *pp.* (2 Cor. v. 2, 4). Having a garment on over other clothing. This rendering of the Greek *ἐπενδύσασθαι* is retained from Tyndale's translation of verse 4. Wiclif has 'clothed aboue,' and the Rheims version 'overclothed' in both passages.

**Clouted**, *pp.* (Josh. ix. 5). Patched ; from the following.

Spare none but such as go in *clouted* shoon.

Shakespeare, 2 *Hen. VI.* IV. 2. 195.

The verb occurs in the Preface to the Reader before Latimer's Second Sermon in 1549.

Paul yea, and Peter too, had more skill in mending an old net, and in *clouting* an old tent, than to teach lawyers what diligence they should use in the expedition of matters. *Serm.* p. 110.

If the minister should have no living but at their appointment, he should not have *clouting* leather to piece his shoes with. *Ibid.* p. 304.

**Clouts**, *sb.* (Jer. xxxviii. 11, 12). A.S. *cleót, clút*, a patch ; properly, according to Mr Wedgwood, a swelling from a blow, connected with Du. *klotsen*, to strike, as 'botch,' with Du. *botsen*. Hence *clout*, originally a patch, appears to have come to signify a rag generally, as in the following passage from Sackville's *Induction*, st. 37 ;

For on his carkas rayment had hee none,  
Saue *clouts* and patches pieced one by one.

So that most commonly he that ruffeth in his sables, in his fine furred gown, corked slippers, trim buskins, and warm mittons, is more ready to chill for cold than the poor labouring man, which can abide in the field all the day long, when the north

wind blows, with a few beggarly *clouts* about him. *Homilies*, p. 311, l. 10.

Had we done so at first, we had droven them home  
With *clouts* about their heads.

Shakespeare, *Ant. and Cl.* IV. 7. 6.

Hence in *King John*, III. 4. 58, 'a babe of *clouts*' is a rag doll.

**Coast**, *sb.* (1 Sam. v. 6; Matt. viii. 34, &c.). From Lat. *costa*, 'a rib, side,' through Fr. *coste*. Ben Jonson (*The Staple of News*, III. 1) speaks of 'the costs of a ship,' meaning the ribs. Hence 'a border' generally, though now applied to the sea-side only. So in *The Vision of Piers Ploughman*, 1054;

The countee of Coveitise  
And all the *costes* aboute.

These Blasts, these wicked Planets, that sindge and burne the fruits of the earth, besides the influence and power of the moone, proceed from other causes, and twaine especially, and those are not to bee found in many *coasts* and quarters of the heauen. Holland's Pliny, XVIII. 29.

From this comes *costeaunt* in the sense of 'bordering' used by Gower (*Conf. Am.* I. p. 245).

In consequence of the existence of the word 'coast' in familiar language, but in a narrowly limited sense, it is more liable to be misunderstood. 'Among these misleading archaisms the word *coast* for "border" or "region" is perhaps the most frequent. It would be unreasonable to expect the English reader to understand that when S. Paul "passes through the *upper coasts*" (τὰ ἀνωτερικὰ μέρη) on his way to Ephesus (Acts xix. 1), he does in fact traverse the high land which lies in the *interior* of Asia Minor. Again in the Gospels, when he reads of our Lord visiting "the *coasts* of Tyre and Sidon" (Matt. xv. 21; Mark vii. 31), he naturally thinks of the sea-board, knowing these to be maritime cities, whereas the word in one passage stands for μέρη "parts," and in the other for ὄρια "borders," and the circumstances suggest rather the eastern than the western frontier of the region. And perhaps also his notions of the geography of Palestine may be utterly confused by reading that Capernaum is situated "upon the sea-coast" (Matt. iv. 3).' Lightfoot, *On a fresh Revision of the New Testament*, p. 174.

**Coat**, *sb.* (Cant. v. 3). Obsolete as part of a woman's dress.

She ne had on but a straite old sacke;  
And many a cloute on it there stacke,  
This was her *cote*, and her mantele.

Chaucer, *Rom. of the Rose*, 459.

And she had on a *coate* of grene  
Of cloth of Gaunt, withouten wene.

*Ibid.* 573.

Away fro þe auter þanne . turne I myn eyghen,  
And biholde how Eleyne . hath a newe *cote*.

*Vision of Piers Plowman* (B-text), v. 110.

In Shakespeare (*As You Like It*, I. 3. 16), Rosalind says, 'I could shake them off my *coat*: these burs are in my heart.'

**Cockatrice**, *sb.* (Prov. xxiii. 32 *m.*; Is. xi. 8, xiv. 29, lix. 5; Jer. viii. 17). The word itself is a corruption of *crocodile*, through Fr. *cocatrix*, Sp. *cocatriz*, *cocadriz*, *cocodrillo*; the last form corresponding with O. E. *cokedrill*.

There is some question amongst Writers, about the generation of this Serpent: for some (and those very many and learned) affirm him to be brought forth of a Cocks Egge...which Egge is generated of the putrefied seed of the Cock, and afterward set upon by a Snake or a Toad, bringeth forth the *Cockatrice*, being half a foot in length, the hinder-part like a Snake, the former part like a Cock, because of a treble combe on his fore-head.

Topsell, *History of Serpents* (ed. 1658), p. 677.

It is represented in heraldry by a cock with a dragon's tail. But our translators could not have intended the fabulous animal to be understood, for in four out of the five passages, 'adder' is given either in the text or margin as the equivalent of 'cockatrice.' The probability is that they considered 'cockatrice' and 'basilisk' synonymous. Ancient belief attributed to both the power of killing by a glance of the eye: e.g. in Shakespeare (*Rom. and Jul.* III. 2. 47);

And that bare vowel 'I' shall poison more  
Than the death-darting eye of *cockatrice*.

while in *Cymb.* II. 4. 107;

It is a *basilisk* unto mine eye,  
Kills me to look on't.

Chaucer (*Parson's Tale*) in one word identifies the basilisk with the fable of the cockatrice; 'as the *basilicok* sleth folk by

venime of his sight.' The *Promptorium Parvulorum* gives, 'cocatryse, basiliscus, cocodrillus.' Bacon (*Henry VII.* p. 194) concludes his history of Perkin Warbeck thus: 'This was the end of this little *Cockatrice* of a King, that was able to destroy those that did not espie him first.'

The Viper slayes the Bul: The Weesell the *Cockatrice*.

Gosson, *The Schoole of Abuse* (ed. Arber), p. 38.

**Cocker**, *v.t.* (Ecclus. xxx. 9). This word is connected by Mr Wedgwood with *cockney*, i.e. one pampered or delicately reared; the Du. *kokelen* or *keukelen*, and Fr. *coquelinier*, to pamper. In Sir T. More's *Supplication of Souls*, certain women in purgatory are made to say,

Woe be we there & wishe that while we liued, ye neuer had folowed our fantasies, nor neuer had so *cockered* vs, nor made vs so wanton. *Works*, p. 337 d.

For the parents offend God as much in too much *cockering* their children, as they do in overmuch punishing of them.

Bullinger, *Decades*, I. 296.

They that are borne in Seriphos, and *cockered* continually in those Islandes, where they see nothing but Foxes, and Hares, wil neuer be persuaded that there are huger beastes.

Gosson, *The Schoole of Abuse* (ed. Arber), p. 29.

And Shakespeare (*K. John*, v. I. 70);

Shall a beardless boy,

A *cocker'd* silken wanton, brave our fields?

See also the quotation from North's Plutarch under SET.

**Cockle**, *sb.* (Job xxxi. 40). A. S. *coccel*, *cochel*; Fr. *coquiol*, a weed which grows in cornfields, called also corn-campion: its botanical name is *agrostemma githago*. Shakespeare (*Love's L. Lost*, IV. 3. 383) has the proverb,

Sow'd *cockle* reap'd no corn.

Who is able to tell his diligent preaching, which every day, and every hour, laboureth to sow *cockle* and darnel. Latimer, *Serm.* p. 72.

The Hebrew word thus rendered is by some supposed to denote the same plant as the 'tares' of Matt. xiii. 30: the old translators render it 'thorn' or 'bramble'; Dr Lee, 'hemlock,' and Celsius, 'aconite.'

This loller here wol prechen us somewhat.

Nay, by my fathers soule that schal he nat.

.....

He wolden sowen som difficultee  
Or springen *cockle* in our clene corne.

Chaucer, *Shipman's Prol.* 14404.

Why growe the wedes and *cokyll* in the corne?

Barclay, *Eclogue* v. p. xxxvii.

They haue purged their Comedyes of wanton speaches, yet the Corne whiche they sell, is full of *Cockle*.

Gosson, *The Schoole of Abuse* (ed. Arber), p. 37.

**Cogitations**, *sb.* (Dan. vii. 28). Thoughts, reflections; Lat. *cogitationes*.

For first of all, wanton and vain *cogitations*, which always lie wide open to the inspirations of Satan and talk of naughty men, are plagues to the word of God. Bullinger, *Decades*, I. 66.

For there is no power on earth which setteth up a throne or chair of estate in the spirits and souls of men, and in their *cogitations*, imaginations, opinions, and beliefs, but knowledge and learning. Bacon, *Advancement of Learning*, I. 8, § 3, p. 70.

My desire is to make this cause so manifest, that if it were possible, no doubt or scruple concerning the same might remain in any man's *cogitation*. Hooker, *Ecclesiastical Polity*, II. 4, § 6.

**Collops**, *sb.* (Job xv. 27). Lumps or slices of meat; still used in Yorkshire, but generally applied to rashers of bacon, whence the Monday before Ash Wednesday is there called Collop Monday. According to Mr Wedgwood's ingenious etymology, it is an imitative word 'from *clop* or *colp*, representing the sound of a lump of something soft thrown on a flat surface.' He connects it with Du. *klop*, It. *colpo*, a blow, and compares the similar words *dab*, *pat*, in which both significations are combined. To these may be added *slab* and *slap*.

A morcell, gobbet, or peece of flesh, a steake or *collop*, or any like peece. Offa. Baret, *Alvearie*.

God knows thou art a *collop* of my flesh.

Shakespeare, I *Hen. VI.* v. 4. 18.

**Colour**, *sb.* (Acts xxvii. 30). Pretext; Lat. *color* in the same sense.

I fere, lest those that haue not letted to put them in duresse with out *colour*, wil let as lytle to procure their distruccion without cause. Sir T. More, *Rich. III. Works*, p. 49 g.

Under a *colour* to make sport and set the companie a laughing, but indeed to mocke Gegania the mistresse of the house. Holland's Pliny, xxxiv. 3.

When he [Pompey] was chosen consul alone, as never any was, yet he could make no great matter of it, because men understood him not; but was fain in the end to go the beaten track of getting arms into his hands, by *colour* of the doubt of Cæsar's designs. Bacon, *Advancement of Learning*, II. 23 § 36, p. 241.

Notwithstanding his royal heart was not daunted or discouraged for this or that *colour*, but stood resolute. *The Translators to the Reader*, p. cvii.

**Colt**, *sb.* (Gen. xxxii. 15; Zech. ix. 9, &c.). A. S. *collt*. Applied to the male young of the ass and camel, but now only to a young male horse. The Swedish *kult* denotes both a young boar and a boy.

a *Colte*: a fole: a chicken: the yong of everything. Pullus. Baret, *Alvearie*.

**Combustion**, *sb.* Burning, conflagration.

Was Catiline therefore an honest man, or a good patriot, that sought to bring it to a *combustion*? *The Translators to the Reader*, p. cxiii.

And prophesying with accents terrible  
Of dire *combustion* and confused events.

Shakespeare, *Macbeth*, II. 3. 63.

There was a haberdasher's wife of small wit near him, that railed upon me till her pinked porringer fell off her head, for kindling such a *combustion* in the state.

Id. *Henry VIII.* v. 4. 51.

Two stage players, Percennius and Vibulenus, who by their faculty of playing put the Pannonian armies into an extreme tumult and *combustion*. Bacon, *Advancement of Learning*, II. 19 § 2, p. 184.

**Come at**, *v. t.* (Num. vi. 6; Dan. vi. 24). To come near.

If I therefore beynge a yonge simple scholer myghte be so bolde, I wolde aske an auncient, wyse, and well learned doctor of diuinitie, whych *cometh* not *at* his benefice, whether he were bounde to fede hys flocke in teachynge of goddes worde, and keypyng hospitalitie or no? Lever, *Sermons* (ed. Arber), p. 30.

Madam, he hath not slept to-night; commanded  
None should *come at* him.

Shakespeare, *Wint. Tale*, II. 3. 32.

**Come by**, *v. t.* (Acts xxvii. 16). To get possession of. Still used colloquially.

This office he committed to him, that he might the more

easily by him, as by a faithful messenger, releue the necessitie and misery of poore nedie people, such as him selfe happely could not *come by* the knowlage of. Sir T. More, *Life of Picus; Works*, p. 6d.

But how I caught it, found it, or *came by* it,  
What stuff 'tis made of, whereof it is born,  
I am to learn.

Shakespeare, *M. of Venice*, I. I. 3.

Translation it is...that removeth the cover of the well, that we may *come by* the water. *The Translators to the Reader*, p. cviii.

**Comeliness**, *sb.* (Is. liii. 2; Ezek. xvi. 14). Beauty, grace.

To be short, her body was not much better then her minde: yet her good grace and *comelynesse*, and the force of her beautie was not altogether defaced. North's Plutarch, *Antonius*, p. 1007.

*Comelynesse*: seemeliness. Decentia...condecencia. Baret, *Alvearie*.

When youth with *comeliness* plucked all gaze his way.

Shakespeare, *Coriol.* I. 3. 7.

**Comely**, *adj.* (Ps. xxxiii. 1; Eccl. v. 18). Becoming, graceful, from A. S. *cymlic*; like the Lat. *decens*. It is now only applied to external grace or beauty, but had once a moral sense.

Meseems it were more *comely* for my lord (if it were *comely* for me to say so), to be a preacher himself. Latimer, *Rem.* p. 328.

O, what a world is this, when what is *comely*  
Envenoms him that bears it!

Shakespeare, *As You Like It*, II. 3. 14.

The root of the word is connected with the A. S. *cweman*, to please, and G. *bequem*.

**Comfort**, *v. t.* Fr. *comforter*; ecclesiastical Latin *conforto*, from Lat. *fortis* 'strong.' Properly 'to strengthen.' The Hebrew word thus rendered in Job ix. 27; x. 20, is elsewhere translated 'to recover strength' (Ps. xxxix. 13) and 'strengthen' (Am. v. 9). In 1 Kings xix. c, Elijah 'is *comforted* by an angel;' that is, refreshed, strengthened. The idea of strengthening and supporting has been lost sight of in the modern usage of the word, which now signifies 'to console;' and the substantive 'comfort,' when employed in a material sense, does not convey the idea of needful support so much as of that which is merely accessory. In the 7th art. of the truce between England and



Scotland in the reign of Rich. III. it was provided that neither of the kings 'shall maintayne, fauour, ayde, or *comfort* any rebell or treytour' (Hall, *Rich. III.* fol. 19 a). And shortly after we read, 'King Charles promised him aide and *comfort*, & bad him to be of good courage & make good chere' (fol. 23 a).

Lord Campbell, in his 'Essay on Shakespeare's legal acquirements' (p. 82), comments upon the passage in *K. Lear*, III. 5, 21, 'If I find him *comforting* the king, it will stuff his suspicion more fully;' "The indictment against an accessory after the fact, for treason, charges that the accessory 'comforted' the principal traitor after knowledge of the treason." But the most striking passage of all is in Wiclif's translation of Is. xli. 7: 'And he *coumfortide* hym with nailes, that it shulde not be moued.' (A. V. 'fastened'). And again, in Phil. iv. 13, the earlier version has, 'I may alle thingis in him that *comfortith* me.'

For as water, whether it be the dew of heaven, or the springs of the earth, doth scatter and leese itself in the ground, except it be collected into some receptacle, where it may by union *comfort* and sustain itself...so this excellent liquor of knowledge...would soon perish and vanish to oblivion, if it were not preserved in books, traditions, conferences, and places appointed, as universities, colleges, and schools, for the receipt and *comforting* of the same. Bacon, *Advancement of Learning*, II. I § 3, p. 77.

Hence the late Bishop Hinds, in his *Scripture and the Authorized Version of Scripture*, p. 132, remarked, '*Comforter* was, therefore, when employed by the Translators, a much more accurate rendering of the word which it represents than it now is: for that word, *παράκλητος*, like *Advocate*, (which is accordingly one of the renderings,) means, etymologically, one called in,—viz. for any purpose of need, whether to strengthen, to console, to guide, to instruct, to plead and intercede for, or otherwise to aid. So also the word *comfortless*, in its present restricted meaning, no longer expresses the sense of the original word, which is rendered by it, as fully as it once did.'

**Comfortable**, *adj.* (Ps. liv. 6, Pr.-Bk.; Communion Service). Comforting, consoling, strengthening. Thus Latimer, describing Bilney's agony of mind (*Serm.* 222); 'As for the *comfortable* places of scripture, to bring them unto him it was as though

a man would run him through the heart with a sword.' And Chapman (Preface to *Homer*, II. I. p. lxiv. ed. Hooper) in his noble defence of Poetry, says ;

To all sciences, therefore, I must still.....prefer it as having a perpetual commerce with the Divine Majesty, embracing and illustrating all His most holy precepts, and enjoying continual discourse with His thrice perfect and most *comfortable* Spirit.

Manna, which, though it were celestial, yet seemed less nutritive and *comfortable*. Bacon, *Advancement of Learning*, II. 12 § 2, p. 148.

**Commandment**, *sb.* (2 Kings xviii. 36). Command, bidding.

Euen those fayle me, and at my *commaundement* wyll do nothyng for me. Sir T. More, *Rich. III.*; *Works*, p. 67 *h.*

Sextilius went to doe his *commaundement*, but he was compelled to fight. North's Plutarch, *Lucullus*, p. 558.

**Commandment, to give in** (Ex. xxxiv. 32). To command.

Whence it is, that in suche cases, Phisicians *geue in commaundement* to feele the pulce of the passionate partie, rehearsing, and remembryng the names of many, and among them the partie also beloued. *The Foreste or Collection of Histories*, trans. Fortescue, fol. 131 *a* (ed. 1571).

**Commend**, *v. t.* (Acts xiv. 23). From Lat. *commendo*, lit. 'to commit to one's charge;' used several times in the sense in which 'recommend' is now common. Thus in Shakespeare (*Two Gent. of Ver.* I. 3. 42);

Are journeying to salute the emperor  
And to *commend* their service to his will.

I *commend* rather, some diet, for certaine seasons, then frequent use of physicke. Bacon, *Ess.* xxx. p. 132.

And in the sense of 'commit' simply :

His glittering arms he will *commend* to rust.

Shakespeare, *Rich. II.* III. 3. 116.

**Commendation**, *sb.* (2 Cor. iii. 1). Recommendation. Epistles of *commendation* mentioned in the above passage, and in early Canons, were letters commendatory, by which the bearers, when leaving their own congregations, were recommended to distant churches, as guarantees of character (Blunt, *Hist. of the First Three Centuries*, p. 25). As *commend* above is used for 'recommend,' so 'recommendation' in modern usage takes the place of *commendation*.

The duke hath offered him letters of *commendations* to the king. Shakespeare, *All's Well*, IV. 3. 92.

Under the Feudal System *Commendation* had a technical signification. "The vassal was said to *commend* himself to the person whom he selected for his lord." (Craik, *English of Shakespeare*, 279.)

**Commination**, *sb.* (Pr.-Bk.). Lat. *comminatio*, literally a *threatening*, from *minari*, to threaten; hence applied to the recital of God's *threatenings* to be used on certain days, of which the first day of Lent is one.

**Common**, *adj.* Used by all, serving for all. Thus, the 'Book of *Common Prayer*,' as distinguished from *private* or *family* prayer. Latimer, in his first Sermon on the Lord's Prayer, makes the same distinction;

I told you the diversity of prayer, namely, of the *common* prayer, and the private. *Serm.* p. 326.

In the prayer of St Chrysostom, '*common supplications*' are supplications in which all join. In like manner we read; 'the believers had all things *common* (Acts ii. 44), and in the phrases '*common faith*' (Tit. i. 4), and '*common salvation*' (Jude 3), the word is used in the same sense, which is not altogether obsolete. Other instances are found in Shakespeare (*Tim. of Ath.* IV. 3. 177);

*Common* mother, thou,  
Whose womb unmeasurable, and infinite breast,  
Teems, and feeds all.

And in Bacon (*Ess.* xv. p. 55); 'Princes, that ought to be *common* parents.' 'Common,' in the technical sense of 'profane' or 'polluted,' as defined by the ceremonial laws of the Jews, is used (Acts x. 14, 15; Deut. xxviii. 30 *m*) and Jer. xxxi. 5.

There is a curious use of this word in the phrase '*common sense*,' which is now taken almost universally to mean such sense as men of the most ordinary intellect may be supposed to be endowed with, but Archbishop Trench (*Select Gloss.* p. 42) has pointed out that it is a technical term, derived from the Greek metaphysicians, meaning an inward *sense*, which is the *common* bond of all the outward senses; as if the latter merely acted as channels to convey information to the '*common sense*.'

Thus *comyn wytte* worketh wonderly,  
 Upon the v. gates whyche are receptatyve  
 Of every thyng for to take inwardly,  
 By the *comyn wytte* to be affyrmatyve  
 Or by decernynge to be negatyve ;  
 The *comyn wytte*, the fyrst of wyttes all,  
 Is to decerne all thynges in generall.

Hawes, *Pastime of Pleas*. cap. 24.

**Commonweal**, *sb.* Commonwealth.

In some *commonweals* it was made a capital crime, once to motion the making of a new law for the abrogating of an old. *The Translators to the Reader*, p. cv.

The king and *commonweal*  
 Are deeply indebted for this piece of pains.

Shakespeare, 2 *Henry VI.* I. 4. 46.

**Commune**, *v. i.* (Gen. xxiii. 8; 1 K. x. 2; Luke vi. 11; xxii. 4, &c.). In accordance with its derivation from Lat. *communis*, common, 'to *commune* with' originally signified 'to share in,' as for instance ;

Laertes, I must *commune* with your grief,  
 Or you deny me right.

Shakespeare, *Hamlet*. IV. 5. 202.

And hence 'to commune' acquired the meaning which it most frequently has, 'to share with another in the communication of ideas, to converse, consult.'

And when we had *commoned* a litle concernynge her sonne.

Hall, *Rich. III.* fol. 11 a.

For when I am come home, I muste *commen* with my wife, chatte with my children, and talke wyth my seruauntes. More, *Utopia*, p. 22 (ed. Arber).

**Communicate**, Lat. *communico*, from the same root as the preceding word. It is used both transitively in the sense of 'to impart' to others (Gal. ii. 2), and intransitively 'to share,' 'participate' (Phil. iv. 14; 2 Macc. v. 20), and in a technical sense in the Rubrics and Exhortation to the Communion office, 'to partake of the Lord's Supper.' In the sense of 'to share' it occurs in Shakespeare (*Com. of Err.* II. 2. 178);

Thou art an elm, my husband, I a vine,  
 Whose weakness, married to thy stronger state,  
 Makes me with thy strength to *communicate*.

The cittie was in great expectation of the sequele and issue: and according to the event that should fall out, good or bad in this journey, they were to judge, whether they had done well or amisse to *communicate* these dignities with the Commons. Holland's *Livy*, VII. p. 253 C.

**Communication**, *sb.* (Luke xxiv. 17; Eph. iv. 29). Conversation, talk. Sir Thomas More (*Utopia*, ed. Arber, p. 36) says of Cardinal Morton,

In his face did shine such an amiable reuerence, as was pleasaunte to beholde, Gentill in *communication*, yet earnest, and sage.

**Communing**, *sb.* (Ps. xxxv. 20, Pr.-Bk.). Talk, conversation.

**Compact**, *pp.* (Ps. cxxii. 3). Firmly united, strongly built; Lat. *compactus*, which has the same meaning. The form 'compacted' occurs in Eph. iv. 16.

The cœlestiall bodies, which make and frame the world, and in that frame are *compact* and knit together, have an immortal nature. Holland's *Pliny*, II. 8.

The French King willed his Chauncellor or other minister to repeate and say ouer Fraunce as many times as the other had recited the severall dominions, intending it was equivalent with them all, & beside more *compacted* and united. Bacon, *Colours of Good and Evil*, 5. p. 255.

Love is a spirit all *compact* of fire.

Shakespeare, *Ven. and Ad.* 149.

The lunatic, the lover, and the poet

Are of imagination all *compact*.

Id. *Mid. N.'s Dr.* v. i. 8.

**Company**, *v. i.* The etymology of this word has given rise to many conjectures. The noun companion (Fr. *compagnon*, It. *compagno*) has been variously derived from Med. Lat. *compaganus*, 'one of the same village,' or *companis*, 'a messmate,' whence *companium*, 'an association,' 'in analogy with O. H. G. *gi-mazo* or *gi-leip*, board-fellow, from *mazo*, meat, or *leip*, bread' (Wedgwood). Webster suggests another origin for *company*, 'from *cum* and *pannus*, cloth, Teutonic *fahne*, or *vaan* a flag. The word denotes a band or number of men under one flag or standard.' But *companis* is the true ancestor of the

word. 'To company with' (Acts i. 21; 1 Cor. v. 9) in the sense of 'to associate with,' occurs in Latimer (*Serm.* p. 63);

How many such prelates, how many such bishops, Lord, for thy mercy, are there now in England! And what shall we in this case do? Shall we *company with* them?

So master Latimer, with master Bilney, after this, continued yet in Cambridge a certain space, where he with the said Bilney used much to confer and *company* together, insomuch that the place where they most used to walk in the fields, was called long after, the Heretics'-hill. Foxe, *Acts and Monuments*, ed. Cattle, VII. 452.

**Compass.** Fr. *compas*, It. *compasso*, a compass, circle; *compasser* to compass, encircle; from Lat. *cum—passus*. The word is used both as (1) a noun and (2) a verb. 1. In the sense of 'circumference' (Ex. xxvii. 5; xxxviii. 4); 'circuit' (2 Sam. v. 23; 2 Kings iii. 9; Acts xxviii. 13). In the latter passages 'to fetch a *compass*' is simply 'to make a circuit,' 'to go round.' The phrase was formerly common. Thus in Greene's *Groatsworth of Wit*; 'And from thence *fetch a winding compasse* of a mile about' (Sig. C 4 rev.). And Heywood (*Fair Maid of the Exchange*, II. 3),

For 'tis his custom, like a sneaking fool,  
To *fetch a compass* of a mile about,  
And creep where he would be.

Which *fetching* about a circuite or *compasse* of v.c. Miles, do fassion ye whole ðland like to ye new mone. More, *Utopia* (ed. Arber), p. 72.

For hee seeing the right wing discomfited, had *fet a compasse* about, and ridden to the fortifications and munitions of the enemies. Holland's *Livy*, B. VII. p. 259 C.

The word occurs as a noun in Chaucer in the literal sense of a 'circle.' In describing the amphitheatre built by Theseus, he says,

Round was the schap, in maner of *compaas*.  
*Knigh't's Tale*, 1891.

Bacon uses it for 'border,' 'circumference;'

Most of the kingdomes of Europe, are not meerely inland, but girt with the sea, most part of their *compasse*. *Ess.* XXIX. p. 129.

2. The verb to 'compass' is used for the modern 'encompass,' to surround, go round; as in Shakespeare (*Mid. N.'s Dr.* IV. I. 102),

We the globe can *compass* soon  
Swifter than the wand'ring moon.

The rest *compassed* him in round about a horsebacke, with songs of victory and great rushing of their harnesses. North's Plutarch, *Brut.* p. 1073.

In 2 Sam. xxiv. 2, marg. it is used in the sense of 'traverse' or 'go through;' and in Jer. xxxi. 39, to 'compass about' is to go round.

In the phrase '*compass* the doing of so weighty a work,' which occurs in The Ordering of Priests, it is easy to see how, from the original sense of surrounding, 'compass' came to mean to bring about, effect, attain to.

How now shall this be *compassed*?  
Shakespeare, *Temp.* III. 2. 66.

You judge it straight a thing impossible  
To *compass* wonders but by help of devils.

Id. I *Hen.* VI. v. 4. 48.

**Compel**, *v. t.* (1 Sam. xxviii. 23). To press, urge; as the same Hebrew word is rendered in 2 Sam. xiii. 25, 27; 2 Kings v. 23.

**Compose**, *v. t.* To settle, arrange, as quarrels, &c.; Lat. *componere*.

Demaratus of Corinth advised a great King, before he talked of the dissensions among the Grecians, to *compose* his domestick broils. *The Translators to the Reader*, p. cxv.

**Compound**, *pp.* (Ex. xxx. 25). Compounded.

**Comprehend**, *v. t.* (Is. xl. 12). In its literal sense, to take in, include; Lat. *comprehendere*.

Moses, who, at God's commandment, did in writing *comprehend* the history and traditions of the holy fathers. Bullinger, *Decades*, I. 56.

Charity, which is excellently called the bond of perfection, because it *comprehendeth* and fasteneth all virtues together.

Bacon, *Advancement of Learning*, II. 22 § 15, p. 214.

**Conceit**, *v. i.* To conceive, imagine; formed from the substantive *conceit*, Lat. *conceptum*.

If any man *conceit*, that this is the lot and portion of the meaner sort onely, and that princes are privileged by their high estate, he is deceived. *The Translators to the Reader*, p. cvi.

My credit now stands on such slippery ground,  
That one of two ways you must *conceit* me,  
Either a coward or a flatterer.

Shakespeare, *Julius Cæsar*, III. I. 192.

There was one Sebastian Gabato, a Venetian, dwelling in Bristow, a man seene and expert in Cosmographie and Nauigation. This Man seeing the Successe; and emulating perhaps the enterprise of Christopherus Columbus in that fortunate discoverie towards the Southwest, which had beene by him made some. sixe yeares before; *conceited* with himselfe, that Lands might likewise bee discovered towards the Northwest. Bacon, *Henry VII.* p. 187.

**Conceit**, *sb.* (Prov. xviii. 11). Conception, imagination, idea.

Thy *conceit* is nearer death than thy powers.

Shakespeare, *As You Like It*, II. 6. 8.

Is it not monstrous that this player here,  
But in a fiction, in a dream of passion,  
Could force his soul so to his own *conceit*  
That from her working all his visage wann'd,  
Tears in his eyes, distraction in's aspect,  
A broken voice, and his whole function suiting  
With forms to his *conceit*?

Id. *Hamlet*, II. 2. 579, 583.

*Conceit* in weakest bodies strongest works.

Ibid. III. 4. 114.

**Conceits**, *sb.* (Rom. xii. 16). Such plurals are common in Shakespeare. For instance, in *Richard III.* IV. I. 25: 'Then bring me to their *sights*.'

**Concerning**, *prep.* (Lev. iv. 26). The phrase 'as concerning' is equivalent to 'as regards.'

God is their father, *as concerning* their substance, for he giveth them souls and bodies. Latimer, *Serm.* p. 344.

Here *as concerninge* these thinges I saye, if man do not make restitution, God wyll take vengeance. Lever, *Sermons* (ed. Arber), p. 33.

**Concision**, *sb.* (Joel iii. 14 *m*; Phil. iii. 2). This word appears to have been first introduced by the Geneva Translators, who following the Vulgate *concionem* adopted it in their rendering



of Philippians iii. 2. How they understood it is explained in their marginal note: 'The false apostles gloried in their Circumcision, wher vnto S. Paul here alludeth, calling them *con-cision*, which is cutting of & tearing a sunder of the Church.' The marginal rendering in Joel is also from the Vulgate.

**Conclude**, *v. i.* (Acts xxi. 25). To decide, resolve.

The senate have *concluded*

To give this day a crown to mighty Cæsar.

Shakespeare, *Julius Cæsar*, II. 2. 93.

In Romans xi. 32, Galatians iii. 22, it is used in its literal sense of 'to shut up,' following the Vulgate *conclusit*.

All these words [saint] Peter *concludeth* bryefelye in the second of hys fyrst Epistle, saying that those that haue rule and authoritye, be sente *ad vindictam malorum, laudem vero honorum*. That is to saye: to take vengeance of euell doers, and to commend the good.

Lever, *Sermons* (ed. Arber), p. 41.

Again, after quoting Rom. xi. 32 and Gal. iii. 22, he adds,

We haue *concluded* or proued, allegynge good reason, that both the grekes and the Iewes be vnder synne. So nowe all ye by God be *concluded* vnderneath sinne. *Ibid.* p. 139.

**Concupiscence**, *sb.* (Rom. vii. 8; Col. iii. 5; 1 Thess. iv. 5). From Lat. *concupiscentia*, 'eager desire, lust.'

And this *concupiscence*, when it is wrongfully disposed or ordeyned in man, it makith him to coveyte, by covetise of fleissch, fleisschly synne. Chaucer, *Parson's Tale*.

Who so euer not regardynge god, doth obaye his *concupiscence* and luste, doth he not after a certaine maner forsake god & in his place set vp his owne *concupiscence*. Erasmus, *On the Creed*, Eng. tr. fol. 45 a.

And in the end, the horse of the minde as Plato termeth it, that is so hard of raine (I meane the vnreynd lust of *concupiscence*) did put out of Antonius head, all honest and commendable thoughtes. North's Plutarch, *Antonius*, p. 985.

**Confection**, *sb.* (Ex. xxx. 35; Eccclus. xxxviii. 8). A compound of spices or drugs; Lat. *confectio*, from which also, through the French, we have *confit*.

A *confection*, mingling, putting, or setting diuers things together, facture, proportion, or making. *Compositio...σύνθεσις*. vt *compositio vnguentorum*. Plin. Baret, *Alvearie*, s. v.

Yea, so  
That our great king himself doth woo me oft  
For my *confections*.

Shakespeare, *Cymbeline*, I. 5. 15.

**Confectionary**, *sb.* (1 Sam. viii. 13). A maker of confections or sweet compounds. That this, and not *confectioner*, is the original form of the word, is shewn by the Med. Lat. *confectionarius*, through which it has come to us from *confectio*, 'a compound.' It occurs in this sense in Shakespeare (*Tim. of Ath.* IV. 3. 260);

But myself,  
Who had the world as my *confectionary*.

Both history, poesy, and daily experience are as goodly fields where these observations grow; whereof we make a few posies to hold in our hands, but no man bringeth them to the *confectionary*, that receipts mought be made of them for use of life. Bacon, *Advancement of Learning*, II. 22 § 4, p. 206.

But it is also found, instead of *confectionery*, for things made by the confectioner. Thus Nashe speaks of

Tart and galingale, which Chaucer preheminentest encomionizeth aboute all iunquetries or *confectionaries* whatsoever. *Lenten Stuffle*, p. 23.

**Confederate**, *pp.* (Ps. lxxxiii. 5, Pr.-Bk.). Banded in league together. To be confederate = to conspire, just as in Shakespeare 'confederacy' = conspiracy; the word being commonly used in a bad sense. Compare 1 *Henry IV.* IV. 4. 38:

For if Lord Percy thrive not, ere the king  
Dismiss his power, he means to visit us,  
For he hath heard of our *confederacy*.

And *Midsummer Night's Dream*, III. 2. 192:

Lo, she is one of this *confederacy*!  
Now I perceive they have conjoin'd all three  
To fashion this false sport, in spite of me.

**Confer with** (1 Kings i. 7; Gal. i. 16). To consult: Lat. *conferre*, lit. to bring together. This word is but little used, though still intelligible: it was formerly common.

Alcibiades found means to ioine all their three factions in one, becomming friends one to another: and hauing *conferred with* Nicias about it, he made Hyperbolus selfe to be banished. North's Plutarch, *Alcib.* p. 215.

**Conference**, *sb.* Comparison.

There be many words in the Scriptures which be never found there but once, (having neither brother nor neighbour, as the Hebrews speak) so that we cannot be holpen by *conference* of places. *The Translators to the Reader*, p. cxvi.

After quoting two passages of Cicero with reference to the same subject, Ascham says,

The *conference* of these two places, conteinyng so excellent a peece of learning as this is, expressed by so worthy a witte as Tullies was, must needs bring great pleasure and proffit to him, that maketh trew counte of learning and honestie. *The Scholemaster*, p. 117.

**Confidences**, *sb.* (Jer. ii. 37).

For this is too high and too arrogant, savouring of that which Ezekiel saith of Pharaoh, *Dicis, Fluvius est meus et ego feci memet ipsum* : or of that which another prophet speaketh, that men offer sacrifices to their nets and snares ; and that which the poet expresseth,

*Dextra mihi Deus, et telum quod missile libro,  
Nunc adsint !*

for these *confidences* were ever unhallowed, and unblesed. Bacon, *Adv. of L.* II. 23 § 10, p. 227.

**Confound**, *v. t.* (Jer. i. 17). From Lat. *confundere*, lit. to pour together, and hence, to mix in disorder, to throw into confusion (e.g. Athan. Creed). In old writers the word was used in a much stronger sense than at present, and was almost synonymous with 'destroy,' which is the rendering in both the Geneva and Bishops' Bibles of the word here translated 'confound.' In the passage above quoted from Jeremiah, the marginal reading is 'break to pieces,' and this usage is illustrated by the following from Hall (*Hen. IV.* fol. 11 a) ;

For diuerse lordes which wer kyng Rychardes frendes, outwardly dissimuled that whyche they inwardly conspired and determined, to *confounde* this kynge Henry.

The more common sense of the word in our version is 'to put to deep shame ;' as Latimer (*Serm.* p. 258) speaking of notable offenders ;

For no man is able to devise a better way than God hath done, which is excommunication, to put them from the congregation till they be *confounded*.

**Confusion**, *sb.* In Is. xxiv. 10, xxxiv. 11, this word appears to be used in the stronger sense of 'destruction' (see CONFOUND), as in Hall (*Hen. IV. fol. 14 b*), referring to Piers Exton and his companions ;

Kyng Rycharde perceiuyng them armed, knewe well that they came to his *confusion*.

**Conscience**, *sb.* (1 Cor. viii. 7 ; Heb. x. 2). Consciousness ; like the Lat. *conscientia*, which occurs in the Vulgate of both passages.

Merit, and good works, is the end of mans motion ; and *conscience* of the same, is the accomplishment of mans rest. Bacon, *Ess. XI. p. 40*.

The reason why the simpler sort are moved with authority is the *conscience* of their own ignorance. Hooker, *Ecclesiastical Polity*, II. 7 § 2.

**Consecrate**, *pp.* (Judg. xviii. c). Consecrated ; as in Shakespeare (*Tit. And. I. I. 14*) ;

And suffer not dishonour to approach  
The imperial seat, to virtue *consecrate*.

The Gentiles say, We fear not the images, but them after whose likeness the images be made, and to whose names they be *consecrate*. *Homilies*, p. 231, l. 6.

This is one of a numerous class of words, partly accentuated on the last syllable, from Latin participles in *-tus*, which appear to have retained their original form but slightly modified (e. g. *consecrate*, from Lat. *consecratus*), till they were finally adopted into the language and received the English participial termination. In the first instance the recurrence of the dental sound was avoided. Of some words we retain both forms, as for instance, *corrupt* and *corrupted*, *content* and *contented* (Bacon has *discontent*, *Essay XXXVI.*) ; while others remain in their original condition, as *contrite*, *resolute*, &c. (See EXCOMMUNICATE.)

**Consent unto** (Ps. l. 18, Pr.-Bk. ; Acts viii. 1 ; Rom. vii. 16). This phrase, which is not of uncommon occurrence, appears to involve the idea of approval and participation in addition to that of mere agreement. So in Shakespeare ;

The bad revolting stars,  
That have *consented unto* Henry's death.  
I *Hen. VI.* I. I. 5.

And again,

Retire into your trenches :  
You all *consented unto* Salisbury's death,  
For none would strike a stroke in his revenge.

Ibid. I. 5. 34.

The Lords therefore enuying him, told the King that the Father of this Pierce was a Traytour to the King of Fraunce, and was for the same executed, & that his mother was burned for a Witch, and that the said Pierce was banished for *consenting to* his mothers witchcraft. Stow, *Annals* (ed. 1580), p. 327.

Compare also *Othello*, v. 2. 297 :

Did you and he *consent in* Cassio's death ?

And Bunyan, *Pilgrim's Progress* (Golden Treasury ed.) p.

131 :

So they *consented to* erect there a Pillar.

The Greek word in Acts viii. 1 occurs again in Romans i. 32, where it is translated 'have pleasure in.'

**Conserve**, *v. t.* To preserve ; Lat. *conservare*.

The first Roman Emperor did never do a more pleasing deed to the learned, nor more profitable to posterity, for *conserving* the record of times in true supputation, than when he corrected the Calendar. *The Translators to the Reader*, p. cvi.

Thou art too noble to *conserve* a life

In base appliances.

Shakespeare, *Meas. for Meas.* III. I. 88.

**Consist**, *v. i.* (Col. i. 17). To stand firm, subsist, remain settled.

The opinion of Aristotle seemeth to me a negligent opinion, that of those things which *consist* by nature, nothing can be changed by custom. Bacon, *Advancement of Learning*, II. 22 § 8, p. 210.

Again (p. 145), speaking of 'divination primitive,' he says, it 'is induced and furthered by those abstinences and observances which make the mind most to *consist* in itself.'

**Consort**, *v. i.* (Acts xvii. 4). From Lat. *consors*, one who casts in his *lot* with others, and shares in common with them. To associate with. So Shakespeare (*Mid. N.'s Dr.* III. 2. 387) ;

They wilfully themselves exile from light,

And must for aye *consort* with black-brow'd night.

**Consort**, *sb.* (Ecclus. xxxii. 5). The old form of 'concert.' So in Shakespeare, *Two Gent. of Verona*, III. 2. 84, the first folio has,

Visit by night your Ladies chamber-window  
With some sweet *Consort*.

And again in 2 *Henry VI.* III. 2. 327 :

Their Musicke, frightfull as the Serpents hisse,  
And boading Screech-Owles, make the *Consort* full.

**Constantly**, *adj.* (Acts xii. 15 ; Tit. iii. 8 ; Collect for St John Baptist's day). From Lat. *constanter*, consistently, uniformly.

He slewe with his owne handes king Henry the sixt, being prisoner in the Tower, as menne *constantly* saye. Sir T. More, *Rich. III.*; *Works*, p. 37*f.*

And verely, our auncient Chronicles doe all of them most *constantly* affirme, that had they not been thus forewarned and taught what to say, &c. Holland's Pliny, XXVIII. 2 (ii. p. 295).

**Consult**, *v. i.* (Luke xiv. 31). To take counsel with others ; used absolutely of a single person.

Every man,  
After the hideous storm that follow'd, was  
A thing inspired ; and, not *consulting*, broke  
Into a general prophecy.

Shakespeare, *Hen. VIII.* I. I. 91.

**Contain**, *v. i.* (1 Cor. vii. 9). The meaning of 'to be continent, restrain oneself,' is derived from the usage of the Lat. *contineo* with the reflexive pronoun in the same sense, by which the Vulgate represents the Greek. In the sense of 'restrain' it occurs in Chapman's *Hom. II.* II. comment ;

The reverence of the scholar.....might well have *contained* their lame censures of the poetical fury from these unmannerly and hateful comparisons.

Now for me to tell you, how the Vulgar sort of Marriners are *contained* from being discovered at Land.....I may not doe it. Bacon, *New Atlantis* (ed. 1627), p. 20.

In most of the old English versions of 1 Cor. vii. 9, the word used is 'abstain ;' Wiclif's earlier version has, "for if thei conteynen not hem silf (*or ben not chast*)," and the omission of the reflexive pronoun is certainly uncommon, though there are many analogous instances in which it is omitted, e.g. in the usage of *refrain*, *remember*, and *repent*, which were formerly all reflexive verbs.

Lascivious wantons can not *containe*, but in the end they will offer abuse and vilanie to the most holy & sacred bodies that be. Holland's Plutarch, *Morals*, p. 725.

How shall he *contain*? The very tone of some of their voices, a pretty pleasing speech; an affected tone they use, is able of itself to captivate a yong man. Burton, *Anat. of Mel.* pt. 3. sec. 2. mem. 3. subs. 4.

**Content**, *adj.* (Judg. xix. 6; 2 Kings v. 23; vi. 3; Job vi. 28). Lat. *contentus*, from *contineo*, to hold within bounds. The phrase 'be content,' which occurs in the above passages and also in Shakespeare,

Cassius, be *content*,

Speak your griefs softly, *Jul. Cæs.* IV. 2. 41.

is explained by Mr Craik as signifying 'be continent; contain, or restrain, yourself' (*Eng. of Shakespeare*, 519).

Again in *Oth.* IV. 2. 165:

I pray you, *be content*; 'tis but his humour:  
The business of the state does him offence.

The Hebrew, however, scarcely bears this sense, and is translated elsewhere, 'let it please thee' or 'be pleased,' as in 2 Sam. vii. 29 and margin. The meaning of the word approaches more nearly to that of the Fr. *content*.

And in Holland's Pliny, xxxiv. 5:

Iulius Cæsar verely the Dictator, *was well content* (*passus est*) that his image should be set up in the Forum or common place at Rome, armed with an habargeon or coat of maile.

**Contest**, *v. t.* (Ex. xix. 21 *m*). To call to witness, charge by a solemn appeal. The text has 'charge the people,' and the addition of the margin 'contest' from the Vulgate, *contestare populum*, is calculated to give very little assistance to the English reader.

**Continency**, *sb.* (Mar. Ser.). The old form of 'continence,' which preserves more than the modern word its connection with Lat. *continentia*, 'the holding in of one's desires or appetites.' It was of frequent occurrence.

*Continency* in meat and drink is not the loathing of wine and victuals, but the moderate using of them to supply our necessity, and not to cloy us with gluttony. Bullinger's *Decades*, I. 423.

In her chamber

Making a sermon of *continency* to her.

Shakespeare, *Tam. of Shrew*, IV. I. 186.

For neither those gates that be shut in a city do guard the same and secure it for being forced and won, if there be but one standing open to receive and let in the enemies: nor the temperance and *continencie* in the pleasures of other senses preserve a young man for being corrupted and perverted, if for want of forecast and heed taking he give himselfe to the pleasure onely of the eare. Holland's Plutarch, *Morals*, p. 18.

So 'arrogancy,' 'innocency,' 'insolency,' are found for arrogance, innocence, insolence, which follow the French form of ending. Many words still exist with both terminations; e.g. *excellence* and *excellency*; *fragrance* and *fragrancy*, &c.

**Continue forth** (Ps. xxxvi. 10, Pr. Bk.). See FORTH.

**Contrariwise**, *adv.* (2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9). On the contrary. The termination *wise* (= *guise*, *guess*), which is found in several English words, is equivalent to *ways*: thus *likewise*, in like ways; *otherwise*, in other ways; *nowise*, in no ways, or, by no means, &c.

But *contrariwise*, at all times, when ye shall have leisure, ye shall hear or read some part of holy scripture, or some other good authors. Grindal, *Injunctions to Clergy*, 1571 (*Rem.* p. 130).

Unworthy persons, are most envied, at their first comming in, and afterwards overcome it better; whereas *contrariwise*, persons of worth, and merit, are most envied, when their fortune continueth long. Bacon, *Ess.* IX. p. 32.

**Contrary part** (Ps. cix. 3, Pr. Bk.). 'They take now *my contrary part*'=they take part against me. This phrase has been retained from Coverdale's Bible. 'Contrary part' was used to denote the opposite side, as in More, *Utopia*, p. 132 (ed. Arber):

For if they finde the cause probable, and if the *contrarie part* wil not restooore agayne suche thynges as be of them iustelye demaunded, then they be the chiefe autours and makers of the warre.

In the earlier stages of our language the possessive pronoun was frequently used with an objective force. For instance, in Jer. xviii. c, '*his* conspirators'=the conspirators against him: in Jer. ix. 8, 'layeth *his* wait'=layeth wait for him: and in 1 Peter iii. 14, '*their* terror' is that of which they are afraid, not the terror which they cause. Similarly in Shakespeare (*Comedy of Errors*, I. I. 15), 'our adverse towns' are the towns hostile to us.



**Controversy**, *sb.* (1 Tim. iii. 16). Dispute; used in a sense somewhat different from the present.

S. Hierome, a most learned Father, and the best linguist without *controversy* of his age, or of any that went before him. *The Translators to the Reader*, p. cix.

And it is without all *controversy*, that learning doth make the minds of men gentle, generous, maniable, and pliant to government. Bacon, *Advancement of Learning*, I. 2, § 8, p. 17.

**Convenient**, *adj.* in accordance with its etymology, from the Lat. *conveniens*, signified originally, 'fitting, becoming, suitable,' and in this sense is used several times in our version (Prov. xxx. 8; Rom. i. 28; Eph. v. 4; Philem. 8), and in the last rubric of the Marriage Service. Thus Latimer speaks of

Voluntary works; which works be of themselves marvellous good, and *convenient* to be done. *Serm.* p. 23.

Maintained with such a proportion of land unto them, as may breed a subiect, to live in *convenient* plenty, and no servile condition. Bacon, *Ess.* XXVI. p. 122.

It was also used of persons:

None in any affairs concerning the body shall be admitted unto any office, but apt and *convenient* persons, the best that may be got. Hooper, *Early Writings* (Parker Soc. ed.), p. 174.

**Convent**, *v. t.* (Jer. xlix. 19 *m*; 1. 44 *m*). From the Lat. *convenire*, to summon to a tribunal, to convene.

Hath commanded  
To-morrow morning to the council board  
He be *convented*.

Shakespeare, *Hen. VIII.* v. 1. 52.  
And what he with his oath  
And full probation will make up full clear,  
Whensoever he's *convented*.

Id. *Measure for Measure*, v. 1. 158.

These two sorts to have the care of all men's manners, power of determining all kind of ecclesiastical causes, and authority to *convent*, to control, to punish, as far as with excommunication, whomsoever they should think worthy, none either small or great excepted. Hooker, *Eccl. Pol.*, preface, II. 4.

**Conversant, to be** (Josh. viii. 35; 1 Sam. xxv. 15). From Lat. *conversor*, to dwell or abide with; hence to associate with. In the original the word signifies simply 'to walk.' So "while he was yet *conversant* in the world" (South, *Serm.* III. 190).

They beleue therefore that the deade be presentlye *conuersant* amonge the quicke, as beholders and witnesses of all their wordes and dedes. More, *Utopia* (ed. Arber), p. 148.

All the conspiratours, but Brutus, determining vpon this matter, thought it good also to kill Antonius, because he was a wicked man, and that in nature faouored tyranny : besides also, for that he was in great estimation with souldiers, hauing bene *conuersant* of long time amongst them. North's Plutarch, *Brutus*, p. 1061.

We require you to find out but one church upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by episcopal regiment, sithence the time that the blessed Apostles were here *conuersant*. Hooker, *Eccl. Pol.* pref. iv. 1.

This is one of numberless instances of the common metaphor by which a man's course of conduct is in many languages compared to a road or path. Thus 'way' is used for a mode of life. Hence

**Conversation** occurs twice in the Old Testament (Ps. xxxvii. 14, l. 23), where in both cases the literal rendering would be 'a path.' In the New Testament it means general deportment or behaviour, especially as regards morals; and, in all but two passages, corresponds very exactly to the word in the original (*ἀναστροφή*). In Heb. xiii. 5, however, the Greek word means 'disposition;' and in Phil. iii. 20, 'citizenship,' as if in the last passage the Apostle had said, "The community to which we belong is in heaven." In Phil. i. 27 it is the corresponding verb which is rendered 'let your conversation be, &c.' Bacon (*Ess.* XXVII. p. 106) speaks of 'a love and desire to sequester a mans selfe, for a higher *conversation*.'

And Latimer (*Serm.* p. 517);

So it appeareth partly, that we are not bound to follow the *conversations* or doings of the saints.

And shortly after he adds;

By this word 'walk' is signified our *conversation* and living.

But all are banish'd till their *conversations*  
Appear more wise and modest to the world.

Shakespeare 2 *Hen. IV.* v. 5. 106.

Octavia is of a holy, cold, and still *conversation*.

Id. *Ant. and Cl.* II. 6. 131.

And let us pray for ourselves that we may live godly in holy and Christian *conversation*. *Homilies*, p. 117, l. 2.

**Converse**, *v. i.* (Acts ii. *c*). From the same root as the preceding. To associate, be familiar. Thus in Shakespeare (*As You Like It*, v. 2. 66) :

I have, since I was three year old, *conversed* with a magician, most profound in his art.

They are happie men, whose natures sort with their vocations; otherwise they may say, *multum incola fuit anima mea*: when they *converse* in those things, they doe not affect. Bacon, *Ess.* XXXVIII. p. 161.

The Tinker, according to Sir T. Overbury (*Characters*), embraceth naturally ancient custome, *conversing* in open fields, and lowly cottages.

**Convert**, *v. i.* (like the Lat. *converto*, which is used both as a transitive and as an intransitive verb) in the sense of 'be converted,' occurs Is. vi. 10; but in the New Testament quotations of this passage the more common 'be converted' is used. Instances of the former usage are very numerous.

Salomon, in dedicating of his temple, testifieth that if.....we do *convert* unto God, and ask mercy, that we shall obtain it. Grindal, *Remains*, p. 103.

O London !...I think, if Nebo had had the preaching that thou hast, they would have *converted*. Latimer, *Serm.* p. 64.

For stones dissolved to water do *convert*.

Shakespeare, *Lucrece*, 592.

**Convict**, *pp.* (Act of Unif. Eliz.). Convicted.

For the thefe seyng that man, that is condempned for thefte in no lesse ieoperdie, nor iudged to no lesse punishment, then him that is *convicte* of manslaughter: throughe this cogitation onelye he is strongly and forciblye prouoked, and in a maner constreined to kill him, whome els he would haue but robbed. More, *Utopia* (ed. Arber), p. 47.

Wherefore they be *convict* of foolishness and wickedness in making images of God or the Trinity. *Homilies*, p. 215, l. 30.

Before I be *convict* by course of law,

To threaten me with death is most unlawful.

Shakespeare, *Rich. III.* I. 4. 192.

**Convince**, *v. t.* (John viii. 46; Rom. iii. *c.*). Like the Lat. *convincere*, from which it is derived, it signifies 'to convict,' which itself is formed from the participle of the same word. In this sense it is found in the dramatists frequently. Thus Shakespeare (*Tr. and Cres.* II. 2. 129);

Else might the world *convince* of levity  
As well my undertakings as your counsels.

And Webster (*Appius and Virg.* v. 3);

From this deep dungeon  
Keep off that great concourse, whose violent hands  
Would ruin this stone building, and drag hence  
This impious judge, piecemeal to tear his limbs  
Before the law *convince* him.

In the sense of 'to refute' in argument it is used in Job xxxii. 12; Acts xviii. 28; Tit. i. 9; and in the headings of Mark iii. xii.; Luke xx.

The bounds of this knowledge are, that it sufficeth to *convince* atheism, but not to inform religion. Bacon, *Adv. of Learning*, II. 6, § 1, p. 108.

In its literal sense of 'overcome,' it occurs in Hall (*Rich. III.* fol. 33 *a*);

Whyle the two forwardes thus mortallye fought, eche intending to vanquish and *conuince* y<sup>e</sup> other, king Richard was admonished by his explorators and espialles, y<sup>t</sup> therle of Richmōd accompanied with a small nombre of men of armes was not farre of.

And in Shakespeare, *Macbeth*, I. 7. 64:

His two chamberlains  
Will I with wine and wassail so *convince*  
That memory, the warder of the brain,  
Shall be a fume.

In James ii. 9, 'convinced of' = convicted by.

**Convocation**, *sb.* (Ex. xii. 16, &c.). Lat. *convocatio*, an assembly, convoked, or called together.

Daiphantus making a generall *conuocation* spake vnto them in this maner. Sidney, *Arcadia*, p. 25, l. 23.

**Cony**, *sb.* (Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26). A rabbit. The O. E. form was *cunig* (Coleridge's *Gloss. Ind.*), or *conyng*, as in *The Vision of Piers Ploughman*, 384;

The while he caccheth *conynges*,  
He coveiteth nought youre caroyne.

and *coninghis*, *cuning*, and *cunyng* are given in Jamieson's *Scottish Dictionary*. And in *The Freiris of Berwik*, attributed to Dunbar, we find

And fatt *cunyngis* to a fyre did scho lay. 135.

But *conies* is also found in Chaucer (*Ass. of Fowls*, 193);

The little pretty *conies* to hir play gan hie.

The etymology of the word is very doubtful. We have it probably direct from the Fr. *connil* (= It. *coniglio*, Sp. *conejo*), which is itself apparently derived from Lat. *cuniculus*. On the analogy of the Bohemian *kraljk*, 'a rabbit,' literally 'a little king,' Mr Wedgwood suggests that *cuniculus* may be a diminutive of the Germ. *könig*, 'a king.' At first sight the O. E. *conyng* and the Germ. *kannichen* look as if they might have had some such origin, but they are probably borrowed from the Latin or French.

Allmoste the third part of the grownde [in Britain] is lefte unmanured, either for their hertes, or falowe deere, or their *conies* or their gotes (for of them also are in the northe partes no small number). Polyd. Vergil, I. 5.

*Orl.* Are you native of this place?

*Ros.* As the *cony* that you see dwell where she is kindled.

Shakespeare, *As You Like It*, III. 2. 357.

They will out of their burrows like *conies* after rain.

Id. *Coriolanus*, IV. 5. 226.

**Copie**, *sb.* Plenty, abundance; Lat. *copia*.

We, if wee will not be superstitious, may vse the same libertie in our English versions out of Hebrew & Greeke, for that *copie* or store that he hath giuen vs. *The Translators to the Reader* (p. cxvii).

Read ye the eighteenth psalm of King David, which he sung to the Lord when he was quit and delivered from all his enemies; and ye shall see what shift and *copy* of words he used to name God, and to express what he thought of God in his heart, and with what metaphors he expresseth the strength of God, that overcame all his enemies. Hooper, *Later Writings* (Parker Soc. ed.), p. 345.

I perceive that I am far here overcharged with the plenty and *copy* of matter, that might be brought in for the proof of this cause. *Homilies*, p. 477, l. 22.

So that these four causes concurring, the admiration of ancient authors, the hate of the schoolmen, the exact study of languages, and the efficacy of preaching, did bring in an affectionate study of eloquence and *copie* of speech, which then began to flourish. Bacon, *Adv. of Learning*, I. 4, § 2, p. 29.

**Coppersmith**, *sb.* (2 Tim. iv. 14). A worker in copper.

As for Lysippus of Sicyone, Duris saith, that he learned the art by himselfe, and never was taught by other: but Tullius affirmeth, that hee was apprentice unto it, and having beene at first by occupation but a poore tinker or a plaine brasier and *coppersmith* at the most, he began to take heart unto him, and to proceed further. Pliny, *Nat. Hist.* xxxiv. 8, trans. Holland, II. 499.

**Corn**, *sb.* (John xii. 24). A. S. *corn*, a grain; whence *cirnel*, a kernel. The word is retained in the Auth. Vers. from Wiclif. Chaucer says of Chaunticlere,

He chukkith, whan he hath a *corn* i-founde,  
And to him rennen than his wifes alle.

*Nun's Priest's Tale*, 16668.

So joined by the bond of love in one mystical body, as the *corns* of that bread in one loaf. *Homilies*, p. 449, l. 13.

Pliny (*Nat. Hist.* XI. 30, trans. Holland) says of ants,

If a *corne* or seed be too big for their carriage, they divide it into peeces, that they may goe with it more easily into their house.

**Corpse**, *sb.* (2 Kings xix. 35). The phrase 'dead corpses,' which according to modern usage is redundant, has been in the English Version since the days of Coverdale, and is besides a literal rendering of the Hebrew. But there is plenty of authority for it in contemporary literature.

Yet this cruel Clifforde, & deadly bloudsupper not content with this homicyde, or chyldkyllyng, came to the place wher the *dead corps* of the duke of Yorke lay, and caused his head to be stryken of, and set on it a croune of paper. Hall's Chronicle, *Hen. VI.* fol. 99 b.

After whyche conquest, he was immediatly crowned kyng of England in the field: and the *dead corps* of kyng Richard was broughte to Leycester, and there buried at the Gray friers church. Stow, *Summarie*, fol. 163 b.

Upon whose *dead corpse* there was such misuse,  
Such beastly shameless transformation,

By those Welshwomen done as may not be  
Without much shame retold or spoken of.

Shakespeare, 1 *Hen. IV.* I. I. 43.

His bodie was carried into France there to be buried, and was most miserably tossed; it being observed, that the sea cannot digest the cruditie of a *dead corpse*, being a due debt to be interred where it dieth; and a ship cannot abide to be made a bier of. Fuller, *Holy War*, IV. 27.

'Corpse' alone, in the sense of 'body,' is used by Thomas Adams (*Works*, I. 276):

I believe that glittering silks and sparkling jewels, a purse full of golden charms, a house neatly decked, gardens, orchards, fish-ponds, parks, warrens, and whatsoever may yield pleasurable stuffing to the *corpse*, is a very heaven upon earth.

**Corrupt.** Bishop Hinds, in the Glossary appended to his Sermons on 'Scripture and the Authorized Version of Scripture,' has remarked, that '*Corrupt* in its primitive use, means, to *destroy*, to *cause decay*, to *spoil*; and is employed in this signification by the Translators more frequently than in its after application to *moral tainting*, the meaning to which the word is now restricted. Matt. vi. 19: "Where moth and rust doth *corrupt*," ἀφάνιζει. James v. 2: "Your riches are *corrupt*[ed]," σέσηπε. An allusion to the former. 1 Cor. ix. 25: "Now they do it to obtain a *corruptible* crown, φθαρτόν; but we an *uncorruptible*," ἀφθαρτόν; alluding to the garland of leaves with which the victors in the Grecian Games were crowned, and which, after a time, faded. So, in Rom. i. 23, the *uncorruptible* God, ἀφθάρτου, is contrasted with *corruptible* man, φθαρτοῦ, meaning, it would seem, not the difference in respect of liability to *moral* depravation and exemption from it, but between the *perishable* nature of man, and the *imperishable* nature of God.'

**Cotes**, sb. (2 Chron. xxxii. 28), and **Sheepcote** (1 Sam. xxiv. 3; 2 Sam. vii. 8; 1 Chron. xvii. 7). *Cote*, especially in composition with the name of one of the smaller animals, is still in common provincial use for 'hut, shed, or enclosure;' thus, sheepcote, dovecote, pigcote, hencote, rabbitcote, and kidcote (by which latter name the village lock-up is sometimes called in West Yorkshire). It is connected with *cot* and *cottage*, all being derived from A. S. *côte*, and was once in good use, thus:

God hath such favour sent hir of his grace,  
That it ne semyd not by liklynesse  
That sche was born and fed in rudenesse,  
As in a *cote*, or in an oxe stall,  
But norischt in an emperoures halle.

Chaucer, *The Clerk's Tale*, 8274.

Suche persones will not the euangelicall shepeheard despise  
or disdeigne, but rather seke all waies possible vntill he shall  
eftsons haue.....restored them to the *shepecotes* of the church.  
Udal's Erasmus, *Luke xv. 7*, fol. 120 a.

When I saw a shepherd fold  
Sheep in *cote*, to shun the cold.

Greene, *Philom.* Ode 2 (ed. Dyce), ii. 302.

And *cotes* that did the shepherds keep  
From wind and weather.

Chapman, *Hom. Il.* XVIII. 535.

**Couch**, *v. i.* (Deut. xxxiii. 13). To lie; Fr. *coucher*. Like the  
French word, 'couch' was formerly used in a transitive sense.

The maiesty, that Kings to people beare,  
The stately port, the awefull cheere they showe,  
Doth make the meane, to shrinke and *couch* for feare.

*The Mirror for Magistrates*, fol. 260 b.

As for those pavements called Lithostrata, which bee made  
of diverse coloured squares *couched* in workes, the invention  
began by Syllaes time, who used thereto small quarrels or tiles  
at Preneste within the temple of Fortune. Holland's Pliny,  
xxxvi. 25.

The Hebrew word of which it is the rendering in Deut.  
xxxiii. 13 is generally applied to wild beasts and animals.

**Count**, used both as a noun (Ex. xii. 4) and a verb (Is. v. 28;  
Jam. v. 11) for the modern 'account.' It is derived through  
the Fr. *compter*, from Lat. *computare*, to compute, reckon; and  
in this sense is used in Shakespeare (2 *Hen. VI.* II. 4. 39);

Trow'st thou, that e'er I'll look upon the world,  
Or *count* them happy that enjoy the sun?

As a noun 'count' occurs in Shakespeare, in the sense of  
'reckoning:'

O, by this *count* I shall be much in years  
Ere I again behold my Romeo!

*Rom. and Jul.* III. 5. 46.



**Countervail**, *v. t.* (Esth. vii. 4). Lat. *contravalere*, to prevail against, counterbalance. Thus in Gower (*Conf. Am.* prol. i. p. 28);

Where Rome thanne wolde assaile  
There mighte no thing *contrevaile*.

For myne opinion is, that all the goodes in the worlde are not hable to *counteruayle* mans life. More, *Utopia* (ed. Arber), p. 45.

That gift we Gods hir gaue,  
To *countervaille* hir woe.

Gascoigne, *Complaint of Philomene* (ed. Arber), p. 115.

And Shakespeare (*Rom. and Jul.* II. 6. 4);

But come what sorrow can,  
It cannot *countervail* the exchange of joy.

The wit of one man can no more *countervail* learning than one man's means can hold way with a common purse. Bacon, *Adv. of Learning*, I. 2, § 3, p. 14.

**Country, a** (John xi. 54), retained from Tyndale, who followed Luther's 'eine Gegend.'

**Courage, good** (Num. xiii. 20; 2 Sam. x. 12). This phrase requires no explanation. In Deut. xxxi. 6, 7, 23; Josh. i. 6, 9, 18, &c. it is found with the indefinite article, and this is probably the earlier form. In 2 Chr. xxxii. 8 the Bishops' Bible has, 'And the people toke *a courage* through the wordes of Hezekia King of Juda.' Compare 'a great stature,' Num. xiii. 32.

Therefore it is not in vain that St Paul would have us hearty and strong, and fight with *a good courage*. Latimer, *Serm.* p. 493.

He began to be of *a good courage* againe, and determined with this good fauourable oportunitie of time, to come before the counsell. North's Plutarch, *Alcib.* p. 220.

**Course, by** (1 Cor. xiv. 27). In due order. So Bacon uses 'in course.'

History of nature is of three sorts: of nature *in course*; of nature erring or varying; and of nature altered or wrought; that is, history of creatures, history of marvels, and history of arts. *Advancement of Learning*, II. I, § 3, p. 86.

**Course, out of** (Ps. lxxxii. 5). Out of order.

But these standards, to be kept with cutting, that they grow not *out of course*. Bacon, *Ess.* XLVI. p. 193.

**Cousin**, *sb.* (Luke i. 36, 58). A kinsman or kinswoman. The word is used to render the Greek *συγγενής*, and denotes any one who is not in the first degree of relationship. Thus in Shakespeare, besides being employed in the more restricted modern sense, it signifies 'niece' in *As You Like It*, I. 3. 44:

*Ros.* Me, uncle?

*Duke F.* You, *cousin*.

And in *King John*, III. 3. 6, 'nephew,' where John addresses the Bastard Faulconbridge, son to Richard Cœur de Lion:

*Cousin*, away for England! haste before.

And I. 17, 'grandson,' where Queen Elinor calls the same person 'gentle cousin.' Still more loosely in I *Hen. IV.* III. 1. 51, Mortimer says to his brother-in-law Hotspur, 'Peace, *cousin* Percy.' See also *Twelfth Night*, I. 3. 5, I. 5. 131; *Much Ado*, I. 2. 2.

**Covenant**, *v. i.* (Gen. xxix. c; Matt. xxvi. 15; Luke xxii. 5). To agree, make a covenant.

When she first entertained them she promised them her soule, and they *couenanted* to doe all things which she commanded them, &c. *A Wonderfull Discoverie of the Witchcrafts of Margaret and Philip Flower* (1619) sig. D verso.

**Covert**, *sb.* (I Sam. xxv. 20; Job xxxviii. 40). Shelter, hiding place; Fr. *couvert*, from *couvrir*, the Lat. *cooperire*. Now spelt *cover*, and applied only to a hidingplace for game. Baret (*Alvearie*, s. v.) has, 'a *couert* for deere or other beastes. Latibulum....Dumetum....Vmbraculum....φωλέος.' And again, 'a denne or burrowe: *couert* to hide in. Latibulum...vne cachette.'

So early walking did I see your son:

Towards him I made, but he was ware of me

And stole into the *covert* of the wood.

Shakespeare, *Rom. and Jul.* I. I. 132.

*Qui et illustrabit occulta tenebrarum*, whyche also shall make bryghte the *couertes* of darkenesse and craftye clokyng of fautes. Lever, *Sermons* (ed. Arber), p. 137.

**Covet**, *v. t.* (I Cor. xii. 31; xiv. 39). To desire; from Lat. *cupidus*, through the Fr. *convoiter*, in which the *n* has been inserted from a false idea of the etymology. The Italian has *cupitare*. That the *n* does not really belong to the Fr. *convoiter*

is evident from the compound *encovir*, which was used in old French. In the original use of the word in English there was not necessarily any idea of wrong.

We *coueted* to ankore rather by these Ilands in the riuer, than by the maine, because of the Tortugas egges, which our people found on them in great abundance. Raleigh, *Disc. of Guiana*, p. 68.

But our hope is, that the God of peace shall (notwithstanding man's nature too impatient of contumelious malediction) enable us quietly and even gladly to suffer all things, for that work sake which we *covet* to perform. Hooker, *Eccl. Pol.* pref. I. p. 156.

**Cracknel**, *sb.* (1 Kings xiv. 3), a kind of cake, so called from the sharp noise made when breaking. The Hebrew root means, *to prick or mark with points*, and is rendered in Josh. ix. 5—12, *mouldy*, i. e. spotted with mould. Richardson quotes,

And when the plate is hote they cast of the thyn past theron, and so make a lytle cake in maner of a *crakenell* or bysket. Berners' *Froissart*, I. c. 17.

a Simnell, bunne, or *cracknell*. Collyra. Baret, *Alvearic*.

**Craft**, *sb.* (Acts xviii. 3; xix. 25, 27; Eccclus. xxxviii. 34), originally 'strength' (A. S. *craft*, Germ. *kraft*), is one of those words which, like 'cunning,' have degenerated in meaning. In its literal sense it occurs in Chaucer (*Tale of Melibeus*);

After here *craft* to do gret diligence unto the cure of hem whiche that thay have in here governaunce.

From the original meaning of 'strength' it comes to signify that in which a man puts forth his strength, and so his work or occupation.

The same Varro praiseth also Praxiteles, who was wont to say, that the *craft* of Potterie and working in cley, was the mother of Founderie, and of all workes that are cut, engrauen, chased, and embossed. Holland's Pliny, xxxv. 12 (ii. p. 552).

**Craftsman**, *sb.* (Deut. xxvii. 15; 1 Chron. iv. 14; Acts xix. 24, 38). From the preceding; an artisan, or skilful workman, an artist.

In al the lond ther nas no *craftys man*,  
That geometry or arsmetrike can.

Chaucer, *Knight's Tale*, 1899.

In summe, this man [Dibutades] gave the originall name *Plastica* to the craft, and *Plasta*, to the *crafts-men* in this kind. Holland's Pliny, XXXV. 12.

**Crave**, *v. t.* (Mark xv. 43). To ask for; A. S. *crasian*.

This is the cause that I, poor Margaret,  
With this my son, prince Edward, Henry's heir,  
Am come to *crave* thy just and lawful aid.

Shakespeare, 3 *Hen. VI.* III. 3. 32.

**Craw**, *sb.* (Zeph. iii. 1 *m*). The crop of a bird (Dan. *krō*).

Gave: *f.* The gorge, or *craw* of a bird, whereinto her meat is at first receiued, after shee hath swallowed it. Cotgrave, *French Dictionary*.

Iabot: *m.* The *craw*, crop, or gorge of a bird. *Ibid.*

**Creature**, *sb.* (Job xiv. *c*; Rom. i. 25, viii. 19; 1 Tim. iv. 4; Jam. i. 18). From the Lat. *creatura* in its original sense of 'any thing created,' not limited to living things. The same word is rendered 'creation' in Rom. viii. 22, which is translated 'creature' in verses 19, 20, 21, 39. Burton, in his *Anatomy of Melancholy*, calls Aristotle's work on Natural History, his 'History of *Creatures*.' And Bacon says (*Adv. of Learning*, I. 4, § 5, p. 32);

The wit and mind of man, if it work upon matter, which is the contemplation of the *creatures* of God, worketh according to the stuff, and is limited thereby.

**Credence**, *sb.* This word, which was formerly in as common use as 'credit,' which has superseded it, now is, occurs in the Pr.-Bk. version of Ps. cvi. 24.

Fering lest their mocions might with y<sup>e</sup> lord Hastings minishe his *credence*. Sir T. More, *Works*, p. 53*f.*

Of all suche thinges have I experience,  
Then mayst thou surely geve to me *credence*.

Barclay, *Eclog. Introd.* p. x.

Another ecclesiastical word of precisely similar form, used to denote a small table or other receptacle for the bread and wine before being placed on the Communion Table, is from an Italian word, meaning a 'cupboard,' and has nothing to do with the above.

**Cretians**, *sb.* (Titus i. 12). Cretans.

Epimenides the *Cretian* slept fourescore yeares in a caue (they that say fewer, say enough) beyond a miracle, and I nothing doubt but beyond the truth. King, *Lectures upon Ionas*, p. 80.

**Crib**, *sb.* (Is. i. 3). A manger for cattle; A. S. *crib*, *cribb*; which is the same as the D. *krybbe*, and G. *krippe*.

Let a beast be lord of beasts, and his *crib* shall stand at the king's mess. Shakespeare, *Hamlet*. v. 2. 88.

**Criminous**, *adj.* Blameworthy; Lat. *criminosus*. This now seldom used word occurs in the Office for the Consecration of a Bishop. Richardson gives the following example among others.

Consider also, good readers, that by the lawes afore made, there was not only forboden to beare witnes, he that appeared to be once forsworn, but also many other maner of *criminous* persons, for the generall presumpcion that they wer vnwoorthy credence. Sir T. More, *Works*, p. 1003 b.

Wherein not the *criminous* blood of Guise, but the innocent blood which he hath often spilled by the instigation of him and his house, was revenged. Bacon, *Discourse in Praise of the Queen* (Life and Letters, ed. Spedding, I. 135).

**Crisping-pins**, *sb.* (Is. iii. 22). Curling-irons. In 2 Kings v. 23, where the same Hebrew word occurs, it is rendered *bags*; and such is probably the meaning here. In the two other places where words from the same root occur they are rendered (Exod. xxxii. 4) 'graving tool,' and (Is. viii. 1) 'pen.'

To criske and courle the haire with an yron pinne. Capillos torquere ferro, vel calamistro. Ouid. Baret, *Alvearie*, s.v. *Courled*.

'Crisping-iron' is used in the same sense in Beaumont and Fletcher.

For never powder, nor the *crisping-iron*  
Shall touch these dangling locks.

*The Queen of Corinth*, IV. 1.

**Cruddle**, *v.t.* (Job x. 10). To curdle, the form in which the word appears in modern editions of the Bible.

A singular countrepoison is new wine in the lees, against all serpents...it helpeth those who are in danger of *crudled* milke within the bodie. Holland's *Pliny*, XXIII. 1 (ii. p. 150).

In Sherwood's English and French Dictionary, at the end of the 1632 edition of Cotgrave, we find, 'To Crud, curd, or *cruddle*. Cailler.' Cotgrave himself uses the ordinary form. 'Crud' for 'curd' is of common occurrence. (Compare 'bird' and 'brid').

St Juthware, a virgin, was beheaded also for laying fresh cheese, or *cruds*, whether ye will, to her breasts.

Bale, *Select Works*, (Parker Society), p. 191.

Making black of white, Chalke of Cheese, the full Moone of a messe of *Cruddes*.

Gosson, *Schoole of Abuse* (ed. Arber), p. 18.

The Geneva version of Job x. 10 is

Hast thou not powred me out as mylke? and turned me to *cruds* like chese?

**Cruse**, *sb.* (1 Kings xiv. 3; 2 Kings ii. 20). The Icel. *krús*, Dutch *kroes* and *kruyse*, and Dan. *kruus*, a cup or drinking vessel, approach most nearly in form as in meaning to our word, which is connected by Mr Wedgwood with *crock*, *cresset*, *cruet*, and *crucible*. The Scottish *cruicken* is probably from the same root, and is equivalent to Fr. *creusequin*, from *creuser*, to hollow. In Holland's Pliny (XXXIII. 5) we read of the Borax, that

Euer as they haue reduced any into powder, they put it into sundrie pots or *cruses*.

And Moses sayde vnto Aaron : Take a *cruse*, and put a Gomor full of Man therin. Ex. xvii. 33. Coverdale.

Chaucer (*Canon's Yeoman's Tale*) uses *croselett* (13045), and *croislet* (13081) for crucible.

**Cry**, *v.i.* (Deut. xxii. 24, 27). To cry out, cry aloud.

*Bian.* What is the matter, ho? Who is't that *cried*?

*Iago.* Who is't that *cried*?

Shakespeare, *Othello*, v. i. 74, 75.

**Cumber**, *v.t.* (Luke x. 40; xiii. 7). Apparently connected with G. *kummer*, trouble\*, to which its usage in the sense of vex, trouble, annoy, seems to point. As in the case of 'com-

\* Du Cange gives a Med. Latin word *cumbrius* or *combrus*, which denotes a pile of obstacles, such as trees, placed in a road to block up the passage. This is the same as Port. *combro* or *cómore*, both of which are from Lat. *cumulus*.

pass' and 'encompass,' 'camp' and 'encamp,' the compound form remains while the simpler has disappeared, and we retain 'encumber' (Fr. *encombrer*), though 'cumber' is nearly obsolete. In the 16th century it was still common.

The archers in the forefront and the archers on the side whiche stode in the medow, so wounded the fotemen, so galled the horses and so *combred* the men of armes that the fotemen durst not go forward, the horsemen rañe in plumpes without ordre. Hall, *Hen. V.* fol. 17*b.*

Latimer describes the children of this world,

Which as Nimrods and such sturdy and stout hunters..... deceive the children of light, and *cumber* them easily. *Serm.* p. 47.

And Shakespeare (*Jul. Cæs.* III. I. 264):

Domestic fury and fierce civil strife  
Shall *cumber* all the parts of Italy.

Entrapé...*Combered*, pestered, troubled. Cotgrave, *Fr. Dict.*

The substantive 'Comber' is used in the sense of trouble.

After Joseph's brethren were brought into *comber* and into fear of their lives, they remembered their fact committed against their brother. Sandys' *Sermons*, p. 308 (Parker Society).

**Cumbrance**, *sb.* (Deut. i. 12). Encumbrance. The Hebrew is elsewhere rendered 'trouble,' as in Is. i. 14.

Hold 3ow in unite. and 3e that hoþ wolde  
Is cause of all *combraunce*.

*Vision of Piers Ploughman*, p. 85 (ed. Whitaker).

**Cunning**, *sb.* (A.S. *cunnan*, to know, *ken*) is used (as is also the word *craft*) in its original simple sense of *knowing*, *knowledge*, or *skill*, and not, as it is now, in a bad sense (1 K. vii. 14; Ps. cxxxvii. 5). So Caxton, speaking of the Earl of Worcester, calls his death

A grete losse of suche a man, consideryng his estate and *connyng*.

No man can attayne perfecte *connyng*  
But by longe stody and diligent lernynge.

Hawes, *Past. of Pleas.* cap. 24.

Of Pamphilus the Macedonian artist Pliny says:

He taught none his *cunning* under a talent of silver for tenne yeares together. Holland's Pliny, xxxv. 10.

**Cunning**, *adj.* (Gen. xxv. 27; 1 Sam. xvi. 16, &c.). In its original sense of knowing, skilful.

Saynt Austyn, saynt Hyerome, saynt Basyle, saynt Gregory, with so many a godly *connyng* man, as hath ben in Crystes chyrche from the begynnyng hytherto. Sir T. More, *Dial.* fol. 7 *e.*

Plauto, the *connyng* and famous clerke,  
That well expert was in phylosophy.

Hawes, *Pastime of Pleasure*, cap. 24.

A man so *connyng* and so wyse, that no manne wotteth better what he shuld do and say. Hall, *Ed. V.* fol. 21 *b.*

Sirrah, go hire me twenty *cunning* cooks.

Shakespeare, *Romeo and Juliet*, IV. 2. 2.

'Tis beauty truly blent, whose red and white  
Nature's own sweet and *cunning* hand laid on.

Id. *Twelfth Night*, I. 5. 258.

**Curate** is used in the Prayer-Book in its literal sense of 'one who is intrusted with the *care* (Lat. *cura*) or *cure* of souls,' and is applied to all the parochial clergy as distinguished from the bishops. This, which is the correct usage, is retained in France, where *curé* answers to our *incumbent*, and *vicaire*, as the name strictly implies, denotes what we usually mean by *curate*. The author of *Piers Ploughman* calls them *curatours*:

For persons and pariss-h-preestes  
That sholde the peple shryve,  
Ben *curatours* called.

*Vision*, 14487.

Abp. Grindal (p. 452, Parker Society) speaks of '*cured* benefices;' so also in the *Coventry Mysteries* (Shaks. Soc. p. 71) their incomes are thus portioned out:

So xulde every *curate* in this werde wide  
3eve a part to his chauncel i-wys;  
A part to his parochoneres that to povert slyde;  
The thryd part to kepe for hym and his.

Chaucer says of the friar (*Prol. to Cant. Tales*, 218), describing his superiority over the ordinary clergy,

For he hadde power of confessioun,  
As seyde himself, more than a *curat*,  
For of his ordre he was a licentiat.



And Latimer (*Serm.* p. 525) uses the term in the same sense:

For if there be any man wicked because his *curate* teacheth him not, his blood shall be required at the *curate's* hands.

Becon's Prayer Of the Ministers of God's Word begins, 'O thou high Priest and everlasting Bishop Jesus Christ, the alone teacher of all godly truth, and the only *curate* of our souls.'

*Works*, III. 77 (Parker Society).

**Cure**, *sb.* (Ordin. of Priests). This word now restricted to pastoral or spiritual care (see CURATE), was formerly used for 'care' of any kind.

Madame, I sayde, to learn your science

I am comen nowe me to applye,

With all my *cure* and perfect study.

Hawes, *Pastime of Pleasure*, cap. 4.

**Curiosity**, *sb.* Excessive scrupulousness or nicety.

The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them? of *curiosity*, if we be not content with them? *The Translators to the Reader*, p. cvii.

Now, as concerning the funerals and enterring of her,...I pray you, let the same be performed without all *curiositie* and superstition. Holland's Plutarch, *Morals*, p. 533.

When thou wast in thy gilt and thy perfume, they mocked thee for too much *curiosity*.

Shakespeare, *Timon*, IV. 3. 303.

Methinks the mother,

As if she could renew her youth, in care,

Nay *curiosity*, to appear lovely,

Comes not behind her daughters.

Massinger, *City Madam*, I. 1.

**Curious, Curiously.** From Lat. *curiosus* (adv. *curiosè*), 'wrought with *care* and art;' especially applied to embroidery. The '*curious* girdle' of the ephod (Ex. xxviii. 8, see marg.) was a richly embroidered belt, and the expression '*curious* works' (Ex. xxxv. 32) is used to denote embroidery or works of skill, and is elsewhere rendered 'cunning work' (ver. 33). So in the *Vision of Piers Ploughman*, 13530:

Sholde no *curious* clooth

Comen on his rugge.

In this sense the word is found in Shakespeare :

His body couched in a *curious* bed.

3 *Hen. VI.* II. 5. 53.

He, sir, was lapp'd  
In a most *curious* mantle, wrought by the hand  
Of his queen mother.

*Cymb.* v. 5. 361.

Latimer (*Rem.* p. 348) applies it to skilful music :

The true kind of loving, which is now turned into piping,  
playing, and *curious* singing.

Similarly we find it used of building :

Our Ladies Church, which is the fayrest, the most gorgeous  
and *curious* Church of buyldyng in all the Citie. More, *Utopia*  
(ed. Arber), p. 29.

But nowe the houses be *curiouslye* buylded after a gorgious  
and gallante sorte, with three storyes one ouer another. *Ibid.*  
p. 80.

In the active sense of 'skilful' it occurs in Holland's *Pliny*.  
See the quotation under ARTIFICER. It is also found in the  
sense of 'careful.'

Give me thy grace that I may be a *curious* and prudent  
spender of my time. Jer. Taylor, *Holy Living*.

In Psalm cxxxix. 15 ('*curiously* wrought in the lower parts  
of the earth') the word is the same which is usually translated  
'embroidered;' the adjusting and formation of the different  
members of the human body being by a bold and beautiful  
metaphor compared to the arranging the threads and colours in  
a piece of tapestry (*Taylor's Concordance*).

The translation of Acts xix. 19, '*curious arts*,' in the sense of  
magic, is an imitation of the Vulgate, '*qui fuerant curiosa sec-  
tati.*' It was afterwards adopted into the language :

When I was in France, I heard from one D<sup>r</sup>. Pena, that the  
Q. mother, who was given to *curious arts*, caused the king her  
husbands nativitie, to be calculated, under a false name. Bacon,  
*Ess.* XXXV. p. 150.

At this time the king began againe to be haunted with  
sprites, by the magicke and *curious arts* of the Lady Margaret:  
who rayseed vp the ghost of Richard, Duke of Yorke, second  
sonne to king Edward the Fourth, to walke and vex the king.  
Bacon, *Hen. VII.* p. 112.

**Custom**, *sb.* (Ezr. iv. 13, 20, &c.). Tax.

Let there be freedoms from *custome*, till the plantation be of strength. Bacon, *Ess.* XXXIII. p. 142.

## D.

**Daily**, *adv.* In Ps. lvi. 1, 2, Jer. xx. 7, 8, &c. 'daily' is the rendering of what is literally 'all the day long.'

**Dam**, *sb.* (Deut. xxii. 6). The mother bird.

What, all my pretty chickens and their *dam*  
At one fell swoop?

Shakespeare, *Macbeth*, IV. 3. 218.

**Damnation** occurs eleven times, and **Damned** three times, as translations of words connected with the Greek κρίνω, 'to judge, pass sentence, condemn.' Another passage in which the kindred word *damnable* occurs is 2 Pet. ii. 1, '*damnable* heresies,' which literally means 'heresies of perdition, or destruction.' In the commonly misunderstood sentence in the Communion Office taken from 1 Cor. xi. 29, 'eat and drink our own *damnation*,' this latter word is used in its simple sense of *judgment*, as may be seen in the margin, and by examining the whole passage. There the words rendered *damnation*, *discerning*, *judged*, and *condemnation*, are all, in the original, parts or derivatives of one and the same word mentioned above; and so Wiclif admirably rendered them into the language of his day by words connected with one and the same English verb, thus in the later version:

He that etith and drinkith vnworthili, etith and drinkith *doom* to hym, not wiseli *demyng* the bodi of the Lord.....And if we *demyden* wiseli vs silf, we schulden not be *demyd*; but while we ben *demyd* of the Lord, we ben chastisid, that we be not *dampnyd* with this world.

And that by *dampnyd* he means simply *condemned*, we may learn from his applying the term to our blessed Lord in Matt. xxvii. 3: 'Thanne Judas that betraiede hym, say that he was *dampned*.' The fact is, the Apostle is referring to temporal *judgments*, 'divers diseases and sundry kinds of death,' as being

the consequence of unworthily communicating; the object of such *judgments* being, not *damnation*, but that men might be driven to *judge* and examine themselves, and repent and forsake their evil ways, in order to escape what is now usually meant by *damnation*. In illustration of this, which was once the ordinary meaning of the word, as it is also of the Latin word from which it is derived, take the following passages:

*Dampnyd* was he to deye in that prisoun.

Chaucer, *Monk's Tale*, 15901.

That thou and I been *dampned* to prison

Perpetually.

Id. *Knight's Tale*, 1177.

In 'An Acte agaynst Upholsters,' 11 Henry VII. c. 19, it is enacted:

That from hensfourth noe persone ne persons shall make utter ne putte to sale, in feiers ner in marktettis within this his seid realme, any federbeddes bolsters or pillowes, excepte they be stuffed w<sup>t</sup> oone maner of stuffe that is to sey, with drie pulled feders or ellis clene downe allone, and with no scalded fethers nor fen downe nor none other unlawfull and corrupte stuffes as is afore reherced, but utterly to be *dampned* for ever.

Againe in some partes of the land these seruing men (for so be these *dampned* persons called) do no cōmon worke. Sir T. More, *Utopia*, fol. 22 (trans. Robynson): p. 49 (Arber).

The statute of the third yeare of King Henry the seaventh beginning thus; that all vnlawfull Chevisances and Vsury be *damned*, and none to be vsed vpon paine of forfeiture of the value of the money so Chevised and lent. Nash, *Quaternio*, p. 197.

**Damosell**, *sb.* (Deut. xxii. 15, &c.). Damsel; in the ed. of 1611.

Which the king willingly, but vnaduisedly graunted, and espoused the *Damosell*. Stow, *Annals*, p. 55.

**Dandle**, *v. t.* (Is. lxvi. 12). To rock or toss as a child; Compare It. *dandolare*, or *dondolare*; connected with *dade*.

So he thought hee dreamed one night that he had put on his concubines apparell, and how shee *dandling* him in her armes, had dressed his head, friseling his haire, and painted his face, as he had bene a woman. North's Plutarch, *Alcib.* p. 234.

**Danger**, *sb.* (Matt. v. 22). The phrase 'in danger of the judgment' is the translation of the Greek *ἐνὸχος*, 'liable to.' The history of the word *danger* is most curious and instructive. The following is, in brief, the explanation given by Mr Wedgwood. *Dammum* in Med. Latin signified 'a legal fine,' whence 'damages.' It was thence applied to the limits within which a lord could exact such fines, and so to the enclosed field of a proprietor. In this stage it was represented by the Fr. *dommage*, whence our *damage*. *Damage* then acquired the sense of trespass, and the Fr. *damager* signified to impound cattle found in trespass, whence the abstract *domigerium*, which denoted the power of enacting a *dammum* or fine for trespass. From *domigerium* to *danger* the transition was natural, and the latter 'was equally applied to the right of enacting a fine for breach of territorial rights, or to the fine or the rights themselves... To be in the *danger* of any one, *estre en son danger*, came to signify to be subjected to any one, to be in his power or liable to a penalty to be inflicted by him or at his suit, and hence the ordinary acceptation of the word at the present day.' But *domigerium* is connected with *dominium* rather than with *dammum*.

In *daunger* he hadde at his owne assise  
The yonge gurlis of the diocise.

Chaucer, *Prol. Cant. Tales*, 665.

That every of you schal go wher him lest  
Frely withouten raunsoun or *daungeer*.

Id. *Knigh't's Tale*, 1851.

Here we may see how much we be bound and in *danger* unto God. Latimer, *Serm.* p. 7.

Even so are our consciences bound and in *danger* to the law under old Adam, as long as he liveth in us. Tyndale, *Prologue to the Epistle to the Romans*, p. 502 (Parker Society).

Ye cannot dispute except ye have a man in your own *danger*, to do him bodily harm, to diet him after your fashion, to torment him and to murder him. Tyndale, *Answer to More*, p. 186 (Parker Society).

And little master parson, after the same manner, if he come into an house, and the wife be snout-fair, he will root himself there by one craft or other; either by using such pastime as the good man doth, or in being beneficial by one way or other,

or he will lend him, and so bring him into his *danger* that he cannot thrust him out when he would, but must be compelled to bear him, and to let him be homely, whether he will or no. Tyndale, *Practice of Prelates*, p. 293 (Parker Society edition).

First by takinge forfaytes of them whome couetousnes of gaynes hath brought in *daunger* of this statute. More, *Utopia* (ed. Arber), p. 60.

You stand within his *danger*, do you not?  
Shakespeare, *Mer. of Ven.* IV. I. 180.

And, finally, in the sense of a close, or enclosure :

Narcissus was a bachelere,  
That Love had caught in his *daungere*,  
And in his nette gan him so-straine.  
Chaucer, *Rom. of the Rose*, 1470.

From the meaning of 'penalty or fine,' *danger* came to signify the licence obtained for avoiding such penalty, or the price paid for permission to the person possessed of the power of enacting it.

**Darling**, *sb.* A. S. *deórling* (diminutive of *deór*, dear), would hardly be used now in any religious writing; but it occurs in Ps. xxii. 20; xxxv. 17.

To alle that ben at rome *derlyngis* of god and clepid hooli. Wiclif, *Rom.* I. 7 (ed. Lewis).

Christ Jesus, the dear *darling* and only-begotten and beloved son of God. Latimer, *Remains*, p. 438.

In the form *dearling* the etymology of the word is evident. Thus in B. Jonson, *Alch.* III. 4 (ed. 1616):

He swears, you'll be the *dearling* o' the dice.

And in Hall's *Hen.* IV. f. 12 a :

One ware on his head pece his Ladies sleue, and another bare on his helme the gloue of his *dearlynge*.

In the third of John saith our Saviour, 'So God the Father loveth the world, that he would give his *dearling*, his own only Son, that all that believe in him should not perish, but have everlasting life.' Bradford, *Sermons* (Parker Society), p. 66.

**Daysman**, *sb.* (Job ix. 33). An arbitrator or umpire. Ray records it among his North country words, and Palsgrave has 'Daysman—*arbitre*.' Dr Hammond observes, in his annotations

on Heb. x. 25, that the word *day* in all languages and idioms signifies *judgment*; so 1 Cor. iv. 3, which we render 'man's *judgment*,' is really 'man's *day*,' and so Wiclif (ed. Lewis) renders it: 'And to me it is for the leeste thing that I be demed of ghou or of mannys *dai*.' From Lat. *dies*, a day, came Med. Lat. *dieta*, a diet. Mr Wedgwood observes: 'In the judicial language of the middle ages the word *day* was specially applied to the day for hearing a cause, or for the meeting of an assembly.'

So in Holland's Livy, p. 547 F: 'Posthumius put in baile: and made default at his *day*.'

For what art thou,  
That mak'st thy selfe his *dayes-man*, to prolong  
The vengeance prest?

Spenser, *F. Q.* II. 8. § 23.

If neighbours were at variance, they ran not straight to law; *Daysmen* took up the matter, and cost them not a straw.

*New Custom*, I. 2 (Dodsley's Old English Plays, ed. Hazlitt, III. 14).

Then turned every man to salute and welcome Tarquinius: Who after silence made...said, that hee had beene taken to bee an arbitrator or *daiesman* betweene the father and the sonne. Holland's Livy, p. 35 F.

In Latin '*diem dicere*,' to name a *day*, means to *impead*; and so *daysman* might mean one who appoints a *day* on which to hear and decide. Richardson gives the following quotations:

If one man synne agaynst another, *daysemen* may make hys peace; but yf a man sinne agaynst the Lord, who can be hys *dayseman*? 1 Sam. ii. 25 (1551).

A more shameful precedent for the time to come: namely, that Vmpiers and *daies-men*, should convert the thing in suit unto their own and proper vantage. Holland's Livy, p. 137 F.

**Dayspring**, *sb.* (Job xxxviii. 12; Luke i. 78; Wisd. xvi. 28). The dawn, daybreak, or sunrising, as the margin of the second passage gives. Thus Gower (*Conf. Am.* II. p. 97):

For till I se the *daies spring*,  
I sette slepe nought at a risshe.

From *dayspring* to midnyght, I sit not, nor rest not.

Udall, *Roister Doister* (ed. Arber), p. 33.

Soon as they forth were come to open sight  
Of *dayspring*. Milton, *P. L.* v. 139.

Shakespeare (2 *Henry IV.* IV. 4. 35) uses a similar expression :

As sudden  
As flaws congealed in the *spring of day*.  
'Spring' by itself occurs in the sense of 'dawning :'

First *spring* of his decay.  
Chapman, *Hom. Il.* xi. 527.

**Day-star**, *sb.* (2 *Pet.* i. 19). The 'morning-star'; A. S. *dag-storra*. Pliny (II. 8, Holland's trans.) says of the planet Venus :

For all the while that shee preventeth the morning, and riseth Orientall before, she taketh the name of Lucifer (or *Day-starre*) as a second sun hastening the day.

**Deal**, *sb.* (A. S. *dæl*, G. *theil*, Sansc. *dala*, a part, portion) occurs several times in passages treating of Levitical arrangements, and always with the word *tenth* joined with it ; *tenth deal* meaning *tenth part*, or *tithe*.

The tithe *deel*  
That trewe men biswynken.  
*Vision of Piers Ploughman*, 10573.

For every climat hath his *dele*  
After the torninge of the whele.  
Gower, *Conf. Am. Prol.* I. p. 8.

'A great deal,' meaning 'a large portion,' occurs Mark vii. 36, x. 48, and is still in common use. Hence also *dole*, 'a portion *dealt* out,' is from the verb *to deal*, A. S. *dælan*, to divide.

**Deal**, *v. i.* This verb (A. S. *dælan*, to distribute) is constantly used in the sense of 'to act.' Its literal meaning is, 'to give to each his *deal*, *dole*, or share,' and hence it is applied to mutual intercourse generally. The following are a few illustrations of its use in old English :

Sextus Pompeius had *dealt* very friendly with Antonius. North's Plutarch, *Anton.* p. 982.

Come, come ; *deal* justly with me.  
Shakespeare, *Hamlet*. II. 2. 284.

Go to, go to ; peace, peace ; we must *deal* gently with him.  
Id. *Twelfth Night*, III. 4. 106.



*Deal* plainly, sir, and shame the fairies.

Ben Jonson, *Alch.* III. 2.

Baret (*Alvearie*, s. v.) gives,

What haue you to *deale*, or doe with him? Quid tibi cum illo est commercij, vel negotij?

**Deal**, *v. t.* (Is. lviii. 7). To distribute.

Or if thou give us abundance above that we desire, then give us an heart to use it, and to bestow it for that purpose thou gavest it, and to *deal* with our neighbours, and not to love it inordinately. Tyndale, *Expositions*, p. 83 (Parker Society).

Again in his Sermon of the Supper of the Lord (p. 250) he speaks of 'the breaking and *dealing* and eating of the bread.'

**Dealing**, *sb.* (1 Sam. ii. 23; Ps. vii. 16; John iv. 9). Action, intercourse; from the preceding.

Euery houre he was to look for nothing, but some cruell death: which hitherunto had only bene delayed by the Captaines vehement *dealing* for him. Sidney, *Arcadia*, p. 16, l. 5.

In this passage 'dealing' corresponds to the modern 'entreaty,' just as 'deal' is used like the old word 'entreat' and the modern 'treat.'

**Dear**, *adj.* (from A. S. *deôre*, G. *theuer*), like the Latin word *carus*, has two meanings, 'costly or precious,' and 'beloved or endeared.' In the former sense it is used in the Prayer-Book version of Ps. cxvi. 13 and lxxii. 14, where it is not meant that the death or blood of the saints is well-pleasing to God, but that He accounts it precious, and will not let it go for nought.

So in Shakespeare (*All's Well*, ii. 1. 182):

Thy life is *dear*, for all that life can rate  
Worth name of life, in thee hath estimate.

Compare Acts xx. 24.

**Debate**, *sb.* (Is. lviii. 4). From Fr. *débatre*, to beat down, contend (as *abate* from Fr. *abbattre*), 'debate' is used in the strong sense of contention, strife. Lye gives *bate* as an Anglo-Saxon word with the same meaning, and this is seen in the compounds *breedbate*, *makebate*.

The citees knewen no *debate*.

Gower, *Conf. Am. Prol.* I. p. 7.

Of tales, bothe of pees and of *debates*.

Chaucer, *Man of Law's Tale*, 4550.

No where finde we so dedly *debate* as emongest them whyche by nature and lawe moste ought to agree together. Hall, *Edw. V.* fol. 3a.

But Jove hath order'd I should grieve, and to that end hath cast My life into *debates* past end.

Chapman, *Hom. II.* II. 331.

Baret (*Alvearie*) has, 'DEBATE : variance : discord : breach of friendship. Dissidium...*σράσις*. *Debat.*'

When the mother commandeth the child but even to rock the cradle, it grudgeth : this commandment doth but utter the poison that lay hid, and setteth him at *debate* with his mother, and maketh him believe she loveth him not. Tyndale, *Doctrinal Treatises*, p. 52.

**Decease**, *v. i.* (Matt. xxii. 25). To die.

After infinite victories obtained, and an incomparable renowme amongst all men for the same, he *deceased* at Florence being then an olde man, and was most honourably buried in the great Church of the same Citie. Stow, *Annals*, p. 498.

**Deceivableness**, *sb.* (2 Thess. ii. 10). Deceptiveness. 'Deceivable' is frequently used for 'deceptive' in old writers.

Lyk to the scorpioun so *desceyvable*.

Chaucer, *Cant. Tales*, 9932.

But they have a *fidem mendacem*, a false faith, a *deceivable* faith ; for it is not grounded in God's word. Latimer, *Serm.* p. 504.

It is good to consider of deformity, not as a signe, which is more *deceivable* ; but as a cause, which seldome faileth of the effect. Bacon, *Ess.* XLIV. p. 178.

**Decent**, *adj.* (Rubric to Communion Service). From Lat. *decens*, becoming, proper. Thus Latimer (*Serm.* p. 93) :

God teacheth what honour is *decent* for the king.

Shakespeare makes Queen Katharine commend her women

For virtue and true beauty of the soul,  
For honesty and *decent* carriage.

*Hen. VIII.* IV. 2. 145.

In which passage both 'honesty' and 'decent' have a more elevated significance than that now assigned to them. So also Bacon (*Ess.* XLIII. p. 176):

In beauty, that of favour, is more then that of colour, and that of *decent* and gracious motion, more then that of favour.

**Decently**, *adv.* (1 Cor. xiv. 40). In a becoming manner.

His Hatt was like a Helmett, or Spanish Montera; And his Locks curled below it *decently*. Bacon, *New Atlantis*, p. 29.

**Deck**, *v.t.* From A.S. *þeccan*, G. *decken*, to cover; whence A.S. *þæc*, thatch; G. *Dach*; connected with Lat. *tegere*, *tectum*. Hence the 'deck' of a ship is that which covers it in. In Prov. vii. 16 alone, 'deck' appears to be used in the literal sense of covering, overspreading; in all other passages where it occurs the idea of beauty or ornament is involved in the original.

**Declare**, *v.t.* (Gen. xli. 24; Deut. i. 5; Matt. xiii. 36). To make clear, tell or shew plainly, explain; like Lat. *declarare*.

Wherefore he sent Christopher Urswike...to *declare* the earle of Richemōd how al the decepte & crafty working was conueighed and compassed. Hall, *Rich. III.* fol. 22 a.

And again (fol. 21 b):

Thēglishe ambassadoures moued their message and request to Peter Landoyse, and to him *declared* their maisters commaundmente.

But what he tolde vs that he sawe in euerye countreye where he came, it were very longe to *declare*. More, *Utopia* (ed. Arber), p. 32.

The title of Pilkington's Commentary on Haggai (1560) is, 'Aggeus the Prophete, *declared* by a large Commentarye.'

**Decline**, *v.i.* (Ex. xxiii. 2; Deut. xvii. 11; 2 Chr. xxxiv. 2). To turn aside.

Constans then ruled Brytaine, which he administred with great iustice: but after, whē he failed of his health, he associated vnto him in steed of friends, euill disposed persons to assist him, through whose euill counsell he *declined* into horrible vices. Stow, *Annals*, p. 48.

**Dedicate**, *pp.* (2 K. xii. 18; 2 Chron. xv. c). Dedicated.

And now, when that our Lord being poor hath *dedicate* the poverty of his house, let us remember his cross, and we shall esteem riches as mire or dung. *Homilies*, p. 258, l. 13.

All *dedicate*

To closeness and the bettering of my mind.

Shakespeare, *Temp.* I. 2. 89.

He that is truly *dedicate* to war

Hath no self-love.

Id. *2 Hen. VI.* v. 2. 37.

**Deed**, *sb.* The phrase 'in very deed' signifies 'really,' 'truly.' The wicked

Which *in very deed* do forget God, their mind being so occupied with other business. Latimer, *Serm.* p. 364.

**Deep**, *sb.* (Ps. lxiv. 6, Pr.-Bk.). Depth. So in Is. xiv. 15 the Bishops' Bible reads: 'Yet thou shalt be brought down to the *deepe* of hell, to the sides of the lake.'

Why, yet there want not many that do fear  
In *deep* of night to walk by this Herne's oak.

Shakespeare, *Merry Wives*, IV. 4. 40.

The *deep* of night is crept upon our talk.

Id. *Julius Cæsar*, IV. 3. 226.

**Deepness**, *sb.* (Matt. xiii. 5). Depth; retained from Tyndale. So in the later Wicliffite version of 2 Cor. xi. 25: 'A nyȝt and a dai Y was in the *depnesse* of the see.'

Profondeur: f. Profunditie, profoundnesse, depth, *deepe-nesse*; height; vnsatiableness. Cotgrave, *French Dict.*

**Deface**, *v. t.* (2 Kings xxv. c). To demolish, destroy; not simply to disfigure. Cotgrave (*Fr. Dict.*) gives *desfacier* and *effacer* as equivalents. Compare Shakespeare, *2 Henry VI.* I. 1. 102.

Fatal this marriage, cancelling your fame,  
Blotting your names from books of memory,  
Razing the characters of your renown,  
*Defacing* monuments of conquer'd France.

**Defenced**, *pp.* (Is. xxv. 2, xxvii. 10, xxxvi. 1, &c.). Fortified; applied to walled towns. The Hebrew word is in most passages rendered 'fenced.'

On all parts else the fort was strong by scite,  
With mighty hils *defenst* from forraine rage.

Fairfax, Tasso, XI. 26.

**Defer**, *v. t.* (Acts xxiv. 22). To put off, delay; used with a personal object.

**Degree**, *sb.* (1 Chr. xvii. 17; 1 Tim. iii. 13). From Fr. *degré*, O. Fr. *degret*, Lat. *gradus*, which appears in O. Eng. in the form *gris* or *greese* (Hab. ii. 1, Wiclif); literally, a step; hence, station, rank. Whatever was the form of the sun-dial of Ahaz, the 'degrees' upon it were literally 'steps,' as the Hebrew shews (2 Kings xx. 9). Chaucer, describing the amphitheatre built by Theseus, says,

Round was the schap, in maner of compaas,  
Full of *degré*, the height of sixty paas.

*Knight's Tale*, 1892.

But seeing that the people cried out, and made a great noise, because they would not heare him, and that there was no likelyhood they would pardon him: he ranne ouerthwart the Theater, and knocked his head as hard as he could driue, vpon one of the *degrees* whereon they sate there to see their sportes. North's Plutarch, *Timoleon*, p. 300.

Scorning the base *degrees*  
By which he did ascend.

Shakespeare, *Jul. Cæs.* II. 1. 25.

In the sense of 'rank' it was more common: every one is familiar with 'the squire of low *degree*;' and Shakespeare has (1 *Hen. VI.* IV. 1. 17):

Because unworthily  
Thou wast installed in that high *degree*.

**Dehort**, *v. t.* (1 Macc. ix. 9). Lat. *dehortari*, to dissuade, the exact converse of 'exhort,' which remains; while *dehort*, 'a word whose place neither dissuade nor any other exactly supplies, has escaped us.' (Trench, *English Past and Present*, p. 137.) It occurs in the headings of several chapters, Prov. vii.; Luke xxii.; 1 Pet. ii.

He was only *dehorted* from receiving the Sacrament, until by Repentance he might be better prepared. *Homilies*, p. 165, marg. note.

The places of exhorting, and *dehorting* are the same which we use in perswading and dissuading. Wilson, *Rhetorique*, p. 64 (ed. 1585).

Afterwards, when he had *dehorted* his Master, with carnall perswasions, Sir, pitie thy selfe, he biddeth him avant, not by the name of Peter, nor the sonne of Ionas, nor Cephas, but of Satan himselfe. King, *Lectures on Ionas*, p. 64.

With a settled resolution he (Atticus) desired again they would approve of his good intent, and not seek to *dehort* him from it. Burton, *Anat. of Mel.* Pt. I. Sec. 4. Mem. I.

**Delectable**, *adj.* (Is. xlv. 9). Delightful; Lat. *delectabilis*. The words 'delightful' and 'delightsome,' which have the same meaning, are attempts to naturalize a foreign root.

*Delectable*: faire to behold: pleasant. Amœnus. Baret, *Alvearie*.

And yet your fair discourse hath been as sugar,  
Making the hard way sweet and *delectable*.

*Rich. II.* II. 3. 7.

In this passage the accent is on the penultimate, and in Spenser, words in *-able* are commonly so accentuated.

**Delicate**, *adj.* (Deut. xxviii. 54, 56; Is. xlvii. 1; Jer. vi. 2; Micah i. 16). Tended, nurtured, effeminate, luxurious.

That I shal leden now so mery a lif,  
So *delicat*, withouten wo or strif,  
That I shal han min heven in erthe here.

Chaucer, *Cant. Tales* (ed. Tyrwhitt), 9520.

Witness this army of such mass and charge  
Led by a *delicate* and tender prince.

Shakespeare, *Hamlet*, IV. 4. 48.

**Delicately**, *adv.* (1 Sam. xv. 32). 'Agag came unto him *delicately*,' is variously understood: 'mincingly' (Bishop Patrick); 'walking in state, haughtily' (Kimchi). The Hebrew word is literally pleasantnesses; so may mean *cheerfully* or *pleasantly*, as the Geneva Version has it, as not fearing much harm from an unarmed old prophet, when he had been spared by the rough soldiers. In Prov. xxix. 21; Lam. iv. 5; Luke vii. 25, it occurs in the sense of 'luxuriously,' representing the same Hebrew word in the first two passages as in 1 Sam. xv. 32.

His friends and familiars hauing wealth at will, as men exceeding rich, they would needes liue *delicately* and at ease. North's Plutarch, *Alexander*, p. 740.

**Delicateness**, *sb.* (Deut. xxviii. 56). Luxury, delicacy.

After this sorte, *delicatenes* that wanted many things that entertained it, began by litle and litle to vanish away, and lastly, to fall off from themselues. North's Plutarch, *Lycurgus*, p. 50.

*Delicatensesse*: tenderness. Muliebritas. Baret, *Alvearie*.

**Delicates**, *sb.* (Jer. li. 34). Delicacies, dainties.

Who is he that is not sorry, to see in so many holidays rich and wealthy persons to flow in *delicates*, and men that live by their travail, poor men, to lack necessary meat and drink? Latimer, *Serm.* p. 53.

It will one daie peradventure repente them, whan thei shall see the *delicates*, with the goodly furniture and seruice of the feast, and thei shall haue enuie at suche persones, to whom their skornefull lothyng of it, hath made roume to sitte in their stedes. Udal's Erasmus, *Luke* xiv. 24, fol. 117 b.

And in Shakespeare (3 *Hen. VI.* II. 5. 51) the king apostrophizes the shepherd's homely curds as 'far beyond a prince's *delicates*.'

**Deliciously**, *adv.* (Rev. xviii. 7, 9). Luxuriously.

This noble January, with al his might  
In honest wise as longith to a knight,  
Schop him to lyve ful *deliciously*.

Chaucer, *The Merchant's Tale*, 9899.

'Deliciousness' was formerly used for 'luxury.'

He thought with him selfe to banish out of the citie all insolencie, enuie, couetousnesse, & *deliciousnesse*. North's Plutarch, *Lycurgus*, p. 49.

**Delightesome**, *adj.* (Mal. iii. 12). The termination *ful* has now taken the place of *some* (G. *sam*, A. S. *sum*) in this word, though this latter termination is retained in numbers of similar words, *e. g.* noisome, wholesome, cumbersome, troublesome, &c. So 'laboursome' for laborious in More's *Utopia* (ed. Arber), p. 40.

Fowling is more troublesome, but all out as *delightesome* to some sorts of men. Burton, *Anat. of Mel.* Pt. II. Sec. 2. Mem. 4.

The termination *-some*, like the Icel. *-samt*, *-samr*, *-söm*, expresses a disposition or quality.

Chapman (Hom. *Il.* II. 235) uses the adverb *delightsomely*:

And all the prease, though griev'd to be denied  
Their wish'd retreat for home, yet laugh'd *delightsomely*, and  
spake  
Either to other.

**Demand**, *v. i.* (2 Sam. xi. 7). Like Fr. *demandeur*, to ask, simply; not as now in the stronger sense of 'to ask with authority, or as a right.'

I coniure you to tell mee the storie of your fortune herein, lest hereafter when the image of so excellēt a Ladie in so strange a plight come before mine eyes, I condemne my selfe of want of consideration in not hauing *demanded* thus much. Sidney, *Arcadia*, p. 37, l. 21.

<i>Mir.</i>	Wherefore did they not
That hour destroy us?	
<i>Pros.</i>	Well <i>demanded</i> , wench:
My tale provokes that question.	
	Shakespeare, <i>The Tempest</i> , I. 2. 139.

We'll mannerly *demand* thee of thy story,  
So far as thou wilt speak it.

Id. *Cymbeline*, III. 6. 92.

**Denounce**, *v. t.* (Deut. xxx. 18). To announce, declare, proclaim; Fr. *denoncer*, Lat. *denuntiare*. Baret (*Alvearie*, s.v.) gives:

To *denounce* and declare himselfe to be an enimie. Inimicitias indicere...To *denounce*, or proclame warre. Indicere bellum.

The Geneva Version has 'pronounce' in the above passage. With 'denounce' and 'announce' compare 'delay' and 'allay,' which were formerly used in the same sense. Wiclif has 'denoumbren,' to number.

In the Kingdome of Ternates, among those nations, which wee so full-mouthed, call Barbarous, the custome beareth, that they never vndertake a warre, before the same be *denounced*. Montaigne's *Essays*, trans. Florio, p. 11.



**Deny**, *v. t.* (I Kings ii. 16). To refuse.

And for that he thought the Romans had their tribute wrongfully, he of great courage *denied* to paie the same. Stow, *Annals*, p. 24.

They say this Fountaine once lost his vertue when they *denied* to giue water to the poore. Moryson, *Itinerary*, p. 5.

**Depart**, *v. t.* formerly used in the Marriage Office. The response was altered at the Savoy Conference (see Cardwell, *History of Conferences*, p. 330) into 'till death us *do part.*' It was in good use in old writers:

And so thei ben not now tweyne, but o fleisch. Therfor a man *departe* not that thing that God hath ioyned. Wiclif (2), *Matt.* xix. 6.

Whan that I hearde ferre off sodainly,  
So great a noise of thundering trumpe blow,  
As though it should have *departed* the skie.

Chaucer, *The Flower and the Leaf*, 193.

Til that the deth *departen* shal us tweine.

Id. (ed. Tyrwhitt), *Knights Tale*, 1136.

The conquerors at the first *departed* the Ilond betweene them. Pol. Verg. I. 36.

**Deputy**, *sb.* (Acts xiii. 7, xviii. 12, xix. 38). Appropriately used by our Translators as the rendering of the Greek *ἀνθύπατος*, the *proconsul* or governor of a senatorial province. In the 16th century the Lord-Lieutenant of Ireland was called the Lord Deputy.

Plague of your policy!  
You sent me *deputy* for Ireland.

Shakespeare, *Henry VIII.* III. 2. 260.

In Udal's Erasmus, *Matt.* xxvii. Pilate is called 'the *debitie,*' and Tyndale (*Matt.* xxvii. 2) has 'Poncius Pylate, the *debyte.*'

**Depraving**, *sb.* (Act of Unif. Eliz.) Depreciation.

*Depraving*, shame, untrust, and jalousie.

Chaucer, *Cuckow and Nightingale*, 174.

**Derision, to have in** (Job xxx. 1; Ps. ii. 4). To deride.

Whyche two thynges if ye woulde resemble toghether, so might ye blaspheme and *haue in derysion* all the deuout rytes & cerimonies of the church. Sir T. More, *Works*, p. 121 *d.*

And thei *had* hym *in derision* for his so sayyng: because thei knewe certainly that she was dead *in dede*. Udal's Erasmus, *Luke* viii. 53, fol. 82 *b*.

**Describe**, *v. t.* (Josh. xviii. 4, 6). Like the Lat. *describere*, in its literal sense, 'to mark, trace out.' Our Translators followed the Vulgate in their rendering.

Having therefore first with a staffe set out and *described* (as it were) the modell and form of a temple, upon the ground which lay before him; he came about the Romane embassadours before said. Holland's Pliny, XXVIII. 2 (vol. ii. p. 295).

So the word is used by Milton (*P. L.* IV. 567):

I *described* his way  
Bent all on speed, and marked his aery gait.

The word is still used in a technical sense as applied to the drawing of geometrical figures.

**Descry**, *v. t.* (Judg. i. 23). To observe, in a military sense, to reconnoitre.

Ouid the high martial of Venus fiede planteth his maine battell in publique assemblies, sendeth out his scoutes too Theaters to *descry* the enimie. Gosson, *School of Abuse* (ed. Arber), p. 29.

Who hath *descried* the number of the foe?  
Shakespeare, *Richard III.* v. 3. 9.

Edmund, I think, is gone,  
In pity of his misery, to dispatch  
His nighted life; moreover, to *descry*  
The strength o' the enemy.

Id. *Lear*, IV. 5. 13.

**Deserving**, *sb.* (Judg. ix. 16). Desert.

And yet to be afeard of my *deserving*  
Were but a weak disabling of myself.  
Shakespeare, *Mer. of Ven.* II. 7. 29.

It was more of his courtesy than your *deserving*.  
Id. 2 *Hen. IV.* IV. 3. 48.

**Desire**, *v. t.* (2 Chr. xxi. 20). Like the Lat. *desiderare*, from which it is derived, this word signifies 'to regret.'

She that hath a wise husband must entice him to an eternal dearness by the veil of modesty and the grave robes of chastity,...

and she shall be pleasant while she lives, and *desired* when she dies. J. Taylor, *The Marriage Ring*, Sermon 18 (*Works*, ed. Heber, v. 278, quoted in Trench's *Glossary*).

Crashaw (ed. Grosart, I. 222) has a poem 'Vpon the death of the most *desired* Mr. Herryss.'

Chapman uses the substantive in the same way, as equivalent to *desiderium* :

With passionate *desire*  
Of their kind manager.

Hom. II. XVII. 380.

**Despite**, *sb.* (Neh. ii. c; Heb. x. 29). The Lat. *despicere*, to look down upon, despise, became in O. Fr. *despire* (as from *conficere* was formed *confire*), whence the noun *despit*, contempt, contumely.

God sayth by the prophet Jeremie, The folk that me despisen shall be in *despite*. Chaucer, *Parson's Tale* (ed. Tyrwhitt).

And again in the same Tale :

Inobedient is he that disobeyeth for *despit* to the commandements of God.

So Sackville (*Induction*, 426) :

Cyrus I saw and his host dead,  
And howe the Queene with greate *despite* hath flong  
His head in bloud of them shee ouercome.

The goodness of the cause made him eloquent before, and *despite* made him eloquent then again. Bacon, *Advancement of Learning*, I. 7 § 16, p. 61.

But thy interceptor, full of *despite*, bloody as the hunter, attends thee at the orchard-end.

Shakespeare, *Twelfth Night*, III. 4. 243.

Hence the adjective *despitous*, which is found in Chaucer :

*Despitous*, is he that hath desdayn of his neighebour. *Parson's Tale*.

**Despite**, *v.t.* To treat with contempt, vex.

The Romanists therefore in refusing to hear, and daring to burn the word translated, did no less than *despite* the Spirit of grace. *The Translators to the Reader*, p. CXIII.

Only to *despite* them, I will endeavour anything.

Shakespeare, *Much Ado*, II. 2. 31.

**Despiteful** (Ez. xxv. 15) and **Despitefully** (Matt. v. 44) are respectively the adjective and adverb from the preceding :

My navy...

...with which I meant

To scourge the ingratitude that *despiteful* Rome  
Cast on my noble father.

Shakespeare, *Ant. and Cl.* II. 6. 22.

**Determinate**, *pp.* (Acts ii. 23). Determined; Lat. *determinatus*, marked off by boundaries, and so, definite, fixed :

Like men disused with a long peace, more *determinate* to do,  
then skilfull how to do. Sidney, *Arcadia*, p. 21, l. 10.

The following passage of Chaucer is a better illustration :

Have ye a figure than *determinate*

In helle, ther ye ben in your estate?

*The Friar's Tale*, 7041.

'quod the Sumpnour' to the Devil.

For none of these names is vsed to set forth the common essence and nature of men, but their vse is to signifie some seueral person among men, as subiect vnto y<sup>e</sup> whole, hauing a *determinate* substance or person by it self. Musculus, *Common Places* (trans. Man), fol. 6 a.

**Device**, *sb.* (Jer. li. 11). Design, purpose.

Our wills and fates do so contrary run

That our *devices* still are overthrown;

Our thoughts are ours, their ends none of our own.

Shakespeare, *Hamlet*, III. 2. 222.

**Devotions**, *sb.* (Acts xvii. 23). It is a little uncertain in what sense our Translators used this word as the rendering of the Greek *σεβάσματα*, which properly means 'objects of worship.' They retained it from the Geneva Version of 1560, in which the word first appears, and from the marginal note which they appended to it, 'Or, gods that you worship,' it would seem that they either understood it in the modern sense of 'acts of worship,' or regarded the other meaning of which the word was capable as not likely to be recognized without such an explanation. Tyndale rendered it 'the maner how ye worship your goddes,' and this was adopted in the Great Bible, the Geneva New Testament of 1557, and the Bishops' Bible. Coverdale

has 'yours gods seruyce,' which is probably from the Zürich Bible, 'euwre Gottsdienst.' On the whole, therefore, I am inclined to think that our Translators did not use 'devotions' in the concrete sense of 'objects of worship,' and therefore I did not include it in the first edition of this book; but the word is so curious that I have inserted it now for the sake of quoting the example which Archbishop Trench (*On the English of our Version*, 2nd ed. p. 41) gives from Sidney's *Arcadia* (ed. 1598, p. 282):

Dametas began to speake his lowd voyce, to looke big, to march vp and downe, and in his march to lift his legges higher then he was wont, swearing by no meane *devotions*, that the walles should not keepe the coward from him.

In the rubric after the offertory in the Communion Service 'devotions' is used in the sense of offerings or oblations, 'the alms for the poor, and other *devotions* of the people.'

Especially when they make their testaments, to consider the necessity of the poor, and to give to their box or chest their charitable *devotions* or almose. Grindal, *Remains* (Parker Soc.), p. 163.

**Die the death** (Matt. xv. 4). This phrase, which is generally but not always used of death by a judicial sentence, occurs in Sackville's *Induction*, 55 :

It taught mee well all earthly things be borne  
To *dye the death*.

Or else he must not only *die the death*,  
But thy unkindness shall his death draw out  
To lingering sufferance.

Shakespeare, *Meas. for Meas.* II. 4. 165.

Either to *die the death* or to abjure  
For ever the society of men.

Id. *Mid. N.'s Dr.* I. 1. 65.

She hath betray'd me and shall *die the death*.

Id. *Ant. and Cleo.* IV. 14. 26.

Even in the passage quoted from Sackville there is probably a reference to the judicial sentence pronounced upon man in Genesis ii. 17, as it stands in the Bishops' Bible :

For in what daye so euer thou eatest therof, thou shalt *dye the death*.

**Diet**, *sb.* (Jer. lii. 34). A daily allowance. In the parallel passage of 2 K. xxv. 30 the same Hebrew word is rendered 'allowance.' Cotgrave (Fr. Dict.) gives 'Diète: f. Diet, or dailie fare.' This meaning appears to have become attached to the word from an incorrect etymology, which derived it from the Latin *dies* instead of the Greek *δίαιτα*.

**Digged** (Gen. xxi. 30; xxvi. 15, 18, &c.). This weak form of the past tense and participle of 'dig' is used throughout the A. V. in preference to the stronger form 'dug,' and in accordance with the custom of contemporary writers.

For euen so did Xerxes in old time cause the mountaine Atho to be cut in sunder, and a channell to be *digged* there to passe his shippes through. North's Plutarch, *Lucullus*, p. 569.

The Scripture says, Adam *digged*: could he dig without arms? Shakespeare, *Ham.* v. i. 42.

Marie, in any case this same toad must be *digged* out of the ground againe before the field bee mowed, else will the Millet proove bitter in tast. Holland's Pliny, XVIII. 17.

**Dig up** (Ps. vii. 16; xciv. 13, Pr.-Bk.). To dig. In such phrases 'up' is either superfluous or intensive, completing the act denoted by the verb.

But kyng Utopus...caused .xv. myles space of vplandysh grounde, where the sea had no passage, to be cut and *dygged up*. More, *Utopia* (ed. Arber), p. 73.

So shall no foot upon the churchyard tread,  
Being loose, unfirm, with *digging up* of graves,  
But thou shalt hear it.

Shakespeare, *Romeo and Juliet*, v. 3. 6.

Compare 'blow up' = blow aloud; and the use of 'up' in the following passage:

By which mischievous sedition they caused half England to be *slain up*. Tyndale, *Exposition of 1 John* (Parker Society), p. 225.

In Proverbs xvi. 27, 'An ungodly man *diggeth up* evil' is liable to be misunderstood. 'Evil' is here the pit which the ungodly man digs for others to fall into.

**Diligence**, *sb.* The phrases 'do diligence' (2 Tim. iv. 9, 21), and 'give diligence' (2 Pet. i. 10), are frequently found in old

writers. Thus Chaucer (*Tale of Melibeus*) says the office of physicians is

After here craft to *do gret diligence* unto the cure of hem  
whiche that thay have in here governaunce.

Now wepe nomore, I schal *do my diligence*,  
That Palamon, that is myn owen knight,  
Schal have his lady, as thou him bihight.

*The Knight's Tale*, 2472.

And ech of hem *doth his diligence*  
To doon unto the feste reverence.

*The Clerk's Tale*, 8071.

Baret (*Alvearie*, s.v.) supplies the following illustration :

To *giue all diligence*, to procure aduancement. Inseruire  
honoribus. Cic.

**Diligently**, in Matt. ii. 8 is the rendering of ἀκριβῶς, and  
'inquired *diligently*' of ἠκριβῶσε in Matt. ii. 7. Tyndale in the  
second preface to the Reader prefixed to his New Testament  
of 1534, uses 'diligent' in the sense of 'careful, accurate':

If that change, to turne resurreccion into lyfe after this  
lyfe, be a *dylygent* correccion, then must my translacion be  
fautie in those places.

Hence in the title-page to the Authorised Version it is said  
to be 'with the former Translations *diligently* compared and  
revised;' that is, not merely with industry, but with care and  
accuracy. So also *The Translators to the Reader* (p. CXV.) say:

Nay further, did not the same Sixtus ordain by an inviolable  
decree, and that with the counsel and consent of his Cardinals,  
that the Latin edition of the Old and New Testaments, which  
the Council of Trent would have to be authentick, is the same  
without controversy which he then set forth, being *diligently*  
corrected and printed in the printinghouse of Vatican?

Wherefore the Admirall sent foorth an armie of three hun-  
dred men, ouer the which he appointed one Melchior to be  
captaine, willing him to make *diligent* search to finde out  
Guaccanarillus. Hakluyt, *Voyages* (ed. 1812), v. 175.

In Titus iii. 13 'diligently' is found in the more usual sense  
as the rendering of σπουδαίως.

**Disallow**, *v. t.* (Num. xxx. 5, 8, 11; 1 Sam. xxix. c; 1 Pet. ii. 4, 7). To disapprove, reject; literally, to dispraise. For the etymology see ALLOW.

All that is humble he *disaloweth*.

Gower, *Conf. Am.* i. 83.

Allowing that that is good, and *disallowing* the contrary.

Latimer, *Serm.* p. 216.

Remembering that we must yield accounts of those things which we have received unto him who abhorreth all excess, pride, ostentation, and vanity; who also utterly condemneth and *disalloweth* whatsoever draweth us from our duty towards God. *Homilies*, p. 310, l. 10.

What follows, if we *disallow* of this?

Shakespeare, *K. John*, i. i. 16.

These and the like applications and stooping to points of necessity and convenience cannot be *disallowed*. Bacon, *Advancement of Learning*, i. 3, § 10, p. 27.

**Disannul**, *v. t.* (Job xl. 8; Gal. iii. 15). The affix *dis-*, contrary to custom, has not a negative or privative but an intensive force in this word (as in *dissever*), which is merely a stronger form of *annul*, from Fr. *annuler*, Lat. *annihilare*, to annihilate, bring to nothing.

But yf these principles were condempned and *dysannulled*, then without anye delaye they pronounce no man to be so folish, whiche woulde not do all his diligence and endeuoure to obteyne pleasure bi ryght or wronge. More, *Utopia* (ed. Arber), p. 106.

Then Warwick *disannuls* great John of Gaunt,

3 *Hen. VI.* III. 3. 81.

The word is also found in the form 'dysnull.'

Your hole desyre was set

.....  
Touchynge the trouthe by covert lykenes

To *dysnull* vyce and the vycious to blame.

Hawes, *Pastime of Pleasure*, cap. 8.

**Disannulling**, *s. b.* (Heb. vii. 18). From the preceding.

**Discern**, *v. t.* (Gen. xxvii. 23). To recognize: applied formerly to recognition by any of the senses, and not restricted as at present to vision bodily and mental.



Nothing more variable than voices; yet men can likewise *discern* them personally. Bacon, *Adv. of Learning*, II. 10, § 2 (ed. Wright, p. 136).

**Discipline**, *sb.* used in Job xxxvi. 10, and Prov. ix. c, in its true meaning (Lat. *disciplina*, from *disco*, 'to learn') of *instruction*. In the Commination Service it means the 'execution of the laws by which the Church is governed, and infliction of its penalties.'

For then haue they longed, vnder the prayse of holy scryp-  
ture, to set out to shew they owne study. Which bycause they  
wold haue seme the more to be set by, they haue fyrst fallen to  
the dysprays & derysyon of all other *dyscyplynes*. Sir T. More,  
*Dial. f. 38 d.*

**Discomfit**, *v. t.* (Ex. xvii. 13; 2 Sam. xxii. 15, &c.). Fr. *déconfire*, It. *sconfiggere*, to rout; whence the substantive *sconfitta*, the original of all being Lat. *configere*, to fasten together; whence *discomfit* primarily signifies to unfasten; then to disintegrate, or break up a mass into the parts of which it is composed; and as applied to an army, to break up, disperse.

Thrice hath this Hotspur, Mars in swathling clothes,  
This infant warrior, in his enterprizes  
*Discomfited* great Douglas.

Shakespeare, I *Hen. IV.* III. 2. 114.

Hannibals army, by such a panick fear, was *discomfited* at the walls of Rome. Burton, *Anat. of Mel.* Pt. 1. Sec. 2. Mem. 4. Subs. 3.

**Discomfiture**, *sb.* (I Sam. xiv. 20). From the preceding. Rout, defeat.

The pilours diden businesse and cure  
After the bataile and *discomfiture*.

Chaucer, *The Knight's Tale*, 1010.

Sad tidings bring I to you out of France,  
Of loss, of slaughter and *discomfiture*.

Shakespeare, I *Hen. VI.* I. 1. 59.

**Discover**, *v. t.* (Ps. xxix. 9; Is. xxii. 8; Mic. i. 6). To uncover, lay bare; from *dis-* negative and *cover*, Fr. *couvrir*, It. *coprire*, Lat. *cooperire*. 'The voice of the Lord *discovereth* the forests,' *i. e.* strippeth off their leaves.

Whether any man hath pulled down or *discovered* any church, chancel, or chapel, or any part of any of them. Grindal, *Art. of Enquiry*, 1576, No. 50. *Remains*, p. 172.

And Shakespeare (*Mer. of Ven.* II. 7. 1):

Go draw aside the curtains and *discover*  
The several caskets to this noble prince.

In this passage the word appears to have a sense intermediate between that in which it is now used and its original meaning.

Hence in *Ecclus.* xxvii. 16 it signifies 'to disclose.'

I will soe, at your pleasure, and since ye desire to know his first beginning, I will not only *discover* the first beginning of his privat howse, but also the originall of all his sept. Spenser, *State of Ireland* (Globe ed.), p. 659.

So also in *Esther* ii. c, 'Mordecai *discovering* a treason' does not mean 'finding out' but 'disclosing.'

And therefore it was most aptly said by one of Plato's school, That the sense of man carrieth a resemblance with the sun, which (as we see) openeth and revealeth all the terrestrial globe; but then again it obscureth and concealeth the stars and celestial globe: so doth the sense *discover* natural things, but it darkeneth and shutteth up divine. Bacon, *Adv. of Learning*, I. 1, § 3 (ed. Wright, p. 9).

**Discovery**, *sb.* (1 Sam. xxvi. c). Disclosure.

I will tell you why: so shall my anticipation prevent your *discovery*, and your secrecy to the king and queen moult no feather. Shakespeare, *Hamlet*, II. 2. 305.

She dares not thereof make *discovery*.

Id. *Lucrece*, 1314.

**Dish**, in the phrase 'to lay in one's dish,' which signifies to charge or taunt a man with something.

But was that his magnificence liked of by all? We doubt of it. Otherwise why do they *lay it in his son's dish*, and call unto him for easing of the burden? *The Translators to the Reader*, p. cvi.

The Romans were verie desirous to imitate the Greekes, and yet verie loth to receiue their Poets: insomuch that Cato *layth it in the dishe* of Marcus the noble as a foule reproche, that in the time of his Consulshippe, hee brought Ennius the

Poet into his prouince. Gosson, *School of Abuse* (ed. Arber), p. 21.

But M. Antonius, despising the parentage and petegree of Augustus by the mother side also, twitteth him and *layeth in his dish*, that his great Grandsire was an African borne. Holland's Suetonius, p. 39.

Claudius was so far from *laying* his crime *in his dish*, that he sayd, be of good cheare man, and fall to thy meate, & whē thou hast dined put vp that dish too. Harrington, *The Metamorphosis of Ajax*, p. 49.

**Dishonesty**, *sb.* (2 Cor. iv. 2). Disgrace, shame.

It is a great reproche, and *dishonesty* for the husband to come home without his wiffe, or the wyffe withoute her husbande, or the sonne without his father. More, *Utopia* (ed. Arber), p. 138.

**Dispensation**, *sb.* (1 Cor. ix. 17; Eph. i. 10; iii. 2; Col. i. 25). Lat. *dispensatio*, from *penso*, to weigh. Literally, the act, or office of weighing out or distributing as a steward *dispenses* or weighs out to each dependent his proper allowance. The Greek word (*οἰκονομία*) used in the above passages is that from which *economy* is derived, and for which Dean Alford confessed himself unable to find an exact English equivalent.

Emong thynges of most high perfeccion, deuout praier hath the first place: the nexte place hath the special choosyng out of them, to whō the *dispensacion* and stewardying of goddes woorde is to bee committed. Udal's Erasmus, *Luke* vi. 17, fol. 62 *b*.

**Disposition**, *sb.* (Acts vii. 53). Appointment, arrangement, ordinance. Wiclif's, Tyndale's, and the Geneva versions give the last mentioned word. The Great Bible of 1539 has 'mynistracyon.' Our translators followed the Rheims version.

Aprochen gan the fatall destine,  
That Joves hath in *disposicioun*.

Chaucer, *Tr. and Cr.* v. 2.

**Dispute**, *v. i.* (Acts xix. 8). To argue, reason; used of friendly discussion.

Let me *dispute* with thee of thy estate.

Shakespeare, *Romeo and Juliet*, III. 3. 63.

For though my soul *disputes* well with my sense,  
That this may be some error, but no madness.  
Shakespeare, *Twelfth Night*, IV. 3. 9.

**Disquietness**, *sb.* (Ps. xxxviii. 8). Disquiet.

Surely ther is none other remedy for ryche or poore, high or low, gentleman or yeoman, to helpe to amende the *disquietnes* in thys realme, but to pulle and rote that out of youre hertes, which is roted in euery one of your hertes, the rote of all euyll, whyche is couetousnes. Lever, *Sermons* (ed. Arber), p. 37.

The joyes of love, if they should ever last  
Without affliction or *disquietnesse*  
That worldly chaunces doe amongst them cast,  
Would be on earth too great a blessednesse.  
Spenser, *Faery Queen*, VI. 11, § 1.

**Dissolve**, *v. t.* (Dan. v. 16). To solve. 'Resolve' is used frequently in the same sense in Shakespeare.

Which doubt, because it is necessary and profitable, shall, God willing, be *dissolved* in the next part of this Homily. *Homilies*, p. 459, l. 30.

I am on the rack :  
*Dissolve* this doubtful riddle.  
Massinger, *The Duke of Milan*, IV. 3.

A riddle,  
And with more difficulty to be *dissolved*,  
Than that the monster Sphinx from the steep rock  
Offer'd to Ædipus.

Id. *The Roman Actor*, III. 2.  
That tells my lady stories, *dissolves* riddles.  
Beaumont and Fletcher, *The Queen of Corinth*, I. 2.

**Distaff**, *sb.* (Prov. xxxi. 19). A. S. *distaf*, the staff on which the flax or tow was rolled in spinning. The instrument is obsolete, though the word is still well understood. The Hebrew conveys the idea of roundness, and is again used in 2 Sam. iii. 29 for a (round) staff, and three times by Nehemiah (iii. 12, 14, 15) for the circuit or region round about Jerusalem. Chaucer has embodied in verse a common proverb of his time :

For he hadde more tow on his *distaf*.  
*The Miller's Tale*, 3772.

And in Shakespeare (*Twelfth Night*, I. 3. 109), Sir Toby compares Sir Andrew Aguecheek's hair to 'flax on a *distaff*'

**Ditty**, *sb.* (Ecclus. xlv. 5 *m*). The words of a song.

Telesias the Theban happened when he was young, to be brought up and instructed in the most excellent kinde of Musicke, and to learne many notable *ditties* and songs. Holland's Plutarch, p. 1258.

By me men learne to sundrie tunes to frame sweet *Ditties* true.  
Golding's Ovid, *Met.* I. fol. 9 *b*.

And the Voices of the Dialogue, would be Strong and Manly, (A Base, and a Tenour; No Treble;) And the *Ditty* High and Tragicall; Not nice or Dainty. Bacon, *Essay* XXXVII. p. 156.

**Divers, Diverse**, *adj.* (Deut. xxv. 13; Ez. xvi. 16; Dan. vii. 3, 7, &c.). From Lat. *diversus*, literally, turned different ways; hence different, various. These senses are illustrated by the following examples:

Wherefore he sent to the quene beyng in sanctuarie *diuerse* and often messengers. Hall, *Richard III.* fol. 24 *a*.

Therefore doth heaven divide  
The state of man in *divers* functions.  
Shakespeare, *Hen. V.* I. 2. 184.

Myself and *divers* gentlemen beside  
Were there surprised and taken prisoners.  
I *Hen. VI.* IV. 1. 25.

Every sect of them, hath a *divers* posture, or cringe by themselves. Bacon, *Ess.* III. p. 9.

Divine learning receiveth the same distribution; for the spirit of man is the same, though the revelation of oracle and sense be *diverse*. Bacon, *Advancement of Learning*, II. 1 § 1. p. 85.

**Divert**, *v. t.* literally means to turn aside, but is now, with its substantive 'diversion,' almost exclusively used in the figurative sense of turning aside a man's thoughts from grave or laborious occupation. Trench moralizes upon it to the effect that the world, by the uses of this and similar words for amusement and pleasure, confesses that all which it proposes is, not to make us happy, but a little to prevent us from remembering that we are unhappy, to *pass* away our *time*, to *divert* us from ourselves (*Study of Words*, p. 9). The word is used in its original sense

when we speak of 'diverting' the course of a stream, and in the heading of 2 Kings xvi.,

Ahaz...*diverteth* the brazen altar to his own devotion.

As knots, by the conflux of meeting sap,  
Infect the sound pine, and *divert* his grain  
Tortive and errant from his course of growth.

Shakespeare, *Tr. and Cr.* I. 3. 8.

**Divide unto**, *v. t.* (Num. xi. c; Luke xv. 12). To divide among. Compare 'part to,' Acts ii. 45.

The olde men, *deuide* their deinties as they thinke best to the yonger on eche syde of them. More, *Utopia* (ed. Arber), p. 94.

Whoso upon him selfe will take the skill  
True Justice *unto* people to *divide*.

Spenser, *F. Q.* v. 4. 1.

Lands are by human law in some places after the owner's decease *divided unto* all his children, in some all descendeth to the eldest son. Hooker, *Eccl. Pol.* I. 10 § 10.

**Divination**, *sb.* (Num. xxii. 7; Jer. xiv. 14). Lat. *divinatio*.

*Diuination*, or Southsaying, & telling things by coniecture. Mantice...*προμάντευμα*. Baret, *Alvearie*, s. v.

Meton, whether it was for the feare of the successe of the journey he had by reason, or that he knew by *diuination* of his arte what would follow, he counterfeited the mad man. North's Plutarch, *Alcibiades*, p. 219.

**Diviner**, *sb.* (Deut. xviii. 14; 1 Sam. vi. 2). One who by divination predicts future events; Lat. *divinare*, to foretell, predict. We have naturalized the word by adding a Saxon termination.

Among the Romanes a Poet was called Vates, which is as much as a *Diuiner*, foreseer, or Prophet. Sidney, *Defence of Poesie* (ed. 1598), p. 493, l. 20.

Olenus (Calenus who was reputed the most famous *devinor* and prophet of all the Tuscanes). Holland's Pliny, XXVIII. 2.

There are among them [the Scythians] *Diuiners*, whose rites are these. They bring great bundles of willow twigges, which they lay on the ground, and vntie, and laying them asunder one by one, diuine. *Purchas his Pilgrimage* (ed. 1614), p. 395.

**Divorcement**, *sb.* (Deut. xxiv. 1). Divorce.

King Henry, vpon occasion of delay y<sup>t</sup> the byshop of Rome made in his controuersie of *diuorcement*,...caused proclamation to be made in September, forbyddyng all his subiectes to purchase any maner of thing from the Court of Rome. Stow, *Summarie*, fol. 183 b.

Though he do shake me off  
To beggarly *diuorcement*.

Shakespeare, *Oth.* IV. 2. 158.

**Do**, *v. t.* To cause or make, as in the phrase, 'to *do* to wit,' *i.e.* to make to know, like the A.-S. *don to witanne*. Thus Gower (*Conf. Am.* 1. 46) :

Now *doth* me plainly live or die.

He *dothe* us somdele for *to wite*  
The cause of thilke prelacie.

Id. *Prolog.* p. 13.

For sche, that *doth* me al this wo endure,  
Ne rekketh never whether I synke or flete.

Chaucer, *The Knight's Tale*, 2398.

And *do* to morn that I have the victorie. *Ibid.* 2408.

**Doctor**, *sb.* (Luke ii. 46, v. 17; Acts v. 34), in its primary sense is 'a teacher' (Lat. *docere, doctus*). It need hardly be said that it applies to one skilled in any branch of science or philosophy, but it is so commonly used of members of the medical profession only that the places in Scripture where the word occurs are liable to be misunderstood by uneducated persons. The author of the 'Thornton Romances' calls Austyn, Gregory, Jerome, and Ambrose 'the foure *docturus*' (Sir Degrevant, 1447). So also the author of Piers Ploughman terms the Evangelists :

Of this matere I myghte  
Make a long tale,  
And fynde fele witnesses  
Among the foure *doctours*;  
And that I lye noight of that I lere thee,  
Luc bereth witesse.

*Vision*, 5305.

You may imagine, what kinde of faith theirs was, when the chiefe *doctors*, and fathers of their church, were the poets. Bacon, *Ess.* III. p. 8.

**Doctrine**, *sb.* Literally 'teaching,' usually means the substance of what is taught, but in some passages (as Mark iv. 2) it means 'act of teaching,' and in others (Matt. vii. 28, &c.) 'manner of teaching.'

Terfore thapostle saith all that is wreton is wreton to our *doctryne*. Caxton, *Recuyell of Troy*, Epil. to B. III. (Ames, I. p. 8.)

I see, by much *doctrine*, and impulsion, it may be effected. Ben Jonson, *Silent Woman*, II. I.

**Domination**, *sb.* is used once in the Prayer-Book version of Ps. xlix. 14, where the Auth. Vers. has the more common word 'dominion.' Milton uses the word for one of the grades of the angelic ranks (*P. L.* v. 601). The word was common in the time of Hen. VII. It occurs often in Hawes'. *Pastime of Pleasure*, e.g.

And forasmuche that he made nature  
Fyrst of all to have *domynacyon*,  
The power of her I shall anone dyscure.

cap. 23.

**Dominion, to have** (Gen. i. 26). To rule.

And though Jerusalem be builded again, yet the Jews shall have it no more, they shall never *have dominion* over it. Lati-mer, *Rem.* p. 47.

Baret (*Alvearie*, s. v.) gives,

To *haue dominion*, or mastership ouer an other; to beare rule. Dominor... *Auoir la maistrise, & Seigneurie sur vng autre. Dominer.*

'To have dominion of' occurs in the Prayer-Book Version of Psalm viii. 6, and is retained in the Bishops' Bible.

**Done away**, *pp.* (1 Cor. xiii. 10; 2 Cor. iii. 11, 14). Put away, destroyed, abolished. Compare the use of 'made away' in Shakespeare, *Venus and Adonis*, 763 :

So in thyself thyself art *made away*.

**Dote**, *v. i.* (Jer. l. 36; 1 Tim. vi. 4). To be mad or foolish; Du. *doten, dutten* in the same sense. The derived meaning 'to be foolishly fond' occurs in Ez. xxiii. 5, 7, 9, &c.



To *dote*, or waxe foolish. Deliro...Desipio...*Radoter*. Baret, *Alvearie*.

Unless the fear of death doth make me *dote*,  
I see my son Antipholus and Dromio.

Shakespeare, *Com. of Err.* v. 1. 195.

The river hath thrice flow'd, no ebb between;  
And the old folk, time's *doting* chronicles,  
Say it did so a little time before  
That our great-grandsire, Edward, sick'd and died.

Id. 2 *Hen. IV.* IV. 4. 126.

**Double to** (Job xi. 6). An example of this construction is found in Bacon's *Historie of the Raigne of King Henry the Seuenth* (p. 76):

About the same time, the King had a Loane from the Citie of Foure thousand pounds; which was *double to* that they lent before.

**Doubt**, *v. t.* The phrase 'to *doubt of*' occurs in the preface of *The Translators to the Reader*, p. cvi.:

But was that his magnificence liked of by all? We *doubt of* it.

Wherefore if the Byshops and Cardinalles be of the same opinion, and that suche doctrine be taughte at Rome, then is it no longer to be *doubted of*, but that Rome is the very seate of Antechrist. Sleidan's *Commentaries*, fol. 2 a. (trans. Daus, 1560).

**Doubt**, *v. t.* (Ecclus. ix. 13). To fear, be afraid of.

Edmond Apelstones broþer after hym was kyng  
Gode man & *doutede* God þoru alle þyng.

Robert of Gloucester, ed. Hearne, p. 276.

You that will be less fearful than discreet,  
That love the fundamental part of state  
More than you *doubt* the change on't.

Shakespeare, *Coriolanus*, III. 1. 152.

In this sense it is common when followed by a clause. For instance, in Bacon's *Advancement of Learning*, 1. 2 § 7, p. 16, we find,

So as no man need *doubt* that learning will expulse business.

And again, p. 26,

He *doubted* the philosopher of a Stoic would turn to be a Cynic.

**Drag**, *sb.* (Hab. i. 15, 16). A.-S. *drage*. Three other words, akin to that which is thus rendered, are all translated *net* (Ps. cxli. 10; Is. xix. 8, li. 20). The margin has *flue-net* (FLUE). A *drag-net* is a net to be drawn or *dragged* along the bottom of the water, a dredge; cf. John xxi. 8, '*dragging* the net with fishes.' Minsheu gives 'a *Dragge* or sweepnet. B. dregh-net.'

Nor ye set not a *dragge-net* for an hare. Wyatt (*Songes and Sonnettes*, ed. Arber, p. 87).

Verveu à prendre poisson, a *dragge*: masc. Hollyband, *Fr. Dict.* (1593).

Tirasse: f. A *Drag-net* for Partridges. Cotgrave, *Fr. Dict.*

In one Mussell (which we drew vp in our Same [? Saine]) was found fourteene Pearles, whereof one was of pretty bignesse and orient, in another aboute fifty small Pearles; and if one had had a *Dragge*, no doubt we had found some of great value. *Purchas his Pilgrimes*, IV. 1661.

**Draught-house**, *sb.* (2 K. x. 27), and **Draught** (Matt. xv. 17; Mark vii. 19), a privy, from Icel. *draf*, dregs, dirt, connected with A.-S. *drabbe*, *dréfe*, *dróf*.

For vpon this pages wordes king Richard arose. (For this communicacion had he sitting at the *draught*, a conuenient carpet for such a counsaile). Sir T. More, *Rich. III.; Works*, p. 68 b.

Hang them or stab them, drown them in a *draught*.

Shakespeare, *Tim. of Ath.* v. 1. 105.

*Hect.* Good night, sweet Lord Menelaus.

*Thers.* Sweet *draught*: 'sweet' quoth'a! sweet sink, sweet sewer.

Id. *Troil. and Cres.* v. 1. 82.

There was a goddess of idleness, a goddess of the *draught* or jakes. Burton, *Anat. of Mel.* Pt. 2. Sec. 1. Mem. 3 (vol. I. p. 340).

They had their God for dunging their land, and (the basest thing that could be imagined) a goddesse for their *draught-houses*. King, *Lectures on Jonas*, p. 69.

Wiclif (2) uses *draft* in the sense of 'dregs,' Ps. xxxix. 3.

**Drave**, past tense of DRIVE (Ex. xiii. 25 ; Josh. xvi. 10, &c.).

There is a straunger knight,  
The which for promise of great meed, vs *draue*  
To this attempt.

Spenser, *F. Q.* vi. 7. § 12.

And will they now play the Hedghog, that being receiued into the den, *draue* out his host? Sidney, *Apologie for Poetrie* (ed. Arber), p. 20.

That I *drave* my suitor from his mad humour of love to a living humour of madness. Shakespeare, *As You Like It*, III. 2. 438.

A troubled mind *drave* me to walk abroad.

Id. *Romeo and Juliet*, I. 1. 127.

**Drawen**, *pp.* (Num. xxii. 23). The old form of 'drawn' in the ed. of 1611.

For thei are not *drawen* to murdremēte, but to health and safetie. Udal's Erasmus, *Luke* v. 6, fol. 53 a.

And further, the vntimely learning of them hath *drawen* on by consequence, the superficial and vnprofitable teaching & writing of them. Bacon, *Advancement of Learning* (1605), Book II. fol. 5.

**Draw-net**, *sb.* (Matt. xiii. c). See DRAG.

Trameau: m. A kind of Drag-net, or *Draw-net* for fish. Cotgrave, *French Dictionary*.

Traine...a drag-net or *draw-net*. *Ibid.*

**Dredge**, *sb.* (Job xxiv. 6 m). A mixture of oats and barley.

*Dragge*, menglyd corne. Prompt. Parvulorum.

Sowe barlie and *dredge*, with a plentiful hand,  
Least weede, steed of seede, ouer groweth thy land.

Tusser, *Husbandry*, Sept.

Thy *dredge* and thy barley go thresh out to malt.

*Ibid.* Nov.

In that kind of corne which comprehendeth Wheat, there is to be reckoned that graine which serveth for provender and forage, and is sowne for beasts, and namely, that which they call *dredge* or ballimong. Holland's Pliny, XVIII. 7 (vol. I. p. 557).

The word is still in use in Wiltshire, as a correspondent informs me, and it is found in Parish's *Sussex Glossary*. 'Dredge-malt,' or malt made of oats and barley, is given in Poole's *Glossary of Staffordshire Words*.

**Dress**, *v. t.* (Gen. ii. 15; Ex. xxx. 7). To trim.

What pity is it  
That he had not so trimm'd and *dress'd* his land  
As we this garden!

Shakespeare, *Rich. II.* III. 4. 56.

**Drunken**, *pp.* (Lam. v. 4; Luke xvii. 8). In A.-S. *druncen*.  
Now used as an adjective only.

**Duke**, *sb.* (Gen. xxxvi. 15, &c.). A leader, chieftain. The modern limitation of this title to the highest rank of nobility has caused its ancient usage as applied to any leader or general (Lat. *dux*) to sound strange to our ears. The following are curious instances:

*Dukes* of this dymme place.  
*The Vision of Piers Ploughman*, 12717.

Whilom, as olde stories tellen vs,  
There was a *duk* that highte Theseus.

Chaucer, *Cant. Tales*, 862.

And thou Bethleem, &c....for of thee a *duyk* schal go out,  
that schal gouerne my puple of Israel. Wiclif (2), *Matt.* ii. 6.

Now, though the great *Duke*, that (in dreadfull aw)  
Vpon Mount Horeb learn'd th' eternall law.

Sylvester's *Du Bartas*, p. 10 (ed. 1611).

Caxton speaks of 'the puissant *duc* Cato, senatour of Rome;' and of '*duc* Josue that noble prynce.'

Be that bryght blod that he xulde blede,  
He xal us brynge fro the develys drede,  
As a *duke* most dowty in dede,  
Thorwe his dethe on rode.

*Coventry Myst.* p. 157.

Gideon, a *duke*, which God raised up. Latimer, *Serm.* p. 31.

**Dulcimer**, *sb.* (Dan. iii. 5, 10, 15). The original word is *sumponyah*, which seems to be only the Chaldaic form of the Greek *συμφωνία*, which is restored by Wiclif in the form *symphony*, after the Vulgate *symphonia*. See also the margin of Auth. Vers.

*Doulcimer*, an instrument of Musicke so called. Sambuca. Baret, *Alvearie*, s. v.

Gesenius explains it, 'a double pipe with a bag.' The

modern dulcimer is a rude kind of harpsichord or pianoforte, the wires being struck with a hammer<sup>1</sup>.

**Dure**, *v.i.* (Matt. xiii. 21). To last, endure. Compare the still common word 'during,' which is really a participle of the same verb:

This thei *dured* that zere  
Thre quarterus and mare.

*Sir Degrevant*, 1551.

Huge almesful and pitiful deedis, summe perpetuel, summe for a tyme to *dure*. Pecock's *Repressor*, p. 326.

He that can trot a courser, breake a rush,  
And arm'd in prooffe, dare *dure* a straves strong push.

Marston, *Sat.* I. 30.

**Duties**, *sb.* (Communion Service). Dues. Now generally restricted to those exacted at the Custom House. Compare Chaucer, *Cant. Tales*, 6934:

His master had not half his *duete*.

And again, 6973:

Her faste by, quod he, is myn entent  
To ryden, for to reysen up a rent;  
That longith to my lordes *duete*.

## E.

**Eagle** is used as a feminine noun in Deut. xxxii. 11 and Job xxxix. 27, as in Chapman's *Blind Beggar of Alexandria* (*Works*, I. 4):

And like an *Eagle* prying for *her* pray.

In Shakespeare the word is both masculine and feminine. For instance, in *King John*, v. 2. 149, we find,

No: know the gallant monarch is in arms  
And like an eagle o'er his aery towers,  
To souse annoyance that comes near his nest.

This passage however is not conclusive, because it is doubtful whether the antecedent to the pronoun is the eagle or the king. In *Venus and Adonis* 55—57, the word is feminine.

Even as an empty eagle, sharp by fast,  
Tires with her beak on feathers, flesh and bone,  
Shaking her wings, &c.

<sup>1</sup> The dulcimer differed chiefly from the psaltry in the wires being struck, instead of being twitted by a plectrum, or quill, and therefore requiring both hands to perform on it. Chappell, *Popular Music of the Olden Time*, I. 35.

But here again it is Venus who is compared to an eagle, and this may have influenced the gender of the pronoun employed. In Chaucer it is masculine:

As doth an egle, whan him list to sore.

*Squire's Tale*, 10437.

**Ear**, in the phrases 'give ear,' 'incline the ear,' in the sense of 'listen,' 'attend,' occurs in Ex. xv. 26, Ps. v. 1, xvii. 6, and many other passages.

Break the neck of the wax, and every one *give ear*.

Shakespeare, *Love's L. Lost*, IV. 1. 59.

Whereto if you'll a willing *ear incline*.

Id. *Meas. for Meas.* v. 1. 542.

The latter is an imitation of the Latin idiom, as in the Vulgate of Ps. xvi. 6, 'Inclina aurem tuam mihi, et exaudi verba mea.'

A great part of the people were willing that hir pleasure should be done, and that they should not die; but others would in no wise *giue care* vnto hir: whereupon they bent their pikes the one against the other. Commynes, trans. Danett, p. 192.

**Ear**, *v.t.* (Deut. xxi. 4; 1 Sam. viii. 12; Is. xxx. 24). To plough. This word is more likely to be misunderstood than almost any other word in our present version. It is from the same root as the Lat. *arare*, through the Goth. *arjan*, A. S. *erian*, and is constantly used by old writers.

Al that hise oxen *eriede*,

Thei to harewen after.

*The Vision of Piers Ploughman*, 13491.

I have an half acre to *erie*

By the heighe weye:

Hadde I *eryed* this half acre,

And sowen it after,

I wolde wende with yow.

*Ibid.* 3800.

I have, God wot, a large feeld to *ere*;

And wayke ben the oxen in my plough.

Chaucer, *Knight's Tale*, 888.

But who of 3ou hath a seruaunt *erynge*, or lesewynge oxis, &c. [*Auth. Vers.*: 'plowing or feeding cattle']. Wiclif (2), *Luke* xvii. 7.

Men were compelled for savegarde of life not to *ere* the grounde, but of necessitie to serve in warres. Pol. *Verg.* II. 54.

Moreover they *ear* and sow, and feed their cattle, and make confederations, and take perpetual truce, and do all outward things even as they do which have no faith; for God hath not made us to be idle. Tyndale, *Doctrinal Treatises* (Parker Soc.), p. 401.

If thou be an husbandman, *ear* and sow, and husband thy ground, and let God alone for the rest. Tyndale, *Expositions* (Parker Soc.), p. 101.

How men pinch at such bierbalks, which by long use and custom ought to be inviolably kept for that purpose; and now they either quite *ear* them up, and turn the dead body to be borne further about in the high streets, or else, if they leave any such mere, it is too strait for two to walk on. *Homilies*, p. 498.

One Uresby or Roseby, a plowman, did *ere* vp not long since a stone lyke a troughe couered wyth an other stone. Holinshed (ed. 1577), I: fol. 92 *b*.

This vacant space, that neither might lawfully be inhabited; nor yet *eared* and plowed, as well because it was without the wall, as the wal without it, the Romanes called Pomærium. Holland's *Livy*, p. 31.

But if the first heir of my invention prove deformed, I shall be sorry it had so noble a god-father, and never after *ear* so barren a land, for fear it yield me still so bad a harvest. Shakespeare, *Venus and Adonis*, dedic.

Menecrates and Menas, famous pirates,  
Make the sea serve them, which they *ear* and wound,  
With keels of every kind.

Id. *Ant. and Cl.* I. 4. 49.

And let them go  
To *ear* the land that hath some hope to grow.

Id. *Rich. II.* III. 2. 212.

He that *ears* my land spares my team

Id. *All's Well*, I. 3. 47.

**Earing**, *sb.* (Gen. xlv. 6; Ex. xxxiv. 21). From A. S. *eriung*, ploughing.

Certis thou; there growe manye wedis bi occasioun of his planting, deluyng, *ering*, and sowing, 3it he wole not ceese.

Pecock's *Repressor*, p. 228.

O, then we bring forth weeds,  
When our quick minds lie still; and our ills told us  
Is as our *caring*.

Shakespeare, *Ant. and Cl.* I. 2. 115.

Airure : f. The *caring*, or plowing of land. Cotgrave, *Fr. Dict.*

**Earnest**, *sb.* (2 Cor. i. 22, v. 5; Eph. i. 14). A pledge, security. In all three passages the word is a translation of ἀρραβών, which is merely a modification of a Hebrew word, and occurs again in Gen. xxxviii. 17, 18, where the A.V. has 'pledge.' The etymology is not quite certain. Richardson connects it with the adjective *earnest* (A. S. *eornost* from *yrnan*, to run: hence, to be eager after); but the connexion is more apparent than real. With greater probability Mr Wedgwood (*Proc. of Phil. Soc.* v. 33) suggests the Welsh *ernes*, *ernest* (whence *ernaw*, to give earnest-money), connected with the Gaelic *arra*, and Latin *arrha*, which last seems to point to the Hebrew.

But the usage of the word is common. Thus, in Shakespeare's *Two Gent. of Ver.* II. I. 163, is a play upon its double sense:

*Speed.* No believing you, indeed, sir. But did you perceive her *earnest*?

*Val.* She gave me none, except an angry word.

And again, 1 *Hen.* VI. v. 3. 16:

I'll lop a member off and give it you  
In *earnest* of a further benefit.

And Fuller says of younger brothers:

Many of them have adventured to cheapen dear enterprises, and were only able to pay the *earnest*. *Holy State*, xv. § 3.

**Ebenie**, *sb.* (Ezek. xxvii. 15). The spelling of 'ebony' in the A.V. of 1611, and more etymologically correct. The word appears in various forms. In Florio's *Worlde of Wordes* (1598) we find:

Ebano, Ebano, a kinde of black wood called *Ebanie*, or *Ebene*.

Hebano, Hebano, the blacke wood called *Hebanie*.

In Holland's Pliny, XII. 4 (vol. I. p. 360) it is spelt *Ebene*:



Two kinds there be of *Ebene*: the one, which as it is the better, so likewise it is rare and geason.

Cotgrave, *Fr. Dict.* (1611), has

*Ebene*: m. The blacke wood called *Heben*, or *Ibonie*.

and

*Hebene*: m. *Heben*, or *Ebonie*.

In the first folio of Shakespeare (1623) it is *ebonie* or *ebony*.

**Ebrew**, *adj.* (Deut. xv. c). Hebrew; in ed. of 1611.

You rogue, they were bound, every man of them; or I am a Jew else, an *Ebrew* Jew. Shakespeare, 1 *Hen. IV.* II. 4. 198.

**Edify**, *v. t.* (Acts ix. 31; 1 Cor. viii. 1, xiv. 4, 7). Derived through Fr. *édifier* from Lat. *œdificare*, to build. This word does not occur in the Old Testament, but is often used in the New Testament, where it is an exact rendering of a word literally meaning 'to construct a house, to build up;' but from the Christian Church being called the temple or house of God, it acquired a metaphorical and spiritual meaning, and is applied, in the New Testament and in modern language, to mental or spiritual advancement. Old English writers used the word in its original sense of *build*; e. g.

I shal overturne this temple,  
And a-doun throwe it,  
And in thre daies after  
*Edife* it newe.

*The Vision of Piers Ploughman*, 11068.

He did, moreover, at London *ædesse* a gate on the bancke of the river Thames, which, accordinge, to his name, of the posteritee, was called Belinsgate. Pol. *Verg.* I. 46.

Surelye brethren this heapyng together of luynges maketh you to haue so many thynges to do, that ye can do nothyng well: it is the readye waye not to *edify* but to destroye.

Lever, *Sermons* (ed. Arber), p. 118.

We retain this literal meaning in *edifice*.

So Spenser, who affected archaisms:

A little wyde  
There was an holy chappell *edifyde*.

*F. Q.* I. I. § 34

In Acts xx. 32, the metaphor is retained, but the Greek word is translated. Compare also Col. ii. 7, and Jude 20.

**Effect**, *sb.* (Ezek. xii. 23). Purport, meaning.

Such Ethiope words, blacker in their effect  
Than in their countenance.

Shakespeare, *As You Like It*, IV. 3. 35.

*Hub.* Can you not read it? Is it not fair writ?

*Arth.* Too fairly, Hubert, for so foul *effect*.

Id. *King John*, IV. 1. 38.

**Effeminate**, *adj.* (1 Cor. vi. 9). The darker shade of meaning which the word has in this passage is illustrated by the character of Augustus as given in Suetonius.

In the Prime and flower of his youth he incurred sundrie waies the infamous note of a vicious and wanton life. Sext. Pompeius railed upon him as an *effeminate* person. Holland's Translation, p. 69.

**Eftsoons**, *adv.* (Act of Unif. Eiliz.) Soon after; A. S. *æftsóna*.

But if the same partie be taken *eftsones* in that fault, there is no other waye but death. More, *Utopia* (ed. Arber), p. 125.

They goe aboard,  
And he *eftsoones* gan launch his barke forthright.

Spenser, *F. Q.* II. 11, § 4.

The Giant, wiping with his hand his wound,  
Cries, tush, 'tis nothing : but *eftsoones* the ground  
Sunk vnder him.

Sylvester's Du Bartas, *The Tropheis*, p. 523. ed. 1611.

And verily this carefull regard of the fathers, will worke also greater diligence in the masters themselves, seeing that by this meanes they are called *eftsoones*, as it were to account and examine how much they plie their schollers, and how they profit under their hands. Holland's Plutarch, *Morals*, p. 11.

**Eight** (Ex. xxii. 30; Lev. xxv. 22; 1 K. vi. 38; Ezek. xliiii. 27). Eighth, in the ed. of 1611.

Now his Sonne,  
Henry the *Eight*, Life, Honour, Name and all  
That made me happy; at one stroake ha's taken  
For cuer from the world.

Shakespeare, *Hen. VIII.* II. 1. 116 (ed. 1623).

**Either**, A. S. *ægþer*, for 'each of two,' occurs Lev. x. 1;

2 Chron. xviii. 9; John xix. 18; Rev. xxii. 2. It was formerly in good use, and may still be heard as a provincialism.

The furste dunt that he him 3af he smot out *either* eye. *Life of St Brandan*, 434 (p. 20).

A cachepol cam forth  
And craked bothe hire legges  
And the armes after  
Of *either* of tho theves.

*The Vision of Piers Ploughman*, 12220.

If it may not be found in one man, combine two of *either* sort. Bacon, *Ess.* xxx. p. 133.

Foure and foure to *either* side. *Ibid.* xlvi. p. 189.

'*Either* to *other*,' in the Marr. Serv., means 'each to the other.'

*Either* despiseth *oother*. *The Vision of Piers Ploughman*, 2768.

Sith *eyther* of you are of *other* so fond. Greene's *Groatsworth of Wit* (ed. 1621), sig. C2, verso.

EITHER is also used in Luke vi. 42, where we should now write *or*.

Either make the tree good and his fruit good also, *either* make the tree bad and his fruit bad also. Matt. xii. 33, quoted by Tyndale, *Doctr. Tr.* p. 50.

Neither could he afterwards abide to looke vpon the saide Makduffe, eyther for that he thought his puissance ouer great, *either* els for that he had learned of certain wysardes...how that he ought to take heede of Makduffe. Holinshed, *Hist. of Scotland* (ed. 1577), p. 249, col. 1.

**Elect**, *adj.* (Lat. *electus*), simply means 'chosen,' in which sense it was first applied to the Israelitish nation, and then, in the early Church, to the whole body of Christians, as being *chosen* from the world of the ungodly. '*Elect* angels,' in 1 Tim. v. 21, seems to mean, 'the angels, God's *chosen* ministers.'

Saint Paul, that *elect* instrument of God, taketh muster of God's warriors, and teacheth christian people to war. Latimer, *Serm.* p. 490.

Shakespeare employs it in a sense in which we now use the Fr. *élite*;

Men  
Of singular integrity and learning,  
Yea, the *elect* o' the land.

*Hen. VIII.* II. 4. 60.

And when they had sorted out certaine choise and *elect* Centurions and soldiors, fit and sufficient men to adventure and execute so great a peece of service, and withall provided ladders secretly; to all the rest he commaunded a watchword and warning to be given. Holland's *Livy*, p. 566 H.

**Else**, redundant in Gen. xlii. 16, as in Latimer (*Serm.* p. 52):

Shall you often see the punishments assigned by the laws executed, or *else* money-redemptions used in their stead?

**Embassage**, *sb.* (2 Chron. ii. c; xxxii. c; 1 Macc. xiv. 23). See AMBASSAGE.

**Emerods**, *sb.* (1 Sam. v. 6, &c.). From It. *emorroidi* and Fr. *hémorroïdes*, which are both derived from Gr. αἰμορροΐδες, we have the two forms *emerods* and *hæmorrhoids*, a painful disease known now commonly as the piles. In Burton's *Anatomy of Melancholy*, we find the word in the forms *hæmrods* and *hemroids*.

**Eminent**, *adj.* (Ezek. xvi. 24, 31, 39; xvii. 22). In the literal sense of 'lofty.'

And bow'd his *eminent* top to their low ranks.  
Shakespeare, *All's Well*, I. 2. 43.

About a mile from the towne there is a very high and strong watch tower built vpon the toppe of an *eminent* hill, which our English men doe commonly call the old man of Boulogne. Coryat's *Crudities*, p. 8.

**Emulation**, *sb.* (Gal. v. 20). Jealousy, rivalry in a bad sense; Lat. *æmulatio*. 'Emulations' is the rendering of the Gk. ζῆλοι, and is illustrated by the following passage from Baret's *Alvearie* (s. v. *Enuie*):

To haue enuie to som man, to be angrie with an other man which hath that which we couet to haue...Aemulor...& Aemulatio...is such a kind of enuie.

I was advertised their great general slept,  
Whilst *emulation* in the army crept.  
Shakespeare, *Tr. and Cr.* II. 2. 212.

My heart laments that virtue cannot live  
Out of the teeth of *emulation*.

Id. *Julius Cæsar*, II. 3. 14.

Men have a foolish manner (both parents, and schoole-masters, and seruants) in creating and breeding an *emulation* between brothers, during childhood, which many times sorteth to discord, when they are men ; and disturbeth families. Bacon, *Ess.* VII. p. 24.

**Enable**, *v.t.* (1 Tim. i. 12). Like the Fr. *habiller*, to make able (*habilis*) for any purpose, to qualify. Hence Pr.-Book, The Ordaining of Priests, 'Enable with perpetual light.'

Feare breedeth wit, anger is the cradle of courage ; ioy openeth and *enableth* the heart. Sidney, *Arcadia*, p. 44, l. 31.

So Fuller, speaking of commerce :

No work can be base prescribed in reference to a noble end, as theirs is that learn an honest mystery to *enable* them for the service of God and the country.

And just before he uses *disenable* in the sense of 'disqualify :'

Neither doth an apprenticeship extinguish native, nor *disenable* to acquisitive gentry. *Holy State*, xv. 5.

And presently leauing the Vniuersity, I went to London, there to follow some studies fit to *inable* me in this course. Moryson, *Itinerary*, p. 1.

**Enchantment**, *sb.* (Ex. vii. 11 ; Lev. xix. 26 ; Eccl. x. 11). Incantation ; from the Latin *incantamentum*, the chanting a magical verse or formula which was supposed to have a potent influence.

There are not a few who are persuaded for certaine, that even the very serpents as they may bee burst by *enchantment*, so they can unwitch themselves. Holland's Pliny, xxviii. 2 (II. p. 296).

And in another passage, speaking of eclipses, xxv. 2 (II. p. 210) :

The most part of the common people have been and are of this opinion (received by tradition from their forefathers) That all the same is done by *enchantments*, & that by the means of some sorceries and hearbs together, both sun and moone may be charmed, and enforced both to loose and recover their light.

**End**, in the phrase 'to the *end*,' for 'in order that,' occurs in Ex. viii. 22. Polybius, when with Scipio in Africa, saw some lions,

Crucified & hanged vp, *to the end* that upon the sight of them, other Lions should take example by them, and be skared from doing the like mischiefe. Holland's Pliny, VIII. 16 (I. p. 201).

And therefore they must be forced to seke for warre, *to the ende* thei may euer haue practised souldiours, and cunningg mansleiers. More, *Utopia* (ed. Arber), p. 39.

This sort, it may be, had some fear, that the filling up of the seats in the consistory with so great a number of laymen was but to please the minds of the people, *to the end* they might think their own sway somewhat. Hooker, *Eccl. Pol.* I. 166.

But Jesus by meane of a parable whiche he propouned vnto them, taught them that in dede the Jewes wer called in y<sup>e</sup> first place, *to y<sup>e</sup> ende* thei might not cōplaine or fynde fault y<sup>t</sup> thei wer naught sette by. Udal's Erasmus, *Luke* xiv. 16, fol. 116 b.

**Endamage**, *v.t.* (Ezra iv. 13; 1 Esd. vi. 33). From Fr. *endommager*. The word is derived from the Latin *damnum* through the O. Fr. *dam*, and is now represented by the shorter form *damage*. In the same manner we retain *treat*, while *entreat* has become obsolete; while on the other hand *encompass* has survived *compass*, and *encourage* the unusual form *courage* found in Latimer:

Where your good word cannot advantage him,  
Your slander never can *endamage* him.

Shakespeare, *Two Gent. of Ver.* III. 2. 43.

Hence *endamagement* = damage in *K. John*, II. I. 209.

**Endeavour**, connected with Fr. *devoir*, duty, which is from Lat. *debere*, is used as a reflexive verb in the Collect for Second Sunday after Easter, in the preface to the Confirmation Office, and in the Office of Ordering of Priests.

I haue *endeuoyred me* to make an ende. Caxton, *Golden Legend*, 2nd prol. (Ames, I. p. 47).

That euery man in his partye *endeuoyre theym* vnto the resistance a forsayd. Id. *Prol. to Godf. of Boloyne* (Ames, I. p. 37).

This is called in scripture 'a just man,' that *endeuoureth himself* to leave all wickedness. Latimer, *Serm.* p. 340.

And Shakespeare (*Twelfth Night*, IV. 2. 104):

*Endeavour thyself* to sleep.

To *endeuoure him selfe* to loue his subiectes, and againe to be beloued of them. More, *Utopia* (ed. Arber), p. 58.

And in rewardes they kepe no measure. But remembring and considering into how greate hasarde and ieopardie they cal them, *endeuoure themselues* to recompence the greatnes of the daunger with like great benefites. *Ibid.* p. 135.

Wherefore, let us *endeavour ourselves* to fulfil St Paul's joy here in this place, which shall be at length to our great joy in another place. *Homilies*, p. 136, l. 10.

In the sense of 'effort, exertion,' the substantive 'endeavour' is used by Shakespeare, *Tempest*, II. I. 160:

All things in common nature should produce  
Without sweat or *endeavour*.

Even when employed according to its present usage the word *endeavour* had a much greater intensity of meaning, implying 'the highest energy that could be directed to an object' (Maurice, *Lincoln's Inn Sermons*, p. 156). The force of such passages as Eph. iv. 3, '*endeavouring* to keep the unity of the Spirit,' and 2 Pet. i. 15, is greatly weakened by giving to *endeavour* its modern sense.

If we attach to 'endeavour' its present meaning, we may too easily persuade ourselves that the Apostle does no more than bid us to attempt to preserve this unity, and that he quite recognizes the possibility of our being defeated in the attempt. Trench, *On the Auth. Ver. of the N. T.* p. 44.

**Endirons.** See ANDIRONS.

**Endue** (Gen. xxx. 20), or **Endow** (Ex. xxii. 16), *v.t.* from Lat. *dos*, a dowry (Med. Lat. *dotarium*, whence Fr. *douaire*, E. *dower*, and the verbs *endoer*, *endoairer* and *endouérer*), and so literally 'to furnish with a dowry;' thence 'to furnish with any gift or qualification.' This is certainly the sense in Gen. xxx. 20; Ex. xxii. 16; and in the Marriage Service, 'with all my worldly goods I thee *endow*.'

Professor Skeat regards 'endue' as the older spelling of the word. Compare Spenser, *F. Q.* I. 4. 51:

Returne from whence ye came, and rest a while,  
Till morrow next, that I the Elfe subdew,  
And with Sans-foyes dead dowry you *endew*.

In Shakespeare the forms 'endue,' 'endow,' and 'indue' all occur in the same sense.

**Enforme** (Deut. xvii. 10; Acts xxiv. 1, xxv. 15). The spelling of 'inform' in the ed. of 1611.

**Engine**, *sb.* occurs 2 Chron. xxvi. 15; Ezek. xxvi. 9, and three times in the margin, denoting, in each case, 'military machine, implement of warfare.' Strictly speaking, it means any instrument showing contrivance and skill (*ingenium*) in its construction. It is defined in Du Cange as 'Machina bellica ingenio et arte adinventā.'

So that the ram that batters down the wall,  
For the great swing and rudeness of his poise,  
They place before his hand that made the *engine*.  
Shakespeare, *Tr. and Cr.* I. 3. 208.

In an old poem of the thirteenth century the word occurs as a verb, 'to plot against:'

Ho may more trayson do, or is loverd betere *engine*,  
Than he that al is trist is to.  
*Debate of the Body and Soul*, 125.

Dekker uses *enginous*.

The word occurs in one of its earliest stages in Chaucer's *Parson's Tale*:

The goodes of nature of the soule ben good wit, scharp  
understondyng, subtil *engyn*, vertu naturel, good memorie.

In the old Norman French *Life of S. Edward the Confessor* (ed. Luard) 3997, it occurs in the sense of 'a machine:'

Purpensez s'est de un e[n]gin  
Par quel s'enva par le chemin.

See GIN.

**Engrafted**, *pp.* (Jam. i. 21), for the more usual 'grafted.' The root of *graft* is the same as that of *grave*, both being from A.S. *grafan*, to carve, dig. This word is another instance out of many in which of two forms the longer has been rejected and the shorter retained. Thus Gower (*Conf. Am.* I. p. 66) uses *entamed* for *tamed*, and *sample* has taken the place of *ensample*. See ENDAMAGE.

And 'tis the only way; as by marriage they are *engrafted* to other families to alter the breed. Burton, *Anat. of Mel.* Pt. 1. Sec. 2. Mem. 4. Subs. 1.



**Enlarge**, *v.t.* (2 Sam. xxii. 37; Ps. iv. 1). To set at large or at liberty, to set free.

This yere also the kyng *enlarged* Elyanoure his mother, whiche longe before at the commaundement of his father her husbände, was as a prysoner kepte in secrete keypyng. Fabyan's *Chron.* Rich. I. p. 6, col. 2 (ed. 1516).

Thrice hath this Hotspur, Mars in swathing clothes,  
This infant warrior, in his enterprizes  
Discomfited great Douglas, ta'en him once,  
*Enlarged* him and made a friend of him.

Shakespeare, *1 Henry IV.* III. 2. 115.

*Enlarge* the man committed yesterday.

Id. *Henry V.* II. 2. 40.

**Ensample**, *sb.* (O. Fr. *ensample*, Lat. *exemplum*), the more usual form of *example* in old authors, occurs several times both in Bible (1 Cor. x. 11; Phil. iii. 17, &c.) and Prayer-Book.

Ac I may shewe *ensamples*  
As I se outhere while.

*The Vision of Piers Ploughman*, 2353.

Gloryous Prynces and hie men of noble and vertuose courage shold take *ensample* tempyse werkys leeful and honneste. Caxton, *Prolog. to Godf. of Boloigne* (Ames, I. 35).

Bot do not as thai doun, thereof take good hede,  
Bot 3if thai showe 3oue good *ensampil* to the soule hele.

Audelay, *Poems*, p. 42.

A bishop, not alonely giving good *ensample*, but teaching according to it, rebuking and punishing vice. Latimer, *Serm.* p. 14.

We retain the shorter form *sample* which was formerly used for 'example.'

And as simple as that *saumple* is, yet is there lesse reason in our case, then in that. Sir T. More, *Rich. III.*; *Works*, p. 48 d.

**Ensign**, *ib.* (Num. ii. 2; Is. v. 26). A standard, or flag; Fr. *enseigne*, Lat. *insigne*. Formerly corrupted into 'ancient.'

Which Sylla perceiuing, lighted straight from his horse, and taking an *ensigne* in his hand, ran through the middest of his men that fled. North's Plutarch, *Sylla*, p. 511.

This Golden Cluster the Herauld delivereth also to the Tirsan, who presently delivereth it over to that Son that he had

formerly chosen to be in house with him; who beareth it before his Father as an *Ensign* of Honor when he goeth in publick ever after, and is thereupon called The Son of the Vine. Bacon, *New Atlantis*, p. 254 (ed. 1651).

**Ensue**, *v.t.* From Fr. *ensuivre*, which again is from the Lat. *insequor*. As an active verb, it occurs Ps. xxxiv. 14 (Prayer-Book); quoted also 1 Pet. iii. 11, in its original sense of 'follow after and overtake.' It is now obsolete in this sense; but in Wiclif and writers of his age *sue* was the word almost invariably used for 'follow;' thus in the above passage Wiclif (ed. Lewis) has,

Seke he pees, and parfytli *sue* it.

So in Matt. viii. 1, 22 :

Whanne Jhesus was come doun fro the hill myche puple *sueden* him...*Sue* thou me and lete the dede men birie her dede men.

Faste he *suede* after hem : he and othere mo. *Life of Thomas Beket*, 51.

The pley he *suede* of houndes : and of hauekes also ynou3. *Ibid.* 191.

Latimer uses *ensue* in the same way :

If it be truth, why may not I say so, to courage my hearers to receive the same more ardently, and *ensue* it more studiously? *Rem.* p. 336.

If these and such other heavenly virtues ye *ensue* in the residue of your life, ye shall shew plainly that ye be risen with Christ. *Homilies*, p. 437, l. 1.

Let not to-morrow then *ensue* to-day.

Shakespeare, *Rich. II.* II. 1. 197.

**Enterprise**, *v.t.* (Marr. Serv.) from Fr. *entreprendre*, to undertake, whence *enterprinse* and *entreprise*. The verb was in good use formerly : thus,

I have *emprysed* and fynysshed this sayd lytyl werke and boke. Besechyng Almyghty god to be his protectour and defendour agayn alle his Enemyes and gyue hym grace to subdue them, And inespéciall them that haue late *enterprayed* agayn ryght and reson to make warre wythin his Royamme. Caxton, *Epil. to Mirroure of the Worlde* (Ames, I. 25).

Ne have we ever *enterprised* any thing against them of trouble, vexation, or displeasure. *Bishops' Reply to Henry VIII.* A. D. 1529.

Alas! madame, yf I have *enterprysed*  
A thyng to hye truly for my degre.

Hawes, *Past. of Pleas.* cap. 18.

But to circle the earth, as the heavenly bodies do, was not done nor *enterprised* till these later times. Bacon, *Adv. of Learning*, II. 2 § 13 (ed. Wright, p. 97).

In the margin of Eccl. vii. 10 the Geneva Version has this note:

He noteth their lightnes we *entreprise* a thing, & suddenly leaue it of againe.

On the other hand, 'undertaking' is used by Bacon (*Ess.* IX.) in the sense of 'enterprising.'

**Enticing**, *adj.* (1 Cor. ii. 4; Col. ii. 4). Persuasive: the margin of the former passage gives 'persuasible.'

This Menestheus was the first that began to flatter the people, and did seeke to winne the fauour of the communitie, by sweete *entising* wordes. North's Plutarch, *Thes.* p. 17.

**Entirely**, *adv.* (Communion Office).

We Thy servants *entirely* desire Thy fatherly goodness.

It is used as the equivalent of the Lat. *integrè*, fully, perfectly. The adjective *entire* is derived through the Fr. *entier* = Lat. *integer*, and is used in the sense of the latter by Spenser (*F. Q.* II. 10, § 31):

He to Cordelia him selfe address,  
Who with *entire* affection him receau'd.

Wherefore I pray you *entierly*,  
With all mine herte, me to lere.

Chaucer, *Rom. of the Rose*, 2142.

Hereunto also helpeth us our heavenly Father, who unto us his children, whom he most *entirely* loveth, suffereth manifold passions, afflictions, troubles, and anguishes, sickness, poverty, and persecution to come, to keep us upon the cross. Coverdale, *Fruitful Lessons* (Parker Soc.), p. 202.

There were also sent with all speed some Horse to Saint Michaels Mount in Cornwall, where the Ladie Katherin Gordon was left by her Husband, whom in all Fortunes shee *entirely* loued; adding the vertues of a Wife, to the vertues of her Sexe. Bacon, *Hen. VII.* p. 184.

M. Lepidus so *entirely* loved his wife Apuleia, that he died for very thought and griefe of heart, after shee was divorced from him and turned away. Holland's Pliny, VII. 36 (vol. I. p. 174).

**Entreat**, *v. t.* (Gen. xii. 16; Ex. v. 22; Jer. xv. 11; Matt. ii. 26; Luke xviii. 32; Acts xxvii. 3; Ecclus. xxxiii. 31; 1 Macc. x. 47), where we should now use *treat*, occurs several times in our version. The following passage shows both usages, the obsolete and that still current:

I *intreated* you in my last to burn my letters sent unto you for the argument sake;...and if you *entreat* this postscript in the same manner, you shall not erre a whit. *Letter of Mr Secretary Davison*, A. D. 1586 (*Nicolas's Life of Davison*, p. 151).

Scotland is the other parte of Brytaine, whereof I will somewhat at large *entreate* in this place. Pol. Vergil, I. 5.

Called to this convocation, as I see, to *entreat* here of nothing but of such matters as both appertain to the glory of Christ, and to the wealth of the people of England. Latimer, *Serm.* p. 44.

But formerly to *entreat* had the stronger signification 'to prevail by entreaty,' just as now 'to persuade,' which originally signified simply 'to use persuasion,' is according to present usage 'to prevail upon by persuasion.' Raleigh (*Guiana*, p. 77), says of the old chief of Aromaia:

I desired him to rest with vs that night, but I could not *intreat* him.

In the A. V. of 1611 the forms *entreat* and *intreat* are used indifferently for both senses of the word. In modern editions *entreat* is employed only when it signifies 'to treat.'

There com yearly to Amaurote out of euery cytie .iii. old men wyse and well experienced, there to *entreate* and debate, of the common matters of the land. More, *Utopia* (ed. Arber), p. 74.

Learn therefore ye people if ye inforce to ease your selues, wheras ye imagine that ye be euyll *entreated* of men, be ye sure that ye shall fele in deede that ye shall be more greuouslye afflicted by the ordynance of God. Lever, *Sermons* (ed. Arber), p. 35.

**Entring**, *sb.* (Josh. viii. 29). Entrance.

Prayeng us to take our *entryng*  
And come unto the ladies precence.  
Hawes, *Past. of Pleasure*, cap. 18.

Before the dore, and in the very *entryng*. Antè ipsum vestibulum, primòque in limine. Virg. Baret, *Alvearie*.

This Camalet sometime a famous towne, or castle standeth at the South end of the Church of south Gadbury, the same is situat on a very tor or hil, wonderfully strengthened by nature, to the which be two *entryngs* vp, by very steepe way, one by north, an other by Southwest. Stow, *Annals*, p. 60.

**Entring in**, *sb.* (Ex. xxxv. 15). Entrance.

**Envy**, *sb.* (Matt. xxvii. 18; Acts vii. 9; Rom. i. 29, &c.). Malice, ill-will, spite.

*Envye* proprely is malice, therefore is it proprely agayns the bounté of the Holy Gost. Chaucer, *Parson's Tale*.

*Ennuie*, hatred, malice, ill will, spite. Inuidia, & Inuidentia. Baret, *Alvearie*.

But since he stands obdurate,  
And that no lawful means can carry me  
Out of his *envy's* reach, I do oppose  
My patience to his fury.  
Shakespeare, *Mer. of Ven.* IV. I. 10.

Not Afric owns a serpent I abhor  
More than thy fame and *envy*.  
Id. *Coriol.* I. 8. 4.

Our course will seem too bloody, Caius Cassius,  
To cut the head off, and then hack the limbs,  
Like wrath in death and *envy* afterwards.  
Id. *Jul. Cæs.* II. I. 164.

Troilus shall be such to Cressid as what *envy* can say worst shall be a mock for his truth. Id. *Tr. and Cr.* III. 2. 104.

Shakespeare uses 'envious' in the sense of 'malicious.'

The ruthless flint doth cut my tender feet,  
And when I start, the *envious* people laugh  
And bid me be advised how I tread.  
2 *Hen. VI.* II. 4. 35.

In Coverdale's Version of Eccclus. v. 14, the following clause is added from the Vulgate: 'But he that is a preuy accuser of

other men, shalbe hated *envyed* and confounded.' The Latin has, *Susurratori autem, odium, et inimicitia, et contumelia*; where 'inimicitia' corresponds to 'envyed.'

**Envyng**, *sb.* (Rom. xiii. 13; James iii. 14, &c.). Envy; as above.

**Equal**, *adj.* (Ps. xvii. 2; Ezek. xviii. 25). Just, right.

As when Demosthenes reprehended the people for harkning to the conditions offered by King Phillip, being not honorable nor *equall*, he said they were but aliments of their sloth and weakenes. Bacon, *Colours of Good and Evil*, 10 (p. 265, ed. Wright).

**Equal**, *v. t.* (Lam. ii. 13). To make equal, compare; Lat. *æquare*. Not used now as a transitive verb.

Monks *equall* this (for the truth thereof) to the still small Voice to Elijah, whilst others suspect some Forgery. Fuller, *Church History*, Book II. cent. x. § 34.

**Ere**, *adv.* (Ex. i. 19; Num. xiv. 11, &c.). A.S. *ær*, 'before,' is common in old writers, and still in use.

To use too many circumstances, *ere* one come to the matter, is wearisome; to use none at all, is blunt. Bacon, *Ess.* XXXII. p. 138.

Cruden refers to six passages, to which add 1 Sam. iii. 3.

**Ere ever** (Ecclus. xxiii. 20). See OR.

**Err**, *v. i.* from Lat. *errare*, to wander, or stray; hence, to stray from the path of duty, to transgress. The following passage from Wiclif (Matt. xviii. ed. Lewis) well illustrates the phrase in the General Confession, 'We have *erred* and strayed.'

What semeth to you, if ther weren to a man an hundrid sheep and oon of hem hath *errid* wher he schal not leve nynty and nyne in desert, and schal go to seche that, that *erride*?

And in his version of Jude 13, 'wandering stars' or planets are called '*erringe sterris*.' It is worth noting, that most of the words used to express sin contain the idea of departure from the right path: e.g. the word *sin* itself has been connected with A. S. *syndrian*, to separate, sunder; *wrong* is wrung, twisted; *evil* has the same meaning; *trespass* and *transgression* both mean overstepping due bounds; *iniquity*, that which is not equal, leaning to

one side more than the other; *unrighteousness*, not going in *right wise* (*i. e. ways*); and so on. A great many of the Hebrew and Greek words for *sin* are of the same nature; indeed, the common word in the New Testament, and that which occurs in *every* place where our version has *sin*, is a word (*ἀμαρτία*) which literally means 'missing a mark, deviation, error.'

And characters of signs and *erring* stars.

Marlowe, *Doctor Faustus* (ed. Dyce, 1862), p. 82.

My Lord, the Commons sends you word by me,...

That they will *erre* from your highnesse person.

*The First Part of the Contention, &c.*

(Cambridge Shakespeare, v. p. 379.)

The extravagant and *erring* spirit hies

To his confine.

Shakespeare, *Hamlet*, I. I. 154.

Telemachus, addressing Menelaus, says of Ulysses,

To thy knees therefore I am come, t'attend

Relation of the sad and wretched end

My *erring* father felt.

Chapman's Homer, *Od.* IV. 435.

*Erring* Grecians, we

From Troy were turning homewards.

Ibid. IX. 362.

**Escaper**, *sb.* (O. Fr. *eschapper*, to escape), 'one that escapes,' occurs in margin of 2 Kings ix. 15.

**Eschew**, *v. t.* (Job i. I, 8; ii. 3; I Pet. iii. 11; Ps. xxxiv. 14, Pr.-Book, &c.) is from the old Norman *eschiver*, to flee from, shun, avoid. The Fr. *esquiver* and It. *schivare* or *schifare* are connected with the G. *scheuen*, O. H. G. *skiuhan* and E. *shy*.

For every wight *escheweth* thee to here

Thy songs be so elenge in good fay.

Chaucer, *Cuckow and Nightingale*, 114.

Than is it wisdom, as thenketh me,

To maken vertu of necessité,

And take it wel, that we may not *eschewe*.

Id. *The Knight's Tale*, 3045.

It sit the well to taken hede

That thou *escheue* of thy manhede

Ypocrisie and his semblaunt.

Gower, *Conf. Am.* I. p. 82.

But ydelnes they vtterly forsake and *eschue*, thinking felicitie after this life to be gotten and obtained by busie labors and good exercises. More, *Utopia* (ed. Arber), p. 149.

In teaching evil doctrine all preachers are to be *eschewed*, and in no wise to be hearkened unto. Latimer, *Serm.* p. 87.

Caxton uses the word twice in the conclusion to the *Game at Chess*, 1st ed. (Ames, I. p. 10):

That synne may be *eschewid*.

That every man *eschewe* synne.

And Shakespeare's version of the common proverb, 'what can't be cured must be endured,' is,

What cannot be *eschew'd* must be embraced.

*Merry Wives*, v. 5. 251.

**Espouse**, *v.t.* (2 Sam. iii. 14; Matt. i. 18; Luke i. 27, ii. 5). To betroth. It is clear that our Translators intended the word to be understood in this sense, although in 1611 'espouse' and 'marry' were generally synonymous. The Hebrew word rendered 'espoused' in 2 Sam. iii. 14 is elsewhere rendered 'betrothed.' Tyndale in his translation published in 1525, of which only a fragment of St Matthew's Gospel is known to exist, rendered the Greek *μνηστευθείσης* by 'married,' and in this he is followed by Coverdale. In the edition of 1534 he altered it to 'betrothed.' In 2 Sam. iii. 14 Coverdale has 'married' and so have the Geneva and Bishops' Bibles. In the New Testament our Translators were probably influenced by the Rhemish Version, which in Matt. i. 18 has 'spoused,' or by Udall's translation of Erasmus's Paraphrase (1548) which has 'espouse.' But Cotgrave (1611), in his French Dictionary, gives 'Espouser. To espouse, wed, marrie;' and Florio's Italian Dictionary of the same date has 'Sposare, to espouse, to wed, to marry;' so that in usage there was no difference between 'espouse' and 'marry;' and for the special sense of 'betroth,' the French used *fiancer* and the Italians *impalmare*. In Shakespeare the same usage prevails. For instance in 2 *Henry VI.* I. I. 1—9, Suffolk says,

As by your high imperial majesty  
I had in charge at my depart for France,  
As procurator to your excellence,  
To marry Princess Margaret for your grace,  
\* \* \* \* \*

I have perform'd my task and was *espoused*.



**Espy**, *v.t.* (Gen. xlii. 27; Josh. xiv. 7). From Fr. *espier*, Sp. *espiar*, which are modifications of the Lat. *aspicere*. The origin of the word was indicated in the old form *aspy* or *aspie*, which occurs in Pecoock's *Repressor*, p. 92; 'vnto tyme thei mowe *aspie* the defaut of the same counseil.' The abbreviated form *spy* is still used in the same sense, but Gower has the noun *espie* (*Conf. Am.* i. 81):

Simon, whiche made was here *espie*  
Withinne Troie.

When his love he doth *espy*,  
Let her shine as gloriously  
As the Venus of the sky.

Shakespeare, *Mid. N.'s Dr.* III. 2. 105.

Securely I *espy*  
Virtue with valour couched in thine eye.

Id. *Rich. II.* I. 3. 97.

**Estate**, *sb.* (Gen. xliii. 7; Ps. cxxxvi. 23; Mark vi. 21; Acts xxii. 5, &c.). This word, in the Bible and Prayer-Book, and old writers generally, is not restricted to the meaning now usually put upon it, but has the same breadth of signification which is still given to the word 'state.' Hence 'low estate' (Ps. xxii. 24, Pr.-Bk.; Luke i. 48) = humble condition. Some of the sentences in which the old word occurs sound strange to modern ears: thus,

But to thentent that other of what *estate* or degre he or they stande in, may see in this sayd lityll book, that they gouerned them self as they ought to doo. Caxton, *Prolog. to Game of Chess*, 1st ed. (Ames, i. p. 9).

Queen Elizabeth, in a letter to Sir Thomas Heneage (*Leycester Corr.* p. 242), speaks of a 'counsell of *estate*;' and Bacon constantly uses this form of the word in the sense in which it is used in the collect for Good Friday, 'for all *estates* of men.'

Latimer defines as part of the duty of a king,

To see to all *estates*; to provide for the poor; to see victuals good cheap. *Serm.* p. 215.

As well we know your tenderness of heart,  
And gentle, kind, effeminate remorse,  
Which we have noted in you to your kin,  
And egally indeed to all *estates*.

Shakespeare, *Rich. III.* III. 7. 213.

In Dan. xi. 7, 20, 21, 'in his estate' appears to have been adopted by our Translators in preference to 'in his stead' or 'in his place' of the Geneva and Bishops' Bibles, as representing, like the *in statu illius* of Tremellius and Junius, not only place but rank. So in Shakespeare 'estate' is used of royal dignity.

He poisons him i' the garden for 's *estate*.

*Hamlet*, III. 2. 273.

We will establish our *estate* upon  
Our eldest, Malcolm.

*Macbeth*, I. 4. 37.

**Estimation**, *sb.* (Lev. v. 15 ; vi. 6). Estimate, valuation, rating.

If thou be'st rated by thy *estimation*,  
Thou dost deserve enough.

Shakespeare, *Mer. of Ven.* II. 7. 26.

**Ethnick**, *sb.* A heathen ; Lat. *ethnicus*, Gk. *ἔθνικός*.

For the learned know that even in S. Hierome's time the Consul of Rome and his wife were both *Ethnicks*. *The Translators to the Reader* (ed. Scrivener), p. cx.

And, that we may know what, not only men of our religion, but *ethnicks* also judge of such decking of dead images, it is not unprofitable to hear what Seneca, a wise and excellent learned senator of Rome and philosopher, saith concerning the foolishness of ancient and grave men, used in his time in worshipping and decking of images. *Homilies*, p. 264, l. 22.

Who is an *ethnick* or miscreant? He that useth not those laws and ordinances, and hath not the faith that we have. Or else, he that seeketh to be saved by some other means than by Christ. Becon, *Prayers, &c.* (Parker Soc.), p. 602.

For if Philip of Macedonie beeyng an *ethnike* and a pagane Kyng, &c. Udal's Erasmus, preface, sig. a iii recto.

**Evangelist**, *sb.* (literally, 'a messenger of good tidings'), which is now almost exclusively applied to the writers of the four Gospel narratives, is not so applied in any of the three passages (Acts xxi. 8 ; Eph. iv. 11 ; 2 Tim. iv. 5) in which it occurs ; but to ministers of the Church who assisted the Apostles in spreading the Gospel, or Evangel, of our Lord Jesus Christ, and who

were sent from place to place to execute such particular commissions as the Apostles thought fit to intrust to them. In some of the old writers, the word is Englished into *Gospeller*, though this last word came afterwards to be applied to the person who read the 'gospel' in the Communion Office.

With the Pocalyps of Ion,  
The Powlus Pystolus everychon,  
The Parabolus of Salamon  
Payntyd ful ry3th.  
And the foure *gospellorus*  
Sytyng on pyllorus, &c.

*Sir Degrevant*, 1441.

**Even**, *adv.* In the phrases '*even now*' (1 Kings xiv. 14; Matt. ix. 18), '*even so*' (Luke x. 21), the usage of *even* is old fashioned and is replaced in familiar English by the equivalent word 'just.'

A rhyme I learn'd *even now*  
Of one I danced withal.

Shakespeare, *Rom. and Jul.* 1. 5. 144.

His face thou hast, for *even so* look'd he,  
Accomplish'd with the number of thy hours.

Id. *Rich. II.* 11. 1. 176.

**Even**, *sb.* (Josh. v. 10, &c.). A.S. *æfen*, the evening. ,

Fathers that, like so many Alexanders,  
Have in these parts from morn till *even* fought.

Shakespeare, *Hen. V.* 111. 1. 20.

**Even-song**, *sb.* (A.S. *æfen-sang*, vespers), is given in the calendar prefixed to the Prayer-Book to denote 'evening service,' in distinction to matins, or 'morning service;' carrying us back to the time when intoning the services was almost the universal custom.

We find the word in the old ballad of *Chery Chace*:

This battell begane in Chyviat,  
An owar befor the none,  
And when *even-song* bell was rang,  
The battell was nat half done.

For though the day be never so longe  
At last the belles ringeth to *evensong*.

Hawes, *Past. of Pleas.* cap. 42.

**Even-tide**, *sb.* (Gen. xxiv. 63; Josh. vii. 6), and **Evening-tide**, *sb.* (2 Sam. xi. 2; Is. xvii. 14). A.S. *æfen-tid*, the evening.

As when a swarme of Gnats at *euentide*  
Out of the fennes of Allan do arise.

Spenser, *F. Q.* II. 9, § 16.

**Everlastingly**, *adv.* (Athan. Creed). For ever and ever.

I warrant you he is in this opinion, that with his own works he doth merit remission of his sins, and satisfieth the law through and by his own works; and so thinketh himself to be saved *everlastingly*. Latimer, *Serm.* p. 520.

**Every**, *pr.* (2 Sam. xxi. 20; 2 Esd. iii. 10), was formerly used where 'each,' of which it is a compound, would now be found. The old forms are *everich*, *everech*, *everilk*.

*Everich* of hem schal hate other with dedly hate. Chaucer, *Parson's Tale*.

*Everich* of you schal bryng an hundred knightes. Id. *Knight's Tale*, 1853.

*Everich* in oþeres hond his trouthe laith. Id. *Friar's Tale*, 6586.

The kyng satte in the midle, and the quene on the lefte hande of the table, & on *every* side of her stode a countesse holdynge a clothe of pleasaunce, when she liste to drynke. Hall, *Rich. III.* f. 2 a.

*Every* of them, is carried swiftly, by the highest motion. Bacon, *Ess.* xv. p. 56.

Calvin therefore dispatcheth with all expedition his letters unto some principal pastor in *every* of those cities. Hooker, *Ecccl. Pol.* pref. ii. 6 (vol. I. p. 169).

**Evidence**, *sb.* (Jer. xxxii. 10, 11, 12, 14). A written document or contract.

Minute: f. The (first) draught of an *Evidence*, or Pleading; a scroll, or scedule. Cotgrave, *French Dictionary*.

Esripture: f. Writ, Scripture, writing;... a deed, writing, or *evidence*. *Ibid.*

Likewise even going to his death at the Tower gate, a poore woman called vnto him, and besought him to declare what he had doone with *evidences* of hers in the time that he was in office. Holinshed, *Chron.* (ed. 1587), III. 938.

**Evidency**, *sb.* (Prov. viii. c). See ARROGANCY.

**Evidently**, *adv.* (Acts x. 3; Gal. iii. 1). Manifestly, plainly, clearly.

**Evil**, *adj.* (Ex. v. 19; Deut. vii. 15; Jer. xxiv. 3). Bad, ill; A.S. *yfel*, G. *uebel*. Sir T. More says of Richard the Third:

None *euill* captaine was hee in the warre. *Works*, p. 37 d.

And again (p. 37 g):

In case that y<sup>e</sup> king his brother (whose life hee looked that *euil* dyete shoulde shorten) shoulde happen to decease.

This usage of *evil* is obsolete, as is the following. Alexander's friends

Beganne a litle to finde fault with Alexander, and to *speake euill* of him. North's Plutarch, *Alex.* p. 740.

**Evil**, *adv.* (Ex. v. 22; Acts xiv. 2). Ill, which is merely a contracted form of the same word. 'To evil entreat' is 'to treat ill.'

I am a stranger in these parts, set vpon (without any cause giuē by me) by some of your seruants, whom because I haue in my iust defence *euill* entreated, I came to make my excuse to you. Sidney, *Arcadia*, p. 37, l. 6.

**Evilfavouredness**, *sb.* (Deut. xvii. 1). Ugliness, deformity. The Heb. has 'any evil thing.' See FAVOUR.

This day, good Christian people, shall be declared unto you the unprofitableness and shameful dishonesty of contention, strife, and debate; to the intent that, when you shall see, as it were in a table printed before your eyes, the *evilfavouredness* and deformity of this most detestable vice, your stomachs may be moved to rise against it, and to detest and abhor that sin, which is so much to be hated, and so pernicious and hateful to all men. *Homilies*, p. 134, l. 6.

Latimer (*Serm.* p. 220) uses *evil-favoured*:

He [Achitophel], when he saw his counsel took no place, goes and hangs himself, in contemplation of this *evil-favoured* face of death.

**Exactress**, *sb.* (Is. xiv. 4 m).

**Exalt**, *v. t.* (Is. xiii. 2). To lift up; applied to the voice. Our Translators appear to have adopted the unusual phrase 'exalt the voice,' because 'lift up' occurs in the earlier part of the same verse.

**Example**, *sb.* (Heb. viii. 5). A pattern, copy. The word is retained from the Bishops' Bible, in which also 1 Chr. xxviii. 11, 12, is rendered thus :

And Daud gaue Solomon his sonne the paterne of the porche...and the *example* of all that he had in his minde for the courtes of the house of the Lorde.

**Exceed**, *v. i.* (Job xxxvi. 9). To be excessive.

But the scruples and superstitions of diet and other regiment of the body in the sect of the Pythagoreans, in the heresy of the Manichees, and in the law of Mahomet, do *exceed*.

Bacon, *Adv. of Learning*, II. 9, § 3 (ed. Wright, p. 132).

**Exceeding**, *adj.* (Eph. ii. 7). Surpassing.

This fellow's of *exceeding* honesty.

Shakespeare, *Othello*, III. 3. 258.

O, let me view his visage, being dead,  
That living wrought me such *exceeding* trouble.

Id. 2 *Hen. VI.* V. 1. 70.

**Exceeding**, *adv.* (Gen. xv. 1; 2 Sam. viii. 8, &c.), like *passing*, used as an adverb. Wolsey is described by Shakespeare (*Hen. VIII.* IV. 2. 52), as

A scholar, and a ripe and good one;  
*Exceeding* wise, fair-spoken, and persuading.

They did *exceeding* ill, and God was angry with them for so doing. Latimer, *Serm.* p. 516.

**Excellency**, *sb.* (Phil. iii. 8), Lat. *excellētia*, which occurs very often, is one of a large class of words derived from the Latin which formerly ended in *-y* (Lat. *-ia*), but which have been superseded to a great extent by the simpler termination in *-e*. Comp. *arrogancy*, *continency*, *evidency*, *innocency*, *penitency*, &c. Bacon (*Ess.* XLIII. p. 176) speaks of nature being

Rather busie not to erre, then in labour, to produce *excellency*.

**Excellent**, *adj.* (Dan. ii. 31; 2 Pet. i. 17). Excessive, surpassing; Lat. *excellens*.

Why are not the starres seene as well in the day, as in the night. Because they are darkened by the *excellent* brightnesse of the Sunne from whome they borrowe their chiefest light. Blundevile, *Exercises*, fol. 156 a, ed. 1594.

When shee was brought to the King, it was commonly said, that the King receiued her not onely with Compassion, but with Affection; Pittie giuing more impression to her *excellent* Beautie. Bacon, *Henry VII.* p. 184.

**Except**, *v. i.* To make exceptions or objections.

None of them fear to dissent from him, nor yet to *except* against him. *The Translators to the Reader*, p. cxv.

Pale trembling coward, there I throw my gage,  
Disclaiming here the kindred of the king,  
And lay aside my high blood's royalty,  
Which fear, not reverence, makes thee to *except*.

Shakespeare, *Rich. II.* 1. 1. 72.

For perhaps, they have heard some talke; such an one is a great rich man; and another *except* to it; yea, but he hath a great charge of children. Bacon, *Ess.* VIII. p. 26.

**Except**, *pp.* (Art. xv.). Excepted.

Item that all other castelles, holdes and fortresses, shall peaceably remain in the hãds of the possessor and owner without chalenge or demaunde duryng the sayd truce, the castel of dumbarre onelye *excepte*, (whyche was deliuered into thenglishe mens handes by the apointment of the duke of Albany when he fled into Fraunce). Hall, *Rich. III.* fol. 19 a.

**Exchanger**, *sb.* (Matt. xxv. 27). A money changer, banker.

Such an *exchanger*, or banker. Collybistes...Trapezita... Mensarius...*κολλυβιστής, τραπεζίτης*. Baret, *Alvearie*, s. v.

**Excommunicate**, *pp.* (Art. xxxiii.), Med. Lat. *excommunicatus*, belongs to another large class in which the terminations have been almost universally altered, but this time in the opposite direction, by lengthening instead of shortening, this and many similar words now ending with *-ed*.

Now the reproofing that the church reprofeth, if the partye that haue done the wrong when he is reprofed thereof, set not

thereby, is ye wote well in conclusion to be *excōmunicate* out of the christen company. Sir T. More, *Works*, p. 790 e.

Thus Latimer uses *alienate* for *alienated*:

Most farthest from the world, most *alienate* from it. *Serm.* p. 43.

**Exercised**, *pp.*, in 2 Pet. ii. 14, where the Vulgate has *exercitatum*, means 'made familiar.'

An hastie fortune maketh an enterpriser, and remouer,...but the *exercised* fortune maketh the able man. Bacon, *Ess.* XL. p. 166.

**Exigent**, *sb.* Exigency, extremity.

Therefore as one complaineth that always in the Senate of Rome there was one or other that called for an interpreter; so, lest the Church be driven to the like *exigent*, it is necessary to have translations in a readiness. *The Translators to the Reader*, p. cviii.

Why do you cross me in this *exigent*?

Shakespeare, *Jul. Cæs.* V. I. 19.

In the literal sense of 'extremity' it occurs in Shakespeare:

These eyes, like lamps whose wasting oil is spent,  
Wax dim, as drawing to their *exigent*.

I *Hen. VI.* II. 5. 9.

**Exorcist**, *sb.* (Acts xix. 13). From the Greek *ὄρκος*, an oath; the original meaning of the verb *exorcise* was to *adjure*, as in St Matt. xxvi. 63. Hence *exorcists* were those who pretended to raise or cast out devils by adjuring, or commanding them in the Divine Name to come forth.

Thou, like an *exorcist*, hast conjured up  
My mortified spirit.

Shakespeare, *Jul. Cæs.* II. I. 323.

If a dumb devil possesseth a servant, a winding cane is the fittest circle, and the master the *exorcist* to drive it out. Fuller, *Holy State*, VIII. 5.

**Expect**, *v.t.* (Lat. *expecto*), used in its original meaning, to look out for, wait for, occurs Job xxxii. 4 m; 2 Macc. ix. 25, and Heb. x. 13.



It was truly observed by one, that himselfe came very hardly to a little riches, and very easily to great riches. For when a mans stocke is come to that, that he can *expect* the prime of markets, and overcome those bargaines, which for their greatnesse are few mens money,...he cannot but encrease mainely. Bacon, *Ess.* XXXIV. p. 146.

So Shakespeare (*Mer. of Ven.* v. 1. 49):

Let's in and there *expect* their coming.

And Fuller says of Julius Scaliger :

Whilst he *expected* the tides and returns of business, he filled up the empty places of leisure with his studies. *Holy State*, XXIII.

**Experience**, *sb.* (Gen. xxx. 27). Experiment, investigation.

For somewhat I haue noted, which I my selfe, partly by paynfull searche, and partly by diligent *experiēce*, haue found out. Stow, *Summarie*, To the Reader.

Of all the which, for want there of mankind,  
She caused him to make *experience*  
Vpon wyld beasts, which she in woods did find  
With wrongfull powre oppressing others of their kind.  
Spenser, *F. Q.* v. 1. 7.

**Expostulate**, *v. t.* (Jer. ii. c). To set forth in detail.

More bitterly could I *expostulate*,  
Save that, for reverence to some alive,  
I give a sparing limit to my tongue.  
Shakespeare, *Richard III.* III. 7. 192.

My liege, and madam, to *expostulate*  
What majesty should be, what duty is,  
Why day is day, night night, and time is time,  
Were nothing but to waste night, day and time.  
Id. *Hamlet*, II. 2. 86.

**Express**, *adj.* (Heb. i. 3), from Lat. *expressus*, the participle of *exprimere*, which has for one of its meanings 'to model, mould, pourtray.' Sir T. More uses it in the same sense as in the passage above quoted :

This is quoth he, y<sup>e</sup> fathers owne figure...y<sup>e</sup> playne *expresse* likenes of that noble Duke. *Rich. III.*; *Works*, p. 61 b.

In form and moving how *express* and admirable !  
Shakespeare, *Hamlet*, II. 2. 317.

**Extinct**, *pp.* (Ps. cxviii. 12, Pr.-Bk. ; Is. xliii. 17), approaches more nearly in form to its Latin original *extinctus* than *extinguished*, which is derived through the French and has partly supplanted it.

My oil-dried lamp and time-bewasted light,  
Shall be *extinct* with age and endless night.  
Shakespeare, *Rich. II.* I. 3. 222.

**Eye**. To have an eye unto = to regard, look unto (Ps. xviii. 22 ; xxxiv. 5, Pr.-Bk.). Retained from Coverdale's version.

**Eyeservice**, *sb.* (Eph. vi. 6 ; Col. iii. 22). This is one of the words for which our language is indebted to the translation of the Bible. It is the literal rendering of the Greek *ὀφθαλμοδουλεία*, service done under the master's eye only. From the same source we have 'eye-servants,' as in Latimer (*Serm.* p. 394):

The most part of servants are but *eye-servants*; when their master is gone, they leave off from their labour, and play the sluggards.

**Eyesight**, *sb.* (2 Sam. xxii. 25 ; Ps. xviii. 24). Sight.

Art thou alive?  
Or is it fantasy that plays upon our *eyesight*?  
Shakespeare, I *Hen. IV.* v. 4. 138.

Here 'eyesight' is the equivalent of 'sight' in a slightly different sense from that in the passages above quoted, but as an illustration of the form of the word the example is sufficient.

## F.

**Fact**, *sb.* (2 Kings x. c ; 2 Macc. iv. 36). Deed.

Who cannot want the thought how monstrous  
It was for Malcolm and for Donalbain  
To kill their gracious father? damned *fact*!  
Shakespeare, *Macb.* III. 6. 10.

It is a reason sufficient to raze the history of the Machabees out of the canon of the Scriptures, that the authour thereof commendeth the *fact* of Razis. King, *Lectures on Jonas*, p. 186.

For say, that a malefactour should suffer the space of thirtie yeres for some hainous *fact* that he hath committed, it is all one, as if a man should stretch him upon the racke, or hang

him upon a jibbet in the evening toward night, and not in the morning betimes. Holland's Plutarch, p. 546.

**Faculty**, *sb.*, in Pr.-Book, means 'power granted by the ordinary,' the original meaning of the word being power or ability in general, like the Lat. *facultas* from which it is derived. *Facultas* and *facilitas* (whence Eng. *facility*) were originally the same (*facul* being the old form of *facil-e*). So in Wiclif's forcible rendering of 1 Cor. vii. 35, 'not that I caste to 3ou a snare, but to that that is honest, and 3yueth *faculte* (or esynesse), &c.' where the Vulgate is 'quod facultatem præbeat.'

There be some people that ascribe their gains, their increase gotten by any *faculty*, to the devil. Latimer, *Serm.* p. 213.

Besides, this Duncan  
Hath borne his *faculties* so meek.  
Shakespeare, *Macb.* I. 7. 17.

**Fail**, *v. i.* (Ps. xciv. 17, Pr.-Bk.). 'It had not *failed* but my soul had been put to silence' is due to the Latin of Sebastian Münster, 'parum abfuisset quin anima mea habitasset in silentio (sepulchri).'

**Fain**, *adj.* (1 Macc. vi. 54; Ps. lxxi. 21, Pr.-Bk.), glad: and *adv.* (Job xxvii. 22; Luke xv. 16), gladly. From A. S. *fægn* or *fægen*, 'glad.' The word is constantly found in old writers.

As *fayn* as foul is of the brighte sonne.  
Chaucer, *The Knight's Tale*, 2439.

And of another thing they were as *fayn*,  
That of hem alle ther was noon y-slayn.  
Ibid. 2709.

The knyghte was *fayne*, a feste made  
For a knave childe that he hade.  
*Sir Perceval*, 109.

I wolde also *fayne* wytte, whyther these heretyques wyll be contente that the blessyd name of Jesus be had in honoure and reuerence or not. Sir T. More, *Dial.* fol. 8 a.

Insomuch that Aaron and Hur, being in the mount with him, were *fain* to stay up his hands until the going down of the sun. *Homilies*, p. 322, l. 9.

A plaier, that being out of his part at his first entrance, is *faine* to haue the booke to speake what he should performe. Greene, *Groatsworth of Wit* (ed. 1621), Sig. C2, recto.

A passage in Shakespeare (*Lear*, iv. 7. 38) illustrates the usage of *fain* in Luke xv. 16 :

And wast thou *fain*, poor father,  
To hovel thee with swine, and rogues forlorn,  
In short and musty straw?

In Bacon (*Ess.* XIX. p. 80) it occurs almost in the sense of 'compelled.'

For the nobility, though they continued loyall unto him, yet did they not co-operate with him, in his businesse. So that in effect, he was *faine* to doe all things, himselfe.

**Faint**, *v. i.* (Luke xviii. 1; 2 Cor. iv. 16). To be discouraged, lose confidence.

It appeareth in nothing more, that Atheisme is rather in the lip, then in the heart of man, then by this; that Atheists will ever be talking of that their opinion, as if they *fainted* in it, within themselves, and would be glad to be strengthened, by the consent of others. Bacon, *Ess.* XVI. p. 65.

But if you *faint*, as fearing to do so,  
Stay and be secret, and myself will go.

Shakespeare, *Richard II.* II. 1. 297.

**Fair**, *adj.* (Is. liv. 11; Zech. iii. 5). From A. S. *fæger*, Icel. *fagr*, beautiful, in which sense it was once common. Thus Pliny, quoting from Varro, says of 'one Læla, a Cyzecene borne,' that

Her delight was principally in drawing women; and yet there is a Neapolitane of her pourtraying in a *faire* long table. Holland's Pliny, XXXV. 11 (ii. p. 551).

For were it not better for a man in a *fair* room to set up one great light, or branching candlestick of lights, than to go about with a small watch candle into every corner? Bacon, *Adv. of Learning*, I. 4, § 6 (ed. Wright, p. 32).

**Faithless**, *adj.* (Matt. xvii. 17; Mark ix. 19; John xx. 27). Unbelieving, incredulous.

If e'er the Jew her father come to heaven,  
It will be for his gentle daughter's sake;  
And never dare misfortune cross her foot,  
Unless she do it under this excuse,  
That she is issue to a *faithless* Jew.

Shakespeare, *Mer. of Ven.* II. 4. 38.

**Fall**, *v. i.* (Judith iv. *c*; vi. *c*; Consecration of Bishops).  
To betake oneself.

They see us not *fall* to labour and taking of pains, as Adam did. Coverdale's *Works* (Parker Soc.) I. 6.

I know thee not, old man: *fall* to thy prayers.  
Shakespeare, 2 *Henry IV.* v. 5. 51.

His soldiers *fell* to spoil.  
Id. *Jul. Cæs.* v. 3. 8.

The queen desires you to use some gentle entertainment to Laertes before you *fall* to play.

Id. *Hamlet*, v. 2. 216.

To plainness honour's bound,  
When majesty *falls* to folly.  
Id. *King Lear*, I. I. 151.

**Fall**, *v. i.* To fall out, happen, chance (Ruth iii. 18); the latter word being derived from Lat. *cadere*, used in the same metaphorical sense.

Because hee thought whatsoeuer busines shoulde *falle* betwene them, hymselfe should alway bee hable to rule bothe the parties. Sir T. More, *Rich. III.*; *Works*, p. 38 *d.*

In the sense of 'belong' it occurs in Luke xv. 12; the full phrase being preserved in 'fall to one's share.'

And of hir clothing took he the mesure,  
By a mayde y-lik to hir of stature,  
And eek of other ornamentes alle  
That unto such a weddyng schulde *falle*.  
Chaucer, *Clerk's Tale*, 8135.

**Fall**, *v. i.* (Jer. xxxvii. 14), in the phrase 'to fall away'='to desert,' while a literal translation of the Hebrew, is in accordance with the English idiom.

Thou shalt not need. England, I will *fall* from thee.  
Shakespeare, *King John*, III. I. 320.

If he will recant  
And *fall* from Lewis again.  
Heywood, 2 *Ed. IV.* I. 6.

Well wittinge that yf hee deposed the one brother, all the Realme woulde *falle* to the tother, Sir T. More, *Rich. III.*; *Works*, p. 45 [48] *a.*

**Fallings** occurs in the margin of Job xli. 23, being a literal rendering of the original. The text has the more intelligible word 'flakes.'

**Fall out**, *v. i.* (2 Esdr. vi. c). To happen, come to pass.

This *falls out* better than I could devise.

Shakespeare, *Mid. N.'s Dr.* III. 2. 35.

So it must *fall out*

To him or our authorities.

Id. *Coriolanus*, II. 1. 259.

**Fame**, *sb.* This word is used in many places, but especially Gen. xlv. 16; 1 Kings x. 7; Jer. vi. 24, in its primary sense of 'report, tidings,' from the Lat. *fama*, which is connected with Gr. *φήμη*, a voice, and was therefore applied to any report, good or bad.

And by this pollecy y<sup>e</sup> fame is sone blowen to eüery citie & toune. Hall, *Rich. III.* fol. 26 a.

All-telling *fame*

Doth noise abroad.

Shakespeare, *Love's L. Lost*, II. 1. 22.

It is now generally applied to the reputation derived from the report of some great action. Bacon uses it in the plural:

Virgil giving the pedegre of *fame*, saith, she was sister to the giants...As if *fames* were the reliques of seditious past. *Ess.* xv. p. 55.

**Familiar spirit**, *sb.* (1 Sam. xxviii. 3, 7, &c.). A spirit or devil who was supposed to be in attendance upon the old necromancers, obey their commands, and discharge their commissions like a servant (*famulus*).

Now, ye *familiar spirits*, that are cull'd

Out of the powerful regions under earth,

Help me this once, that France may get the field.

Shakespeare, 1 *Hen. VI.* v. 3. 10.

Such a one was Ariel to Prospero in *The Tempest* I. 2. 275—7, whom 'the foul witch Sycorax' for disobedience did confine,

By help of her more potent ministers,

And in her most unmitigable rage,

Into a cloven pine.

Allusions to such spirits are constantly found in writers of the 16th and 17th centuries. In Holland's translation of Plutarch's *Morals* the heading of one of the sections (p. 1202) is 'Of the Dæmon or *familiar spirit* of Socrates.'

John Poydras, a Tanners sonne of Excester, in diuers places of England named himselfe the sonne of Edward the first...but shortlie after he was conuict of his vntrueth, and confessed that hee did it by the motion of a *familiar spirit* which hee had in his house in likenesse of a Catte. Stow, *Chronicles* p. 335.

He would have  
(I told you of him) a *familiar*  
To rifle with at horses and win cups.

Ben Jonson, *Alch.* 1. 1.

And Fuller says of Paracelsus,

He was not only skilled in natural magic...but is charged to converse constantly with *familiars*. *Holy State*, XVIII.

**Familiars**, *sb.* (Jer. xx. 10). Intimate friends; Lat. *familiares*.

When he [Alexander] saw it, hee asked his *familiars* that were about him, what they thought fittest, and the best thing to be put into it. North's Plutarch, *Alex.* p. 731.

**Famish**, *v. t.* (Zeph. ii. 11). To starve.

To prefer a private good before a public, is to *famish* and starve the whole body to fat a toe or please a finger. Adams, *Works*, II. 314.

The covetous Caliph he *famished* to death, and then filled his mouth with melted gold. Fuller, *Holy War*, IV. 22.

**Fan**, *sb.* (Is. xxx. 24; Matt. iii. 12; Luke iii. 17). A winnowing fan. (A.S. *fann*, Lat. *vannus*.)

Distinction, with a broad and powerful *fan*,  
Puffing at all, winnows the light away.

Shakespeare, *Troilus and Cressida*, 1. 3. 27.

**Fan**, *v. t.* (Is. xli. 16; Jer. iv. 11; li. 2). To winnow; used figuratively as in Shakespeare, *Cymbeline*, 1. 6. 177:

The love I bear him  
Made me to *fan* you thus, but the gods made you,  
Unlike all others, chaffless.

To *fanne*, or winnowe corne. Frumētum ventilāre. Baret, *Alvearie*.

**Fanners**, *sb.* (Jer. li. 2). Winnowers.

A *fanner*, or winnower of corne. Ventilātor. Baret, *Alvearie*.

**Far**, *adj.* (Deut. xxix. 22; Luke xix. 12). Distant. Richardson quotes from Fisher's Seven Psalmes, Ps. 143:

Fyrst I consider the labour that this woman tooke in her great and *ferre* journey.

**Far spent** (Mark vi. 35; Luke xxiv. 29; Rom. xiii. 12). Far advanced. At first sight it looks as if 'far spent' were the participle of the A. S. verb *for-spendan*, to consume; and it is not impossible that this may have been the origin of the phrase, though it is not necessarily so.

Now, the night being *farre spent*, Brutus as he sate bowed towards Clitus one of his men, and told him somewhat in his eare, the other answered him not, but fell a weeping. North's Plutarch, *Brutus*, p. 1077.

An example of 'forspent,' in the sense of 'exhausted,' occurs in Shakespeare, 3 *Hen. VI.* II. 3. 1:

*Forspent* with toil, as runners with a race.

This is the hower he promist: Captain, look,  
For I have not the heart, and truely tell me  
How *farre* 'tis *spent*.

Heywood, *The Fair Maid of the West* (*Works*, II. 376).

**Fare**, *v. i.* from A. S. *faran*, G. *fahren*, to go, journey, travel; whence O. E. *fere*, a companion; properly, a fellow-traveller. In 1 Sam. xvii. 18, 'See how thy brethren *fare*' is the translation of 'Visit thy brethren for peace,' as in Gen. xxxvii. 14, and similar passages. The root of the word is retained in 'thoroughfare, wayfarer, farewell (i. e. go in peace),' etc. In Luke xvi. 19, '*fared* sumptuously' accords with modern usage.

Certis, that salle I never mare  
Agayne Crystyndomme fyghte no *fare*.

*Sir Isumbras*, 280.

In its original sense it occurs in *The Vision of Piers Ploughman*, 2481:

Ac er I hadde *faren* a furlong,  
Feyntise me hente.

And in Gower (*Conf. Am.* I. p. 81):

And forth they wenten into ship  
And crossen sail and made hem yare  
Anone as though they wolden *fare*.



Shakespeare uses it in the same sense as in 1 Sam. xvii. 18 ;

How *fares* my brother? Why is he so sad?

3 *Hen. VI.* II. I. 8.

**Fashion**, *sb.* (Fr. *façon*, literally 'make,' from Lat. *facere*, whence also It. *fattura* and Eng. *feature*). Make, shape, manner, custom (Gen. vi. 15 ; 2 K. xvi. 10 ; Luke ix. 29 ; Phil. ii. 8), such being the original sense of the word, though now applied almost exclusively to dress. It is common in the wider sense as a provincialism.

Howbeit they beare a fruit at the last, like Gourds in *fashion*, and as big as Quinces. Holland's Pliny, XII. 10.

If you would worke any man, you must either know his nature, and *fashions*, and so lead him ; or his ends, and so persuade him ; or his weaknesse, and disadvantages, and so awe him ; or those that have interest in him, and so governe him. Bacon, *Ess.* XLVII. p. 196.

In Shakespeare, *Hen. VIII.* IV. 2. 159, Capucius swears to Queen Katharine,

By heaven, I will,  
Or let me lose the *fashion* of a man!

And the king describes Hamlet's madness as caused by

This something-settled matter in his heart,  
Whereon his brains still beating puts him thus  
From *fashion* of himself.

*Hamlet*, III. I. 183.

The verb is now rarely used. Baret (*Alvearie*) gives: 'he that *fashioneth*, instructeth, or maketh. Formator.' It occurs in Ex. xxxii. 4 ; Job xxxi. 15, &c.

**Fast**, *adv.* (Ruth ii. 8, 21). Close, near.

It is well, when nobles are not too great for sovereignty, nor for iustice ; and yet maintained in that heighth, as the insolencie of inferiours, may be broken upon them, before it come on too *fast* upon the maiesty of kings. Bacon, *Ess.* XIV. p. 52.

**Fast**, *adv.* (Ps. lxxxviii. 8 ; lxxxix. 36, Pr.-Bk.). Firmly fixed ; A. S. *fast*. 'Stedfast' signifies 'firm in its stead or place.'

So now by this abide sure and *fast*, that a man inwardly in the heart, and before God, is righteous and good through faith only, before all works. Tyndale, *Doctr. Treat.* p. 61.

**Fat**, *sb.* (Joel ii. 24, iii. 13). From A.S. *fæt*, a vessel, vat; the latter being the modern spelling. The Hebrew word is elsewhere rendered 'winepress' (Hos. ix. 2, marg. 'winefat'), 'press-fat' (Hag. ii. 16), and 'press' simply (Prov. iii. 10; Is. xvi. 10). In Heywood's 1 *Ed. IV.* v. 5, the Tanner of Tamworth says,

Had she as many twenty pound bags as I have knobs of bark  
in my tan-fat.

A *fat*, or vat. Orca. Baret, *Alvearie*.

Come thou Monarch of the Vine,  
Plumpie Bacchus, with pinke eyne :  
In thy *Fattes* our Cares be drown'd.  
Shakespeare, *Ant. and Cl.* II. 7. 122 (ed. 1623).

In Coleridge's *Glossary* it is found in the form *fet*.

**Fat**, *v. t.* (Ecclus. xxvi. 13; Luke xv. 23). To fatten; A. S. *fattan*, *fattian*. Compare *white* and *whiten*.

To *fat* a beast, to franke. Sagino. Baret, *Alvearie*.

A *fatted* hogge. Saginâtus porcus. *Ibid.*

The fold stands empty in the drowned field,  
And crows are *fatted* with the murrion flock.  
Shakespeare, *Mid. N.'s Dr.* II. 1. 97.

Manhood and honour  
Should have hare-hearts, would they but *fat* their thoughts  
With this cramm'd reason.

*Id. Tr. and Cr.* II. 2: 48.

But first they bie them abrode verie chepe, and afterward  
when they be *fatted* in their pastures, they sell them agayne  
excedynge deare. More, *Utopia* (ed. Arber), p. 42.

**Fauchin**, *sb.* (Jud. xiii. 6, xvi. 9). A curved sword. In modern editions it is spelt 'fauchion.' The form *falchion* or *faulchion* is more common, but both are now out of use. The root of the word is the Lat. *falx*, a sickle, whence the Italian *falcione*, which Florio explains as 'a welch' hooke, a crooked bill.'

Is neither Peter the porter,  
Ne Poul with his *fauchon*,  
That wole defende me the dore.

*Vis. of Piers Ploughman*, 9622.

A *Falchon*: a wood knife, or sword. Machæra... Sica...  
Gladius. Baret, *Alvearie*.

I have seen the day, with my good biting *falchion*  
I would have made them skip.

Shakespeare, *Lear*, v. 3. 276.

In the two quartos of 1608, the word is spelt *fauchion* and *fauchon*.

Skelton (Vol. I. p. 297) uses 'fawchyn' as a verb in the sense of 'hew.'

Holde thy hand, dawe, of thy dagger, and stynt of thy dyn,  
Or I shal *fawchyn* thy flesshe, and scrape thé on the skyn.

*Magnificence*, 2216.

**Favour**, *sb.* (Ps. xlv. 12 ; cxix. 58 ; Prov. xix. 6 ; xxix. 26), from Fr. *faveur*, is the rendering of a word meaning 'face, countenance, or appearance,' in which sense it constantly occurs in old writers, and is retained in the adjectives *ill-favoured*, *well-favoured*.

In beauty, that of *favour*, is more then that of colour, and that of decent and gracious motion, more then that of *favour*.  
Bacon, *Ess.* XLIII. p. 176.

As S. Iames saith, they are as men, that looke sometimes into a glasse, and presently forget their own shape, & *favour*.  
Id. *Ess.* XXVII. p. 113.

And in Shakespeare (*Tr. and Cr.* IV. 5. 213) Hector says,  
I know your *favour*, Lord Ulysses, well.

There was casting up of eyes, holding up of hands, with countenances of such distraction that they were to be known by garment, not by *favour*.

Id. *Winter's Tale*, v. 2. 53.

I have surely seen him :  
His *favour* is familiar to me.

Id. *Cymbeline*, v. 5. 93.

Compare also *Jul. Cæs.* I. 2. 91,

I know that virtue to be in you, Brutus,  
As well as I do know your outward *favour*.

On which Mr Craik (*English of Shakespeare*) observes ;

*Favour* seems to be used for *face* from the same confusion or natural transference of meaning between the expressions for

the feeling in the mind and the outward indication of it in the look that has led to the word *countenance*, which commonly denotes the latter, being sometimes employed, by a process the reverse of what we have in the case of *favour*, in the sense of at least one modification of the former.

In Prov. xxxi. 30, 'favour' signifies 'grace,' by which the Hebrew word is most commonly rendered. It is nearly equivalent to 'beauty.'

Thought and affliction, passion, hell itself,  
She turns to *favour* and to prettiness.

Shakespeare, *Hamlet*, IV. 5. 189.

My love doth so approve him,  
That even his stubbornness, his checks, his frowns,—  
Prithee, unpin me,—have grace and *favour* in them.

Id. *Othello*, IV. 3. 21.

**Fealty**, *sb.* (Josh. i. c). O. Fr. *feaulté*, from an adj. *feal*, faithful (Lat. *fidelis*), whence *fael* or *feiaul*, 'a vassal.' Under *fidelitas*, Du Cange has 'Anglis *Fealtie*, nostris *Feaute*.'

Kyng Arthure also the Glory of the Brittons erected Angosile to the scepter of Scotland and receaved of hym homage and *fealtie*. Hall, *Hen. V.*, fol. 6 a.

And let my sovereign, virtuous Henry,  
Command my eldest son, nay, all my sons,  
As pledges of my *fealty* and love.

2 *Hen. VI.* v. 1. 50.

**Fear**, *v. t.* (Wisd. xvii. 9). From A. S. *fēran*, to frighten, terrify. The provincial *afeard* = 'afraid' is A. S. *a-fered*, the participle of the verb *a-fēran*, just as 'afraid' itself is 'afrayed,' or more properly 'affrayed,' the participle of 'affray.' Archbishop Trench has confused *afeard* with *affeered*, the law term, which is an entirely different word (*Eng. Past and Present*, 4th ed. p. 124). The active sense of the verb *fear* has become obsolete, but was once common. Thus in Sir T. More's *Dial.* fol. 114 b: 'Which fere I promyse you nothing *fereth* me;' and Shakespeare (*Tam. of the Shrew*, I. 2. 211),

Tush, tush! *fear* boys with bugs.

And this same belefe of the present conuersation of their forefathers and auncetours among them, *feareth* them from all secrete dishonestie. More, *Utopia* (ed. Arber), p. 148.

This I say that I may not seme as it were to *feare* you with letters. 2 Cor. x. 9 (Geneva version).

Feerd=afraid, occurs in Pecoock's *Repressor*, p. 51.

**Fear**, *sb.* (Gen. xxxi. 42, 53; Prov. i. 26, 27), in the concrete sense of 'cause, or object of fear.' Thus Shakespeare,

Or in the night, imagining some *fear*,  
How easy is a bush supposed a bear!

*Mid. N.'s Dr.* v. i. 21.

And *Ful. Cæs.* II. I. 190:

There is no *fear* in him: let him not die.

'In a fear,' in the sense of 'in alarm,' occurs in Esth. xv. 8.

**Fearful**, *adj.* in the sense of 'timorous, faint-hearted,' occurs Deut. xx. 8; Judg. vii. 3; Isa. xxxv. 4; Matt. viii. 26; Rev. xxi. 8, etc.; and is also common as a provincialism; the more usual sense is, 'causing fear.'

And yet (God knoweth) the man was so *fearful*, that he durst not be known unto us where he preached, though we sought it at his house. Grindal, *Rem.* p. 203.

Edward and Richard, like a brace of greyhounds  
Having the *fearful* flying hare in sight.

Shakespeare, 3 *Hen. VI.* II. 5. 130.

In the same way 'dreadful,' which is now applied to that which causes dread, is used for 'timorous' in Gower (*Conf. Am.* I. p. 247),

Wherof the *dredfull* hertes tremblen.

And in Chaucer's *Assembly of Fowls* (195) we find 'the *drededeful* roe.'

**Fearfulness**, *sb.* (Ps. lv. 5). Fear.

Simulation and dissimulation, commonly carry with them a shew of *fearfulness*, which in any businesse, doth spoile the feathers, of round flying up to the mark. Bacon, *Ess.* VI. p. 22.

**Feller**, *sb.* (Is. xiv. 8). From A. S. *fellan*, to fell; a cutter of wood.

**Felloes**, *sb.* (1 Kings vii. 33). From A. S. *fælge*, the pieces which compose the circumference of a wheel.

Jantes : f. The *fellows* of a wheele; the peeces (of wood) whereof the ring, or the rime consists. Cotgrave, *Fr. Dict.*

In Chapman's Homer (*Il. IV. 525*), it is written in the form *fell'ffs* :

The *fell'ffs*, or out-parts of a wheel, that compass in the whole.

The common form now is *fellies*, as in Shakespeare, *Hamlet*, II. 2. 517 :

All you gods,  
In general synod, take away her power;  
Break all the spokes and *fellies* from her wheel,  
And bowl the round nave down the hill of heaven!

**Fellows**, *sb.* (*Judg. xi. 37*; *Ps. xlv. 15*, Pr.-Bk.; *Bar. vi. 43*). The Auth. Vers. of the Psalms has 'companions,' and this was the original meaning of the word.

When one pulleth down his *fellow*, they must needs down both of them. Latimer, *Serm. p. 271*.

The Anglo-Saxon Dictionaries give a form 'Felow, socius,' but no example is quoted of the occurrence of the word. It appears in Middle English in the forms *felaye* and *felawe*, which are derived from the Icelandic *félagi*, and this again from *félag*, the laying together of fee or property, and hence, partnership.

Thy silver is turned to dross, thy princes are unfaithful, and *fellows* (A. V. 'companions') of thieves. *Is. i. 22, 23*, quoted by Latimer, *Serm. p. 382*.

In old English, 'companion' was used in the same contemptuous sense as 'fellow' now. See Shakespeare, *2 Hen. VI. IV. 10. 33* :

Why, rude *companion*, whatsoe'er thou be,  
I know thee not; why then should I betray thee?

**Fellowship**, *sb.* Used in the Te Deum in the concrete sense of 'company,' as in Shakespeare, *Othello, II. 1. 93* :

The great contention of the sea and skies  
Parted our *fellowship*.

**Fenced**, *pp.* (*Num. xxxii. 17, 36, &c.*). Fortified, defended.

Where he went abroad, his eyes whirled about, his body priuily *fenced*. Sir T. More, *Rich. III.; Works, p. 69 c.*

'The brother that is holpen of his brother, is a sure and well-fenced city, and a strong tower,' he is so strong. Latimer, *Serm.* p. 271.

Fortified, *fensed*, and made strong. Munitus, & Communitus...*Fortifié, munie.* Baret, *Alvearie*, s.v. *Fortifie*.

**Fenowed**, *pp.* Mouldy; A. S. *fýnig*, whence *fennow*, *finnow*, *vinney*. Junius (*Etym. Angl.*) makes the two former peculiar to Kent and the last to Devon and Cornwall. The Scripture, say the Translators, 'is a Panary of holesome foode, against *fenowed* traditions.' *The Translators to the Reader* (p. cviii.). The form *vinued* occurs in Baret (*Alvearie*, s.v. *Mouldie*).

Mouldie: mustie: hoarie: *vinued.* Mucidus.

To be *vinewed*, or hoarie. Muceo. *Id.* s.v. *Hoarie*.

To waxe *vinewed*, or hoarie. Mucesco. *Ibid.*

In the Folios of Shakespeare the form *whinid'st* occurs, which is altered in modern editions into *vinewedst*:

Speake then you *whinid'st* leauen speake, I will beate thee into handsomenesse. *Tr. and Cr.* II. I. 15.

**Fervent**, *adj.* (2 Pet. iii. 10, 12). In its literal sense of 'burning.'

Ire, after the philosofer, is the *fervent* blood of man i-quired in his hert, thurgh which he wolde harm to him that him hatith. Chaucer, *Parson's Tale*.

Like him that with the *feruent* feuer striues

When sicknesse seekes his castell\* health to skale.

Sackville, *Induction*, fol. 207 b.

Fervent: m. ente: f. *Fervent*, hot, ardent, scalding, scorching, burning; chafed; eager, angry, fierce; vehement, earnest. Cotgrave, *Fr. Dict.*

In the Geneva Version of Deut. xxviii. 22 'fervent heat' is the equivalent of what is rendered 'extreme burning' in the A.V.

In Somer, for the *fervent* heate, a man maye saye likewise: except it be somtyme agaynst night. Ascham, *Toxophilus* (ed. Arber), p. 48.

From the figurative use of the word to denote 'intense, excessive,' it came to be applied in a manner in which its ety-

\* So edd. 1563, 1610. In edd. 1571, 1587, 'castell.'

mology was lost sight of, as in the following passage from Warkworth's *Chronicle* (Camden Soc.), p. 3 :

And in the thyrde yere of the reygne of Kynge Edwarde, and anno Domini M°.cccc.lxiiij, ther was ane *feruent froste* thugh Englonde, and snowe, that menne myght goo overe the yise, and a *feruent colde*.

**Festival**, *adj.* (1 Chr. xvi. c; Esth. ix. c). Not frequently used as an adjective.

This blessed day  
Ever in France shall be kept *festival*.  
Shakespeare, *King John*, III. 1. 76.

All things that we ordained *festival*,  
Turn from their office to black funeral.  
Id. *Romeo and Juliet*, IV. 5. 84.

Then the rest departed every man to his owne quarter and warde : and the two armed champions were left in the midst, more like a *festivall* spectacle and pageant to behold, than any fight at utterance. Holland's *Livy*, p. 255 D.

**Fet**, *pret.* (2 Sam. ix. 5, xi. 27; 1 K. vii. 13, ix. 28; 2 K. xi. 4; 2 Chr. xii. 11; Jer. xxvi. 23; Acts xxviii. 13). Fetched, in ed. of 1611.

In Robert of Gloucester's *Chronicle* (ed. Hearne) 'fette' is the preterite. Thus, p. 15,

And arst heo wende vp on þe lond & *fette* hom prey ylome,  
that is, and first they went up on the land and fetched them prey frequently.

And p. 282, where the text has

þe monekes out of Abendone vorst were þuder *yuet*,  
the monks out of Abingdon first were fetched thither, one of the MSS. reads 'fet,' and this is very common for the participle.

And therupon the wyn was *fet* anoon.  
Chaucer, *Cant. Tales*, Prolog. 821.

Til that the Thebanes knyghtes bothe i-liche  
Honoured weren, and into paleys *fet*.  
Id. *The Knight's Tale*, 2529.

He also bindeth the angels : for we read of popes that have commanded the angels to *fet* divers out of purgatory. Tyn-dale, *Obedience of a Christian Man* (Parker Soc. ed.), p. 269.

This conclusion is far *fet*, and hangeth loosely. Jewel's *Works* (Parker Soc. ed.), I. 146.



On, on, you noblest English,  
Whose blood is *fet* from fathers of war-proof!  
Shakespeare, *Hen. V.* III. I. 18.

And follow'd with a rabble that rejoice  
To see my tears and hear my deep-*fet* groans.  
Id. 2 *Hen. VI.* II. 4. 33.

Though there be none far *fet*, there will deare-bought  
Be fit for ladies.

Ben Jonson, *The Silent Woman*, Prol.

The form 'fetched' or 'fetched' was in use as early as 1597, for in Shakespeare's *Rich. III.* II. 2. 121,

Forthwith from Ludlow let the young prince be *fetch'd*,  
'fetched' is the reading of the quartos and 'fet' of the folios.

In the Geneva Version of Deut. xix. 12, 'fet' is the infinitive:

'Then the Elders of his citie shall send and *fet* him thence.'  
And so Udall's *Roister Doister* (ed. Arber), p. 54:

Nay, if ye will kyll him, I will not *fette* him.

**Fetch**, *v. t.* (Deut. xix. 5). To fetch a blow or stroke is to deal or deliver a blow, to strike. 'Fetch' and 'take' are used in similar phrases; as in Shakespeare, *Merchant of Venice*, v. I. 73: '*fetching* mad bounds;' and *Cymbeline*, I. I. 81: 'I'll *fetch* a turn about the garden.' Compare *Measure for Measure*, II. I. 189: 'If he *took* you a box o' the ear, you might have your action of slander too.'

**Fetch about** (2 Sam. xiv. 20). To bring about, contrive, in a circuitous manner. Hence 'fetch' is used in Shakespeare in the sense of a device or stratagem.

**Fift**, *adj.* (Lev. xxvii. 13; Num. xxix. 26). Fifth; in the ed. of 1611.

King Henry the *Fift*, too famous to lie long.  
Shakespeare, 1 *Hen. VI.* I. I. 6 (ed. 1623).

**Fill**, *sb.* (Deut. xxiii. 24). The phrase 'thou mayest eat grapes thy *fill*,' that is, till thou art satisfied, is a literal rendering of the Hebrew. But it was also idiomatic English, as is clear from the following examples:

I shut my glasse, before you gasde *your fill*.  
Gascoigne, *The Steele Glas* (ed. Arber), p. 82.

And down on the ground she fallès,  
Which ground she kist *hir fill*.  
Id. *The Complaint of Philomene*, p. 104.

To sigh *my fill* till breath and all be gone.  
Watson, *Poems* (ed. Arber), p. 197.

**Fine, Finer, Fining**, where we should now use *refine*, *refiner*, &c., occur in Job xxviii. 1; Prov. xvii. 3, xxv. 4, xxvii. 21. The origin of the adj. *fine*, which is the same as Sp. and Port. *fino*, Fr. *fin*, and G. *fein*, is traced by Diez (*Etym. Wörterb.* p. 145) to the Lat. *finitus*, finished, perfect. In the later Wicliffite version of Is. xxv. 6 we read of 'vyndage well *fyned*.'

*Fined*, cleane from the dregges. Defæcatus. Baret, *Alvearie*, s. v.

Fire *fneth* mettall, or consumeth and purgeth, &c. Ignis excoquit vitium metalli. *Ibid.*

**Fine**, *v. i.* (Amos ii. 8 *m.*) To pay a fine.

He was deteyned in prison, and coulde not be delyuered vntyll he had *fyned* with the kyng for .8000. poundes which he payed. Stow, *Summarie*, fol. 155 *b.*

Euery one of them refused the office, and *fyned* for it as it was thought, twoo hundred pounde a piece. *Ibid.* fol. 218 *b.*

I should have *fn'd* for Sheriffe, but all Guild Hall  
Hearing I was a wit, cry'd out upon him.

Glaphorne, *Wit in a Constable* (Works, I. 200).

It is used transitively, in the sense of 'pay,' in Robert of Gloucester's *Chronicle* (ed. Hearne, p. 528):

The clerkes *fnede* with him gret raunson inou.

Compare Shakespeare, *Hen. V.* IV. 7. 72:

Know'st thou not

That I have *fined* these bones of mine for ransom?

**Firstling**, *sb.* (Gen. iv. 4; Ex. xiii. 12, &c.). The first offspring; used generally of animals.

The very *firstlings* of my heart shall be  
The *firstlings* of my hand.

Shakespeare, *Macb.* IV. I. 147, 8.

To tell you, fair beholders, that our play  
Leaps o'er the vaunt and *firstlings* of those broils,  
Beginning in the middle.

Id. *Tr. and Cr.* prol. 27.

**Fishers**, *sb.* (Is. xix. 8; Jer. xvi. 16; Matt. iv. 18, 19). Fishermen.

No *fisher* but the ungrown fry forbears.

Shakespeare, *Venus and Adonis*, 526.

How from the finny subject of the sea

These *fishers* tell the infirmities of men!

Id. *Pericles*, II. I. 53.

**Fitches**, *sb.* (Isa. xxviii. 25, 27; Ezek. iv. 9). The word itself is now written *vetches* (Lat. *vicicæ*), (compare *fat* and *vat*); but in none of the passages is the modern *vetch* to be understood: the *fitches* of Isaiah being a kind of cummin, *Nigella melanthium*; those of Ezekiel a sort of bearded wheat or spelt, translated 'rie' in Isa. xxviii. 25; Ex. ix. 32. In the earlier of the Wicliffite versions of Is. xxviii. 25 the word is written *ficche*, and in the later *fitchis*. Baret (*Alvearie*) gives: '*Fitches*. *Vicia* ... Plin. *βικιον*. A vinciendo, vt Varroni placet.'

This is said by hem that be not worth two *fetches*.

Chaucer, *Troil. and Cres.* III. 887.

Some countries are pinched of meadow for hay,  
yet ease it with *fitchis* as well as they may.  
Which inned and threshed and husbandlie dight,  
keepe laboring cattle in verie good plight.  
In threshing out *fitchis* one point I will shew,  
first thresh out for seede of the *fitchis* a few.

Tusser, *Husbandry*, Decem.

'Fitches' represents still the pronunciation of the word in Suffolk, and is probably the more correct form.

**Five square**, *adj.* (1 Kings vi. 31 *m*). Five-sided, with five equal sides. We also find 'three-square,' 'four-square,' and even 'eight-square.' See FOUR SQUARE. Our translators retained 'five square' in the margin from the Geneva and Bishops' Bibles, where it is in the text.

**Flag**, *sb.* (Ex. ii. 3, 5; Job viii. 11; Isa. xix. 6) is the English name of a kind of iris, or flower-de-luce, used by our translators to express the word *sūph*, which in Jonah ii. 5, 6, is rendered 'weeds,' and from which also is derived the Hebrew name of

the Red Sea, Yam Suph, or Sea of Weed, from the weeds with which it abounded. In Exod. the plant meant is doubtless the Egyptian papyrus-reed.

The water *Flagge*, or the yellowe wild Iris, or the Flowre deluce: this groweth most commonly in moist places, and lowe medowes, the roote is cold and drie in the third degree. Baret, *Alvearie*, s. v.

This common body,  
Like to a vagabond *flag* upon the stream,  
Goes to and back, lacking the varying tide,  
To rot itself with motion.

Shakespeare, *Ant. and Cl.* I. 4. 45.

**Flagon**, *sb.* (2 Sam. vi. 19; Cant. ii. 5). A large bottle or flask; Fr. *flacon*.

In all this army, there was neither helmet, pike, dart, nor target seene; but gold & siluer bowles, cups, & *flagons* in the souldiers hands, all the way as they went. North's Plutarch, *Alex.* p. 753.

**Flee**, *v. i.* (2 Esdr. xv. 41; Rev. xii. 14). To fly. So in the edition of 1611. Corrected in 1629 and subsequent editions. So in the Geneva Version of Jer. xviii. 40, 'He shal *flee* as an egle.'

The bird, when she will *flee*, shaketh her wings: shake and prepare thyself to *flee* higher than all the birds in the air. *Homilies*, p. 351, ll. 17, 18.

*Arm.* He reputes me a cannon; and the bullet, that's he:  
I shoot thee at the swain.

*Moth.* Thump then and I *flee*.

Shakespeare's *Love's Labour's Lost*, III. 1. 66.

That arrows *fled* not swifter toward their aim  
Than did our soldiers. Id. 2 *Henry IV.* I. 1. 123.

**Fleshhook**, *sb.* (Ex. xxvii. 3; 1 Sam. ii. 13, &c.). An implement in ancient as in more modern cookery, the name of which suggests its use.

Ful hard it is, with *fleischhok* or with oules  
To ben yclawed, or brend, or i-bake.

Chaucer, *Sompnour's Tale*, 7312.

The word is retained from Wiclif's version.

**Flit**, *v. i.* (Jer. xlix. 30, marg.), is still used as a provincialism for 'remove, change one's abode,' and is evidently connected with *flee* and *flect*. From the same root came O. E. and provincial *flittermouse*, a bat, G. *fledermaus*. It was once in good use:

Dedly synne is, as saith seint Austyn, whan man torneth his hert from God, which that is verrey soverayn bounté, that may not chaunge and *flitte*, and give his herte to a thing that may chaunge and *flitte*. Chaucer, *Parson's Tale*.

For yet stode styll the lyght of fayth in our lady...without fleyng or *flytting*. Sir T. More, *Dial.* fol. 33 a.

To *flitte* from place to place, is no poyncete of lightnesse of man: but an euident signe of the charitee, that suche as folowe the steppes of the Apostles ought to haue. Udal's Erasmus, *Luke* iv. 43, fol. 51 b.

Hence the substantive 'flitting' (Ps. lvi. 8, P.-Bk.), where the A.V. has 'wandering.' Jamieson (*Scot. Dict.*) gives the Dan. *flytter*, to change one's abode, which exactly corresponds to the meaning of the word in Scotch. 'Fools are fond of *flitting* and wise men of sitting' is a Scotch proverb. The word occurs both in Gower and Chaucer.

As a past tense it occurs in the *Homilies* (p. 234, l. 24):

Such an image was brought by angels; such an one came itself far from the East to the West, as dame Fortune *flit* to Rome.

**Flix.** See FLUX.

**Flood**, *sb.* (Josh. xxiv. 2, 3, &c.). A river, here the Euphrates. From A. S. *flód*, a flowing, river, connected with Lat. *fluo*; applied to any stream, not merely to an overflow.

What need the bridge much broader than the *flood*?

Shakespeare, *Much Ado*, I. I. 318.

Three times they breathed, and three times did they drink,  
Upon agreement, of swift Severn's *flood*.

I *Hen. IV.* I. 3. 103.

And Milton (*P. L.* I. 419):

With these came they, who from the bordering *flood*  
Of old Euphrates, &c.

referring to Rev. ix. 14, which in Wiclif's earlier version is

Four e aungels that ben bounde in the greet *flood* Eufrates.

**Floor**, *sb.* (Deut. xv. 14; Matt. iii. 12). Threshing-floor.

**Flote**, *sb.* (1 K. v. 9; 2 Chr. ii. 16; 1 Esdr. v. 55) A. S. *flót*, a float, raft. For the spelling compare *cloke* and *cloak*. In 1 Kings v. 9 the Geneva Version has 'rafts' in the text and 'flotes' in the margin. The word is from the French:

Flotte de marrein. A raft, or *float*-boat of timber ioyned together, and sent downe a riuier.

Cotgrave, *Fr. Dict.*

**Flourish**, *v. i.* (Num. xvii. *c*; Eccl. xii. 5). To blossom, flower.

Wither one rose, and let the other *flourish*.

Shakespeare, 3 *Hen. VI.* II. 5. 101.

**Flowers**, *sb.* (Lev. xv. 24, 33). The menstrual discharge; Lat. *fluores*.

Corneolus mitigateth the heate of the mind, and qualifieth malice, it stancheth bloudie fluxes, speciallie of women that are troubled with their *flowers*. Reginald Scot, *Discoverie of Witchcraft*, B. 13, c. 6, p. 294, ed. 1584.

**Flue net**, *sb.* (Hab. i. 15 *m*). Compare Du. *flouw*, a snipe net, though the analogy is doubtful. This word is only found in one or two dictionaries; it means a fishing net, as appears from the *Promptorium Parvulorum*, where is a note that in 1391 Robert de Ryllyngton of Scarborough bequeathed to his servant 'j *flew* cum *warrap* et *flot*,' directing his two boats to be sold, and the price bestowed for the good of his soul. 'Flewe a nette—retz a pecher.' Palsgrave (quoted by Mr Way in his notes to *Promptorium Parv.*).

**Flux**, *sb.* (Acts xxviii. 8), spelt 'flice' in 1611. From Lat. *fluxus*, a flowing, issue. 'Bloody *flux*' is the translation of the Gk. *δυσεντερία*, whence our 'dysentery.' In Holland's translation of Pliny's *Natural History* (xxvi. 8) we read, 'the juice of Housleeke or Sengreene...staieth the *bloudie flux*.' And again, 'Waterspeeke or Pondweed, called in Greeke Potamogeton, is singular good for the dysenterie or *bloudie flux*.' In the edition of 1637 *flux* is changed to *flix*. The earlier of Wiclif's Versions of Matt. ix. 20 is, 'And loo! a womman that suffride the *flix*, or rennynge, of blood twelue zeer, cam to byhynde.' In the later version it is 'blodi *flux*.' Archbishop Trench has noticed the alteration of the older form 'flix' in the modern editions of our Authorised Version (*On the Auth. Vers. of the N. T.* p. 66). *Fluke* or *flook* is Scotch for the 'diarrhoea.' At Strasburg, according to Foxe (*Acts and Mon.* III. 790, ed. 1684), Dr Sands

Fell sore sicke of a *flux*, which kept him nine months, and brought him to deaths door.

Daily it reined and nightly it fresed, of fuell was skacenes and of *fluxes* was plenty, money they had ynough but comferte thei had none. Hall, *Hen. V.* fol. 14 b.

The same again in the gospel speaketh notably of the woman's faith which was sorely plagued with the bloody *flux*.

Bullinger, *Decades*, I. 92.

Flux: m. A flowing, running...also, a *flux*, *flix*, laske, loosensesse. Cotgrave, *Fr. Dict.*

Dysenterie: f. The *bloudie flix*. *Ibid.*

**Fold.** The termination *-fold* in 'a hundred-fold, manifold,' &c. is the A. S. *-feald*, and G. *-falt*, used in forming multiplicatives.

**Folden**, *pp.* (Nah. i. 10). Folded. The earlier form of the participle; A. S. *gefealden*.

**Folk**, *sb.* (Mark vi. 5). Used as a plural, of which it is the correct form, like A. S. *folc*. An example is given under DOTE.

**Follow on** (Hos. vi. 3), **Follow upon** (Ps. xviii. 37, Pr.-Bk.), and **Follow after** (Prov. xv. 9). In all these phrases the preposition is redundant.

Whereupō...he told both his doubt and cause of doubt to Palladius, who (considering thereof) thought best to make no longer stay, but to *follow on*. Sidney, *Arcadia*, p. 36, l. 11.

And the hart swam over, and as Sir Gawaine would have *followed after*, there stood a knight on the other side and said, 'Sir knight, come not over after the hart, but if thou wilt just with me.' *King Arthur*, c. 50, p. 100.

Therefore he daily studied how to prevent them, and how to see to the safetie of Grece, and before occasion offered, he did exercise his citie in feates of warre, foreseeing what should *folow after*. North's Plutarch, *Themist.* p. 125.

**Fond**, *adj.*, is used in Article xxii. in its old and still provincial sense of 'foolish, weak, or silly.' Jamieson (*Sc. Dict.* s.v. *Fon*) derives it from Isl. *faane*, fatuus. Pecock (*Repressor*, p. 145) uses *fanned* in the sense of 'befooled,' and describes Solomon in his old age as '*fanned* and bidotid with hise wijfis.'

Chaucer and writers of his age constantly use *fonne* for *fool*. So Wiclif (ed. Lewis):

But God chees tho thingis that ben *fonna* of the world to confounde wise men. I Cor. i. 27.

Thē deused we some doctour to make a sermon at our masse in our monthys mynde, and there preche to our prayse wyth some *fond* fantesy deused of our name, &c. Sir T. More, *Supplycacyon of Soules*, fol. 41 a.

With these *fond* ceremonies is the tyme consumed awaie therewhyle, so that there is no tyme to learne any thyng at all. Udal's Erasmus, *Luke* xiv. 7, fol. 115 b.

It is a *fond* thing: I will not tarry in it. Latimer, *Serm.* p. 229.

Ridley did acknowledge his fault to Hooper; and when they would have put on the same apparel upon him, he said, they were abominable and too *fond* for a vice in a play. Grindal, *Remains*, p. 211.

Thou *fond* mad man, hear me but speak a word.  
Shakespeare, *Rom. and Jul.* III. 3. 52.

And for his dreams, I wonder he is so *fond*  
To trust the mockery of unquiet slumbers.  
Id. *Rich. III.* III. 2. 26.

Skelton (*Works*, vol. I. p. 259, ed. Dyce) uses *fonnysse* in the same sense.

**Footmen**, *sb.* (Num. xi. 21; Jer. xii. 5, &c.). Footsoldiers, infantry.

They had men enough in Italie, and were able to bring an army into the field...of twenty thousand horse, and three hundred thousand *footemen* being all assembled together. North's Plutarch, *Pyrrus*, p. 430.

The other Princes put on harnesse light,  
As *footemen* vse.  
Fairfax, *Tasso*, XI. 25.

Most worthy sir, you therein throw away  
The absolute soldiership you have by land;  
Distract your army, which doth most consist  
Of war-mark'd *footmen*.  
Shakespeare, *Ant. and Cl.* III. 7. 45.

**For all** (John xxi. 11). Although, notwithstanding.



If I had been married to him, *for all* he was in woman's apparel, I would not have had him. Shakespeare, *Merry Wives*, v. 5. 204.

**Forbear**, *v. t.* (Col. iii. 13). To be indulgent to, or patient with.

*King.* O, he is mad, Laertes.

*Queen.* For love of God, *forbear* him.

Shakespeare, *Hamlet*, v. 1. 296.

What! canst thou not *forbear* me half an hour?

Id. 2 *Hen. IV.* IV. 5. 110.

Nay, but he prated,  
And spoke such scurvy and provoking terms  
Against your honour  
That, with the little godliness I have,  
I did full hard *forbear* him.

Id. *Oth.* I. 2. 10.

**For because** (Gen. xxii. 16; Judg. vi. 22). A redundant expression in which the two words are equivalent in meaning; the combination of the two being employed to make the whole more forcible. Compare 'an if,' 'or ere.'

But *for because* ye haue the deuyll to your father, ye wyll fulfyll the lustes and desyres of the Deuyll, whyche is your father. Lever, *Sermons* (ed. Arber), p. 49.

Not *forbecause* they set lesse stoor by their owne citizeins, then by their frendes: but that they take the losse of their frendes money more heuelie then ye losse of their own. More, *Utopia* (ed. Arber), p. 133.

And why rail I on this commodity?

But *for because* he hath not woo'd me yet.

Shakespeare, *K. John*, II. 2. 587.

**Force**, *sb.* (Deut. xxxiv. 7). Physical vigour.

By Jove, I'll play the hunter for thy life.

With all my *force*, pursuit and policy.

Shakespeare, *Tr. and Cr.* IV. 1. 18.

Were I the fairest youth  
That ever made eye swerve, had *force* and knowledge  
More than was ever man's, I would not prize them  
Without her love.

Id. *Winter's Tale*, IV. 4. 385.

**Forecast**, *v. t.* (Dan. xi. 24, 25). To devise beforehand.

To *forecast*. *Prospicere, providere, præcognoscere.* Baret, *Alvearie*, s. v.

*Prevoir.* To foresee; fore-imagine, *forecast.* Cotgrave, *Fr. Dict.*

**Forefront**, *sb.* is the translation of three Hebrew words, signifying literally 'tooth or crag' (1 Sam. xiv. 5), 'face' (2 Sam. xi. 15), and 'head' (2 Chr. xx. 27).

The *forefrontes* or frontiers of the .ii. corners, what with fordes and shelues, and what with rockes be verye ieoperdous and dangerous. More, *Utopia* (ed. Arber), p. 73.

In describing Richard's preparations for the battle of Bosworth-field Hall says,

In y<sup>e</sup> *fore Frount* he placed the archers like a strong fortified trench or bulwarke. *Rich. III. f. 30 a.*

The word itself is an instance of those half Saxon, half Norman composites which are so frequently to be found in English.

**Foreknow**, *v. t.* (Rom. viii. 29). To know beforehand.

True it is (I confesse) that the invention of the Ephemerides (to *fore know* thereby not onely the day and night with the eclipses of Sun and Moone, but also the verie hours) is auncient. Holland's Pliny, xxv. 2 (II. p. 210).

**Foreknowledge**, *sb.* (Acts ii. 23; 1 Pet. i. 2). Previous knowledge. The Greek word in these two passages is the origin of our *prognostication*, and in something of this sense *foreknowledge* was also used. Leontius of Athens had a fair daughter Athenias:

He gave her no portion but her bringing up, *occulto formæ præsagio*, out of some secret *fore-knowledge* of her fortune, bestowing that little which he had, amongst his other children. Burton, *Anat. of Mel.* Pt. III. Sec. 2, Mem. 6, Subs. 5.

**Foreordained**, *pp.* (1 Pet. i. 20). Ordained beforehand.

That he, preching the *for-ordenede* John, Zakaries sone, sent out in vois of an aungel tellynge. Wiclif, *Mark*, Prol. I.

**Forepart**, *sb.* (Acts xxvii. 41). The bow of a ship.

Amidst the spoiles taken from the Brytaines, he fixed on the top of his pallace a crowne of gold beset with stemmes and *fore-*

*partes* of shippes, in token he had vanquished the Brytish Ocean. Stow, *Ann.* p. 25.

**Foreprophesied** occurs in the heading of 2 Kings xxiii., where the simple verb would be sufficient. The existence of the word shows that the foretelling of future events was not considered the special office of a prophet. It is formed upon the model of the A. S. *fore-wittegian*, to prophesy, from *witega*, a prophet, but not necessarily a foreteller of future events.

**Forerunner**, *sb.* (Heb. vi. 20) is the literal translation of the Greek *πρόδρομος*, and corresponds to the A. S. *fore-rynel*, a messenger sent in advance to announce another's coming.

There is a *forerunner* come from a fifth, the prince of Morocco. Shakespeare, *Mer. of Ven.* I. 2. 136.

In the sense merely of a 'predecessor' it occurs in *K. John*, II. I. 2, where the French king addresses Arthur :

Arthur, that great *forerunner* of thy blood,  
Richard that robb'd the lion of his heart,  
And fought the holy wars in Palestine,  
By this brave duke came early to his grave.

In Wiclif the word is 'foregoer.'

**Foreship**, *sb.* (Acts xxvii. 30). The bow of a ship.

*Foreshippe*—deuant de nauire. Palsgrave.

**Foretell**, *v. t.* (2 Cor. xiii. 2). To tell beforehand.

These our actors,  
As I *foretold* you, were all spirits and  
Are melted into air, into thin air.

Shakespeare, *Tempest*, IV. 1. 149.

**Foreward**, *sb.* (1 Macc. ix. 11). The vanguard of an army. At the battle of Bosworth-field,

Kyng Richard...ordered his *forward* in a marueylous length. Hall, *Rich. III.* f. 29 b.

**Forgat** (Gen. xl. 23, &c.). The old form of the past tense of *forget*, like A. S. *forgitan*, *forgeat*; compare G. *vergessen*, *vergass*.

And there is no doubt but many a father goeth to the devil for his child's sake : in that he neglected God's commandment, scraped for his child, and *forgot* to relieve his poor miserable neighbour. Latimer, *Serm.* p. 410.

**Forgiven unto** (Matt. xii. 31). *Forgifan* in A. S., like G. *vergeben*, governs a dative, and the preposition is redundant. Compare 'obey to.'

That his wickedness shall be *forgiven unto* him, this he believeth not. Latimer, *Rem.* p. 10.

**Former**, *i.e.* 'maker' (Jer. x. 16, li. 19), though not obsolete, is seldom used.

And as my fust is ful hand  
Y-holden togideres ;  
So is the Fader a ful God,  
*Formour* and shappere.

*Vision of Piers Ploughman*, 11707.

**Former**, *adj.* (Zech. xiv. 8). Used of place, as in Shakespeare, *Julius Cæsar*, v. 1. 80 :

Coming from Sardis, on our *former* ensign  
Two mighty eagles fell, and there they perch'd.

**Fornace**, *sb.* (Deut. iv. 20). The old form of 'furnace' in the ed. of 1611. Retained by our translators from the Geneva version, in which it is the common, though not uniform, spelling.

His eyen steep, and rolyng in his heed,  
That stemed as a *forneys* of a leed.

Chaucer, *Cant. Tales*, prol. 202.

**Forsomuch as** (Luke xix. 9). Forasmuch as, because.

**Forswear oneself**, *v. refl.* (Matt. v. 33). To forswear oneself is to commit perjury; from A. S. *forswerian*, G. *verschwören*.

But there be a great many of us which consider not that, but rather deceive the king, or *forswear themselves*, or else rebel against the king. Latimer, *Serm.* p. 513.

'Forswearing' is used in the sense of perjury.

The craftsman, or merchantman, teacheth his prentice to lie and to utter his wares with lying and *forswearing*. *Ibid.* p. 500.

**Forth**, *adv.* (Luke xx. 9). Out. For 'let it forth' we find the more common phrase 'let it out' in the parallel narratives of the other Gospels.

In the Prayer-Book Version of Ps. xxxvi. 10 'forth' is redundant in 'continue forth.'

**For that** (Gen. xli. 32; 1 Tim. i. 12). Because, inasmuch as.

*For that*

It is not night when I do see your face,  
Therefore I think I am not in the night.

Shakespeare, *Mid. N.'s Dream*, II. I. 220.

But in chief

*For that* her reputation was disvalued  
In levity.

Id. *Measure for Measure*, V. I. 221.

**Forth of**, *prep.* (Gen. viii. 16; Am. vii. 17). The A. S. and O. E. *of* was frequently used after verbs of motion, where we should now find *out of* or *from*.

They goo *furthe of* their countreye in greate companyes together. More, *Utopia* (ed. Arber), p. 136.

In this meane time Duke William determining to passe to London, turned *foorth of* the right waie, ouer the West coastes of England. Stow, *Annals*, p. 134.

*Forth of* my heart those charms, thine eyes, are blotted.

Shakespeare, *Othello*, V. I. 35.

Know for certain

That I am Prospero, and that very duke  
Which was thrust *forth of* Milan.

Id. *Temp.* V. I. 160.

Even then that sunshine brew'd a shower for him,  
That washed his father's fortunes *forth of* France.

Id. 3 *Hen. VI.* II. 2. 157.

Beshrew thee, cousin, which didst lead me *forth of*  
That sweet way I was in to despair!

Id. *Rich. II.* III. 2. 204, 5.

I have no will to wander *forth of* doors,  
Yet something leads me forth.

Id. *Jul. Cæs.* III. 3. 3.

**For to** (Gen. xxxi. 18; Ex. xvi. 27, &c.). In order to.

They were wont to cast their seed-corne upon the floten ground, and presently let in their swine after *for to* trample it with their feet into the earth whiles it was soft and drenched. Holland's Pliny, XVIII. 18.

**Forty**, used for 'fortieth' in the 1611 edition in 2 Macc. xi. 21. See under FOURSORE.

**Forwardness**, *sb.* (2 Cor. viii. 8, ix. 2). Readiness, earnestness.

Pillars of our common-wealth, whose worth, bounty, learning, *forwardness*, true zeale in religion, and good esteeme of all scholars, ought to be consecrated to all posterity. Burton, *Anat. of Mel.* Pt. I. Sec. 2, Mem. 3, Subs. 15 (II. p. 206).

**For why**, *conj.* (Ps. xvi. 11, Pr.-Bk.; cv. 41, Pr.-Bk.). Because. Wrongly followed by a note of interrogation. The Authorised Version has simply 'For.' In the Prologue to the Wicliffite Versions (vol. i. p. 60) we find,

Also this word *ex* signifieth sumtyme *of*, and sumtyme it signifieth *bi*, as Jerom seith; and this word *enim* signifieth comynli *forsothe*, and, as Jerom seith, it signifieth *cause thus, forwhi*.

Again, in the earlier Wicliffite Version, Romans viii. 26 is thus rendered:

*For why* what we schulen preie, as it bihoueth, we witen not.

And anon I saw evidently that there was a white horse, which signifieth the apostles and first disciples of Christ, *for why* the scripture doth so call them. Bale, *The Image of both Churches* (Parker Soc. ed.), p. 312.

*For why* the senseless brands will sympathize  
The heavy accent of thy moving tongue.

Shakespeare, *Rich. II.* v. 1. 46.

Romans viii. 9 is thus quoted in the *Homilies* (p. 457, l. 26):

You are not in the flesh, but in the spirit; *for why* the Spirit of God dwelleth in you.

**Fourscore**, *adj.* (1 K. vi. 1). Used as an ordinal. 'In the four hundred and foure score yeere' is altered in the edition of 1762 and subsequently to 'in the four hundred and eightieth year' (Scrivener's Introduction to the Cambridge Paragraph Bible, p. lxviii). See ONE.

**Four square**, *adj.* (Ex. xxvii. 1, xxxviii. 1, &c.). Square.

Upon the same Riuer [Thames] is placed a stone bridge, a worke verie rare and maruëllous, which bridge hath (reckoning the draw bridge) twentie arches made of *fouresquare* stone, of height threescore foote, and of breadth thirty foote, distant one from another twentie foote. Stow, *Annals*, p. 2.

In Wesley's *Journal* (28 July, 1738) a church in Dresden is described as 'eight square.' See FIVE SQUARE.

The cite of Amaurote standeth vpon the side of a lowe hill in fashyon almost *four square*. More, *Utopia* (ed. Arber), p. 77.

**Fowl**, *sb.* (Gen. i. 20, 21, 22, &c.). From the A. S. *fugol*, G. *vogel*, a bird generally; though the term is now restricted to those which are domesticated. Thus in Robert of Gloucester, *Chron.* p. 1;

Of *foules* and of beastes of wyld and tame al so.

Blisse of the briddes  
Broughte me a-slepe,  
And under a lynde upon a launde  
Lenede I a stounde,  
To lythe the layes  
Tho lovely *foweles* made.

*Vis. of Piers Ploughman*, 5031.

Chaucer describes Spring as the time when

Smale *fowles* maken melodie,  
That slepen al the night with open yhe.

*Prol. to C. T.* 9.

And his *Assembly of Foules* (323—328) included 'the *foules* of ravine,' or birds of prey,

And than the *foules* smale,...  
But water *foule* sat lowest in the dale,  
And *foules* that liveth by seed sat on the grene.

Again, in Sackville's *Induction*, l. 12,

And smale *foules* flocking, in theyr song did rewe  
The winters wrath.

See quotation under OSSIFRAGE.

**Fowler**, *sb.* (Ps. xci. 3; Prov. vi. 5). From A. S. *fugelere*, a bird-catcher.

As wild geese that the creeping *fowler* eye.

Shakespeare, *Mid. N.'s Dr.* III. 2. 20.

**Frame**, *v. t.* (Judg. xii. 6). From A. S. *fremman*, to form, make, effect. It is used in the sense of 'contrive' in the passage quoted; 'he could not *frame* to pronounce it rightly.' In Shakespeare's *2. Hen. VI.* III. 1. 52, Suffolk charges Gloucester that he

Did instigate the bedlam brain-sick duchess  
By wicked means to *frame* our sovereign's fall.

In this sense it is common in south Yorkshire.

In the Suffolk dialect 'to *frame*' means 'to speak affectedly.'

**Frankly**, *adv.* (Luke vii. 42). From Fr. *franc*, which Grimm traces to an old adjective from the Gothic *freis* = G. *frei*, free. Used in the passage quoted in its literal sense of 'freely,' as in Shakespeare (*Hen. VIII.* II. I. 81):

I do beseech your grace, for charity,  
If ever any malice in your heart  
Were hid against me, now to forgive me *frankly*.

But their gold and siluer, bycause they kepe it all for thys only purpose, they laye it owte *frankly* and frely. More, *Utopia* (ed. Arber), p. 136.

To bee shorte, there were slayne and taken, to the number of foure hundred Gentlemen, the priuate soldiers were *frankely* let goe. Holinshed, *Chronicle*, II. 1238, col. 2.

In somuche that she faithfully promysed to submyt & yelde her selfe fully and *frankely* to the kynges wyll and pleasure. Hall, *Rich. III.* f. 24 a.

Nor shar'd the farmers such fat venison  
So *frankly* dealt this hundred years before.  
Greene, *Friar Bacon*, I. I.

According to those books of the Scriptures, wee iudge *franklie* of all other writings, whether they be of the faithful, or of the unfaithfull. Northbrooke, *Poor Man's Garden*, 1606, fol. 70 b.

O, were it but my life,  
I'd throw it down for your deliverance  
As *frankly* as a pin.  
Shakespeare, *Meas. for Meas.* III. I. 106.

**Fray**, *v.t.* (Deut. xxviii. 26; Jer. vii. 33; Zech. i. 21). This word, though marked obsolete in the dictionaries, is still common enough as a provincialism, though sometimes pronounced *flay*. It is the root of the verb *affray*, of which *afraid* is the participle. Comp. Udal's Erasmus:

*Frayed* with the threateninges of menne. *Mark* ix. 50, fol. 62 a.

With this ensample, Jesus *frayed* his discyplees from couetousnesse. *Ib.* x. 23, fol. 65 a.



For what so euer vnpleasaunt, harde, and vile worke is anye where, from the whiche labour, lothsomnes, and desperation doth *fray* other, al that they take vpon them willingly and gladly. More, *Utopia* (ed. Arber), p. 149.

Chaucer uses *affray* in the same sense :

Nedeles, God wot, he thought hir to *affraye*.  
*Clerk's Tale*, 8331.

Mr Wedgwood derives it from 'the imitative root *frag*, representing a crash, whence Lat. *fragor*, and Fr. *fracas*, a crash of things breaking, a disturbance.' *Fray*, to rub, or wear out by rubbing, is the Fr. *frayer*, from Lat. *fricare*. So in Wiclif (1) *brag*=*bray* is used of a trumpet (Josh. vi. 5, 20).

**Freely**, *adv.* (Num. xi. 5; Matt. x. 8; Rev. xxii. 17). Liberally, gratuitously. A rendering of the Greek *δωρεάν*.

A contract of true love to celebrate;  
And some donation *freely* to estate  
On the blest lovers.

Shakespeare, *Temp.* IV. i. 85.

Bishop Hinds (*Scripture and the Authorised Version of Scripture*, p. 23) remarks, 'Our Lord, in his parable of the Two Debtors, describes the creditor as forgiving them both *frankly*; and on another occasion commands his disciples, saying, "*Freely* ye have received, freely give!" What ordinary reader would understand *freely* and *frankly* in these passages to mean *gratuitously*? *without fee or reward*?'

**Frenchmen**, *sb.* (1 Macc. viii. 2 *m*). Gauls, the Celtic colony in Galatia: retained from the Geneva version.

The sarce made of horse haire, was a deuise of the *Frenchmen*. Holland's Pliny, XVIII. 11.

'French' for 'Gauls' also occurs:

In adoring the gods and doing reverence to their images, wee use to kisse our right hand and turne about with our whole bodie: in which gesture the *French* observe to turne toward the left hand; and they beleeeve that they shew more devotion in so doing. Holland's Pliny, XXVIII. 2 (II. p. 297).

Then advanced forward unto the bridge (void of all guards) a mightie tall and bigge *Frenchman*. Holland's Livy, p. 255 B.

**Fret**, *pp.* (Lev. xiii. 55). From A. S. *fretan*, G. *fressen*, to devour, eat as a beast; hence 'to corrode' like an ulcerous sore. In the Prayer-Book Version of Ps. xxxix. 12, to eat away like a moth. Perhaps connected with these is A. S. *freoðan*, to rub, but the word is doubtful. 'Fret' in the passage above quoted is the participle. Compare the following from Chaucer:

Who saved Daniel in thorrrible cave,  
That every wight, sauf he, mayster or knave,  
Was with the lioun *frete*, or he asterte?

*The Man of Law's Tale*, 4895.

The sowe *freten* the child right in the cradel.

*The Knight's Tale*, 2021.

I saugh how that his houndes han him caught,  
And *freten* him, for that they knew him naught.

*Ibid.* 2070.

In a blacke banner was written Envy,  
Whose hart ever inwardly is *fret*.

Hawes, *Past. of Pleas.* cap. 35.

And, erth, for erth why hast thou envy?  
And the erth upon erth to be more prosperous  
Than thou thy selfe *fretting* the inwardly?

*Ibid.* cap. 42.

Oenothera by it selfe, healeth those untoward and *fretting* ulcers, which are the worse and more angrie for the handling. Holland's Pliny, XXVI. 14.

I would 'twere something that would *fret* the string,  
The master-cord on's heart!

Shakespeare, *Hen. VIII.* III. 2. 105.

**Friendly**, *adv.* (Ps. xxviii. 3, Pr.-Bk.). The termination *-ly* is adverbial, representing an original *-lice*, as well as adjectival, from an earlier *-lic*. Compare *godly*.

For I must tell you *friendly* in your ear,  
Sell when you can.

Shakespeare, *As You Like It*, III. 5. 59.

**Frontlets**, *sb.* (Exod. xiii. 16; Deut. vi. 8, xi. 18), in the Hebrew, *bands*, *fillets*. The Jews, taking these verses literally, used to write certain texts (viz. Exod. xiii. 1—10, xiii. 11—16; Deut. vi. 4—9, and xi. 13—21) on four pieces of parchment, which they made into a square packet with an outer covering of

calf-skin, and bound about their foreheads. Others were fastened on the arm. These were called *tephillin*, or (from the Greek) *phylacteries*, and are still worn by the Jews. The word 'frontlet' was already in use in English.

The abillmentes of their heades, are muche like the *frontlettes* that their Magj doe weare. Supplement to Hakluyt's *Voyages* (1812), p. 317.

A *Frontlet*, also the part of a hedstall of a bridle, that cometh ouer the forehead. Frontale. Baret, *Alvearie*.

*Frontlets* are well known to every good wife, rose-water and vinegar, with a little womans milk, and nutmegs grated upon a rose-cake, applied to both temples. Burton, *Anat. of Mel.* Pt. 2. Sec. 5, Mem. 1, Subs. 6. (II. p. 136).

**Froward**, *adj.* (Deut. xxxii. 20; 2 Sam. xxii. 27, &c.). Cross, perverse; from A. S. *fram-weard*, the opposite of 'toward.'

That no man may to-gidir serve  
God and the world, but if he swerve  
*Froward* that one and stonde unstable.

Gower, *Conf. Am.* Prol. p. 32.

St Paul noteth this fault, and saith, that they shall not be murmurers, nor *froward* answerers. Latimer, *Serm.* p. 350.

A man must deal like a rough nurse, and fright  
Those that are *froward* to an appetite.

B. Jonson, *Alch.* II. 1.

**Frowardly**, *adv.* (Is. lvii. 17). Perversely.

*Frowardly*: peruersly, ouerthwartly. Peruersè, pertinaciter, obstinatè. Baret, *Alvearie*.

**Frowardness**, *sb.* (Prov. ii. 14, vi. 14, x. 32). Perversity.

The lighter sort of malignitie, turneth but to a crosnesse, or *frowardnesse*. Bacon, *Ess.* XIII. p. 49.

**Frustrate**, *p.p.* (2 Esdr. x. 34; Judith xi. 11). Frustrated, disappointed.

**Fugitive**, *sb.* (Judg. xii. 4; Jud. xvi. 12). A deserter, runaway.

But let the world rank me in register

A master-leaver and a *fugitive*.

Shakespeare, *Ant. and C.* IV. 9. 22.

**Fuide.** The spelling of 'feud' in the Preface of the *Translators to the Reader*, sig. C<sub>3</sub> recto:

For at that time his Queene and his sonne and heire were at deadly *fuide* with him.

**Fulfil**, *v.t.* (Communion Service). In its literal sense, to fill to the full; A. S. *fulfyllan*.

Blessid be thei that hungren and thirsten rigtwisnesse: for thei schal be *fulfillid*. Wiclif, *Matt.* v. 6 (ed. Lewis).

The bridale was *fulfild* with men sittynge at the mete. *Matt.* xxii. 10.

And coueytide to be *fulfillid* of the crummys that fellen doun fro the riche mannes boord. *Luke* xvi. 21.

Hongarye, nedye, wantinge grace,  
With good he hath *fulfilled*.

*Chester Plays*, I. 97.

With grete gyftes to *fulfille*,  
He gaffe his sister hym tille.

*Sir Perceval*, 29.

On the other hand Wiclif uses 'fill' where we should use 'fulfil,' e.g. *John* xix. 36 (ed. Lewis).

That the scripture schulde be *fillid*.

**Full**, *adv.* (*John* vii. 8). Fully.

'Tis *full* three months since I did see him last.

Shakespeare, *Richard II.* v. 3. 2.

The first suit is hot and hasty, like a Scotch jig, and *full* as fantastical. Id. *Much Ado*, II. I. 79.

**Fuller**, *sb.* (*Mal.* iii. 2; *Mark* ix. 3). From A. S. *fullere*, Lat. *fullo*, a bleacher, or scourer of cloth.

The spinsters, carders, *fullers*, weavers.

Shakespeare, *Henry VIII.* I. 2. 33.

The A. S. *fullian* is used for 'baptize' in Aelfric's Epistle (*Routh's Opusc.* II. 172, ed. 3), and the participle *yvolled*, 'baptized,' is found in Robert of Gloucester, p. 239:

3if 3e wolde, quaþ þe byssop, as 3oure fader dude, do,  
And be *yvolled* in holy water.

John the 'Baptist' is called the '*fulluhtere*' in the A. S. Gospels. In *The Vision of Piers Ploughman*, 13037, *fullynge* = baptism.

**Furniture**, *sb.* (Gen. xxxi. 34). Fr. *fourniture* from *fournir* to furnish. Formerly used in the general sense of 'equipment, accoutrements.'

I'd give bay Curtal and his *furniture*,  
My mouth no more were broken than these boys',  
And writ as little beard.

Shakespeare, *All's Well*, II. 3. 65.

The Queen of martials  
And Mars himself conducted them; both which, being forg'd  
of gold,  
Must needs have golden *furniture*.

Chapman, *Hom. II.* XVIII. 471.

In Moryson's *Itinerary* (p. 10, ed. 1617), 'furnished' is used for 'harnessed.'

## G.

**Gad**, *v. i.* (Jer. ii. 36; Eccclus. xxv. 25), meaning, as it still does in some dialects, to rove about without any good purpose, gossiping, sight-seeing, and the like.

Euripides holdes not him onely a foole, that beeing well at home, wil *gad* abroad. Gosson, *School of Abuse* (ed. Arber), p. 31.

In Boëtia...they burne the axletree of a cart before the doore of the bryde, after she is married, signifying that she ought not to *gadde* abroad. Nash, *Anatomie of Absurditie*, sig. B.

Whereas on the shores stood closely together great numbers of Brytans, and among them women *gadding* vp and down frantickly in mourning weedes. Stow, *Annals*, p. 26.

How now, my headstrong ! where have you been *gadding* ?  
Shakespeare, *Rom. and Jul.* IV. 2. 16.

Enuy is a *gadding* passion, and walketh the streets, and doth not keepe home. Bacon, *Ess.* IX. p. 30.

It is perhaps a frequentative of *go*.

**Gadder**. *sb.* (Eccclus. xxvi. 8). One who gads about ; a gossip.

**Gain a loss** (Acts xxvii. 21): The Greek is here literally translated ; but the English phrase conveys an erroneous idea, as if it meant to *incur* danger, whereas it can be proved by numerous examples to mean *escape* or *avoid* danger. The

Geneva version renders it, 'So should ye haue *gayned* this hurt and losse,' and adds in a note, 'that is, ye should haue saued the losse by auoyding the danger.'

**Gainsay**, *v. t.* (Luke xxi. 15). To speak against, to contradict, resist.

'Will anybody *gainsay* true doctrine, and sound doctrine? Well, let a preacher be sure that his doctrine be true, and it is not to be thought that any body will *gainsay* it.' If St Paul had not foreseen that there should be *gainsayers*, he had not need to have appointed the confutation of *gainsaying*. Latimer, *Serm.* p. 129.

He commanded him to go with him a long journey: she did not *gainsay* it, but obeyed his precept. *Homilies*, p. 508, l. 17.

Lords, knights, and gentlemen, what I should say  
My tears *gainsay*.

Shakespeare, 3 *Hen. VI.* v. 4. 74.

In Jude 11 Wiclif has *azenseiying* for *gainsaying*; and Peacock (*Repressor*, p. 130) coined the word *vnazenseiably* for 'incontrovertibly.' In O. E. *withsay* is used in the same sense.

There may no man his hap *withsain*.

Gower, *Conf. Am.* I. p. 312.

Shakespeare (*Ham.* v. 2. 226) uses 'gain-giving' for 'misgiving.'

**Gainsayer**, *sb.* (Tit. i. 9). An opponent. See GAINSAW.

**Gallant**, *adj.* (Is. xxxiii. 21). Splendid, magnificent. In this sense the word is almost obsolete. From Fr. *galant*, It. and Sp. *galante*, and these from *gala*, which in It. Sp. and Port. signifies 'gay, fine;'. O. Fr. *gale*.

But nowe the houses be curioslye buylded after a gorgious and *gallante* sorte, with three storyes one ouer another. More, *Utopia* (ed. Arber), p. 80.

Where we, in all her trim, freshly beheld  
Our royal, good and *gallant* ship.

Shakespeare, *Temp.* v. i. 237.

But these recreations were interrupted by a delight of more *gallant* shew. Sidney, *Arcadia*, B. I. p. 55, l. 39.

**Gallant**, *sb.* (Nah. ii. 5 *m*; Zech. xi. 2 *m*). A fine brave fellow.

Scarce blood enough in all their sickly veins  
To give each naked curtle-axe a stain,

That our French *gallants* shall to-day draw out,  
And sheathe for lack of sport.

Shakespeare, *Hen. V.* IV. 2. 22.

**Galley**, *sb.* (Is. xxxiii. 21). A rowing barge with a low deck. The It. *galéa*, O. Fr. *galie*, and Eng. *galley* are referred to the Lat. *galea*, a helmet, as *galère* to *galerus*. In Med. Lat. *galea* is a galley, but it is not easy to see how the later meaning is derived from the earlier.

Thus he was compelled to take the seas with his other companions, hauing in their nauie about a hundred and fortie *galleys*, all hauing three owers to a bancke. North's Plutarch, *Alcib.* p. 220.

In Raleigh's *Discov. of Guiana* (p. 44) the Spanish word *gallego* is used as the equivalent of *galley*, which had long been in the language.

In the mean time fearing the worst I caused all the Carpenters we had to cut down a *Gallego* bote, which we meant to cast off, and to fit her with banks to row on.

And again (p. 53);

The third daie that we entred the riuer our *Galley* came on ground.

**Garden-house**, *sb.* (2 K. ix. 27). The literal rendering of the Hebrew, which is probably, the name of a place. At the time of the A. V. a 'garden house' was a summer house. The word is of frequent occurrence in the old dramatists.

Look you, Master Greenshield, because your sister is newly come out of the fresh air, and that to be pent up in a narrow lodging here i' the city may offend her health, she shall lodge at a *garden-house* of mine in Moorfields. Webster, *Northward Ho*, II. 2.

**Garner**, *sb.* (Ps. cxliv. 13; Joel i. 17; Matt. iii. 12; Luke iii. 17). An old form of *granary*, like Sc. *girnial*, or *garnel*, from Lat. *granaria*, a place for storing grain (*granum*). Chaucer says of the Reeve,

Wel cowde he kepe a *gerner* and a bynne. *Prol. to C. T.* 595.

The foweles in the feld,  
Who fynt hem mete at wynter?  
Have thei no *gerner* to go to,  
But God fynt hem alle.

*Vis. of Piers Ploughman*, 4751.

Rebels waste and consume in short space all corn in barns, fields, or elsewhere, whole *garners*, whole storehouses, whole cellars, devour whole flocks of sheep, whole droves of oxen and kine.

*Homilies*, p. 572, l. 5.

Earth's increase, foison plenty,  
Barns and *garners* never empty.

Shakespeare, *Temp.* IV. I. III.

For the transposition of the *r*, compare *corn*, G. *kern*, which are both akin to *granum*; also *grin* and *girn*.

**Garnish**, *v. t.* (2 Chr. iii. 6; Job xxvi. 13; Luke xi. 25, &c.). To adorn, furnish; Fr. *garnir*.

Bycause as he sayth that there is so moche golde nowe bestowed aboute the *garnysshynge* of the pecys of the crosse, that there is none lefte for pore folke. Sir T. More, *Dial.* f. 12 a.

*Garnish'd* and deck'd in modest complement.

Shakespeare, *Hen. V.* II. 2. 134.

**Gat**, pret. of **Get** (Ps. xxx. 8, Pr.-Bk; Ps. cxvi. 3, &c.), as *geat* of the A. S. *gitan*.

The king himself scant escaped, and with great danger and fear *gat* him home. Latimer, *Serm.* p. 387.

**Gazingstock**, *sb.* (Nah. iii. 6; Heb. x. 33). This word, of which the meaning is obvious, has become obsolete, though we retain *laughingstock*. Latimer (*Rem.* p. 16) has *mockingstock*.

My thynketh that God hath shewed vs which are apostles, for the hymmost off all, as it were men apoynted to deeth, for we are a *gasyngstocke* vnto the worlde, and to the angels, and to men. 1 Cor. iv. 9, Tyndale's version (1526).

**Gender**, *v. t.* To beget, produce, engender (Job xxxviii. 29; 2 Tim. ii. 23), and *v. i.* to copulate (Lev. xix. 19; Job xxi. 10). From Lat. *generare*, to beget, engender, as *tender* from *tener*, through the Fr. *tendre*. In Wiclif's earlier version of Zech. xiii. 5 we find:

His fader and moder that *gendriden* hym, shuln saye to hym, Thou shalt not lyue, for thou hast spoken lesyng in name of the Lord; and his fadir and modir, *gendrers* of hym, shuln to gidre ficche hym, whanne he hath prophecied.

And the later version in Gen. iv. 18 has;

Forsythe Enoth *gendride* Irad, &c.



After the age of a yeare a hounde *gendereth*, and the Bitche goeth with whelpes in her wombe foure score dayes, and whelpeth blinde Whelpes. Batman vpon Bartholome, fol. 354 b, col. i.

**Generally**, *adv.* (2 Sam. xvii. 11). In the sense of 'together.' It is expressed in Hebrew by the infinitive of the following word, an idiom which is commonly used to intensify the meaning. Sir Philip Sidney (*Arcadia*, B. I. p. 44, l. 33), speaking of the several passions of love, fear, anger, joy and sorrow, and the effects they produce, adds,

And so all of them *generallie* haue power towards some good by the direction of Reason.

Chapman has 'in general' in the same sense (Hom. *Il.* II. 439);

From all these coasts, *in general*, fully fifty sail were sent.

**Generation**, *sb.* (2 Kings xv. c; Matt. iii. 7; Luke iii. 7). Offspring, progeny.

The barbarous Scythian,  
Or he that makes his *generation* messes  
To gorge his appetite.

Shakespeare, *Lear*, I. I. 119.

**Generations**, *sb.* (Gen. ii. 4, &c.). A Hebraism for history, genealogy; thus 'the generations of Noah' signifies the account of Noah and his family.

**Getting**, *sb.* (Prov. iv. 7). Gain, winnings. 'With all thy getting' is a little obscure. It does not mean, Whatever else thou gettest, get understanding; but, at the cost of all thy possessions, get understanding.

And ther he pyght hys standerd downyn  
Hys *gettyng* more and lesse.

*Battle of Otterbourne*, I. 74 (Percy's *Reliques*).

**Ghest** (1 Kings i. 41; Zeph. i. 7; Matt. xxii. 10), the spelling of 'guest' in the edition of 1611.

**Ghost**, *sb.* From A. S. *gást*, G. *geist*; spirit, breath, opposed to body. Hence *ghastly*, *aghast*, &c. The word has now acquired a kind of hallowed use, and is applied to one Spirit only, but was once common.

God is a *gost*. Ayenbite of Inwyt (Early Eng. Text Soc.), p. 211.

As wel in body as *goost* chaste was sche.  
Chaucer, *Doctor of Physic's Tale*, 13458.

It liketh hem to be clene in body and *gost*.  
Id. *Wife of Bath's Tale*, ProL. 5679.

It is nauȝt al gode to þe *goste*. þat þe gutte axeþ.  
*Piers Plowman*, B text, I. 36.

Fowles in the ayer flyeinge  
And all that *ghoste* hath and likinge.  
*Chester Plays*, I. 23.

But this man that I have made,  
With *ghoste* of life I will hym gladde. *Ib.*

And Surrey's *Sonnets*, fol. 11 b;  
A thousand troubles grow,  
To vexe his wried *ghost*.

'To give up the *ghost*' = to expire, die (Gen. xxv. 8, 17, &c.).

This holy monk, this abbot him mene I,  
His tonge out caught, and took away the greyn;  
And he *gaf up the gost* ful softly.

Chaucer, *Prioress's Tale*, 15083.

We that be citizens of Rome, have a sacred and solemne manner and use among vs, To close up their Eies that lie a dying, and are *giving up the ghost*. Holland's Pliny, XI. 37.

So in Matt. xxvii. 50, 'yielded up the ghost.'

Thus it seemed that the image tooke iust reuenge of Pompeys enemie, being throwen downe on the ground at his feet, & *yeelding up the ghost* there, for the number of wounds he had vpon him. North's Plutarch, *Julius Cæsar* (ed. 1631), p. 741.

**Ghostly**, *adj.* From A. S. *gástlic*, spiritual, in which sense it is used in the Pr.-Book more than once: thus, 'our *ghostly* enemy' is our spiritual enemy, the devil. The following instances sound somewhat strange to modern ears:

The foure gospellers ben undurstondun bi foure figuris of *goostli* pryuyte. Wiclif, *ProL. to Matt.* (ed. Lewis).

That I maye feythfully renne with perfeccyō ī this deedly way with very obedyence and with the lyghte of holy feythe, with the whiche lyghte me semeth thou hase made me now lately *ghostly* drunke. Wynkyn de Worde (*Ames*, I. p. 159).

And as it is necessary for to have this ploughing for the sustentation of the body, so must we have also the other for the satisfaction of the soul, or else we cannot live long *ghostly*. For as the body wasteth and consumeth away for lack of bodily meat, so doth the soul pine away for default of *ghostly* meat. Latimer, *Serm.* p. 66.

Yf ye haue so lytle spyrituall felyng and *ghostlye* vnderstandynge that ye can nothyng be perswaded or moued by the comfortable promyses, and terrible thretenynges of the inuisible God: yet hauyng corporall eyes and naturall reason, consyder the decaye of thys Realme, and the towardnes of the kynges magestye. Lever, *Sermons* (ed. Arber), p. 133.

Hence will I to my *ghostly* father's cell.

Shakespeare, *Rom. and Jul.* II. 2. 189.

**Gier-eagle**, *sb.* (Lev. xi. 18; Deut. xiv. 17). The German *geier* denotes a vulture, and Holland in his translation of Pliny constantly uses *geir* in the same sense. On the authority of Umbricius the Augur, Pliny (x. 6) says that

The maner of the *Geires* is to fore-see a carnage, and to flie two or three days before unto the place where there will be any carions or dead carkasses.

Of the hawks mentioned by Aristotle, says Sir Thomas Brōwne (*Miscellany Tracts*, v. p. 118),

'Tis well if, among them, you can clearly make out a Lanner, a Sparrow Hawk and a Kestrel, but must not hope to find your *Gier* Falcon there, which is the noble Hawk.

**Gin**, *sb.* (Lat. *ingenium*), snare, device, engine, is now found five times in the Auth. Vers. (Job xviii. 9; Ps. cxl. 5, cxli. 9; Is. viii. 14; Am. iii. 5), having, in at least three passages, taken the place of the unused Anglo-Saxon word *grin* or *gryn* (Geneva Vers. *grenne*) of the same meaning, though not etymologically connected.

They dradde none assaut,  
Of *ginne*, *gonne*, nor skaffaut.

Chaucer, *Rom. of the Rose*, 4176.

*Grin* is common in early authors.

And dauyd seith, be the boord of hem maad into a *gryn* bifore hem. Wiclif, *Rom.* xi. 9 (ed. Lewis).

Satan . . . . . neuer more earnestely pitcheth and setteth his snares and *grinnes*, then whan he perceiueth the mynde and solle of man with notable endeuour to encline and drawe to-wardes heauēly liuying. Udal's Erasmus, *Luke iv. 2*, fol. 37 *b*.

In the old metrical version of the Psalms (Sternhold and Hopkins, 1599) both words are used, thus :

Then trap them in the *gin*.  
Ps. lxxix. 23.

With cordes in my path wayes, and *gins*.  
Ps. cxl. 5.

Even as a bird,  
out of the foulers *grin*,  
Escaped away,  
right so it fareth with vs.  
Ps. cxxiv. 7.

The connexion of *gin* with *engine* is shewn in the following passage :

For Gigas the geaunt  
With a *gyn* hath engyned  
To breke and to bete a-doun  
That ben ayeins Jhesus.  
*Vis. of Piers Ploughman*, 12582.

And of the magic horse in the *Squire's Tale* (10442), Chaucer says,

He that it wrought, he cowthe many a *gyn*.

**Girded**, *pp.* (Lev. xvi. 4). Girt.

**Give place** (Gal. ii. 5; Eph. iv. 27). To give way, yield.

But there is no sicknesse of the mynde so grieuous, there is none so great a multitude of great offenses, but it *geueth place* and departeth at the commaundemente of Jesus. Udal's Erasmus, *Luke viii. 31*, fol. 80 *b*.

A daie or twoo before the lord Stanley hauynge in hys bande almoste fyue thousande men, lodged in the same towne, but herynge that the Earle of Richemonde was marshynge thetherward, *gaue* to hym *place*. Hall, *Rich. III.* fol. 28 *a*.

Then after they had called to God for aide, they beganne the battell, fought fiercelie, neither of both parts *giuing place* till the daie was farre spent. Stow, *Annals*, p. 132.

**Glad**, *v.t.* (Ps. xxi. 6 *m*). To gladden.

Hence I took a thought,  
This was a judgement on me; that my kingdom,  
Well worthy the best heir o' the world, should not  
Be *gladdened* in 't by me.

Shakespeare, *Hen. VIII.* II. 4. 196.

**Glass**, *sb.* (1 Cor. xiii. 12; 2 Cor. iii. 18; Jam. I. 23). Looking-glass, mirror.

So that I saw my chaunce as perfectly as I sawe my awne  
Image in a *glasse*. Hall, *Rich. III.*, fol. 10 *b*.

The *glass* of fashion and the mould of form.

Shakespeare, *Hamlet*, III. I. 161.

For the mind of man is far from the nature of a clear and equal *glass*, wherein the beams of things should reflect according to their true incidence; nay, it is rather like an enchanted *glass*, full of superstition and imposture, if it be not delivered and reduced. Bacon, *Adv. of Learning*, II. 14, § 9 (ed. Wright, p. 161).

**Glede**, *sb.* (Deut. xiv. 13). A. S. *glida*, a kite; still in local use.

What is this, an owle or a *glede*?

By my trouthe, she hathe a grete hede.

Skelton, I. p. 259, ed. Dyce.

See we not here, how mercifully he stretcheth out his hand, he spreadeth abroad his wings, to hide and cover this his tender bride from the *glede* or buzzard. Coverdale, *Remains* (Parker Soc. ed.), p. 487.

The Kites or *Gleeds* are of the same kind of Hawkes or birds of prey, onely they bee greater. Holland's Pliny, X. 10.

**Glistening**, *adj.* (1 Chr. xxix. 2; Luke ix. 29). From Du. *glisteren*, G. *glitzern*, to glisten, glitter, by which in modern usage it has been superseded. Thus Gower describes the wooden horse at Troy as placed upon wheels,

Upon the whiche men inowe  
With craft toward the town it drowe  
And goth *glistrend* ayein the sonne.

*Conf. Am.* I. p. 80.

Many build walls, and erect pillars of churches; the smooth marbles do *glister*, the roof shineth with gold, the altar is set

with precious stone ; but of the ministers of Christ there is no election or choice. St Jerome quoted in the *Homilies*, p. 258, l. 3.

Pompous spectacles, of *glistering* pictures, and histrionicall gestures. *Sermon by Peter Smart*, p. 24.

In Shakespeare we find the 'common proverb 'All is not gold that *glitters*' in the form.

All that *glisters* is not gold.

*Mer. of Ven.* II. 7. 65.

Sound like bells, and shine like Lanternes. Thunder in words, and *glister* in works. Gosson, *School of Abuse* (ed. Arber), p. 53.

Blasing markes are most shot at, *glistring* faces cheefly marked. *Ibid.* p. 59.

In the ed. of 1611 'glistering' is also found in Job xx. 25. It was altered in the edition of 1762 to 'glittering.'

**Glorious**, *adj.* (Esth. xi. 11, xvi. 4). Boastful.

He preferreth the penitent Publican before the proud, holy, and *glorious* Pharisee. *Homilies*, p. 19, l. 28.

Sought they to diminishe his authoritie, or to bridle him that he should not vse the authoritie of a King? I thinke no, and to say the truth how could they? though diuers *glorious* fooles said they might. Philip de Commynes, trans. Danett, p. 198.

**Glout upon**, *v. t.* To glare upon, look eagerly at. Now *gloat*.

Whosoever attempteth any thing for the publick, (specially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be *glouted upon* by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. *The Translators to the Reader*, p. cvi.

**Go about**, *v. t.* (Rom. x. 3) is a translation of the Greek ζῆτεῖν, to seek, endeavour, and in this sense is of frequent occurrence. See Ps. xxxviii. 12, Pr.-Bk. Gower says of the religious hypocrite;

But yet his herte in other stede  
Among his bedes most devoute

*Goth* in the worldes cause *aboute*,  
How that he might his warison  
Encrese.

*Conf. Am.* I. p. 64.

So in Latimer :

I *go about* to make my fold : you *go about* to break the same,  
and kill my flock. *Serm.* p. 19.

And again,

They rise for the commonwealth, and fight against it, and  
*go about* to make the commons each to kill other, and to de-  
stroy the commonwealth. *Ibid.* p. 29.

The latter kind whereof, if it be immoderately followed, is  
as prejudicial to the proceeding of learning, as it is to the pro-  
ceeding of an army to *go about* to besiege every little fort or  
hold. Bacon, *Adv. of Learning*, II. 17, § 8 (ed. Wright, p. 173).

**Go aside** (Num. v. 12). To swerve from the path of duty.

**Go beyond** (1 Thess. iv. 6). To overreach.

While he still thought he *went beyond* her, because his heart  
did not commit the idolatrie. Sidney, *Arcadia*, p. 57, l. 28.

The king has *gone beyond* me : all my glories  
In that one woman I have lost for ever.

Shakespeare, *Hen. VIII.* III. 2. 409.

**Go fight** (1 Sam. xxix. 8). A construction of very common  
occurrence. Compare Shakespeare, *Merchant of Venice*, IV.  
I. 71 :

You may as well *go stand* upon the beach,  
And bid the main flood bate his usual height.

And again, *Julius Cæsar*, I. 2. 25 :

Will you *go see* the order of the course?

**Go it up**, which occurs Is. xv. 5, seems to be only a transposi-  
tion of the preposition and its case, of which instances are  
sufficiently numerous. The original is 'go up *in* it.' The fol-  
lowing are almost identical usages :

þe see *goþ* hym al a *boute*, he stont as an yle. Rob. Glouc. p. 1.

The see . . . . *goth* the wordle *aboute* and alle othere  
*goth* therto. *St. Brandan*, 18.

Compare also,

Because that now it *lies* you *on* to speak  
To the people.

Shakespeare, *Cor.* III. 2. 52.

The following are other instances of the same construction :

Notwithstanding, when they came to the hilles, they sought forcibly to *clime them vp*. North's Plutarch, *Pelopidas*, p. 324. In Shakespeare's *Lear*, iv. 6. 2, the reading of the quartos is,

You do *climbe it vp* now.

**Go to** occurs (Gen. xi. 3, 4, 7; xxxviii. 16; 2 K. v. 5, &c.) as a kind of interjection, answering to the Lat. *agedum!* and the Greek *ἄγε νῦν*.

*Go ye to*, good brethren and fathers, for the love of God, *go ye to*. Latimer, *Serm.* p. 51.

Wiclif uses 'lo now' and 'doith now' in his version of James iv. 13, v. 1.

*Go to*: peace, Mouldy; you shall go.

Shakespeare, 2 *Hen. IV.* III. 2. 127.

Ay, fashion you may call it; *go to, go to*.

Id. *Ham.* I. 3. 112.

**God forbid** (Gen. xlv. 7, 17; Josh. xxii. 29; Rom. iii. 4, &c.). A strong exclamation, which in the original Hebrew and Greek does not take the form of an appeal to the Deity. It is of frequent occurrence.

*Godde forbydde* that anye manne shoulde for anye thyng earthlye enterpyse to breake the immunittee, and libertye of that sacred Sainctuary. Sir T. More, *Rich. III.*; *Works*, p. 46 B.

**Godly**, *adv.* (2 Tim. iii. 12). See FRIENDLY.

They haue handled many poyntes of our fayth verye *godly*. Latimer, *Seven Sermons* (ed. Arber), p. 185.

And in so doing we shal not onely prolonge and mayntayne our most noble kynges dayes in prosperitie: but also we shal prosper our owne lyues, to lyue not onelye prosperously, but also *godly*. *Ibid.* p. 32.

And let us pray for ourselves that we may liue *godly* in holy and Christian conversation. *Homilies*, p. 117.

**God speed** (2 John 10, 11). A salutation, signifying literally, good speed or success. In A. S. *gód-spédig* signifies prosperous, successful.



*God speed, fair Helena! whither away?*

Shakespeare, *Mid. N.'s Dr.* I. 1. 180.

**Going forth**, *sb.* (Ez. xliv. 5). An outlet.

For gardens...the contents, ought not well to be, under thirty acres of ground; and to be divided into three parts: a greene in the entrance; a heath or desart in the *going forth*; and the maine garden in the midst. Bacon, *Ess.* XLVI. p. 189.

**Goings**, *sb.* (Job xxxiv. 21; Ps. lxxviii. 24, &c.). Movements.

For these winding, and crooked courses, are the *goings* of the serpent; which goeth basely upon the belly, and not upon the feet. Bacon, *Ess.* I. p. 3.

**Good**, *sb.* (1 Chr. xxix. 3). Goods, possessions; A. S. *gōd* in the same sense.

Tak al my *good*, and let my body go.

Chaucer, *Wife of Bath's prol.* 6643.

For who was there of you all, that woulde reckon hym selfe Lorde of his own *good*. Sir T. More, *Rich. III.*; *Works*, p. 61 H.

We shall increase our *good* in doing our duties unto the king. Latimer, *Serm.* p. 513.

His heart is proportionably enlarged with his house: his *good* and his blood riseth together. Adams, *Works*, I. 52.

**Good as, As**. This somewhat homely phrase, meaning 'the same as,' 'no better than,' occurs Hebrews xi. 12. The word there translated 'as good as dead' is used in precisely the same sense in Rom. iv. 19: 'He considered not his own body now *dead*.'

**Goodlier**, *adj.* (1 Sam. ix. 2). Comparative of GOODLY.

My affections

Are then most humble; I have no ambition

To see a *goodlier* man.

Shakespeare, *Temp.* I. 2. 483.

**Goodliest**, *adj.* (1 Sam. viii. 16). Superlative of GOODLY.

Then the kyng of England shewed hymselfe somedele forwarde in beautie and personage, the moste *goodliest* Prince that ever reigned ouer the Realme of Englande. Hall, *Hen. VIII.* fol. 76 a.

**Goodliness**, *sb.* (Is. xl. 6). Beauty.

I coulde nothyng beholde the *goodlines*  
Of that palaice where as Doctrine did wonne.

Hawes, *Pastime of Pleasure*, cap. 3.

**Goodly**, *adj.* (Gen. xxxix. 6; 1 K. i. 6; Rev. xviii. 14, &c.). Fair, handsome; A. S. *gódlic*.

And in such sort that his offering might be acceptable to Iupiter, and pleasant to his citizens to behold: did cut downe a *goodly* straight growen young oke, which he lighted on by good fortune. North's Plutarch, *Romulus*, p. 30.

But as he was speaking more, Kalander came, and brake off their discourse, with inuiting them to the hunting of a *goodly* stagge. Sidney, *Arcadia*, p. 33, l. 20.

And, but he's something stain'd  
With grief that's beauty's canker, thou mightst call him  
A *goodly* person.

Shakespeare, *Temp.* I. 2. 416.

**Goodman**, *sb.* used (Prov. vii. 19; Matt. xx. 11, xxiv. 43; Luke xii. 39) to denote the *master* of the house, was formerly in common use, especially when speaking of persons under the rank of gentry, though the glossaries call it a provincialism. *Goodman* is probably a corruption of the A. S. *gummann* or *guma*, a man; whence *brýdguma*, a bridegroom, G. *bräutigam*. *Goodwife* would then be a compound in imitation of *goodman*. In the MS. of the 'Seven Sages,' the term is applied to one who

Was a knygt of thys contré,  
And a nobleman was he.

The *godemans* hert was fulle sore.

*Thornton Rom.* Introd. XLIV.

No howsholde or ferme in the cuntry hath fewer then .xl. persones men and womē, besydes two bondmen, whyche be all vnder the rule and order of the *good man*, & the *good wyfe* of the house. More, *Utopia*, fol. 48 [p. 75, ed. Arber].

Ther the *good-man* of the howse was [killed] and the *good-wyff* sore hurt. Machyn's *Diary*, p. 34.

The *good-man* of [the] Volsake with-owt Algatt. *Ibid.* p. 91.

Moreover, it is manifest, that the *goodman* of the house, by planting godliness in his family, doth not a little advance and

set forward his private profit and commodity. Bullinger, *Decades* (Parker Soc. ed.), II. p. 258.

**Gorget**, *sb.* (1 Sam. xvii. 6 *m*). A piece of defensive armour worn about the throat. From Fr. *gorge*, the throat, connected with Lat. *gurgēs*; just as *collar* is from Lat. *collum*. It was frequently used for a *collar* simply, as in the stage directions to Heywood's 1 *Ed. IV.* I. 3 we find:

Enter the Lord Mayor, Shore, and Josselin, in their velvet coats and *gorgets*, and leading staves.

And in Chapman (*Hom. II.* VII. 12):

Hector's dart struck Eioneus dead;  
Beneath his good steel casque it pierc'd above his *gorget*-stead.

See how his *gorget* peers above his gown.

Ben Jonson, *Catiline*, IV. 2.

The form *gorger* is found in Coleridge's *Glossary*; compare It. *gorghiera* and Sp. *gorjal*, and for the two forms *gorger* and *gorget* compare *lancer* and *lancet* [LANCER].

**Gospeller**, *sb.* (Old rubrics). He who reads the gospel at the altar in the Communion Office. In one of the *Thornton Romances* the Evangelists are called the 'four *gospellorus*' (*Sir Degr.* 1441), from A. S. *godspellere*, an evangelist. Latimer says of false preachers:

They be *gospellers* no longer but till they get riches. *Serm.* p. 529.

I feare me some be rather mocke *gospellers* then faythful ploughmen. *Sermon on the Ploughers* (ed. Arber), p. 26.

First, he had there a Dean, who was always a great clerk and a divine; a Sub-dean; a Repeater of the quire; a *Gospeller*, a Pisteller; and twelve singing Priests. Cavendish, *Life of Wolsey* (ed. Singer), I. 36.

**Got him out** (Gen. xxxix. 12, 15). Escaped.

**Gotten** (Gen. iv. 1; xii. 5; Job xxxi. 25). The old form of the past participle of the verb *get*. Thus in Latimer's Sermon on the parable of the marriage feast:

For ye know it is commonly seen, that at a marriage the finest meat is prepared that can be *gotten*. *Serm.* p. 457.

Who, travelling towards York,  
With much ado at length have *gotten* leave  
To look upon my sometimes royal master's face.

Shakespeare, *Richard II.* v. 5. 74.

The word is now used only in the compound *ill-gotten*. The form *igotte* is given in Coleridge's *Glossary*, and Skelton uses *gotted*:

What has thou *gotted* in faythe to thy share? *Magnificence*,  
2188 (i. p. 296, ed. Dyce).

But he has besides the form *gete*, which is nearer the A. S. *geten*, *pp.* of *gitan*:

To wete yf Malkyn, my lemman, haue *gete* oughthe. *The Bowge of Court*, 401 (i. p. 45, ed. Dyce).

**Governance**, *sb.* (2 Esd. xi. 32; 1 Mac. ix. 31; Collects, &c.). Government, direction, or authority.

Eterne God, that thorough thy purveance  
Ledest this world by certein *governance*.

Chaucer, *Franklin's Tale*, 11178.

Ther wiste no man that he was in dette,  
So estately was he of *governance*,  
With his bargayns, and with his chevysaunce.

*Prol.* 283.

He gaf me al the bridil in myn hand  
To have the *governance* of hous and land.

*Wife of Bath's Prol.* 6396.

I will say nothing to thee, of the most wise *gouvernaunce* of the bees, for that there are so many among you, whoo haue consumed their best yeares in discribinge their life. Gello, *Circes*, trans. Iden, 1557. sig. N 8, verso.

**Governor**, *sb.* (James iii. 4). A pilot; Lat. *gubernator*, the man at the helm who governs the ship. Thus in Wiclif's earlier version of Acts xxvii. 11;

Sothli centurioun bileuede more to the *gouvernour*, and to the lord of the schipp, than to these thingis that weren seid of Poul.

Saying and tossyng in a desperate shippe without good maister or *gouvernour*. Hall, *Rich. III.* fol. 9 a.

For 'governor' in the sense of 'guardian' (Gal. iv. 2) see the quotation from North's Plutarch under ALLIED.

**Grace**, *sb.* (Ruth ii. 2, 10). Favour; the literal sense of the word: Lat. *gratia*.

But aftir wo I rede us to be merye,  
And thanke Jubiter of al his *grace*.

Chaucer, *Miller's Tale*, 3071.

You have of late stood out against your brother, and he hath ta'en you newly into his *grace*. Shakespeare, *Much Ado*, I. 3. 24.

Blunt not his love,  
Nor lose the good advantage of his *grace*  
By seeming cold or careless of his will.

Id. 2 *Hen. IV.* IV. 4. 28.

**Gracious**, *adj.* (Prov. xi. 16; Jer. xxii. 23). In the passive sense of filled with grace, graceful; now generally used in the active sense of imparting grace or favour.

In voices well divulged, free, learn'd and valiant;  
And in dimension and the shape of nature  
A *gracious* person.

Shakespeare, *Tw. N.* I. 5. 281.

For since the birth of Cain, the first male child,  
To him that did but yesterday suspire,  
There was not such a *gracious* creature born.

Id. *K. John*, III. 4. 81.

So hallow'd and so *gracious* is the time.

Id. *Ham.* I. 1. 164.

In law, what plea so tainted and corrupt  
But, being season'd with a *gracious* voice,  
Obscures the show of evil?

Id. *Mer. of Ven.* III. 2. 76.

In beauty, that of favour, is more then that of colour, and that of decent and *gracious* motion, more then that of favour. Bacon, *Ess.* XLIII. p. 176.

**Graft**, *v. t.* (Rom. xi. 17, 23, 24), from Fr. *greffer*, is now usually written *graft*. Udal uses both forms:

At this tyme it is inough for you to be *grafted* in the stocke, from whence through fayth ye may receiue life...Ye be y<sup>e</sup> braüches of this vine, wherin ye are freely *grafted*. Udal's Erasmus, *John* xv. 5, fol. 89 b.

I was som tyme a frere,  
And the coventes gardynere  
For to *graffen* impes.

*Vis. of Piers Ploughman*, 2746.

Beynge most contrarye to that reuerent zeale and faythful loue towards God, the kyng, and the commen wealth, which zeale and loue of hys goodnes hath *graffed* in your hartes. Lever, *Sermons* (ed. Arber), p. 97.

Trees passyng sommer tyme without any frutes of good workes, twyse dead without felynge the corruption of synne, or lokyng to be *graffed* in the stocke of grace. *Ibid.* p. 105.

For death cannot deprive them of Jesu Christ, nor any sin can condemne them that are *graffed* surely in him, which is their only joy, treasure, and life. *Homilies*, p. 95, l. 21.

Though the countriman know how to *graffe* an ympe, his toile will not alter the taste of the Crab. Gosson, *School of Abuse, &c.* (ed. Arber), p. 63.

Nay, you shall see my orchard, where, in an arbour, we will eat a last year's pippin of my own *grafting*. Shakespeare, 2 *Hen. IV.* v. 3. 3.

The participle *graft* for *graffed* occurs in *Rich. III.* III. 7. 127 :

Her royal stock *graft* with ignoble plants.

**Grave**, *v. t.* from A. S. *grafan*, G. *graben*, to dig (comp. Gr. γράφω), occurs in Ps. vii. 16 (Pr.-Bk.), in which sense it is still used provincially. It was once common; thus, in *Prompt. Parvul.* :

*Gravyn*, or grubbyn yn þe erthe. Fodio.  
*Gravynge*, delvyng. Fossio.

So Chaucer :

That benched was on turves fresh *ygrave*.  
*Legend of Good Women*, 204.

And next the shrine a pit than doth she *grave*.  
*Ibid.* 678.

In Is. xxii. 16 ('*graveth* an habitation in the rock'), the idea of cutting out or carving is predominant (comp. Ex. xxviii. 9).

Men mowe so longe *graven* in a stone,  
Til som figure therinne emprinted be.  
Chaucer, *Franklin's Tale*, 11142.

**Great woman** (2 Kings iv. 8), although a literal rendering of the Hebrew, had also in English the meaning of a woman of rank.

The practice of an idle foolish state,  
Used by *great women*.

Beaumont and Fletcher, *Elder Brother*, I. 1.

**Greaves**, *sb.* (1 Sam. xvii. 6). Plates of brass, or other defensive covering, for the front of the legs, well known as parts of ancient armour; Wiclif has 'leg-harneis.' From the Fr. *grève*, which means the shin of the leg.

My selfe haue seene one named Athanatus, do wonderfull straunge matters in the open shew and face of the world, namely, to walke his stations upon the stage with a cuirace of lead weighing 500 pound, booted besides with a paire of buskins or *greives* about his legges that came to as much in weight. Holland's Pliny, VII. 20.

These were bound to find harneis : for defence of their owne bodies, an headpeece or morion, a sheild, *greeves*, and corselet, all of brasse : and for offence of the enemie, a javelin and a sword. Holland's Livy, p. 30 K.

Whether of two, and men at armes diuise,  
The *greaues*, or guyses were the surer guard.

Drayton, *Battle of Agincourt*, 285.

In a marginal note Drayton explains 'greaves' as 'Arminges for the thigh and legge.'

**Grecia**, *sb.* (Dan. viii. 21, x. 20, xi. 2). Greece.

As when the Romans made a warre for the libertie of *Grecia*. Bacon, *Ess.* XXIX. p. 127.

For both in Egypt, Assyria, Persia, *Grecia*, and Rome, the same times that are most renowned for arms, are likewise most admired for learning. Bacon, *Adv. of Learning*, I. 2, § 2 (ed. Wright, p. 12).

**Grecians**, *sb.* (Joel iii. 6; Acts vi. 1, ix. 29, xi. 20). Greeks. In the New Testament it is used of the Hellenists or Greek speaking Jews only.

One of the later schoole of the *Grecians*, examineth the matter, and is at a stand, to thinke what should be in it, that men should love lies. Bacon, *Ess.* I. p. 1.

**Greekish**, *adj.* (2 Mac. iv. 10). Greek.

And such again  
As venerable Nestor, hatch'd in silver,  
Should with a bond of air, strong as the axletree

On which heaven rides, knit all the *Greekish* ears  
To his experienced tongue.

Shakespeare, *Tr. and Cr.* I. 3. 67.

**Greet**, *v. t.* (1 Sam. xxv. 5; Rom. xvi. 3, &c.). A. S. *grétan*,  
to go to meet, welcome, salute; Germ. *grüssen*.

'Louerdinges,' he sede, 'habbeþ nou god dai,  
& greteþ wel mi fader þe king.

Robert of Gloucester, p. 554.

Go pronounce his present death,  
And with his former title *greet* Macbeth.

Shakespeare, *Macb.* I. 2. 65.

**Greeting**, *sb.* (Matt. xxiii. 7; Acts xv. 23, &c.). Salutation.

And you are come in very happy time,  
To bear my *greeting* to the senators.

Shakespeare, *Jul. Cæs.* II. 2. 61.

**Grief**, *sb.* (Is. liii. 3, 4). Used of bodily as well as of mental  
pain. The Hebrew word rendered 'grief' in the passages quoted  
is elsewhere translated 'sickness' (Deut. vii. 15, xxviii. 59, 61,  
&c.) and 'disease' (2 K. i. 2, &c.).

This hearbe Tabaco, hath perticuler vertue to heale *griefes* of  
the heade. Frampton, *Foyfull Newes out of the New-found  
Worlde*, fol. 35 a.

Can honour set to a leg? no: or an arm? no: or take away  
the *grief* of a wound? no. Shakespeare, *1 Hen. IV.* v. 1. 134.

**Grievance**, *sb.* (Hab. i. 3). Used as an abstract word.

**Grieve**, *v. t.* (Gen. xlix. 23). To inflict bodily pain, to wound.  
See GRIEF, GRIEVOUS, GRIEVOUSLY.

**Grievous**, *adj.* (Gen. xii. 10; Jer. x. 19). Painful, severe.

Girding with *grievous* siege castles and towns.

Shakespeare, *Hen. V.* I. 2. 152.

Why then let *grievous*, ghastly, gaping wounds  
Untwine the sisters three!

Id. 2 *Hen. IV.* II. 4. 212.

**Grievously**, *adv.* (Matt. viii. 6, xv. 22). Severely.

There dyed in all vpon y<sup>e</sup> kings side sixteene C. and foure  
M. were *grievously* wounded. Holinshed, II. p. 1140.

**Grin**, *v. i.* (Ps. lix. 6, 14, Pr.-Bk.). To snarl like a dog: an  
imitative word. The Isl. *grenian* is to roar like a lion (1 Pet.  
v. 8).



Small curs are not regarded when they *grin*;  
But great men tremble when the lion roars.

Shakespeare, 2 *Hen. VI.* III. 1. 18.

What valour were it, when a cur doth *grin*,  
For one to thrust his hand between his teeth,  
When he might spurn him with his foot away?

Id. 3 *Hen. VI.* I. 4. 56.

It also occurs in the form *girn*;

But the gardeners litle cures that bald and barked beneath,  
had wakened the greyhound with their barking, who at the first  
began to answer them with a soft *girling*. North's Plutarch,  
*Aratus*, p. 1084.

**Grin**, *sb.* (Job xviii. 9; Ps. cxl. 5, cxli. 9). Altered to 'gin' in modern editions. See GIN.

**Grinders**, *sb.* A. S. *grindere tæð*, molars, or jaw-teeth, so called from the part they take in masticating the food. In Eccl. xii. 3, the word is a literal translation of the Hebrew and the interpretation is doubtful. In Job xxix. 17, where the margin has 'grinders,' the word in the original means *jaw-teeth*, or *cheek-teeth*.

The great *grinders* which stand beyond the eye-teeth, in no creature whatsoever do fall out of themselves. Holland's Pliny, XI. 37.

**Grisled**, *pp.* (Gen. xxxi. 10, 12; Zech. vi. 3, 6), of a greyish colour; G. *gris*, gray, Fr. *gris*: it is now spelt *grizzled*. As a parallel instance of change of spelling compare *puzzled*, which in Bacon's *Essays* is constantly spelt *pusled*.

**Ground**, *sb.* 'From the ground of our heart' in modern phrase would be 'from the bottom of our heart;' Lat. *ab imo corde*.

Let us rather bless God from the *ground* of our heart for working this religious care in him to have the translations of the Bible maturely considered and examined. *The Translators to the Reader*, p. cxii.

**Grownen**, *pp.* (Gen. xxxviii. 11, &c.). The old form of 'grown' in the ed. of 1611.

I commend rather, some diet, for certaine seasons, then frequent use of physicke, except it be *grownen* into a custom. Bacon, *Ess.* XXX. p. 132.

**Grown**, *pp.* (Gen. xxxviii. 14; Ex. ii. 11). Full grown, grown up. Shakespeare uses the word as an adjective in the same sense:

There the *grown* serpent lies.

*Macbeth*, III. 4. 29.

**Grudge**, *v. i.* (Ps. lix. 15). To grumble, murmur, and like both these an imitative word. In O. E. it occurs in the form *gruche*, *grucche*.

Som tyme cometh *grucching* of avarice, as Judas *grucched* agens the Maudeleyn, whan sche anyoynted the hed of oure Lord Jhesu Crist with hir precious oynement. Chaucer, *Parson's Tale*.

After bakbytyng cometh *grucching* or murmuracioun. Id.

In this I might murmur and *grudge* against God. Latimer, *Rem.* p. 361.

And in Shakespeare's *Tempest*, I. 2. 249, Ariel reminds Prospero that he had

Served  
Without or *grudge* or grumblings.

Let us fear the terrible punishment of Almighty God against traitors or rebellious persons by the example of Core, Dathan, and Abiron, which repugned and *grudged* against God's magistrates and officers, and therefore the earth opened and swallowed them up alive. *Homilies*, p. 113, l. 10.

**Guestchamber**, *sb.* (Mark xiv. 14; Luke xxii. 11). A room for the reception of guests.

A *guestes chamber*. Hospitale cubiculum. Baret, *Alvearie*, s. v.

**Guilty of** (Num. xxxv. 27, 31; Matt. xxvi. 66; Mark xiv. 64). This phrase in the two last passages must be distinguished from the usage of the same in Num. xxxv. '*Guilty of blood*' and '*guilty of death*' in the latter signify simply guilty of murder or blood-shedding; while in Matthew and Mark '*guilty of death*' denotes 'deserving death,' like the Latin '*reus mortis*' of the Vulgate, of which it is an imitation, having been retained from Wiclif's Version. Compare 1 Cor. xi. 27.

## H.

**Habergeon** (Ex. xxviii. 32, xxxix. 23; 2 Chron. xxvi. 14; Neh. iv. 16; Job xli. 26). A little coat-of-mail covering the head and shoulders. The hauberk and habergeon are apparently the same in derivation, but they are distinct terms in old writers.

And next his schert an aketoun,  
And over that an *haberjoun*,  
For persyng of his hert;  
And over that a fyn *hauberk*, &c.

Chaucer, *Sir Thopas*.

Some dond a curace, some a corslet bright,  
An *hawberke* some, and some a *haberion*.

Fairfax, *Tasso*, I. 72.

Clothid with the *haburioun* of rightwysnesse. Wiclif, *Effes*. vi. 14 (ed. Lewis).

And thei hadden *haburiouns* as yrun *haburiouns*. *Apoc.* ix. 9.

'And be ye apparelled or clothed,' saith Paul, 'with the *habergeon* or coat-armour of justice.' Latimer, *Serm.* p. 29.

With the Jacke or *haberion* made of the righteousnesse of all the vertues euangelically. Udal's Erasmus, *Luke* xxiv. fol. 183 b.

The word is from the Fr. *haubergeon*, A. S. *heals-beorga*, 'neck-covering,' O. Germ. *halsberc*, O. Fr. *halberc*, *hauberc*, It. *usbergo* and *osbergo* (Diez). Cotgrave gives

Habergeon: m. (The Diminutiue of Haubert;) a little coat of maile; or, only sleeues, and gorget of maile.

**Had**, *pp.* (Acts xxv. 26). Held. A singular usage of this participle, corresponding to that of the Lat. *habitus*, was once common.

And after secrete meting & cōmunicacion *had*. Sir T. More, *Rich. III.*; *Works*, p. 69 F.

From which I could not rise but with dishonour,  
Unless upon some composition *had*.

Heywood, 2 *Edw. IV.* I. 4.

So in Acts v. 34, 'had in reputation' = held in reputation, esteemed.

The Utopians, amonge whome with verye fewe lawes all thinges be so wel and wealthelye ordered, that vertue is *had* in pryce and estimation. More, *Utopia* (ed. Arber), p. 67.

**Haft**, *sb.* (Judg. iii. 22). A. S. *hæft*, from *hæfed*, p. part. of *habban* to have or hold; that by which anything is held, a handle.

But yet ne fond I nought the *haft*,  
Which might unto the blade accorde.

Gower, *Conf. Am.* II. p. 32.

The *Haft*, hilt, or handle of any toole, or weapon. Manubrium. Baret, *Alvearie*, s.v.

When I am in bad estate, I flesh my selfe on euill and abandon my selfe through dispaire, and run to a downfall, and (as the saying is) cast the *haft* after the hatchet. Montaigne's *Essays*, Florio's trans. III. 9, p. 566 (ed. 1603).

**Hail!** as a friendly salutation, expressing a wish for the health of the person addressed, has become obsolete, though it is perfectly intelligible. It is common in Shakespeare. See *Macbeth*, I. 3. 48:

All *hail*, Macbeth, *hail* to thee, thane of Glamis!

The word came into the language from the Icelandic *heill*, hale, whole, sound, which is used in exclamations. From the corresponding Anglo-Saxon *hál* we get our 'hale;' as in Matthew xxvi. 49, 'Hail, master!' is in A. S. 'Hál beo ðú, láreow:' and in Matthew xxvii. 29, 'Hail, king of the Jews!' is 'Hál wæs ðú, Judea cyning.'

**Hale**, *v. t.* (Luke xii. 58; Acts viii. 3). From Fr. *haler*, to pull with force; now common in the form *haul*.

Euerye manne pullynge and *halynge* towards them selues, one from another. Lever, *Sermons* (ed. Arber), p. 23.

He doth carry away violentlye the afflicted, in *halyng* hym into his net. Psalm x. 9 (Bishops' Bible).

Diseases that violently *hale* men to death euerlasting. Udal's Erasmus, *Luke*, pref.

Cassandra yet there sawe I how they *haled*  
From Pallas house, with spercled tresse vndone.

Sackville, *Induction*, fol. 212 a.

Even like a man new *haled* from the rack,  
So fare my limbs with long imprisonment.

Shakespeare, I *Hen. VI.* II. 5. 3.

The plebeians have got your fellow-tribune  
And *hale* him up and down. Id. *Cor.* v. 4. 40.

**Halt**, *adj.* lame, crippled, from A. S. *healt*, i.e. held; restrained, occurs Matt. xviii. 8; Mark ix. 45; Luke xiv. 21; John v. 3.

O mercyfull Lorde, what a nombre of Poore, Feble, *Haulte*, Blynde, Lame, sycklye, yea, with idle vacaboundes, and dissemblyng kaityffes mixt among them, lye and creepe, beggyng in the myrie streates of London and Westminster? Lever, *Sermons* (ed. Arber), p. 77.

Now if they were not at libertie, and had not void space enough, but should beat against some hard thing in their way, they would soone be lame and *halt* withall. Holland's Pliny, VIII. 43 (ed. 1637).

**Halt**, *v. i.* (Gen. xxxii. 31; Ps. xxxviii. 17). To limp, walk lamely; A. S. *healtian*.

Before he could determine, comes in a fourth, *halting* on foote, who complained to Basilius. Sidney, *Arcadia*, p. 63, l. 29.

The king would haue giuen vnto him [Simon de Sentliz] Iudith the widowe of Earle Waltheofus, but shee refused him, because that hee *halted* on the one legge. Stow, *Annals*, p. 155.

**Hand**, *sb.* In the phrases 'on this *hand* and on that *hand*' (Ex. xxxviii. 15); 'on either *hand*.' We should now use 'side.' Among the works of the sculptor Scopas was

The fierie goddess Vesta, sitting in a chaire, accompanied with two hand-maidens set vpon the ground of each *hand* of her. Holland's Pliny, XXXVI. 5 (ed. 1637).

**Hand**, *sb.* 'To fall in *hand* with' is used in the sense of 'to take in hand, undertake.'

For not long after Christ, Aquila *fell in hand with* a new translation, and after him Theodotion, and after him Symmachus. *The Translators to the Reader*, p. cix.

Neither, to be short, were we the first that *fell in hand with* translating the Scripture into English. *Ibid.* p. cxvi.

Similarly, 'to be in hand with' = to have in hand, or to take in hand, to deal with.

In Psalm lvi. 2, 'Mine enemies would daily swallow me up' is in the Prayer-Book Version 'Mine enemies *are daily in hand* to swallow me up;' that is, are daily working, daily endeavouring or busying themselves. Latimer says of Satan,

He standeth not styl, he is neuer at reste, but euer *in hande wyth* his plough that it may go forwarde. *The Ploughers* (ed. Arber), p. 31.

Like as therefore, Thales the wise, being importuned by his

mother (who pressed hard upon him) to marrie; pretily put her off, shifting and avoiding her cunningly, with words: for at the first time, when she *was in hand with* him, he said unto her: Mother, it is too soone, and it is not yet time: afterwards, when he had passed the flower of his age, and that she set upon him the second time, and was very instant: Alas mother, it is now too late, and the time is past. Holland's Plutarch, p. 691.

But because we *are not in hand with* true measure, but with popular estimation and conceit, it is not amiss to speak somewhat of the two former. Bacon, *Adv. of L.* I. 3, § 1 (ed. Wright, p. 18).

But I am not now *in hand with* censures, but with omissions. *Ibid.* II. 3, § 1 (ed. Wright, p. 98).

Compare also a letter from Suffolk to Henry 8 (*Letters and Papers Foreign and Domestic—Henry 8*, vol. II. part I. Pref. xxiii.):

Sir, so it is, that when I came to Paris, the queen was *in hand* with me the first day I came, and said she must be short with me, and open to me her pleasure and mind.

**Hand**, in the phrase 'at your hand' (Is. i. 12), is apparently a Hebraism. It is found however in old English writers. Alexander provided for the family of Darius,

But the bloud of their bodyes and soules shall be required *at youre handes*. Lever, *Sermons* (ed. Arber), p. 33.

That they should haue *at his handes* all that they had of Darius before, when he had his whole kingdome in his handes. North's Plutarch, *Alex.* p. 728.

**Hand, at no.** By no means.

And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? *At no hand.* *The Translators to the Reader*, p. cxv.

**Handbreadth**, *sb.* (Ex. xxv. 25; Ps. xxxix. 5). A measure of length now rarely used: a palm; A. S. *handbræd*. [See CUBIT.] Horses are still measured by *hands*; compare Ez. xl. 43.

Others have thought, that it [the grape of Amomum] cometh from a shrubbe like Myrtle, & carieth not about a *hand breadth*, or foure inches in height. Holland's Pliny, XII. 13.

**Handle**, *v. t.* (Prov. xvi. 20; 2 Cor. iv. 2). To treat; A. S. *handlian*: like Lat. *tractare*, which has the same metaphorical sense.

Your now *handling* of me giues me reason to confirme my former dealing. Sidney, *Arcadia*, p. 45, l. 46.

I did in the beginning separate divine testimony from human, which method I have pursued, and so *handled* them both apart. Bacon, *Adv. of Learning*, I. 8. § 6 (p. 73).

**Handmaid** (Gen. xvi. 1, &c.) or **Handmaiden** (Luke i. 48), *sb.* A female servant.

With that she broke the silence once againe,  
And gaue the knight great thanks in little speach,  
She said she would his *handmaid* poore remaine,  
So far as honours lawes receiu'd no breach.

Fairfax's Tasso, IV. 85.

Pliny enumerates among the works of the sculptor Scopas a statue

Of the fierie goddessse Vesta, sitting in a chaire, accompanied with two *hand-maidens* set vpon the ground of each hand of her. xxxvi. 5. Holland's Trans. (ii. p. 567, ed. 1637).

**Handstaves**, *sb.* (Ez. xxxix. 9). Weapons of some kind. The margin gives 'javelins,' but the word itself is a literal rendering of the Hebrew.

**Handweapon**, *sb.* (Num. xxxv. 18). A literal rendering of the Hebrew.

**Handywork**, *sb.* (Ps. xix. 1). Workmanship; A. S. *handge-weorc*.

Howbeit god destroyed their *handywork*, confounded their langage, and scatred them abroad. Lever, *Sermons* (ed. Arber), p. 75.

In the chappell of Iuno, there is the goddessse her selfe curiously made in marble, the *handy worke* of Dionysius and Polyces. Holland's Pliny, XXXVI. 5 (ii. p. 569).

The etymology of the word shows that it should be divided 'hand-ywork,' and not 'handy-work.'

**Hap**, *sb.* Like the Icelandic *happ* and Welsh *hap*, in the sense of 'chance, fortune,' occurs Ruth ii. 3. It is now seldom used except in composition, as in *mishap*, *perhaps*, *haply*, *hapless*, &c. It was once common.

For evermor we moste stond in drede  
Of *hap* and fortun in our chapmanhede.

Chaucer, *Shipman's Tale*, 14649.

Blissed is that man whiche shall haue the *happe* to eate  
breade in the kyngdome of God. Udal's Erasmus, *Luke* xiv. 15,  
fol. 116 *b*.

It was Theseus *happe* to light vpon her, who caried her to  
the cite of Aphidnes, because she was yet too young to be  
maried. North's Plutarch, *Thes.* p. 17.

Each day still better other's happiness ;  
Until the heavens, envying earth's good *hap*,  
Add an immortal title to your crown !

Shakespeare, *Rich. II.* I. I. 23.

By Him that raised me to this careful height  
From that contented *hap* which I enjoy'd.

Id. *Rich. III.* I. 3. 84.

**Haply**, *adv.* (1 Sam. xiv. 30 ; Mark xi. 13). Perchance, per-  
haps ; derived from the preceding.

Lest *haply* by occasion of that commendation those duties  
should come to be neglected, which are to be performed on peril  
of damnation. Latimer, *Rem.* p. 354.

**Happen**, followed by the object without a preposition, occurs  
in 2 Macc. xiii. 7, and in the Exhortation in the service for the  
Ordering of Priests, 'And if it shall *happen* the same church, or  
any member thereof, to take any hurt, &c.'

**Happily**, *adv.* (2 Cor. ix. 4). The form of 'haply' in the  
edition of 1611.

If thou art privy to thy country's fate,  
Which, *happily*, foreknowing may avoid,  
O, speak !

Shakespeare, *Hamlet*, I. I. 134.

*Happily* he's the second time come to them ; for they say  
an old man is twice a child. *Ibid.* II. 2. 402.

**Hard**, *adv.* (Judg. ix. 52 ; Ps. lxxiii. 8 ; Acts xviii. 7). Close,  
near.

For it is as a tongue or a great barre of earth, broad enough,  
that separateth a great lake on the one side, and the sea on the  
other, the which doeth ioyne *hard* to a great hauen. North's  
Plutarch, *Alexander*, p. 731.



Indeed, my lord, it follow'd *hard* upon.

Shakespeare, *Ham.* I. 2. 179.

It still remains in use in the phrase *hard by*:

This thing did the Centurion well apperceiue and marke, who purposely stood *hard by* the crosse. Udal's Erasmus, *Luke* xxiii. 47, fol. 173 a.

The idea is from hard substances being usually compact, *close* in texture. In its still common meaning of 'austere, strict in money matters' (compare *near*, *close*), it occurs Matt. xxv. 24.

**Hardly**, *adv.* (Matt. xix. 23). With difficulty; which is its literal meaning.

So *hardly* he the fitted life does win  
Vnto her natiue prison to retourne.

Spenser, *F. Q.* I. 7. § 21.

Heerein hee embarked himselfe; and, putting to Sea, did meete with such a tempest, as deuoured all saue himselfe, and a very few of his friends that *hardly* escaped. Raleigh, *History of the World*, v. 5. 1, p. 553.

**Hardness**, *sb.* (2 Tim. ii. 3). Hardship.

The cause of my desier to have them ys, for that they be hard, and wyll abyde more pains than our men, tyll they have byn well trayned with *hardnes* as they have byn. *Leycester Correspondence*, p. 26.

It was a pittifull thing that Perseus was driuen to do and suffer at that time. For he came downe in the night by ropes, out of a litle straight window vpon the wals, and not only him selfe, but his wife and litle babes, who neuer knew before what flying and *hardnes* ment. North's Plutarch, *Paulus Æmilius*, p. 275.

The men are very strong, of able bodyes, and full of agility, accustoming themselves to endure *hardnes*. Strachey, *Hist. of Trav. into Virginia*, p. 68, Hakluyt Soc.

It is also found in Skelton (Vol. I. p. 146, ed. Dyce):

Now, Jesu, for thy great goodnes,  
That for man suffred great *hardnes*,  
Saue vs fro the deuyls cruelnes,  
And to blys vs send.

Whose stoute and sturdye bodyes...now either by reason of rest and idlenesse be brought to weakenesse: orels by easy and womanly exercises be made feble, and vnhablle to endure *hardnesse*. More, *Utopia* (ed. Arber), p. 40.

**Harness**, *sb.* formerly signified accoutrements in general, whether for man or horse, like the Fr. *harnois*, G. *harnisch*, It. *arnese*. The etymology of the word is doubtful. Diez refers it to the Welsh *haiarn*, iron, whence *haiarnaes*, instruments of iron, from which through the Eng. *harness* the word was adopted into the Romance languages. In the *Promptorium Parvulorum* four meanings are given: raiment, weapons, utensils for household use, and horse-trappings.

Have heere my trouthe, to morwe I nyl not fayle,  
 Withouten wityng of eny other wight,  
 That heer I wol be founden as a knight,  
 And bryngen *harneys* right inough for the.

Chaucer, *Knights Tale*, 1615.

& therwith a doore clapped, and in came rushyng men in *harneys* as manye as the chamber could hold. Hall, *Edw. V.* fol. 14 *b.*

He was able, and did find the king a *harness*, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his *harness* when he went unto Blackheath field. Latimer, *Serm.* p. 101.

The word occurs in the sense of armour 1 K. xx. 11, xxii. 34; 2 Chron. ix. 24, xviii. 33.

Which chance when it came to the knowledge of this said Patriarch, he incontinently put all his men in *harness*, and prepared himself with all his family and friends against the host of the Persians. *Homilies*, p. 508, l. 32.

**Harnessed**, *pp.* (Ex. xiii. 18); Ps. lxxviii. 9 (Pr.-Bk.) Armed; the marginal reading is 'five in a rank,' from a doubt as to which of two similar roots the Hebrew word belonged. The meaning in the text is still preferred; the same Hebrew word being translated *armed* in Josh. i. 14, iv. 12; Judges vii. 11, with the same marginal reading in two cases. In 1 Macc. iv. 7 *harnessed* is applied to a camp, the Greek being *τεθωρακισμένην*, 'provided with a *breast-work*' (*θώραξ*).

For God is well pleased wyth wyse and wittie feates of warre: As in metinge of enemies, for truse takyng, to have priuilye in a bushment *harnest* men layd for feare of treason. Ascham, *Toxophilus* (ed. Arber), p. 70.

And at their comyng hym selfe with the duke of Buckyngham stode, *harnessed* in olde euil fauoured briganders. Hall, *Edw. V.* fol. 15 *b.*

**Harp**, *v. i.* (1 Cor. xiv. 7; Rev. xiv. 2). To play upon the harp; used now only in a metaphorical sense; A. S. *hearþian*.

Robert of Gloucester (p. 272), describing Anlaf's visit to the camp of Athelstane, says :

Menestral he was gode ynou, & harpare in eche poynte  
To Aþelston pauylon myd ys harpe he wende,  
And so wel wyþoute *harþede*, þat me after hym sende.

Manye hundred of aungeles  
*Harþeden* and songen.

*Vis. of Piers Ploughman*, 12903.

*Harþing* in loud and solemn quire,  
With unexpressive notes, to Heaven's new-born Heir.

Milton, *Ode on the Nativity*, 115.

**Hart**, *sb.* (Deut. xii. 15; Ps. xlii. 1). The stag, or male deer; *hind* being the female: Du. *hart* or *hert*, A. S. *heort*.

And the *hart* swam over, and as sir Gawaine would have followed after, there stood a knight on the other side and said, 'Sir knight, come not over after the *hart*, but if thou wilt just with me.' *King Arthur*, c. 50, Vol. I. p. 100.

**Haste**, *v. i.* (Gen. xviii. 7). To hasten. Obsolete in prose.

She ran, and *hasted* after him that fled,  
Through frost and snow, through brier, bush, and thorne.  
Fairfax's Tasso, XVI. 39.

**Haste**, *v. t.* (Ex. v. 13). To hasten, hurry.

Good my brother Troilus,  
Tell you the lady what she is to do,  
And *haste* her to the purpose.

Shakespeare, *Tr. and Cr.* IV. 3. 5.

**Hastily**, *adv.* (Gen. xli. 14; Judg. ii. 23). Quickly; not of necessity hurriedly, which is the modern meaning of the word.

The other condicioun of verray confessioun is, that it *hastily* be doon. Chaucer, *Parson's Tale*.

**Haunt**, *v. t.* (Ez. xxvi. 17). To frequent, use frequently.

While ye love lordes  
That lecherie *haunten*,  
And lakketh noight ladies  
That loven wel the same.

*Vis. of Piers Ploughman*, 1462.

The Duke & his armye the .xxv. day of the sayd moneth remoued to a vilage called Lyhome, & had there great pillage :

for this toune was muche *haunted* of marchauntes and there kept great markettes. Hall, *Hen. VIII.* f. 119 a.

In the Geneva version of Psalm xxvi. 4 the word is used in the sense of 'associate':

I have not *hanted* with vaine persones.

**Have**, followed by various prepositions, as **Have away** (2 Chron. xxxv. 23), **Have forth** (2 K. xi. 15), and **Have out** (2 Sam. xiii. 9), is used in the sense of 'bring, convey, escort,' as in Shakespære :

Your mistress sent to *have* me home to dinner?  
*Comedy of Errors*, II. 2. 10.

To *have* my love to bed and to arise.  
*Mid. N.'s Dream*, III. 1. 174.

Or wilt thou sleep? we'll *have* thee to a couch.  
*Tam. of the Shrew*, Ind. II. 39.

*Have away*\* all those authorities, that either of vs alleageth against the other, sauing such onely as bee taken out of the heauenly Canonically Scriptures. Northbrooke, *Poore Man's Garden* (ed. 1606), fol. 70 a.

**He**, redundant (Josh. xxii. 22).

Christ our Saviour *he* sheweth us how we shall make ready ourselves. Latimer, *Rem.* p. 60.

The Dauphin is preparing hitherward,  
Where heaven *He* knows how we shall answer him.  
Shakespeare, *K. John*, v. 7. 60.

**Headband**, *sb.* (Is. iii. 20). A band or fillet worn on the head.

A riband: lace, or *headband*. Tæniola.  
Baret, *Alvearie*, s. v.

You swords I fled from, that I woare, you consecrat *headbands*.  
Stanyhurst, Virgil (ed. Arber), p. 48.

This is supposed to be a translation of Virgil's  
ensesque nefandi,  
Quos fugi, vittæque deum, quas hostia gessi.

The Latin is necessary for the proper understanding of the English.

\* Misprinted 'alway.'

**Headstone**, *sb.* (Zech. iv. 7). The chief or topmost stone of a building.

**Head-tire**, *sb.* (1 Esd. iii. 6). A head-dress. *See* TIRE.

**Heady**, *adj.* (2 Tim. iii. 4). Headstrong, restive; used of horses.

Quicke wittes also be, in most part of all their doinges, overquicke, hastie, rashe, *headie*, and brainsicke. Ascham, *The Scholemaster*, p. 13 (ed. Mayor).

*Headie*, vnbridled, or vnrulie. Effrænus.

Baret, *Alvearie*, s. v.

The Consull therefore calling the Coronels and Marshals together, said, it were not amisse to give over that rash and *headie* attempt. Holland's *Livy*, xxv. p. 557.

'Headier' is used in Shakespeare, *Lear*, II. 4. III.

I'll forbear;

And am fall'n out with my more *headier* will,  
To take the indisposed and sickly fit  
For the sound man.

**Health**, *sb.* (Ps. lxxvii. 2; xxii. 1, Pr.-Bk.; cxix. 123, Pr.-Bk.). A. S. *hælhð*, connected with G. *Heil*, Eng. *heal*, *hail*, *hale*, *whole*, and O. E. *heil* or *hele*. In the first passage quoted 'saving *health*' is the rendering of the Hebrew word which is more frequently translated 'salvation.' So in Eph. vi. 17 'the helmet of salvation' was in our older version 'the helmet of *health*,' as in Latimer (*Serm.* p. 31):

'Take also the helmet or headpiece of *health*,' or true *health* in Jesus Christ; for there is no *health* in any other name: not the *health* of a grey friar's coat, or the *health* of this pardon or that pardon.

And in Gower (*Conf. Am.* Prol. i. p. 39):

So may he winne worldes welthe  
And afterwarde his soule *helthe*.

The A. S. *hælend*, 'healer,' is used to denote 'the Saviour.'

In the A.V. of Ps. cxix. 123 the Hebrew is rendered 'salvation,' and in a spiritual sense the two words were once synonymous.

Now no man can geue euerlastyng *helthe* and saluation: saue onelye god. Erasmus, *On the Creed*, fol. 51 b, Eng. tr.

Nowe bothe these tytles or names are agreynge to Christe, whiche is called a preste accordynge to the ordre of Melchisedech, and whiche as a preste dyd offre hym selfe a very vnspotted lambe, vpon the aultare of the crosse, for the *helthe* and saluation of the worlde. *Ibid.* fol. 52 a.

See also the quotation from Erasmus under UNTOWARD.

**Heaps, upon** (Ex. viii. 14). In heaps.

Thus all sins, by all names that sins may be named, and by all means that all sins may be committed and wrought, do all wholly *upon heaps* follow rebellion, and are to be found all together amongst rebels. *Homilies*, p. 572, l. 15.

**Hear**, *v. t.* (Matt. xi. 2). To hear of.

**Hear say** (Gen. xli. 15; 2 Sam. xix. 2), **Hear tell** (Num. xxi. 1) are still used colloquially.

Now I *hear say* all things are ended after a godly manner, or else shortly shall be. Latimer, *Sermons*, p. 92.

I had rather have my wounds to heal again  
Than *hear say* how I got them.

Shakespeare, *Coriolanus*, II. 2. 74.

I *heard say* your lordship was sick.

Id. 2 *Henry IV.* I. 2. 108.

**Heart**, in the phrase 'hath found in his heart' (2 Sam. vii. 27), that is, hath been disposed or inclined.

A most scurvy monster! I could *find in my heart* to beat him. Shakespeare, *Tempest*, II. 2. 160.

I could *find in my heart* to disgrace my man's apparel and to cry like a woman. Id. *As You Like It*, II. 4. 4.

**Heat**, *pp.* (Dan. iii. 19). The old form of 'heated' in the ed. of 1611.

The iron of itself, though *heat* red-hot,  
Approaching near these eyes, would drink my tears.

Shakespeare, *K. John*, IV. 1. 61.

**Heavily**, *adv.* (Ps. xlii. 11, Pr.-Bk.; xliii. 2, Pr.-Bk.). Sorrowfully, mournfully.

Why looks your grace so *heavily* to-day?

Shakespeare, *Rich. III.* I. 4. 1.

And indeed it goes so *heavily* with my disposition that this goodly frame, the earth, seems to me a sterile promontory. Id. *Hamlet*, II. 2. 309.

**Heaviness**, *sb.* (Ezr. ix. 5; 1 Pet. i. 6). Sadness: from the following.

Who feleth double sorwe and *hevynesse*  
But Palamon?

Chaucer, *Knights Tale*, 1456.

*Clar.* I am here, brother, full of *heaviness*.

Shakespeare, *2 Hen. IV.* IV. 5. 8.

You promised, when you parted with the king,  
To lay aside life-harming *heaviness*,  
And entertain a cheerful disposition.

Id. *Rich. II.* II. 2. 3.

**Heavy**, *adj.* (1 K. xiv. 6, xx. 43, &c. Ps. xlii. 6, Pr.-Bk.). Sad, pensive. A. S. *hefig*.

Whan the king awoke, hee was passing *heavy* and right pensive of his dreame. *King Arthur*, c. 17, vol. I. p. 44.

I charm you, by my once-commended beauty...  
That you unfold to me, yourself, your half,  
Why you are *heavy*.

Shakespeare, *Julius Cæsar*, II. I. 275.

**Hell**, *sb.* (Ps. xlix. 14, Pr.-Bk.). Rarely used with the definite article. Coverdale's version of Prov. i. 12 is:

Let us swalowe thē vp like y<sup>o</sup> *hell*, let us deuoure thē quycke and whole, as those that go downe in to the pytt.

Darke was this cave, and smoking as the *hell*.

Chaucer, *Complaint of Mars and Venus*, 120.

**Helps**, *sb.* (1 Cor. xii. 28). The plural is used in the same way by Bacon (*Ess.* xi. p. 41);

Embrace, and invite *helps*, and advices, touching the execution of thy place; and doe not drive away such, as bring thee information, as medlers; but accept of them in good part.

Laye our handes and heades, and *helpes* together, to auoyd the danger. Gosson, *Schoole of Abuse* (ed. Arber), p. 51.

**Helve**, *sb.* (Deut. xix. 5). A. S. *helf*, the handle, or wooden part of an axe. The Heb. is simply 'wood.' 'To throw the *helve* after the hatchet,' is a proverb used of those who give up

a thing in despair, or who, having gone into one extravagance, recklessly rush into another.

When I am lean, I feed upon mischief; I abandon my self through despair; let my self go towards the Precipice, and as the saying is, *Throw the Helve after the Hatchet*. Montaigne, *Ess.* B. III. c. 9. Cotton's trans. p. 222, ed. 1711.

The word itself is still in use in some parts of England.

**Hem**, *sb.* (Matt. ix. 20). Border, edge.

Entomb'd upon the very *hem* o' the sea.

Shakespeare, *Timon of Athens*, v. 4. 65.

The devill of one of you is worthy to kisse the *hemme* of my riding gowne heere. Chapman, *Blind Beggar of Alexandria* (*Works*, I. 35).

**Her**, *pron.* (Gen. xxxviii. 14). Used for the reflexive pronoun, herself.

For I wol aske if it hir wille be  
To be my wyf, and reule *hir* after me.

Chaucer, *Clerk's Tale*, 8203.

**Herdman**, *sb.* (Gen. xiii. 7; 1 Sam. xxi. 7). A herdsman, of which word it is the older form. (Compare *bondman* and *bondsman*.)

The people beyng now amased and comfortles, as shepe without a shepherd, or beastes without an *herdman*. Hall, *Hen. IV.* fol. 15 *b*.

For one Shepheard or *Heardman* is ynoughe to eate vp that grounde with cattel, to the occupieng wherof aboute husbandrye manye handes were requisite. More, *Utopia* (ed. Arber), p. 42.

**Hereafter**, *adv.* (John i. 51, xiii. 7, xiv. 30). From this time forth, after this.

Our eldest, Malcolm, whom we name *hereafter*  
The Prince of Cumberland.

Shakespeare, *Macbeth*, I. 4. 38.

Greater than both, by the all-hail *hereafter*.

*Ibid.* I. 5. 56.

**Heretofore**, *as* (Ex. v. 7, 14). As before, as in time past.

Now in the woods be leafelesse eury Tree,  
and beare not pleasant fruits as *heretofore*.

Watson, *Poems* (ed. Arber), p. 163.



**Hewen**, *pp.* (Ex. xx. 25). The old form of 'hewn' in the ed. of 1611.

And kynge Richarde him selfe was slaine in felde hacked and *hewen* of his enemies handes. Hall, *Rich. III.* fol. 4 a.

**High**, *adj.* (Prov. xxi. 4). Haughty.

How far brought you *high* Hereford<sup>1</sup> on his way?  
Shakespeare, *Rich. II.* 1. 4. 2.

But, with a proud majestical *high* scorn,  
He answer'd thus: 'Young Talbot was not born  
To be the pillage of a giglot wench.'

Id. 1 *Hen. VI.* IV. 7. 39.

**High day** (Gen. xxix. 7). Broad daylight.

Tho thai foughte, also I yow sai,  
Til it was *high* noun dai.

*Sir Beues of Hamtoun* (ed. Turnbull), 2600.

It is now *high* suppertime.

Shakespeare, *Othello*, IV. 2. 249.

Under the date of 9 April, 1661. Pepys writes, 'I was afraid, but sleep overcame all and so lay till *high day*.'

Shakespeare uses 'great' in the same way.

It is *great* morning, and the hour prefix'd  
Of her delivery to this valiant Greek  
Comes fast upon.

*Tr. and Cr.* IV. 3. 1.

It is *great* morning. Come, away!

Id. *Cym.* IV. 2. 61.

**Highminded**, *adj.* (Rom. xi. 20; 1 Tim. vi. 17; 2 Tim. iii. 4). Haughty. This word appears to have been introduced into the language by means of the translations of the Bible; 'to be *highminded*' being the literal rendering of the Greek *ὑψηλοφρονεῖν* which occurs in the first two passages quoted.

From all these spirites is the holy ghoste separated and disseuered, whiche maketh men for proude and *highmynded*, meke and mylde. Erasmus, *On the Creed*, Eng. tr. fol. 95 a.

The magistrates were wicked, lofty, and *highminded*. Latimer, *Serm.* p. 356.

We have a common saying amongst us, when we see a fellow sturdy, lofty, and proud, men say, 'This is a saucy fellow'; signifying him to be a *high-minded* fellow, which taketh more upon him than he ought to do, or his estate requireth. Latimer, *Serm.* p. 464.

Of the people of Cumana it is said,

They are *high-minded*, treacherous, and thirstie of reuenge. *Purchas his Pilgrimage*, Part v. p. 897.

**Him** (Matt. ix. 22), used for the reflexive pronoun, himself.

And after this let Cæsar seat *him* sure.

Shakespeare, *Julius Cæsar*, I. 2. 325.

First, he commends *him* to your noble lordship.

Id. *Rich. III.* III. 2. 8.

**Himself** (Matt. viii. 17). He himself.

*Himself* would lodge where senseless they are lying.

Shakespeare, *Two Gent. of Ver.* III. I. 143.

**Hind**, *sb.* (Gen. xlix. 21; Ps. xviii. 33). The female deer; A. S. *Hynd*, G. *Hinde*.

As when a chased *hinde* her course doth bend  
To seek by soile to finde some ease or good.

Fairfax's Tasso, VI. 109.

**Hindermost**, *adj.* (Gen. xxxiii. 2, Jer. I. 12). Hindmost. Compare, for the form of the word, *innermost*, *nethermost*, *uppermost*, in which the superlative termination is grafted by corruption upon an apparently comparative form. Chaucer uses *hynderest* in the same sense (*Prol.* to *C. T.* 624).

In the *hindermost*, or furthestmost part of the house. *Vltimis in ædibus est conclave intus.* &c. Baret, *Alwearie*, s. v.

**Hindrance**, *sb.* (Ps. xv. 5, Pr.-Bk.). Not merely interruption but disadvantage.

For they were by practise become expert and skilfull in the points of warre, and dailie exploited one enterprise or other, to their owne aduantage, and *hinderance* of the enimie. Holinshed, *Chronicles*, III. p. 875, col. 2.

**Hire**, *sb.* (Gen. xxx. 18; Mic. i. 7). A. S. *hýr*, wages, pay. Latimer (*Serm.* p. 62) says of good prelates :

Great is their business, and therefore great should be their *hire*.

In the earlier of Wiclif's versions Rom. vi. 22 is rendered :  
Treuli the *hyris* of synne, deeth.

**Hireling**, *sb.* (Job vii. 1, 2, xiv. 6; Is. xvi. 14, xxi. 16; Mal. iii. 5). One who serves for hire or wages, a hired servant; without the imputation of moral reproach which now attaches to the word.

The *hirelings* stand at a certain wages, either by the day, which may be about eight pence, or for the year, being between four and six pound. Carew, *Survey of Cornwall* (ed. 1811), p. 34.

**His**, where we should now use *its*, occurs frequently in the Bible; indeed, *its* does not occur at all in the A. V. of 1611, and very sparingly in old writers generally. Examples are almost unnecessary, but the following may be taken :

For this cause the Turkes banish learning from amongst them, because it is euerie day setting men together by the eares, mouing strange contentions and alterations, and making *his* professors faint-hearted and effeminate. Nashe, *Terrors of the Night*, fol. ij. *rev.*

His brandish'd sword did blind men with *his* beams.

Shakespeare, 1 *Hen. VI.* I. I. 10.

Learning hath *his* infancy, when it is but beginning, and almost childish: then *his* youth, when it is luxuriant and iuvenile: then *his* strength of yeares, when it is solide and reduced: and lastly, *his* old age, when it waxeth dry and exhaust. Bacon, *Ess.* LVIII. p. 238.

So Caxton's *Myrrour of the Worlde* treats, amongst other things,

Of Europe and of *his* contrees; of Affricque and *his* regyons and contrees.

In Matt. vi. 33, '*his* righteousness,' and 1 Cor. xv. 38, '*every* seed *his* own body,' the antiquated usage causes ambiguity, there being nothing in the English to prevent our taking *his* to refer to God in each case, whereas in one case it refers to 'God,' and in the other to 'seed.'

The pronoun is taken to refer to 'kingdom' in the former passage in the Prayer for Rain, and in Bullinger's Sermons, Decade III. (dedication to Edw. VI.): 'But seek ye first rather the kingdom of God and the righteousness thereof' (Parker Soc. ed. II. 4). So also in Latimer's *Sermons*, p. 302: 'the kingdom of God, and the righteousness of it.' On the other hand, in

Latimer's *Sermons*, p. 359, it is left ambiguous as in the Authorised Version.

**His**, as the sign of the possessive case, occurs in the 'Prayer for all sorts and conditions of men'; also Deut. x. c; Judith xiii. 9; 1 Esdras iii. 8, and probably in other passages. The form ('s) is merely a contraction of the old Saxon genitive termination *-es*.

Doth not their Paris edition differ from the Lovaine, and Hentenius *his* from both? *The Translators to the Reader* (ed. Scrivener), p. CXV.

We might be taxed peradventure with S. James *his* words. *Ibid.* p. CXVII.

For that same Brute, whom much he did aduance  
In all his speach, was Syluius *his* sonne.

Spenser, *F. Q.* III. 9. § 48.

Mars *his* true moving, even as in the heavens  
So in the earth, to this day is not known.

Shakespeare, 1 *Hen. VI.* I. 2. 1.

And left us to the rage of France *his* sword.

Id. 1 *Hen. VI.* IV. 6. 3.

Once in a sea-fight 'gainst the count *his* galleys  
I did some service.

Id. *Twelfth Night*, III. 3. 26.

O you, my lord? By Mars *his* gauntlet, thanks!

Id. *Tr. and Cr.* IV. 5. 177.

But, by the forge that stithied Mars *his* helm,  
I'll kill thee every where.

*Ibid.* IV. 5. 255.

In characters as red as Mars *his* heart  
Inflamed with Venus.

*Ibid.* V. 2. 164.

Edward the Second of England, *his* queen, had the principall hand, in the deposing and murder of her husband. Bacon, *Ess.* XXIX. p. 78.

In Ruth iii. c, we find 'By Naomi *her* instruction, Ruth lieth at Boaz *his* feete.'

**Hitherto**, used as an adverb of place (Job xxxviii. 11; Dan. vii. 28.) Up to this point.

England, from Trent and Severn *hitherto*,  
By south and east is to my part assign'd.

Shakespeare, 1 *Hen. IV.* III. 1. 74.

**Ho!** (Is. lv. 1, &c.). An exclamation used for the purpose of calling attention.

What, are you up here, *ho?* speak.

Shakespeare, *Tr. and Cr.* v. 2. 1.

*Ho!* bid my trumpet sound.

*Ibid.* v. 3. 13.

Stand, *ho!* yet are we masters of the field.

*Ibid.* v. 10. 1.

**Hoar**, *adj.* (1 K. ii. 6; Is. xlvi. 4). Hoary, white; A. S. *hár*:

And thanne mette I with a man,

A myd-lenten Sunday,

As *hoor* as an hawethorn,

And Abraham he highte.

*Vis. of Piers Ploughman*, 11154.

He shall dye and thy seruaūtes shall brynge his *hore* heares with sorowe to his graue. Erasmus, *On the Creed*, Eng. tr. fol. 81 b.

The leaves [of Mouse-ear] be small and little, and white *hoare* next to the ground, and hairy also. Lyte's *Herball*, p. 95.

**Hoary frost** (Job xxxviii. 29). Hoar frost. Baret in his *Alvearie* gives, A *hoarie frost*. *Cana pruina*.

**Hoise**, *v.t.* (Acts xxvii. 40). To hoist; usually derived from Fr. *haulser* or *hausser*, but perhaps more probably, as Professor Skeat suggests, connected with the Old Dutch *hyssen*, modern *hijtschen*, and the Swedish *hyssa*.

Finally that beyng *hoighced* vp vpō the crosse, he should bee putte to death. Udal's Erasmus, *Luke* xxiv. 7, fol. 175 a.

The prime of youth, whose greene vnmellowde yeares

With *hoysed* head doth checke the loftie skies.

Gosson, *Speculum humanum*, 24

(*Schoole of Abuse*, ed. Arber, p. 76).

The sea, which maketh men *hoise* their sailes in a flattering calme, and to cut their mastes in a rough storme. Lilly, *Campaspe*, IV. 4 (*Works*, I. 137).

He, mistrusting them,

*Hoised* sail and made away for Brittany.

Shakespeare, *Rich. III.* IV. 4. 529.

We'll quickly *hoise* Duke Humphrey from his seat.

*Id.* 2 *Hen.* VI. I. 1. 169.

The form 'hoist' was in use at the same time.

For this is that same house, y<sup>e</sup> prouoker, with whome God dooeth by his Prophetes so often tymes chyde and bralle, & which so ferrefoorth fel from theyr God, that his onely soōne they *hoihsted* vp and nayled on the crosse. Udal's Erasmus, *Luke* xxiv. fol. 181 b.

*Hoist* me this fellowe on thy backe Dromo, and carrie him in. Baret, *Alvearie*, s. v.

**Hold**, *v. t.* In the phrases 'hold guiltless' (Ex. xx. 7), 'hold innocent' (Job ix. 28), and as used in Matt. xxi. 26 is like G. *halten*.

But if by chance in some places they range a litle to boldly out of the boundes or limites of true apparance, and haue no manner of conformity with any crediblenes of matter: the readers in curtesie must needes *hold* me excused. North's Plutarch, *Thes.* p. 2.

**Hold**, *sb.* (Judg. ix. 46, 49; 1 Sam. xxii. 4, &c.). A fortress. The origin of the word is analogous with that of the more usual *keep*, but it is now only found in the compound *stronghold*. In the 4th Article of the treaty between England and Scotland in the reign of Richard the Third, it is provided:

That all other castelles, *holdes* and fortresses, shall peaceably remain in the hāds of the possessor. Hall, *Rich.* III. fol. 19 a.

He threats to burne Arontes forteresse,  
And murder him vnlesse he yeeld the *hold*.

Fairfax's Tasso, IV. 59.

In some editions of Chaucer the word appears in the form *holte* in one passage (*Man of Law's Tale*, 4927).

Til atte last  
Under an *holte*, that nempnen I ne can,  
Fer in Northumberland, the wawe hir cast.

To 'put in hold' (Acts iv. 3) is to put in prison.

My son George Stanley is frank'd up in *hold*.

Shakespeare, *Richard III.* IV. 5. 3.

Put them in secret *holds*, both Barnardine and Claudio.

Id. *Measure for Measure*, IV. 3. 91.

Of these, the Lord Fitz-water was conueighed to Calice, and there kept in *hold*. Bacon, *Henry VII.* p. 131.

The rovers are in *hold*.

Massinger, *A Very Woman*, v. 4.

**Hold battle** (1 Macc. vi. 52). To engage.

**Holden** (Luke xxiv. 16). The old form of the past participle ended in *-en* (A. S. *healden*): one of the many inflections that are fast disappearing.

Ne han martired Peter ne Poul,  
Ne in prison *holden*.

*Vis. of Piers Ploughman*, 10145.

I summon your grace to his majesty's parliament,  
*Holden* at Bury the first of this next month.

Shakespeare, 2 *Hen. VI.* II. 4. 71.

Partely that they which were taken and *holden* with contagious diseases, suche as be wonte by infection to crepe from one to an other, myght be layde a part farre from the company of ye residue. More, *Utopia* (ed. Arber), p. 92.

'Holden with pride' in Psalm lxxiii. 6. Pr.-Bk., is apparently equivalent to 'possessed by pride,' 'fast bound with pride.' Münster's translation which had great influence on the Prayer-Book Version of the Psalms is 'tenet eos constrictos superbia.'

**Hold of** (Ps. xxxi. 7, Pr.-Bk.; Wisdom ii. 24). To have to do with, be concerned with, regard; hence, to attach oneself to, belong to.

These sciences which *hold* so much of imagination and belief, as this degenerate natural magic, alchemy, and the like. Bacon, *Advancement of Learning*, II. 8 § 3 (p. 124).

It is certain, that Earth, dense, tangible, *hold* all of the nature of cold. Id. *Natural History*, Cent. 1. par. 72.

**Hold to**, meaning 'cling' or 'cleave to,' occurs Matt. vi. 24, Luke xvi. 13.

Men are accustomed after themselves and their owne faction to incline to them which are softest, and are least in their way in despite and derogation of them that *hold* them hardest to it. Bacon, *Colours of Good and Evil*, I. p. 248.

The similar phrase *hold with* occurs Acts xiv. 4; Dan. x. 21.

For it is a desperate case, if those, that *hold with* the proceeding of the state, be full of discord and faction. Bacon, *Ess.* xv. p. 62.

**Holm tree**, *sb.* (Susanna, 58). The evergreen oak or ilex, so called from the resemblance of its leaves to those of the holm or holly. Baret (*Alvearie*, s. v.) gives 'the Holie, or *holme tree*. *Ruscus sylvestris*.' And Cotgrave (*Fr. Dict.*) has 'Heouse. Holly, or the *Holme tree*.' Gerarde in the chapter 'Of the scarlet Oke' (*Herball*, p. 1159) says:

'The Scarlet Oke is called in Greeke *πρίνος*: in Latine *Ilex*: the later writers *Ilex Coccigera*, or *Coccifera*: in Spanish *Coscoia*: for want of a fit English name, we haue thought good to christen it by the name of Scarlet Oke, or Scarlet Holme Oke: for *Ilex* is named of some in English Holme, which signifieth Holly or Huluer. But this *Ilex*, as well as those that follow, might be called Holme Oke, Huluer Oke, or Holly Oke, for difference from the shrub or hedge tree *Agrifolium*, which is simply called Holme, Holly, and Huluer.'

In the Index to Holland's Pliny we find 'holm tree' used for 'holm oak;' as 'a Holme tree of a wonderfull age,' 'a Holme tree of monstrous bignesse.'

**Holpen**, *pp.* (Ps. lxxxiii. 8; Dan. xi. 34, &c.). Helped. The old form of the past participle of the verb *help*; A. S. *helpan*, *pp.* *holpen*.

If there be no third place, prayer for the dead is in vain; for those that be in heaven need it not; those that be in hell cannot be *holpen* by it. Grindal, *Rem.* p. 25.

Ye have no need to be *holpen* with any part of my labour in this thing. Latimer, *Serm.* p. 34.

For God hath need of no man, nor requireth any thing, nor can be hurt in any thing: but we be they which are either *holpen* or hurt, in that we be thankful to God or unthankful. Clemens, quoted in the *Homilies*, p. 181, l. 21.

The form 'help' is also common.

Heo hath *holpe* a thousand out  
Of the develes punfolde.

*Vis. of Piers Ploughman*, 3756.

For if the body bee ouercharged, it may bee *holpe*; but the surfite of the soule is hardly cured.

Gosson, *School of Abuse* (ed. Arber), p. 30.

By foul play, as thou say'st, were we heaved thence,  
But blessedly *holp* hither.

Shakespeare, *Temp.* I. 2. 63.



**Homeborn**, *adj.* (Ex. xii. 49; Jer. ii. 14. In the former passage it signifies 'native' as opposed to 'foreign'; in the latter it is used of a slave born in the house, and corresponds to the *vernaculus* of the Vulgate.

This also is proper to vs Englishmen, that sith ours is a meane language, and neither too rough nor too smooth in vtterance, we may with much facilitie learne any other language, beside Hebrue, Greeke & Latine, and speake it naturallie, as if we were *home-borne* in those countries. Harrison, *Description of Britaine* (Holinshed, ed. 1586, I. p. 14, col. 1).

**Honest**, *adj.* occurs frequently (Rom. xii. 17; 2 Cor. xiii. 7; Phil. iv. 8), in its original sense of 'honourable, comely,' (Lat. *honestus*). This is more strongly brought out by Wiclif:

And tho membris that ben *unhonest* han more *honestee*. for oure *honeste* membris han nede of noon. 1 Cor. xii. 23 (ed. Lewis).

And euery *honeste* Officer of the Kynge was richely appareled, and had Chaynes of Golde. Hall, *Hen. VIII.* fol. 75 b.

If your grace  
Could but be brought to know our ends are *honest*,  
You'd feel more comfort.

Shakespeare, *Henry VIII.* III. 1. 154.

The Greek word in almost every passage is *καλός*, a word which is applied to moral as well as to physical beauty, and to whatever is elevated in virtue.

**Honesty**, *sb.* (1 Tim. ii. 2). Becoming deportment. Shakespeare uses it, when applied to a man, in the sense of 'honour'; and, when applied to a woman, in the sense of 'chastity, virtue.'

By reason whereof they neither set so litle store by their liues, that they will rasshelye and vnadusedlye caste them away: nor they be not so farre in lewde and fond loue therewith, that they will shamefullye couete to kepe them, when *honestie* biddeth leaue them. More, *Utopia* (ed. Arber), p. 139.

He is of a noble strain, of approved valour and confirmed *honesty*. *Much Ado*, II. 1. 395.

*Honesty* coupled to beauty is to have honey a sauce to sugar. *As You Like It*, III. 3. 30.

Hence it is used in the sense of 'decency, decorum.'

If the communion be ministered in Paul's, it will be done so tumultuously and gazingly, by means of the infinite multitude that will resort thither to see, that the *honesty* of the action will be disordered. *Parker Correspondence* (Parker Soc.), p. 202.

But to speake of such remedies as we may be bold to name with *honestie*. Holland's Pliny, XXVIII. 6 (II. p. 306).

**Honourable**, *adj.* (Num. xxii. 15; Luke xiv. 8). 'A more honourable man' is a man of higher rank.

You are more saucy with lords and *honourable* personages than the commission of your birth and virtue gives you heraldry. Shakespeare, *All's Well*, II. 3. 278.

**Horse heels** (Gen. xlix. 17); **Horse hoofs** (Judg. v. 22). Compare Shakespeare, *2 Hen. VI.* IV. 3. 14:

The bodies shall be dragged at my *horse heels* till I do come to London.

Sits on his *horse back* at mine hostess' door.

Id. *King John*, II. 1. 289.

Such another was as miraculously found in the earth, as the man's head was in Capitol or the *horse head* in Capua. *Homilies*, p. 234, l. 22.

**Horselitter**, *sb.* (2 Macc. ix. 8).

That whereon one is borne, a *horselitter*, a waggon. Gestatorium...φορέιον. Baret, *Alvearie*, s. v. *Litter*.

Themperour leadeath home the newe Cardinall from the churche, and sendeth him presentes, that is to saye a Princelyke *horselitter*, wythe horses, and many ryche and costly hangynges. Sleidan's *Commentaries*, trans. Daus, fol. 2 b (ed. 1560).

The Greek and Latin equivalentes given by Baret are those which occur respectively in the LXX. and Vulgate of 2 Maccabees.

**Hosen**, *sb.* (Dan. iii. 21). The old plural of *hose* (A. S. *hosa*) which formerly denoted not stockings only but breeches or any covering for the legs. Thus in Massinger's *Great Duke of Florence*, III. 1, Calandrino is made to say,

I have all that's requisite  
To the making up of a signior; my spruce ruff,  
My hooded cloak, long stocking, and paned *hose*.

And Shakespeare, 1 *Hen. IV.* II. 4. 239;

*Fal.* Their points being broken—  
*Poins.* Down fell their *hose*.

In Chaucer's description of the Wife of Bath we read:

Hire *hosen* were of fyn scarlett reed.  
*Canterbury Tales*, prol. 458.

Another form of the plural occurs in Wiclif (Acts xii. 8, ed. Lewis):

And the aungel seide to him girde thee & do on thin *hosis*,  
and he dide so.

Here the Vulgate has *caligas* and A.V. *sandals*. Skelton (i. p. 43) uses *hose* in the singular;

His *hose* was garded wyth a lyste of grene.

**Host**, *sô*. (Gen. xxi. 22, 32; Ex. xiv. 4, &c.). Army.

Thereby shall we shadow  
The numbers of our *host*.  
Shakespeare, *Macbeth*, v. 4. 6.

Had our great palace the capacity  
To camp this *host*, we all would sup together.  
Id. *Antony and Cleop.* IV. 8. 33.

**Hough**, *v. t.* (Josh. xi. 6, 9; 2 Sam. viii. 4). To cut the hamstrings or back sinews (A. S. *hóh*) of cattle so as to disable them. In the later version of Wiclif the first quoted passage is given:

Thou schalt *hoxe* the horsis of hem.

In the earlier version it is:

The hors of hem thow shalt *kut of the synewis at the knees*.

'Hox' is the form found in Shakespeare:

To bide upon 't, thou art not honest, or,  
If thou inclinest that way, thou art a coward,  
Which *hoxes* honesty behind, restraining  
From course required.

*Wint. Tale*, 1. 2. 244.

The Scotch *hoch* is used in the same way.

The man then maketh shift to get away and alighteth on foot, & for a farewell he *hougheth* the sinewes likewise of the other ham. Holland's Pliny, VIII. 8 (p. 197 B).

Iarretade : f. A *houghing*, a slash ouer the hammes. Cotgrave, *Fr. Dict.* s.v.

**House, to** (Judg. xix. 18). The Hebrew phrase here rendered 'there is no man that receiveth me *to house*' is translated in v. 15, 'there was no man that took them *into his house*.' The archaism is retained from the Bible of 1537, and is probably due to the *zu hause* of some German version.

**How, adv.** in the phrase '*how* think ye' (Matt. xviii. 12), like the Greek  $\pi\omega\varsigma \delta\omicron\kappa\epsilon\iota\varsigma$ ;

**How** (John iv. 1). How that, that.

I have consider'd well his loss of time  
And *how* he cannot be a perfect man.

Shakespeare, *Two Gent. of Ver.* 1. 3. 20.

I think your lordship is not ignorant  
*How* his companion, youthful Valentine,  
Attends the emperor in his royal court.

*Ibid.* 1. 3. 26.

Who is the honestest man in the city? or *how* thinkest thou by that such a one did? North's Plutarch, *Lycurgus*, p. 57.

**Howbeit, adv.** (Judg. iv. 17; Is. x. 7). Notwithstanding, nevertheless.

*Howbeit* they brake and ouerthrew the left wing where Cassius was, by reason of the great disorder among them, and also because they had no intelligence how the right wing had sped. North's Plutarch, *Brutus*, p. 1072.

*Howbeit*, it can scantly be but that some offences shall sometime chance betwixt them: for no man doth live without fault; specially for that the woman is the more frail part. *Homilies*, p. 505, l. 6.

**How that** (Matt. xvi. 12). That.

**Huge, adj.** (2 Chron. xvi. 8). Large, applied to a number.

Afterward they consulted together howe to geue battaile to kyng Richarde yf he woulde abide, whome they knewe not to be farre of with an *hough* army. Hall, *Rich. III.* fol. 29 b.

**Humane**, *adj.* (1 Sam. xvi. c). Human. So spelt in the early editions of Shakespeare. For instance, in the first folio of 1623, *Tempest*, I. 2. 265 :

For mischiefes manifold, and sorceries terrible  
To enter *humane* hearing.

Again, l. 284 :

Not honour'd with  
A *humane* shape.

And further, v. I. 20, Ariel says,

Mine would, Sir, were I *humane*.

**Humbleness**, *sb.* (Col. iii. 12). Humility.

And in lijk manere also Joon, the apostle, for *humbleness*, in his epistle, for the same skile sette not his name tofore. Wiclif (2), *Prol. to Hebrews*. The earlier version has *mekeness*.

Shall I bend low and in a bondman's key,  
With bated breath and whispering *humbleness*,  
Say this.

Shakespeare, *Mer. of Ven.* I. 3. 125.

An instance of the naturalization of a foreign word by the addition of a Saxon termination.

**Hundreth**, *adj.* (Judg. xviii. 17). The old form of 'hundred' in the edition of 1611.

There were also within a few *hundreth* yeeres after Christ, translations many into the Latine tongue. *The Translators to the Reader*.

There were not slaine aboue fiew thousand men : but yet there were three *hundreth* shippes taken as Octavius Cæsar writeth himselfe in his commentaries. North's Plutarch, *Ant.* p. 1000.

This monument fiew *hundreth* yeares hath stood.  
Shakespeare, *Tit. And.* I. I. 350 (ed. 1600).

**Hungerbitten**, *adj.* (Job xviii. 12). Famished ; A. S. *hungerbiten*.

The poore distressed people that were *hungerbitten*, made them bred of ferne roots. Holinshed, *Chronicles* (ed. 1586), III. p. 616.

This is all one, as if a man should give him that is *hunger-bitten*, and readie to starve, poison and meat together. Holland's Livy, p. 246 I.

But it is so poore,  
So weake, so *hunger-bitten*, evermore  
Kept from his foode, meager for want of meate.

Marston, *Scourge of Villanie*, XI. 214.

Richardson quotes from Sir J. Cheke's *Hurt of Sedition* (Sig. G ij. a, ed. 1569):

And where the riche wanteth, what can the pore finde, who in a common scarcitie, lyueth most scarcely, and feeleth quickliest the sharpenesse of staruing, when euerye man for lack is *hungerbitten*.

'Hunger-starven' was once common, and formed the intermediate stage through which the word 'starve' passed, before it came to have its present limited meaning.

Ye may no easelier kyll a poore shepe then destroye them beyng alreedy sicke & *hungerstaruen*. Hall, *Hen. V.* fol. 16 a.

We find also 'hunger-starved':

For euen so Amphialus by a *hunger-starued* affection, was compelled to offer this iniury. Sidney, *Arcadia*, p. 244.

And 'winter-starved':

An other tyme, with figures and flowers, extreamlie *winter-starued*. Sidney, *Apologie for Poetrie* (ed. Arber), p. 68.

**Husbandman**, *sb.* (Gen. ix. 20, &c.) A farmer. 'Husband' (A. S. *húsbonda*) was also used in the same sense.

And that the thyng should so bee, Chryst hymself had signyfyed tofore by the parable of the *housebandmen* or fermers. Udal's Erasmus, *Luke* xxiv., fol. 188 b.

He prayeth for all ploughmen and *husbandmen*, that God will prosper and increase their labour; for except he give the increase, all their labour and travail is lost. Latimer, *Serm.* p. 396.

**Husbandry**, *sb.* (2 Chron. xxvi. 10; 1 Cor. iii. 9). Tillage, cultivation.

The Ordenance was, That all Houses of *Husbandry*, that were vsed with twentie Acres of Ground, and vpwards, should bee maintained and kept vp for euer; together with a compe-

tent Proportion of Land to be vsed and occupied with them.  
Bacon, *Life of Hen. VII.* p. 73.

And all her *husbandry* doth lie on heaps,  
Corrupting in its own fertility.

Shakespeare, *Hen. V.* v. 2. 40.

## I.

**If so be** (Josh. xiv. 12; 1 Cor. xv. 15). If.

But *if so be*

Thou darest not this, and that to prove more fortunes  
Thou 'rt tired, then, in a word, I also am  
Longer to live most weary.

Shakespeare, *Cor.* iv. 5. 98.

**Ignorances**, *sb.* (1 Esd. viii. 75; Tob. iii. 3; Ecclus. xxiii. 2, 3, li. 19; Litany). Acts or sins of ignorance. Ps. xxv. 7 is translated by Sir T. More (*Works*, p. 13 *e*) from the Vulgate, 'The offences of my youth, & myne *ignorances* (*ignorantias*) remembre not good lorde.' This plural, which has now gone out of use, is employed, though in a slightly different way, by King James I. in his *Dæmonologie*, I. 7:

For we must vnderstand, that the Spirit of God there, speaking of sciences, vnderstands them that are lawfull; for except they be lawfull, they are but *abusiuè* called sciences, and are but *ignorances*, indeed.

**Ill**, *adj.* (Wisd. xvii. *c*). Evil.

And rather be glad to amend your *yll* liuyng then to be angry when you are warned or told of youre faulte. Latimer, *The Ploughers* (ed. Arber), p. 22.

But London was neuer so *yll* as it is now. *Ibid.* p. 23.

**Ill-favoured**, *adj.* (Gen. xli. 3, 4, &c.). Literally, bad-looking. [See FAVOUR.]

If the ulcers proove to be *ilfavoured* cankers, it is thought, that the ashes of sheepes dung mixed with salnitre, is an effectuall pouder for the same. Holland's Pliny, xxx. 13.

But this I willinglie confesse, that it likes me much better, when I finde vertue in a faire lodging, then when I am bound to seeke it in an *ilfaoured* creature, like a pearl in a dunghill. Sidney, *Arcadia*, I. p. 45.

**Illuminate**, *v. t.* (Heb. x. 32). To enlighten. The translators of the A. V. have in this passage followed the Vulgate (*in quibus illuminati*), though the Geneva Version already in use had a more intelligible rendering, 'after ye had *received light*.' The same Greek word is translated 'enlightened' in Heb. vi. 4, where Wiclif has 'illumyned,' though in x. 32 he gives 'lightened.'

For howsoever kings may have their imperfections in their passions and customs; yet if they be *illuminate* by learning, they have those notions of religion, policy, and morality, which do preserve them and refrain them from all ruinous and peremptory errors and excesses. Bacon, *Adv. of Learning*, I. 7, § 3 (p. 53).

**Imagery**, *sb.* (Ezek. viii. 12; Ecclus. xxxviii. 27). The 'chambers of imagery' in the former passage are supposed to have been rooms of which the walls were decorated with various devices or painted figures (*imagines*) as in the palaces and temples of Nineveh. There is considerable doubt as to the exact meaning of the original, and our translators have followed the rendering of Junius and Tremellius, 'Conclavia *figurata*.' A good example of the use of the word in English occurs in Shakespeare (*Rich. II.* v. 2. 16):

You would have thought the very windows spake,  
So many greedy looks of young and old  
Through casements darted their desiring eyes  
Upon his visage, and that all the walls  
With painted *imagery* had said at once  
'Jesu preserve thee! welcome Bolingbroke!'

And there beside of marble stone was built  
An Altare, caru'd with cunning *imagery*.

Spenser, *F. Q.* I. 8, § 36.

In the Romance of King Alisander (Weber, *Met. Rom.* Vol. I. p. 313), 7688, it appears in the form *ymagoure*.

This ymage is mad after thè;  
Y dude hit in *ymagoure*,  
And caste hit after thy vygoure.

**Imagination**, *sb.* (Ps. cxl. 8; Pr.-Bk.). Device, contrivance. See IMAGINE.



**Imagine**, *v. t.* (Gen. xi. 6 ; Job xxi. 27 ; Ps. ii. 1, x. 2). To devise, fashion, contrive ; from Lat. *imaginare*.

Not onely his frendes but also his preuy enemies knewe, that was but a title and that this title was by inuentours of mischife fayned, *imagened* & published. Hall, *Hen. IV.* fol. 9*b*.

For he whom I made gouernour to withstande the power and malice of myne outward enemies, compasseth and *imagineth* howe to destroy myne issue. *Ibid.* fol. 27*b*.

Jeremiah xviii. 18 is rendered in the Geneva Version,

Then said they, Come, and let us *imagine* some devise against Jeremiah.

Compare Chaucer *Cant. Tales*, 1997 :

Ther saugh I furst the derk *ymaginyng*  
Of felony, and al the compassyng.

**Imbecility**, *sb.* (Job xxxviii. *c*). Weakness ; not of mind only.

The gods of the gentiles are of no power, puissance, and strength, full of all *imbecility*, weakness, and misery. Becon, *The Nosegay* (Early Writings, p. 206).

Strength should be lord of *imbecility*.

Shakespeare, *Tr. and Cr.* i. 3. 114.

**Imbers**, the spelling of 'embers' in the margin of Tobit vi. 16.

Braise : *f.* A burning coale ; quicke fire of coales ; or hot *imbers*. Cotgrave, *Fr. Dict.*

**Impatiency**, *sb.* (Ps. xxxix. *c*). The old form of 'impatience,' from Lat. *impatientia*. [See ARROGANCY.]

Impatienza, *impaciencie*.

Florio, *Worlde of Wordes*.

**Impart**, *v. t.* (Luke iii. 11). To give a portion or share, to supply ; now generally used in a metaphorical sense, as in imparting knowledge or instruction. See COMMUNICATE, which has gone through the same change of meaning.

But this no slaughter house no tool *imparteth*  
To make more vent for passage of her breath.

Shakespeare, *Lucrece*, 1039.

Some certain special honours it pleaseth his greatness to *impart* to Armado. Id. *Love's Labour's Lost*, v. i. 113.

**Impenitency**, *sb.* (Is. ix. c). The old form of 'impenitence,' from Med. Lat. *impenitentia*.

**Implead**, *v. t.* (Acts xix. 38). To indict, accuse; Fr. *emplaidier*.

Whereupon Stephen Fitz-Bennet, Simon of the Wood, William Theyden, and Ralph of the Bridge, in the name of all the rest, *implead* the abbot for appropriating their commons to himself. Fuller, *Hist. of Waltham Abbey*, § 16 (p. 10, ed. 1655).

**Importable**, *adj.* (Prayer of Manasses). Insufferable; Lat. *importabilis*.

To the *importable* grieffe and displeasure of the kinges royall maiestic. Sir T. More, *Rich. III.* (*Works*, p. 48 g.)

Hietro, Moyses father in lawe, counsailed hym to departe hys *importable* labors in continual iudgements, vnto the wise men, that were in his company. Sir T. Elyot's *Governour*, fol. 7 b (ed. 1565).

Yat the commen people may be relyued and eased of, many *importable* charges and iniuries. Latimer, *Seven Sermons* (ed. Arber), p. 52.

**Impotent**, *adj.* (John v. 3, 7; Acts iv. 9, xiv. 8). Strengthless, weak, invalid; Lat. *impotens*.

Alexander would haue sent the sicke and *impotent* persons, which had bene maimed in the warres, into the low cuntry. North's Plutarch, *Alex.* p. 755.

Away wyth clothinge the naked, the pore and *impotent*, vp wyth deckynge of ymages and gaye garnishinge of stocks and stones. Latimer, *The Ploughers* (ed. Arber), p. 30.

**Impudency**, *sb.* (Is. iii. c; Eccclus. xxv. 22). The old form of 'impudence,' from Lat. *impudentia*.

Which some do call boldnes, and corage, being no better indeede then plaine *impudency*, extreme madnes, & desperate folly. North's Plutarch, *Alcibiades*, p. 215.

In the which as in a vertue much agreinge with his nature, so that therewith were not ioyned *impudency*, he toke greate delectatyon. More, *Utopia* (ed. Arber), p. 36.

Witty without affection, audacious without *impudency*. Shakespeare, *Love's Labour's Lost*, v. i. 5.

**In**, with the verbal noun, used like the Latin gerund, as in the phrases 'in building' (1 K. vi. 7), 'in departing' (Gen. xxxv. 18), 'in seething' (1 Sam. ii. 13), 'in reading' (Comm. Serv.).

He fel downe therefore at the fete of Jesus, desiring that he would vouchesalue to come home to his house and to helpe his daughter whiche euen at that present laie *in dying*. Udal's Erasmus, *Luke* viii. 41, fol. 81 b.

For the pure herte, yea euē of euerie poore bodye, is a more portely and gorgeous temple to God, then was the said most sumptuous temple of Hierusalem whiche had been so many yeres *in edifyng*. *Ibid.* xxi. 5, fol. 166 b.

Not much better than that noise or sound which musicians make while they are *in tuning* their instruments. Bacon, *Adv. of Learning*, II. 24, § 1 (p. 251).

**In**, *prep.* 1. Into (Deut. xxiv. 1; 2 Chr. xxxiv. 10; Ps. lxxiii. 5, Pr.-Bk.; Ps. cxxxvi. 13, Pr.-Bk.).

First telleth it, whan Scipion was come  
*In* Affricke, how he meteth Massinisse.

Chaucer, *The Assembly of Fowls*, 37.

Dost thou come here to whine?  
To outface me with leaping *in* her grave?

Shakespeare, *Hamlet*. v. 1. 301.

And bubbling from her breast, it doth divide  
*In* two slow rivers.

Id. *Lucr.* 1738.

But first I'll turn yon fellow *in* his grave.

Id. *Rich. III.* I. 2. 261.

2. On (Gen. i. 22; Matt. vi. 10).

He is like to fall suddenly that sleepeth *in* the top of the mast. *Homilies*, p. 304. l. 12.

Mars his true moving, even as in the heavens  
So *in* the earth, to this day is not known.

Id. 1 *Henry VI.* I. 2. 2.

Tying her duty, beauty, wit and fortunes  
*In* an extravagant and wheeling stranger  
Of here and every where.

Id. *Oth.* I. 1. 137.

Bacon (*Ess.* XXII. p. 94) uses '*in* guard' for 'on guard.'

**In**, after 'amerce' (Deut. xxii. 19), 'condemn' (2 Chron. xxxvi. 3), is used with the amount or nature of the penalty.

He payed also the dettes of all such persons as laye in the Counters of London, or Ludgate for .XL. shillynges and vnder,

and some he relieued that were *condemned in* ten pound. Graf-ton's *Chronicle* (ed. 1809), II. 232.

Whereupon the Thebans at their returne home *condemned* them every man *in* the summe of ten thousand Drachmes. North's Plutarch, *Pelopidas*, p. 321.

So there was one among them, who being *condemned in* a certaine summe of money, refused to pay it, and cried out that he did appeale vnto Cæsar. Id. *Brutus*, p. 1059.

**In** (Gen. xxi. 18), 'Hold him *in* thine hand' does not mean that Hagar was to take Ishmael in her arms but to lead him by the hand.

Who meets us here? my niece Plantagenet,  
Led *in* the hand of her kind aunt of Gloucester?  
Shakespeare, *Rich. III.* IV. 1. 2.

**Incline**, *v. i.* (Ex. x. c). To be inclined.

Submissive fall his princely feet before,  
And he from forage will *incline* to play.  
Shakespeare, *Love's Lab. Lost*, IV. 1. 93.

**Incomprehensible**, *adj.* (Athan. Creed). That which cannot be *comprehended* or contained within limits; the word in the Creed being a translation of the Lat. *immensus*, 'that which cannot be measured.' God cannot be measured, having no local habitation, nor circumscribed, being everywhere undivided, everywhere present, everywhere powerful. Fortunatus' comment about A.D. 570: 'ubique totus, ubique præsens, ubique potens.' Erasmus on the Creed (fol. 100*b*, Eng. Tr.) has,

It is more prouable & lykely, that the holy spirite, whiche as touchynge to his diuine nature fylling all thynges dothe contynue and abyde *vncomprehended*: was there after a certayne speciall and peculiare maner.

It [the essence of God] is also without body, inuisible, occupieing no place, *incōprehensible*, immutable, impassible, incorruptible, immortall, vnspeakeable, perfect and euerlasting. Musculus, *Common Places*, Eng. tr. 1573, fol. 5 *b*.

I know and confess that the majesty of God is infinite, unmeasurable, *incomprehensible*, filleth heaven and earth, occupieth all places at once, and cannot be compassed within certain limits. Becon's *Catechism* (Parker Society), p. 146.

**Inconsideration**, *sb.* (Job v. c). Inconsiderateness, thoughtlessness ; Lat. *inconsideratio*.

Inconsideration : f. *Inconsideration*, indiscretion, vnadvisednesse, rashnesse. Cotgrave, *Fr. Dict.* s. v.

Onely herein the Blessed Virgin offended, that her *inconsideration* did not suppose, (as it was,) that some higher respects then could be due to flesh and blood called away the Son of God from her that was the daughter of Man. Hall, *Contemplations* (ed. 1679), p. 53.

Weak Disciple! thou hast zeal, but not according to knowledge : there is not more danger in this act of thine, then *inconsideration* and ignorance. *Ibid.* p. 436.

**Incontinent**, *adj.* (2 Tim. iii. 3). Unrestrained, intemperate. Our translators have followed the Vulgate *incontinentes*. This word, now restricted in its usage, was once employed with reference to the unchecked indulgence of all passions.

**Incorporate**, *pp.* (Commun. Serv.) Incorporated. [See CONSECRATE.] In Holland's Pliny (XXXIV. 12) among the virtues of Cyprian vitriol is mentioned that,

Being *incorporat* with line seed, it is singular good to be applied aloft upon plastres, for to mitigat pain.

**Increase**, *sb.* Produce (Gen. xlvii. 24 ; Lev. xxvi. 4, 20, &c.) ; interest (Lev. xxv. 36).

He prayeth for all ploughmen and husbandmen, that God will prosper and increase their labour ; for except he give the *increase*, all their labour and travail is lost. Latimer, *Serm.* p. 396.

Earth's *increase*, foison plenty,  
Barns and garners never empty.

Shakespeare, *Temp.* IV. I. 110.

**Indifferent**, *adj.* (Ecclus. xlii. 5). Impartial, fair. From Lat. *indifferens*, without difference or distinction. In the passage quoted the 'merchants' *indifferent* selling' signifies the selling their goods at the same price to all without distinction. The Act of Attainder of 1 Hen. VII., passed against the Yorkists who had taken part in the Battle of Bosworth Field (quoted

in Brooke's *Visits to Fields of Battle in England, &c.* p. 309), commences as follows :

Forasmuche as every king, prince, and liege lord, the more hie that he be in estate and preheminance, the more singularly he is bound to the advancement and preferring of that *indifferent* vertue justice, &c.

Nicholas...proponed openly suche lawes of league as for the present state of thinges he adjudged *indifferent* for both parties. Polydore Vergil, II. 55.

The landlorde by lettynge of fermes must dyspose unto the tenants necessary lands, and houses of an *indifferent* rente. Lever, *Sermons* (ed. Arber), p. 106.

Just, *indifferent*, shewing no more fauour to one, than to an other. Aequus. Baret, *Alvearie*, s.v.

For men are too cunning, to suffer a man, to keepe an *indifferent* carriage, betweene both, and to be secret, without swaying the ballance, on either side. Bacon, *Ess.* VI. p. 20.

For God receiveth the learned and unlearned, and casteth away none, but is *indifferent* unto all. *Homilies*, p. 13, l. 19.

**Indifferently**, *adv.* (Prayer for Church Militant). Without distinction, impartially.

I did nothing else but monish all judges *indifferently* to do right. Latimer, *Rem.* p. 330.

For yf charitable almes, honeste hospitalitie, and necessary scholes, for the bryngynge vp of youth had ben *indifferently* maynteyned and not cleane taken away in some places, I woulde not at this time have spoken of restitution. Lever, *Sermons* (ed. Arber), p. 33.

Also in the prayer that he made to his Father a little before his death he maketh intercession, not only for himself and his Apostles, but *indifferently* for all them that should believe in him through their words, that is to wit, for his whole Church. *Homilies*, p. 461, l. 23.

Hyssellf with the men at armes coomes an oother space beehynde, *indyfferently* in the myddest of those twayne. *Life of Lord Grey of Wilton*, p. 12.

**Indite**, *v. t.* (Ps. xlv. 1). Literally, to dictate; then, to write from dictation, and hence, to compose; O. Fr. *endicter*, from Lat. *dictare*. Baret (*Alvearie*, s.v.) gives

to *Indite* and pronounce to another some thing that he shall write. Dicto...ὑπαγορεύω. *Nommer et dicter à vne aultre, quelque chose, qu'il escriue.*

Who couthe telle, or who couthe *endite*,  
The joye that is made in this place  
Whan Theseus hath don so fair a grace?

Chaucer, *Knight's Tale*, 1874.

'Indite' is opposed to 'write' in Chaucer, *Legend of Good Women*, 2355:

And couthe eke rede well ynough and *indite*,  
But with a penne she could not write.

**Inditer**, *sb.* One who dictates or composes.

The author being God, not man: the *inditer*, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb. *The Translators to the Reader* (ed. Scrivener), p. CVIII.

For the *inditer* of them did know four things which no man attains to know. Bacon, *Adv. of Learning*, II. 25 § 14 (ed. Wright, p. 261).

**Induction**, *sb.* (2 Chron. v. c). Bringing in.

**Infinite**, *adj.* Innumerable.

The Syrians, Egyptians, Indians, Persians, Ethiopians, and *infinite* other nations, being barbarous people, translated it into their (mother) tongue. *The Translators to the Reader* (ed. Scrivener), p. CX.

*Infinite* proofes of the strange effects of this poetically in-vention might be alledged. Sidney, *Apologie for Poetrie* (ed. Arber), p. 41.

During which time *infinite* palaces, temples, castles, cities, have been decayed and demolished. Bacon, *Adv. of Learning*, I. 8, § 6 (ed. Wright, p. 72).

The troublers of the world, such as was Lucius Sylla and *infinite* other in smaller model. *Ibid.* II. 21, § 1 (p. 194).

A satire against the softness of prosperity, with a discovery of the *infinite* flatteries that follow youth and opulency. Shakespeare, *Timon of Athens*, v. I. 37.

**Influence**, *sb.* (Job xxxviii. 31). This word contains a trace of the lingering astrological belief in the effects produced by the stars upon human destiny.

*Influence*, or constellation of starres. Aspiratio stellarum. Siderum affectio. Baret, *Alvearie* s.v.

The astrologers, call the evill *influences* of the starrs, evill aspects. Bacon, *Ess.* IX. p. 29.

Shakespeare calls the moon

The moist star,

Upon whose *influence* Neptune's empire stands.

*Haml.* I. I. 119.

Man is his own star; and the soul that can  
Render an honest and a perfect man,  
Commands all light, all *influence*, all fate;  
Nothing to him falls early, or too late.

Fletcher, *Upon an Honest Man's Fortune*, 35.

**Inform**, *v. t.* (Ps. xxxii. 9, Pr.-Bk.). To instruct, teach.

The bounds of this knowledge are, that it sufficeth to convince atheism, but not to *inform* religion. Bacon, *Adv. of Learning*, II. 6, § 1 (ed. Wright, p. 108).

Sufficient to check the vice, but not to *inform* the duty. *Ibid.* II. 25, § 3, p. 254.

**Inform against** (Acts xxiv. 1). To lay an information against, accuse.

How all occasions do *inform against* me!

Shakespeare, *Hamlet*, IV. 4. 32.

And what they will *inform*

Merely in hate, 'gainst any of us all,  
That will the king severely prosecute.

*Id. Rich. II.* I. 242.

**Inhabiter**, *sb.* (Rev. viii. 13, xii. 12). An inhabitant.

A stranger that dwelleth with vs, which is come to dwell with vs, from some other countrie or towne, an *inhabiter*. Incola.....*habitateur*. Baret, *Alvearie*, s.v.

In Isaiah vi. 11 the Bishops' Bible has, 'vntill the cities be vtterly wasted without *inhabiters*.' Coverdale renders 'vntil the cities be vtterly without *inhabitours*.'

'Inhabitress' occurs in the margin of Jer. x. 17, li. 35, Mic. i. 11.

**Inherit**, *v. t.* (Jer. viii. 10). To possess; without any notion of possessing as an heir.

The great globe itself,

Yea, all which it *inherit*.

Shakespeare, *The Tempest*, IV. I. 154.



A grave

Whose hollow womb *inherits* nought but bones.  
Id. *Richard II.* II. I. 83.

**Injurious**, *adj.* (1 Tim. I. 13; Eccus. viii. 11). Mischievous, and, as applied to persons, insolent. The following passages from Shakespeare justify the use of the word as the rendering of the Greek *ὀβριότης*.

*Injurious* Hermia! most ungrateful maid!  
Have you conspired, have you with these contrived  
To bait me with this foul derision?  
Shakespeare, *Mid. N.'s Dr.* III. 2. 195.

Not half so bad as thine to England's king,  
*Injurious* duke, that threates where's no cause.  
Id. *2 Hen. VI.* I. 4. 51.

Call me their traitor! thou *injurious* tribune!  
Within thine eyes sat twenty thousand deaths,  
In thy hands clutch'd as many millions, in  
Thy lying tongue both numbers, I would say  
'Thou liest' unto thee with a voice as free  
As I do pray the gods.  
Id. *Cor.* III. 3. 69.

With these Stoicks he...who went to bed foolish, ignorant, *injurious*, outragious, intemperat, yea a very slave, a poore & needy begger, will rise the morrow morning, a king, rich, happie, chaste, just, firme and constant, nothing at all subject to varietie of opinions. Holland's Plutarch, p. 1056.

**Injury**, *sb.* (Communion Service). Insult.

For I do know Fluellen valiant,  
And, touch'd with choler, hot as gunpowder,  
And quickly will return an *injury*.  
Shakespeare, *Henry V.* IV. 7. 189.

You do him *injury* to scorn his corse.  
Id. *Rich.* III. II. I. 80.

If you were civil and knew courtesy,  
You would not do me thus much *injury*.  
Id. *Mid. N.'s Dream*, III. 2. 148.

**Inkhorn**, *sb.* (Ezek. ix. 2, 3, 11). The word, with the thing, has become obsolete. In Shakespeare (*2 Hen. VI.* IV. 2. 117) Cade passes sentence on the Clerk of Chatham :

Hang him with his pen and *inkhorn* about his neck.

An *inkehorne*, or any other thing that holdeth inke. Atramentarium. Baret, *Alvearie*, s.v.

It occurs as an adjective :

As if a wise man would take Halles Chronicle, where moche good matter is quite marde with Indenture Englishe, and first change strange and *inkhorne* tearmes into proper and commonlie used wordes. Ascham, *The Scholemaster*, p. 127, ed. Mayor.

Bishop Hall (*Sat.* i. 8) uses *inkhornisms*.

**Inn**, *sb.* (Gen. xlii. 27, xliii. 21; Ex. iv. 24). A lodging. In this sense the word was used in Old English (comp. Lincoln's *Inn*, &c.), and so it represents the Hebrew of which it is the rendering: 'inns' in the modern sense of the word being of course unknown in the East.

Arcite anon unto his *inne* is fare,  
As fayn as foul is of the brighte sonne.  
Chaucer, *Knight's Tale*, 2438.

Anon go gete us fast into this *in*  
A knedyng trowh or elles a kemelyn.  
Id. *Miller's Tale*, 3547.

Hence the verb 'to inn' = to lodge :

This Theseus, this duk, this worthy knight,  
Whan he had brought hem into his cité,  
And *yuned* hem, everich at his degré  
He festeth hem.

Id. *Knight's Tale*, 2194.

**Innocents**, *sb.* (Jer. ii. 34, xix. 4). Innocent persons.

Those witnesses were simple men, *innocents*, just, tellers of truth, without deceit or subtilties, and in all points holy and good. Bullinger, *Decades*, i. p. 52.

John in his holy Revelation saw a hundred forty and four thousand virgins and *innocents*, of whom he said, These follow the Lamb Jesu Christ wheresoever he goeth. *Homilies*, p. 101, l. 20.

**Innocency**, *sb.* (Gen. xx. 5; Ps. xxvi. 6, &c.). The old form of 'innocence,' from Lat. *innocentia*.

And if he had once cleered himselfe of all things, and had published his *innocencie*: he should then haue nothing in his head to trouble him. North's Plutarch, *Alcib.* p. 220.

Like rivers of remorse and *innocency*.

Shakespeare, *K. John*, IV. 3. 110.

He that observeth this precept of God cannot displease, err, or offend, but work pure *innocency* before God. Becon, *The Nosegay* (Early Writings, Parker Soc. ed. p. 206).

**Innovate**, *v. t.* (Of Ceremonies; Pr.-Bk.). To make new, change.

**Inquisition**, *sb.* (Deut. xix. 18; Esth. ii. 23; Ps. ix. 12). Search, inquiry; Lat. *inquisitio*.

Do this suddenly,  
And let not search and *inquisition* quail  
To bring again these foolish runaways.

Shakespeare, *As You Like It*, II. 2. 20.

Avoid envie; anxious feares; anger fretting inwards; subtile and knotie *inquisitions*. Bacon, *Ess.* xxx. p. 132.

**Insolency**, *sb.* (Ez. xxv. c). The old form, of which *insolence* (Lat. *insolentia*) is the abbreviation. Compare *arrogancy*, *innocency*, and many others. In some copies of the 1611 edition the reading is 'insolence'.

Having delivered sufficient authority unto your lordship, and others joined unto you, by virtue of her commission ecclesiastical, warranted by the laws of this realm, whereby you might at all times have repressed the *insolency* and corrected the disobedieney of such as therein should have presumed to offend. Grindal, *Rem.* p. 419.

**Inspire**, *v. t.* (Wisd. xv. 11). To breathe; Lat. *inspirare*.

First he breathed light, upon the face, of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and *inspireth* light, into the face of his chosen. Bacon, *Ess.* I. p. 3.

**Instant**, *adj.* (Luke xxiii. 23; Rom. xii. 12; 2 Tim. iv. 2). Urgent, importunate, persevering; Lat. *instare*, 'to urge, press upon, follow up,' and, as applied to business, 'to transact it with great diligence.'

I preached in Kent also, at the *instant* request of a curate. Latimer, *Rem.* p. 324.

We must to it again. We must be importune upon God. We must be *instant* in prayer. Id. *Serm.* p. 229.

See also the quotation from Holland's Plutarch, p. 691, under the word HAND.

**Instantly**, *adv.* (Luke vii. 4; Acts xxvi. 7; Ps. lv. 18, Pr.-Bk.) Urgently, importunately, without ceasing; from the preceding.

He prayeth now the third time. He did it so *instantly*, so fervently, that it brought out a bloody sweat. Latimer, *Serm.* p. 231.

Let us pray *instantly* to God, the giver of all good gifts. Grindal, *Rem.* p. 19.

**Insult upon** (Rom. xi. c). To insult over.

Give me thy knife, I will *insult on* him.

Shakespeare, *Tit. And.* III. 2. 71.

*Insult not on* her now, nor use delay.

Fletcher, *Faithful Shepherdess*, IV. 5.

**Insultation**, *sb.* (Is. xiv. c). From Latin *insultatio*, a taunting, insulting.

If that Wicked one have drawn us to a customary perpetration of evil, and have wrought us to a frequent iteration of the same sin, this is gage enough for our servitude, matter enough for his tyranny and *insultation*. Hall's *Contemplations on the New Testament*, XVII. (ed. 1679), p. 125.

**Intelligence, to have** (Dan. xi. 30). To have an understanding, agree.

For whereas it hath beene well said, that the arch-flatterer, with whom all the petty flatterers *have intelligence*, is a mans selfe; certainly, the lover is more. Bacon, *Ess.* X. p. 37.

Which inconveniences in such times growing more general, do more *instantly* solicit for the amendment of laws to restrain and repress them. Bacon, *Maxims of the Law*, Epist. Ded. (Works, ed. Spedding and Heath, VII. 315).

**Intend**, *v.t.* (Ps. xxi. 11). To meditate, plot; from Lat. *intendere*, to stretch towards, strive after, endeavour, a sense which appears in the following passage from Bacon:

But it is so plaine, That every man profiteth in that hee most *intendeth*, that it needeth not to be stood upon. *Ess.* XXIX. p. 126.

And, as ye have hurt the name of your neighbour, or other-ways hindered him, so now *intend* to restore it to him again. *Homilies*, p. 437, l. 29.

In the sense of applying the mind to anything 'intend' frequently occurs, and so must be understood the expression 'intend to lead a new life' in the Communion Service (see Davies, *Bible English*, p. 194).

And therefore I cannot much blame physicians, that they use commonly to *intend* some other art or practice, which they fancy, more than their profession. Bacon, *Adv. of Learning*, II. 10, § 2 (ed. Wright, p. 135).

On the other side, if behaviour and outward carriage be *intended* too much, first it may pass into affectation. Id. II. 23, § 3 (p. 218).

**Intent**, *sb.* (2 Sam. xvii. 14, &c.) To the *intent* that—in order that.

And furthermore, *to the intent that* they should be without any hope of recovery, he changed the name of the city, and called it Ælia. Latimer, *Rem.* p. 48.

**Intent**, *sb.* (Jer. xxx. 24; John xiii. 28). Intention, purpose.

And, if I fail not in my deep *intent*,  
Clarence hath not another day to live.  
Shakespeare, *Rich. III.* I. I. 149.

Yet my stern looks shall not  
Discover my *intents*.  
Massinger, *Gt. D. of Flor.* III. I.

**Intermeddle**, *v.i.* (Pr. xiv. 10, xviii. 1). To mingle, meddle.

In this clause he *intermedleth* thanksgiving with his prayer.  
Calvin, on Ps. xl. 18 (trans. Golding, 1571).

The stone Alabastrites is found about Alabastrum a city in Egypt, and Damasco in Syria, white of colour it is, and *inter-medled* with sundry colours. Holland's Pliny, XXXVII. 10 (ed. 1634).

**Into**, after 'sail' (Acts xviii. 18, xx. 3, xxi. 3, xxvii. 1, 6) is equivalent to 'unto' or 'to.' The usage is not uncommon, though with other verbs it is not so striking. Compare Shakespeare, 1 *Hen. VI.* IV. I. 89:

Crossing the sea from England *into* France.

**Invitatory**, *sb.* (2nd Pref. to Pr.-Bk.).

The 95th Psalm "has been generally termed the Invitatory Psalm. The *Invitatory* was an anthem sung before it, and repeated, in part, or entirely, after each verse. Therefore the rubric (1549) directed it to be said or sung without any Invitatory." Procter, *On the Book of Common Prayer*, p. 213.

**Inward**, *adj.* (Job xix. 19). Intimate, as in the following passages of Bacon; the literal meaning of both words being the same.

A servant, or a favourite, if hee be *inward*, and no other apparent cause of esteeme, is commonly thought but a by-way, to close corruption. *Ess.* XI. p. 42.

Those *inward* counsellours, had need also, be wise men, and especially true and trusty to the kings ends. *Ess.* XX. p. 85.

**Inwards**, *sb.* (Ex. xxix. 13, 22, &c.). The entrails, intestines.

The *Inwardes* of man, or beast. Interanea.....*Les entrailles d'homme, ou de beste.* Baret, *Alvearie*, s. v.

The upmost *inwards* of a man, to wit, the Heart and the Lungs, are devided from the other entrailles beneath, by certaine pellicles or rimmes of the Midriffe. Holland's Pliny, XI. 37.

**Irreligiousness**, *sb.* (Mal. i. c). Neglect of religious observances.

Irreligiosità, *irreligiousnesse.* Florio, *Ital. Dict.*

**Issue** of blood, *sb.* (Luke viii. 43, 44). A discharge of blood. The Equisetum or Horse tail was used medicinally by the Greeks and Romans:

And they report a wonderfull vertue thereof, namely, that if it do but touch a man, it will stanch any *issue* of blood (sanguinis profluvia). Holland's Pliny, XXVI. 13.

**Issue out** (Josh. viii. 22). To go out or forth.

The hymns and praisings which I shall yield to the good Lord, shall *issue out* from the inward lips of my heart to the lips of my mouth, when I shall sing lauds and praises unto thee. *Formularies of Faith*, p. 181.

For they no doubt  
Will *issue out* again and bid us battle.  
Shakespeare, 3 *Hen. VI.* v. 1. 63.

**It**, *pron.* (Lev. xxv. 5). *Its*. The possessive pronoun 'its' does not occur in the A. V. of 1611. The verse quoted stands in that edition as follows: 'That which groweth of *it* owne accord of thy haruest, thou shalt not reape, &c.' In the edition of the Bible printed for Hills and Field, London 1660, 'its' is apparently for the first time substituted for 'it.'

It has been asserted that *its* is not found in any writer before Shakespeare, and then only in three passages. Mr Craik (*English of Shakespeare*, 54) has shewn from the first folio that instances of its occurrence, though not numerous, are yet more frequent than have been supposed. *It*, which, according to Dr Guest (*Phil. Pro.* i. 280), was used sometimes for *its* in the dialect of the N. Western counties, is found in Udal's Erasmus, (A.D. 1548), and in the form *hit* in the *Anturs of Arther*, of a still earlier date:

For I wille speke with the sprete,  
And of *hit* woe wille I wete,  
Gif that I may *hit* bales bete.

*Anturs*, VIII. II, 12.

For loue and deuocion towards god also hath *it* infancie, and it hath *it* cōmyng forward in groweth of age. Udal's Erasmus, *Luke* vii. 11—17, fol. 70 a.

The euangelicall simplicitee hath a politique cast of *it* owne too. *Ibid.* xx. 26, fol. 153 a.

Wheras it [the air] was for this purpose firste ordeined & set for mānes vse, that w<sup>t</sup> *it* holsome breath it should bothe geue & nourishe lyfe vnto all creatures. *Ibid.* xxi. 11, fol. 157 b.

This worlde hath *it* glorie, but it is neyther true glorie in dede, nor yet perpetuall to endure for euer. *Ib.* xxiv. 27, fol. 177 b.

They came vnto the yron gate, that leadeth vnto the citie, which opened to them by *it* owne accorde. Acts xii. 10, Geneva Version (ed. 1557).

Much like a Candle fed with *it* owne humour,  
By little and little *it* owne selves consumer.

Sylvester's *Du Bartas*, *The Second Day of the first Weeke*, p. 36 (ed. 1605).

Il n'est si petit crin qui ne porte son ombre: Prov. The smallest haire hath *it* shadow. Cotgrave, *Fr. Dict.* s. v. *Crin*.

The following examples from Shakespeare are from the Folio of 1623, and are all which are known to exist there.

But Nature should bring forth  
Of *it* owne kinde, all foyzon, all abundance  
To feed my innocent people.

*Tempest*, II. I. 163 (p. 7 *b*).

And that there thou leaue it  
(Without more mercy) to *it* owne protection,  
And favour of the Climate.

*Winter's Tale*, II. 3. 178 (p. 285 *b*).

My third comfort  
(Star'd most vnluckily) is from my breast  
(The innocent milke in *it* most innocent mouth)  
Hal'd out to murther.

*Ibid.* III. 3. 101 (p. 287 *a*).

Doe childe, goe to *yt* grandame childe,  
Giue grandame kingdome, and *it* grandame will  
Giue *yt* a plum, a cherry, and a figge.

*King John*, II. I. 160 (p. 4 *b*).

It hath *it* originall from much greefe ; from study and perturbation of the braine. 2 *Hen. IV.* I. 2. 131 (p. 77 *a*).

And all her Husbandry doth lye on heapes,  
Corrupting in *it* owne fertilitie.

*Hen. V.* v. 2. 40 (p. 92 *b*).

And yet I warrant it had vpon *it* brow, a bumpe as big as a young Cockrels stone. *Rom. and Jul.* I. 3. 52 (p. 56 *a*).

Feeling in it selfe  
A lacke of Timons ayde, hath since withall  
Of *it* owne fall.

*Tim. of Ath.* v. I. 151 (p. 96 *b*).

It lifted vp *it* head, and did addresse  
It selfe to motion, like as it would speake.

*Ham.* I. 2. 216 (p. 155 *a*).

This doth betoken  
The Coarse they follow, did with desperat hand,  
Fore do *it* owne life.

*Ibid.* v. I. 244 (p. 278 *b*).

For you know Nunckle, the Hedge-Sparrow fed the Cuckoo so long, that it's had *it* head bit off by *it* young.

*King Lear*, I. 4. 236 (p. 288 *b*).

It is iust so high as it is, and mooues with *it* owne organs.

*Ant. and Cl.* II 7. 49 (p. 350 *b*).

Of *it* owne colour too.

*Ibid.* II. 7. 53.



The Handmaidens of all Women, or more truly  
Woman *it* pretty selfe.

*Cym.* III. 4. 160 (p. 383*b*).

In the first and second quartos of *Lear* (1608), IV. 2. 32,  
we find :

That nature which contemnes *it* origin,  
Cannot be bordered certain in it selfe.

In the *Homilies*, p. 289, where the early editions read 'Con-  
science, I say, not of the thing, which *of the own* nature is  
indifferent,' the editions after 1582 have 'of *it* own.'

For the gospel is the word of peace, not of contention, tumult,  
and rebellion, as our adversaries term it; of *it* own nature it is  
the word of peace. Sandys, *Sermons* (Parker Soc.), p. 285.

'ITS' was in use before the end of the 16th century, as will be  
seen from the following example :

Spontaneamente, willingly, naturally, without compulsion, of  
himselfe, of his free will, for *its* owne sake. Florio, *A Worlde*  
*of Wordes* (1598).

Yea but my olde fellow Nolano tolde me, and taught pub-  
likely, that from translation all Science had *it's* of-spring.

Montaigne's *Essays*, trans. Florio (1603). To the curteous  
Reader, sig. A 5.

Little power had I to performe, but lesse to refuse what you  
impos'de : for his length you gave time : for his hardnesse you  
advised help : my weaknesse you might bidde doe *it's* best :  
others strength you would not seeke-for further. Id. The Epistle  
Dedicatorie.

Oh foolish and base ornament. The Italians have more  
properly with *it's* name entitled malignitie. *Ibid.* p. 3.

It was a right remooving of Heaven and Earth together, yet  
nothing remooveth from *it's* owne place. *Ibid.* p. 612.

For like as in man's Little-World, the Braine  
Doth th' highest place of all the Frame retaine,  
And tempers with *it's* moist-full coldnes so  
Th' excessiue heate of th' other parts below.

Sylvester's Du Bartas, *Second day of the*  
*first Weeke*, p. 71 (ed. 1605).

In Shakespeare 'its' occurs ten times.

My trust  
Like a good parent, did beget of him  
A falsehood in *it's* contrarie, as great  
As my trust was.

*Temp.* I. 2. 95 (p. 2*b*).

Allaying both their fury, and my passion  
With *it's* sweet ayre.

*Ibid.* I. 2. 393 (p. 5 a).

Heauen grant vs *its* peace, but not the King of Hungaries.

*Meas. for Meas.* I. 2. 4 (p. 62 a).

How sometimes Nature will betray *it's* folly?  
*It's* tendernesse?

*Winter's Tale*, I. 2. 151, 152 (p. 278 b).

My Dagger muzzel'd,  
Least it should bite *it's* Master.

*Ibid.* I. 2. 157 (p. 279 a).

Let me know my Trespas  
By *it's* owne visage.

*Ibid.* I. 2. 266 (p. 279 b).

I do belecue  
Hermione hath suffer'd death, and that  
Apollo would (this being indeede the issue  
Of King Polixenes) it should heere be laide  
(Either for life, or death) vpon the earth  
Of *it's* right Father.

*Ibid.* III. 3. 46 (p. 288 b).

As milde and gentle as the Cradle-babe,  
Dying with mothers dugge betweene *it's* lips.

2 *Hen. VI.* III. 2. 393 (p. 136 b).

Each following day  
Became the next dayes master, till the last  
Made former Wonders, *it's*.

*Hen. VIII.* I. 1. 18 (p. 205 b).

**It**, omitted in Matt. xii. 2, 4.

**Iterate**, *v. t.* (Prov. xxvi. 11 *m*; Ecclus. xli. 23). To repeat; from Lat. *iterare*. The verb has given place in modern usage to *reiterate*. In Marlowe's *Doctor Faustus* (Vol. II. p. 35, ed. Dyce), Mephistopheles says, 'The *iterating* of these lines brings gold.'

At length, by much *iterating* and following still that theame, he prevailed with them so far, that the nations of the Latines, and the people of Rome together, built at Rome a temple unto Diana. Holland's Livy, p. 32.

Shakespeare uses *iteration* in the same way.

Truth tired with *iteration*.

*Tr. and Cr.* III. 2. 183.

And Bacon has both the verb and the noun :

*Iterations* are commonly losse of time: but there is no such gaine of time, as to *iterate* often the state of the question. *Ess.* xxv. p. 102.

**Its.** See *IT*.

## J.

**Jacinth**, *sb.* (Rev. ix. 17; xxi. 20). In 1611 'Iacinct.' Contracted from 'hyacinth,' a precious stone forming one of the twelve foundations of the new Jerusalem. It seems to correspond with the Hebrew word rendered 'ligure' (Ex. xxviii. 19), which was one of the stones of the high priest's breastplate. The 'ligure' has been identified with rubellite, a red variety of tourmaline, but there is great uncertainty about it. Pliny distinguishes the jacinth from the amethyst;

The braue Violet colour, which in the Amethyst is full and rich, in the *Iacint* is delaied and weaker. Holland's Trans. XXXVII. 9.

In Rev. ix. 17 the hyacinthine, or dark purple, colour is referred to and not the stone; as in Sidney's *Arcadia* (B. 1. p. 59, l. 28);

It was the excellently-faire Queene Helen, whose *Iacinth* haire curled by nature, but intercurled by art (like a fine brooke through golden sands) had a rope of faire pearle.

In Wiclif's earlier version of 2 Chr. ii. 7, it appears in the form *iacynte*;

Sende thann to me an tauzt man, that kann wirchen in gold, and siluer, brasse, and yren, purpur, cocco, and *iacynte*.

The later version has *iacynt*. Another form of the word is found in Ben Jonson (*Alch.* II. 2), ed. 1616;

Dishes of agate, set in gold, and studded,  
With emeralds, saphyres, *hiacynths*, and rubies.

A property which the jacinth was supposed to possess is alluded to in Greene's *Alcida* (Works, II. 317, ed. Dyce);

The brightest *jacinth* hot becometh dark.

Skelton (*Works*, II. 18) has the singular form *jacounce*;

Maters more precious than the ryche *jacounce*.

**Jangling**, *sb.* (1 Tim. i. 6). A *jangler* or *jongleur* in the middle ages was a teller of tales, and as these were frequently of a trifling character, *jangling* became the equivalent of prating, babbling, idle talking. Chaucer describes the Miller (*Prolog. to Cant. Tales*, 562), as

A *jangler*, and a golyardeys,  
And that was most of synne and harlotries.

And in the *Parson's Tale*, he gives the following definition :

*Jangelyng*, is whan a man spekith to moche biforn folk, and clappith as a mille, and taketh no keep what he saith.

Dunbar in his poem on 'The Tod and the Lamb' (*Poems*, i. p. 84, ed. Laing), has

I will no lesingis put in verse,  
Lyk as their *jangleris* dois reherss.

In Wiclif's earlier version of Ex. xvii. 7, *ianglyng* is used in the sense of wrangling, as the equivalent of the Lat. *jurgium* :

And he clepide the name of that place Temptynge, for the *ianglyng* of the sones of Yrael.

And so in Shakespeare (*Mid. N.'s Dr.* III. 2. 353) :

This their *jangling* I esteem a sport.

*Jongleur*, in Old Fr. *jogleor*, is derived from the Med. Lat. *jugulator*, which is a corrupted form of *joculator*; whence It. *giocolatore*. From *jocularius*, are derived It. *giocolaro*, Span. *joglár*, Germ. *gaukler* and our own *juggler*. Under the head *Juglatores*, Du Cange quotes from a Latin-French Glossary, 'Histrio, *jongleur*. Joculari, *jongloier*. Joculatrix, *jengleresse*.'

**Jar**, *v. i.* To dispute, quarrel.

All the while that our adversaries do make so many and so various editions themselves, and do *jar* so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting. *The Translators to the Reader*, p. CXV.

**Jaw teeth**, *sb.* (Prov. xxx. 14). Molar teeth.

Les dents maschelieres. The cheeke-teeth, *Iaw-teeth*, grinders. Cotgrave, *Fr. Dict.*

**Jeopard**, *v. t.* (Judg. v. 18; 2 Macc. xi. 7). To hazard, risk. The etymology of the substantive *jeopardy*, from which it is formed, is extremely doubtful. It has been suggested that the derivation is from the French *j'ai perdu*, I have lost; or from *jeu perdu*, a lost game; or again from *jeu parti*, an even game, in which the chances are equal. Chaucer uses the forms *jeopardye*, *jeupardye*, *jeupartye* and *jupartye*, the last of which favour the third etymology proposed, which seems most probable. In Du Cange (Gloss. s.v. *Focus*) *Focus partitus* is explained as 'an alternative,' equivalent to the Old Fr. *Giu parti*. Hence *partir le giu*, or *un jeu*, is 'to offer an alternative.' The risk involved in accepting an alternative is taken as the representative of any risk whatever, and hence *jeopardy* has the general meaning of 'hazard.' The verb is not very common.

And if he than escape and be nat clene ouerthrowe  
If he after dare *ieoparde* hym selfe agayne  
To the same peryll: he is a fole certayne.

Barclay, *The Ship of Fools* (ed. Jamieson), II. 252.

O hypocrites! the zeal of righteousness is to hunger and thirst for righteousness, as it is above described: that is, to care, and study, and to do the uttermost of thy power, that all things went in the right course and due order, both through all degrees of the temporality and also of the spirituality, and to *jeopard* life and goods thereon. Tyndale, *Expos.* p. 24.

Some hang revenues about their necks, ruffling in their ruffs; and many a one *jeopardeth* his best joint, to maintain himself in sumptuous raiment. *Homilies*, p. 313, l. 6.

Messala, I protest vnto thee, and make thee my witnes, that I am compelled against my minde and will (as Pompey the great was) to *ieopard* the liberty of our countrey, to the hazard of a battell. North's Plutarch, *Brutus*, p. 1071.

We must not often *ieopard* the good state of the Commonweale depending vpon one man. Non est sapius in vno homine summa salus periclitanda Reip. Baret, *Alvearie*, s. v.

**Jeopardy**, *sb.* (2 Sam. xxiii. 17; Luke viii. 23; 1 Cor. xv. 30). Danger, risk. [See JEOPARD.]

Then my harte was heauye, my lyfe stode in *ieopardie*, and my combe was clerely cut. Hall, *Hen. IV.* f. 12 b.

Yea, why did the Catholicks (meaning Popish Romanists) always go in *jeopardy* for refusing to go to hear it? *The Translators to the Reader*, p. CXI.

Another form of the verb and noun appears in Sir T. More (*Works*, p. 49*f*):

While I am here, whiche as yet intende not to come forthe and *iubarde* my selfe after other of my frendes: which woulde god wer rather here in suertie with me, then I were there in *iubardy* with them.

**Jesu** (Prayer-Book frequently). The form of the name Jesus when used in the oblique cases, or with the optative mood, or in exclamations.

Now, quod sche, *Jhesu* Crist, and king of kinges,  
So wisly helpe me, as I ne may.

Chaucer, *Friar's Tale*, 7172.

Many a time hath banish'd Norfolk fought  
For *Jesu* Christ in glorious Christian field.

Shakespeare, *Rich. II.* IV. 1. 93.

*Jesu* preserve thee! welcome, Bolingbroke.

*Ibid.* v. 2. 17.

Have mercy, *Jesu!*—Soft! I did but dream.

Id. *Rich. III.* v. 3. 178.

In 1 *Hen. IV.* II. 2. 86 the folios read 'Iesu blesse vs,' while the quartos have 'Iesus.'

**Jewel**, *sb.* (Gen. xxiv. 53; Ex. iii. 22; Prov. xi. 22, &c.). An ornament, from the Old French *joiel*, *joel* or *jouel*, a diminutive of *joie* (Lat. *gaudium*): a thing of beauty, a joy for ever. The word is now applied to ornaments of precious stones; formerly it included those made of the precious metals.

But in Englande Thomas of Canturbury, was of long time had in great reuerence: And his body was shryned in siluer, and hanged rounde about with costly *Jewelles* of Gold and precious stones, beyonde measure. Sleidan's *Commentaries* (trans. Daus), fol. 160*a*.

**Jewry**, *sb.* (Dan. v. 13; John vii. 1; Ps. lxxvi. 1, Pr.-Bk.; and Apocr. frequently). Judæa properly so called: the part of Palestine occupied by the tribes of Judah and Benjamin after the captivity. In Dan. v. 13 the same word in the original is also rendered 'Judah;' the A. V. in this following Coverdale, Tyn-dale and the Geneva Bible.

Joseph also ascended from Galilee, out of a citie called Nazareth, into *Jewrie*, vnto the citie of Dauid whiche is called Bethleem. Udal's Erasmus, *Luke*, ii. 3.

Renowned for their deeds as far from home,  
For Christian service and true chivalry,  
As is the sepulchre in stubborn *Jewry*.

Shakespeare, *Rich. II.* II. I. 55.

It was applied in the middle ages to the Jews' quarter in the city; as in Chaucer (*Prioress's Tale*, 14900):

Ther was in Acy, in a greet citee,  
Amonges Cristen folk a *Jewerye*.

The name is still retained in 'Old *Jewry*.'

**Jot**, *sb.* (Matt. v. 18). In the Hebrew alphabet *yod* (= Gk. *iota*) is the smallest letter, and therefore the most likely to be omitted or overlooked. Hence it is applied to any small quantity whatever.

Rather than they would lose one *jot* of that which they have, they will set debate between king and king. Latimer, *Letter to Hen. VIII.* Rem. p. 301.

Nor doth he dedicate one *jot* of colour  
Unto the weary and all-watched night.

Shakespeare, *Hen. V.* IV. chor. 37.

The origin of the word is seen more clearly in the form in which it appears, as in the edition of 1611, in the following quotation:

But the limits of his power [*i. e.* the devil's] were set downe before the foundations of the world were laide, which he hath not power in the least *iote* to transgresse. King James I. *Dæmonologie*, II. 1.

**Journey**, *v. i.* (Josh. ix. 17, &c.). To travel.

It shall be moon, or star, or what I list,  
Or ere I *journey* to your father's house.

Shakespeare, *Tam. of the Shrew*, IV. 5. 8.

My Lord, whoever *journeys* to the prince,  
For God's sake, let not us two be behind.

Id. *Rich. III.* II. 2. 146.

**Journey**, *sb.* in the phrase 'took their journey' = journeyed, marched (Deut. i. 42, x. 6; Judg. iv. 9; Luke xv. 13).

And albeit Themperour hath not thus muche profyt by thempyre, albeit he hath not hys health also, yet for the loue

of Germany, hathe he *taken his iorney*. Sleidan (trans. Dans), fol. 239 a.

This thing done, he returned into his countrie, where he was greatly honored and esteemed of all his citzens and countrimen, for his orderly life and noble behaiour : for he was no changeling, but the selfe same man in state & condition that he was before he *tooke his iorney*. North's Plutarch, *Agésilas*, p. 661.

**Joy**, *v. i.* (Ps. xxi. 1 ; 2 Cor. vii. 13). From Fr. *jouir*, to rejoice, which is itself derived from the Lat. *gaudere* (as *voir* from *videre*, *rire* from *ridere*, &c.). As a verb it is but rarely used. In Wiclif's earlier version of Gen. xlv. 16, we find :

And Pharao *ioyede*, and al the meyne of hym.

And Shakespeare (*Rich. II.* II. 3. 15) :

And hope to *joy* is little less in joy  
Than hope enjoyed.

**Judge**, *v. t.* (Luke xix. 22). To condemn.

In conclusion, the gouernour shewed to the kyng how diuerse persones traiterously had murdred hym whiche were aprehended and *iudged* to die. Hall, *Hen. IV.* f. 27 a.

**Judgement-seat**, *sb.* (Matt. xxvii. 19, &c.). Tribunal.

The *iudgement seate*. Tribunal...βήμα. *Le siege, & parquet des grands iuges, siege iudicial*. Baret, *Alvearie*, s. v.

**Justify**, *v. t.* (Deut. xxv. 1 ; Is. v. 23). To acquit ; a legal term.

I cannot *justify* whom the law condemns.

Shakespeare, 2 *Hen. VI.* II. 3. 16.

## K.

**Kerchief**, *sb.* (Ezek. xiii. 18, 21). In the form *keverchef*, in which it is written in Chaucer, the derivation from the Fr. *couvre-chief*, 'a covering for the head,' is obvious. In the description of the Wife of Bath it is said (*Cant. Tales*, prol. 455) :

Hire *keverchefs* weren ful fyne of grounde.



In *The Assembly of Fowls* (272) the shorter form occurs :

The remnaunt, covered well to my paie,  
Right with a little *kercheffe* of Valence.

In the Scotch *curch* the origin of the word is still more disguised :

Ane fair quhyt *curch* scho puttis upoun hir heid.  
Dunbar, *Poems*, II. p. 8, ed. Laing.

**Kill**, *sb.* (Jer. xliii. 9; Nah. iii. 14). A kiln; the spelling of 1611.

Creepe into the *Kill*-hole. Shakespeare, *Merry Wives*, IV. 2. 59 (ed. 1623).

Is there not milking-time? When you are going to bed? Or *kill*-hole? To whistle of these secrets, but you must be tittle-tatling before all our guests? Id. *Winter's Tale*, IV. 4. 247 (ed. 1623).

So in Baret's *Alvearie*, (1580):

A lime *Kill*. Fornax calcaria.....A bricke *Kill*. Lateraria.

**Kind**, *sb.* (Communion Service). Used for the plural: 'All kind of provision.'

I advise

You use your manners discreetly in all *kind* of companies.  
Shakespeare, *Taming of the Shrew*, I. 1. 247.

I protest, I take these wise men, that crow so at these set *kind* of fools, no better than the fools' zanies. Id. *Twelfth Night*, I. 5. 95.

**Kindly**, *adj.* (Litany). Natural, from *kind* (A. S. *cynd*), which was most commonly used in the sense of 'nature.' Thus Gower, (*Conf. Am.* prol. i. p. 28):

As steel is hardest in his *kinde*  
Above al other that men finde  
Of metals.

And again :

He mot by verry *kinde* die. *Ibid.* p. 36.  
For love doth haten, as I finde,  
A beautie that commeth not of *kinde*.  
Chaucer, *Rom. of the Rose*, 2288.

The adjective *kynde* (A. S. *cynde*), 'natural,' occurs in *The Vision of Piers Ploughman*, 10940 :

Thanne bereth the crop *kynde* fruyt.

The 'kindly fruits' are the 'natural fruits,' those which the earth according to its *kind* should naturally bring forth, which it is appointed to produce. Trench, *English Past and Present*, p. 184, 4th ed.

In the Homily against Idleness (p. 516, l. 5) we read :

Forasmuch as man, being not born to ease and rest, but to labour and travail, is by corruption of nature through sin so far degenerated and grown out of *kind* &c.

Which was specially noted in the death of Antoninus Pius, whose death was after the fashion and semblance of a *kindly* and pleasant sleep. Bacon, *Adv. of Learning*, II. 10. § 7 (p. 140, ed. Wright).

The hypocrites who 'disfigure their faces' (Matt. vi. 16), in Wiclif's earlier version,

Putten hir facis out of *kyndly* termys.

In the same version, Rom. i. 26 is rendered :

Forwhi the wymmen of hem chaungiden the *kyndely* vss in to that vss that is a3ens *kynde*.

On the other hand Bacon uses 'nature' where we should use 'kind:'

The couclip ; flower-delices, & lillies of all *natures*. Bacon, *Ess.* XLVI. p. 187.

**Kindreds**, *sb.* (Ps. xxii. 27, xcvi. 7, &c.). Families. From A. S. *cyn* or *cynn*, whence *cynren*, a family. The Hebrew word is elsewhere rendered 'families.' Wiclif's earlier version of Gen. x. 20 gives :

Thes ben the sonys of Cham, in *kynredis*, and tungis, and generaciouns, and erthis, and hir folkis.

The Custome of Kin-cogish, which is, that every head of every sept, and every cheif of every *kinred* or familye, should be answerable and bound to bring foorth every one of that *kinred* or sept under hym at all times to be justified. Spencer, *State of Ireland* (Globe ed.), p. 624.

Yes, in good sooth, the vice is of a great *kindred*; it is well allied. Shakespeare, *Meas. for Meas.* III. 2. 109.

In the ed. of 1611 the word is printed 'kinreds.'

**Kine**, *sb.* (Gen. xxxii. 15, &c.). The old plural of *cow*, reduplicated from the A. S. *cý* which is the plural of *cú*. The

Scotch use *kye* to this day. In Wiclif's earlier version of Gen. xxxii. 15, it appears in an intermediate form, '*kien* fourti, and bullis twenti.'

They must have other cattle: as horses to draw their plough, and for carriage of things to the markets; and *kine* for their milk and cheese, which they must live upon and pay their rents, says Latimer (*Serm.* p. 249), speaking of the requirements of the commons. Pliny hazards the following etymology of *Boa*;

This serpent liveth at the first of *kines* milke, and thereupon takes the name of Boæ. Holland's Trans. VIII. 14.

**Kinsfolk**, *sb.* (I K. xvi. 11; Luke ii. 44, xxi. 16). Relatives, those of the same kin.

Remember therefore, that all that do his will are his *kinsfolk*. Latimer, *Serm.* p. 384.

The Italians make little difference between children, and nephewes, or neere *kinsfolkes*. Bacon, *Ess.* VII. p. 24.

**Kinsman**, *sb.* (Num. v. 8; Ruth ii. 1; John xviii. 26). One who is near of kin.

Among those, Leonidas was the chiefest man that had the gouvernement & charge of him, a man of a seuerer disposition, & a *kinseman* also vnto the Queene Olympias. North's Plutarch, *Alexander*, p. 719.

**Kinswoman**, *sb.* (Lev. xviii. 12, 17). A female relative.

'Sir Knight,' said the one, 'I shall tell you. This lady is my nigh *kinswoman*, mine aunts daughter.' *King Arthur*, Vol. I. p. 110, c. 56.

**Knap**, *v.t.* (Ps. xlvi. 9, Pr.-Bk.). This expressive old word (= Germ. *knappen*) has been superseded in modern usage by 'snap.' Both of these appear to have been imitative words. 'Knap' is still common in Yorkshire in such expressions as '*it knapped* like a icle,' to denote a sharp fracture. See Atkinson's *Glossary of the Cleveland Dialect*. And Shakespeare (*Merch. of Ven.* III. I. 10) has:

I would she were as lying a gossip in that as ever *knapped* ginger.

But Calamus is the better of the twaine, and hath a more pleasant smell; for a man may wind the sent of it presently a

great way off: besides, it is softer in hand: and better is that which is lesse brittle, and breaketh in long spils and shivers, rather than *knappeth* off like a Radish root. Holland's Pliny, XII. 22.

Looke where he catcheth hold of a man once, he never leaveth nor letteth loose untill hee have *knapped* the bone in sunder, and heard it cracke againe. Holland's Pliny, VIII. 30 (i. p. 212).

There walked he vp and downe, and said never a word: onely, with his rod or walking staffe, as it is reported, he *knapt* of the uttermost heads and tops of the poppies. Holland's Livy, p. 38 H.

'Tis but silke that bindeth thee,  
*Knap* the thread, and thou art free.

Herrick's *Hesperides*, I. 171.

For similar instances compare 'crawl' and 'scrawl,' 'lightly' and 'slightly,' 'top' and 'stop,' 'quinsey' and 'squincy,' 'scratch' and 'cratch.'

**Knit**, *pp.* (Judg. xx. 11; 1 Sam. xviii. 1; Ps. lxxxv. 11, Pr.-Bk.). Firmly fastened; A. S. *cnyttan*.

The cœlestiall bodies, which make and frame the world, and in that frame are compact and *knit* together, have an immortall nature. Holland's Pliny, II. 8.

**Knop**, *sb.* (Ex. xxv. 31, 33, 36, &c.). Properly, a bud, like Swed. *knoppe* and Germ. *knospe*. It is connected with A. S. *cnaep*, G. *knopf* and E. *knob*, the last of which is written in the same form in Wiclif's earlier version of Ex. xxvi. 11:

And fifti *knoppis* of bras with whiche the oyletis mowen be ioyned.

The adjective *knoppit* is found in Gawine Douglas's *Palice of Honour*, prol. § 9 (ed. 1787):

The *knoppit* Syonis with leuis agreeabill.

In *Piers Ploughman's Creed*, 843, *knoppede* = knobbed;

With his *knoppede* shon  
Clouted ful thykke.

'Knap' is also used of a hill-top:

And both these riuers running in one, caryng a swift streame, doe make the *knappe* of the said hill very strong of

situation to lodge a campe vpon. North's Plutarch, *Sylla*, p. 507.

Compare Fr. *bouton*, a button, and also a bud.

**Know** in the phrase 'that knoweth to do good' (James iv. 17), where all the previous versions have 'knoweth *how* to do good.' The same construction occurs in Is. vii. 15, 16. See quotation from the *Homilies* under SEVER.

**Knownen** (Ex. xxxiii. 16; Lev. v. 1), 'The old form of 'known' in the ed. of 1611.

The seruinge men of euerye seuerall shire be distincte and *knownen* frome other by their seuerall and distincte badges. More, *Utopia* (ed. Arber), p. 49.

I became in a little time *knownen* to Duke William, and was of him verie well beloued. Stow, *Annals*, p. 155.

**Knowledge, to have** (Matt. xiv. 35; Acts xvii. 13). To know, be aware, be informed; as in Shakespeare (1 *Hen. VI.* II. I. 4):

Let us *have knowledge* at the court of guard.

These be the words of the Pharisees, which were sent by the Jews unto St John Baptist in the wilderness, to *have knowledge* of him who he was. Latimer, *Serm.* p. 3.

**Knowledge, to take** (Ruth ii. c; Acts iv. 13, xxiv. 8). To take notice, know.

Like a proclamation sounded forth in the market-place, which most men presently *take knowledge* of. *The Translators to the Reader*, p. cix.

Therefore to avoid the scandall, and the danger both; it is good to *take knowledge*, of the errours, of an habit, so excellent. Bacon, *Essay XIII.* p. 48.

And when not long after I entered into this course, my brother Master Anthony Bacon came from beyond the seas, being a gentleman whose ability the world *taketh knowledge* of for matters of State, specially foreign, I did likewise knit his service to be at my Lord's disposing. Bacon, *Apology concerning the Earl of Essex* (Letters and Life, ed. Spedding, III. 143).

## L.

**Labourèd**, *pp.* Wrought with labour.

Zeal to promote the common good, whether it be by devising any thing ourselves, or revising that which hath been *laboured* by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. *The Translators to the Reader*, p. cv.

**Lace**, *sb.* (Ex. xxviii. 28, 37). A band. Written also *laas* in Chaucer (*C. T.* 2391); from Latin *laqueus*, a snare; Fr. *lacs*.

As he that hath often ben caught in his *lace*.

Chaucer, *Knight's Tale*, 1819.

A *Lace*, or band. *Tænia*. Baret, *Alvearie*.

When they goe to church, or to visit any friend, they put on very costly apparell, with bracelets of gold, & rings vpon their armes, all beset with costly Iewels & pearles and at their eares hang *laces* full of Iewels. Linschoten's *Voyages*, p. 59 (Eng. trans.).

**Lack**, *v. t.* and *i.* (Gen. xviii. 28; Ps. xxxiv. 10). To want, be wanting; probably from A. S. *lecan*, to diminish, deprive, according to Lye, which is the same as the Du. *laecken*.

So it appeareth most manifestly, that there *lacketh* neither goodwill nor power in him. Latimer, *Serm.* p. 333.

Therefore St Paul commanded us that we shall have the whole armour, nothing *lacking*. *Ibid.* p. 492.

Our foster-nurse of nature is repose,  
The which he *lacks*.

Shakespeare, *Lear*, IV. 4. 13.

**Lade**, *v. t.* (Gen. xlii. 26, xlv. 17; Acts xxviii. 10). To load; now used almost exclusively of ships.

**Laid**, *pp.* (Matt. viii. 17). Lying down: still used in Suffolk in this sense.

**Laid**, *pp.* (Ps. xxvii. 3, Pr.-Bk.). Encamped.

**Laid unto**, *pp.* (Acts xiii. 36). Retained through the Bishops' Version from Cranmer's Bible of 1539. Tyndale has 'layde with;' Coverdale 'layed by.'

**Lain**, *pp.* of LIE, spelt LAYEN in the ed. of 1611 (John xx. 12). In the other passages (Num. v. 19, 20; Judg. xxi. 11; Job xiii. 13; John xi. 17) where it occurs in modern editions it was originally LIEN or LYEN. In the first folio (1623) of Shakespeare's *Hamlet*, v. 1. 190, we find

Heres a Scull now: this Scul, has *laine* in the earth three & twenty years.

But in the first quarto (1604) it stands thus:

Heer's a scull now hath *lyen* you i'th earth 23. yeeeres.

**Lancer**, *sb.* (1 K. xviii. 28). This word, which is found in the ed. of 1611, has been replaced by 'lancet.' It is found in Cranmer's, the Bishops', and the Geneva Bibles. 'Lancet' is at least equally old, for in the later Wicliffite version of the passage quoted we find 'launcetis.'

**Large**, *adj.* (Judg. xviii. 10; Ps. xviii. 19, xxxi. 8). Wide, spacious, ample.

And then it was concluded, that kyng Richard should continew in a *large* prisone. Hall, *Hen. IV.* fol. 10 a.

In Matt. xxviii. 12, '*large* money' is used to denote 'an ample present,' 'a *largesse*.'

Then did Alexander offer great presents vnto the god, and gaue money *large* to the priests. North's Plutarch, *Alex.* p. 732.

'Large' in Chaucer denotes 'liberal,' 'extravagant;'

'Now, wif,' he sayde, 'and I forgive it the;  
And by thi lif, ne be no more so *large*.'

*Shipman's Tale*, 14842.

**Last end** (Num. xxiii. 10). A redundant expression.

And he that synneth, and verrailly repentith him in his *last ende*, holy chirche yit hopeth his savacioun. Chaucer, *Parson's Tale*.

Sidney, *Apology for Poetry* (ed. Arber), p. 29, has 'final end.'

**Latchet**, *sb.* (Is. v. 27; Mark i. 7). A lace, thong; It. *laccietto*, Fr. *lacet*, from Lat. *laqueus*, a snare.

And a grete gyrdell of golde : wit oute gere more  
He leyde on his lendes : wit *lacheltes* full monye.

*Sege of Jerusalem* (quoted in Guest's  
*Eng. Rhythms*, II. 160).

A little bande; a garter : a *latchet* wherwith they fastned  
their legge harneys. Fasciola. Baret, *Alvearie*, s. v. *Bande*.

**Latter**, *adj.* Later.

Also we forbear to descend to the *latter* Fathers, because we  
will not weary the reader. *The Translators to the Reader*,  
p. CVII.

**Latter end** (Num. xxiv. 20). A redundant expression.

These must needs be worse at the *latter end* than at the  
beginning. Tyndale, *Doctr. Treatises*, p. 53 (Parker Soc. ed.)

He tripped a litle in his tongue, because the Greeke was not  
his naturall tongue, and placed an s for an n, in the *later end*,  
saying, O Pai dios, to wit, O sonne of Iupiter. North's Plutarch,  
*Alex.* p. 732.

The *latter end* of his commonwealth forgets the beginning.  
Shakespeare, *The Tempest*, II. I. 157.

**Laud**, *v. t.* (Rom. xv. 11; Ps. cxxxv. 1, Pr.-Bk.). To praise;  
from Lat. *laudare*. As Caxton in his Prologue to *Dictes of the  
Philosophers*;

It *lawdes* vertu and science.

Even as they which thou redest of in the gospel, that they  
were possessed of the devils, could not *laud* God till the devils  
were cast out. Tyndale, *Doctr. Treat.* p. 50.

The substantive *laud* was formerly common.

To thentent that thei, which shall here his vertue, maie haue  
ocasiō therby to geue especiall *laude* & thanke therefore to  
almightie god. Sir T. More, *Works*, p. 6 a.

Who sometimes rayseth vp his voice to the height of the  
heavens, in singing the *laudes* of the immortall God. Sidney,  
*Apology for Poetry* (ed. Arber), p. 46.

**Laugh upon** (1 Esd. iv. 31). To laugh at.

All the world shall *laugh upon* them to their shame which  
are worldly-minded. Latimer, *Serm.* p. 529.



This Sir Thomas, while the lord Hastynges stayed awhile commonyng with a priest whom he met in the Towrstrete, brake the lordes tale, saiyng to him merely, what my lord I pray you come on, wherfore talke you so long with that priest, you haue no nede of a priest yet, & *laughed vpon* hym, as though he would saye, you shall haue nede of one sone. Hall's *Chronicle* (ed. 1809), p. 361.

You saw my master wink and *laugh vpon* you?

Shakespeare, *Taming of the Shrew*, IV. 4. 76.

Do you not know my lady's foot by the squier,  
And *laugh vpon* the apple of her eye?

Id. *Love's L.'s Lost*, v. 2. 475.

**Laugh on** (Job xxix. 24). To laugh at.

And one day also in a maruellous great thunder, when euery man was afraied, Anaxarchus the Rethoritian being present, said vnto him: O thou sonne of Iupiter, wilt thou doe as much? no said he, *laughing on* him, I will not be so fearefull to my friends, as thou wouldest haue me. North's Plutarch, *Alexander*, p. 732.

**Laver**, *sb.* From Med. Lat. *lavarium*, O. Fr. *lavoire*, any vessel for washing. In the O. T. the word is used to denote certain vessels of the temple used for the priests' ablutions and other purposes, especially the great *laver* described Exod. xxxviii. 8, 1 K. vii. In *Piers Ploughman's Creed*, 389, the 'Prechoures' house is described as provided

With *lavoures* of latun  
Loveliche y-greithed.

And Chaucer's Wife of Bath (*Cant. Tales*, 5869) charges one of her husbands with this heresy,

Thou saist, that assen, oxen, and houndes,  
Thay ben assayed at divers stoundes,  
Basyns, *lavours* cek, er men hem bye,  
Spones, stooles, and al such housbondrie,  
Also pottes, clothes, and array,  
But folk of wyves maken non assay.

**Lay**, *v. t.* (Jonah iii. 6). To lay aside, put off. The Geneva Version has, 'he laied his robe from him,' where the Bishops' Bible reads 'put of (=off) his robe.'

**Lay at** (Job xli. 26). To strike at.

With her perilous fingers shee would not sticke to *lay at* the face and eyes of other small Children playing together with her. Holland's Suetonius, *Caligula*, c. 25.

**Lay away** (Ezek. xxvi. 16). To lay aside, put off. See quotation from More's *Utopia* under SHAMEFASTNESSE.

*Eudox.* It seemeth then that ye finde noe fault with this manner of riding; why then would you have the quilted Jacke *layed away*?

*Iren.* I would not have that *layed away*, but the abuse thereof to be putt away.

Spenser, *State of Ireland* (Globe ed.), p. 639.

**Lay out** (2 Kings xii. 11). To expend, followed by 'to.' The Geneva Version has 'they payed it out to the carpenters.'

**Lay sore upon** (Judg. xiv. 17). To be urgent with.

The woords of the three weird sisters also (of whom before ye haue heard) greatlie encouraged him herevnto, but speciallie his wife *lay sore upon* him to attempt the thing, as she that was verie ambitious, burning in vnquenchable desire to beare the name of a queene. Holinshed, *Hist. of Scotland* (ed. 1585), p. 171.

**Lay to**, *v.t.* (Ps. cxix. 126, Pr.-Bk.). To apply; as in Shakespeare (*Temp.* IV. I. 251):

*Lay to* your fingers; help to bear this away.

*Lay to* both thine ears;

Hark what I say to thee.

B. Jonson, *Every Man in his Humour*, IV. 6.

**Learn**, *v.t.* (Ps. xxv. 4, 8, cxix. 66, cxxxii. 13, Pr.-Bk.). As an active verb in the sense of 'to teach' (like the A. S. *læran*, G. *lehren*), it was formerly common, and is still in use as a provincialism.

Peter, as me thynketh,

Thow art lettred a litel:

Who *lerned* thee on boke?

*Vis. of Piers Ploughman*, 4756.

His mind was so set to *learn* his neighbour, that he hath not abhorred the dark dungeon and prison, to be desolate and alone, in hunger and thirst, yea, in danger of death. Coverdale, *Remains* (Parker Soc. ed.). p. 487.

The red plague rid you

For *learning* me your language.

Shakespeare, *Tempest*, I. 2. 365.

Wiclif uses the form *leeren*. Latimer says of his father, he 'was as diligent to teach me to shoot, as to *learn* me any other thing' (*Serm.* p. 197).

Hence (Ps. ii. 10, Pr.-Bk.) 'learned' = taught, instructed.

**Leasing**, *sb.* (Ps. iv. 2, v. 6). A lie, falsehood; from A. S. *leásung*, a lie, which is itself from *leás*, false. It occurs frequently in *Piers Ploughman*:

Tel me no tales,  
Ne *lesynge* to laughen of.

*Vis.* 2113.

For thi *lesynges*, Lucifer,  
Lost is al oure praye.

*Ibid.* 12699.

Charmes and sorcery, *lesynges* and flattery.

Chaucer, *Knight's Tale*, 1929.

*Leesyng*e, or *lyyng*e...mendacium.

*Promptorium Parvulorum.*

And all that fained is, as *leasings*, tales, and lies.

Spenser, *F. Q.* II. 9. § 51.

Nay, sometimes,

Like to a bowl upon a subtle ground,  
I have tumbled past the throw; and in his praise  
Have almost stamp'd the *leasing*.

Shakespeare, *Coriolanus*, v. 2. 22.

Wiclif (1 Tim. i. 10) uses '*lesyngmongeris*.

**Leastwise**, *adv.* 'At the leastwise' occurs in the preface of *The Translators to the Reader*, p. cvi.

So the first Christened Emperor, (*at the leastwise*, that openly professed the faith himself, and allowed others to do the like) for strengthening the empire at his great charges, and providing for the Church, as he did, got for his labour the name *Pupillus*, as who would say, a wasteful Prince, that had need of a guardian or overseer.

All thynges bee hideous, terrible, lothesome, and vnpleasaunt to beholde: All thynges out of fassyon, and comelinesse, inhabited withe wylde Beastes, and Serpentes, or *at the leaste wyse*, with people, that be no lesse sauage, wylde, and noysome, then the verye beastes them selues be. More, *Utopia* (ed. Arber), p. 31.

For we see how vnaduisedly all men cast them selues into the snares of sathan: or *at least wyse* how few do shift themselues frō the enticements of sinne. Calvin, *Psalms* (trans. Golding), fol. 1.

**Leathern**, *adj.* (Matt. iii. 4). Of leather; A. S. *leðern*. In this and similar adjectives we now drop the termination *-n*, or

-*en*; e. g. *gold* is more frequently used than *golden*, *silver* has supplanted *silvern*, and *glass* has taken the the place of *glassen*.

**Leave**, *v. t.* (Gen. xxix. 35; Acts xxi. 32). To leave off, cease.

The aduersaries sodenly abashed at y<sup>e</sup> matter, & mistrustinge some fraude or deceyte, began also to pause and *left* strikyng. Hall, *Rich. III.* fol. 33 a.

What? Have we seene any thing comparable to the Sunne? *Leaveth* he to be, because we have seene nothing semblable vnto it? Montaigne, *Essayes*, trans. Florio, p. 259.

**Leaven**, *sb.* (Ex. xii. 15, 19, &c.). From Fr. *levain* (Lat. *levare*, to raise); that which *raises* the dough and makes it light. Of 'cheste,' or strife, says Gower (*Conf. Am.* I. p. 294):

He is the *levein* of the brede,  
Which soureth all the past about.

The meale of Millet is singular good for *Levaines*, if it be wrought and incorporate in new wine. Holland's Pliny, XVIII. II.

**Lees**, *sb.* (Is. xxv. 6; Jer. xlvi. 11; Zeph. i. 12). Sediment, dregs; A. S. *leah*, Fr. *lie*, connected with En. *lie*, and A. S. *licgan*, that which *lies* or settles at the bottom of a liquid.

Verely the *lees* of wine are so strong, that oftentimes it overcommeth and killeth those, who go down into the vats and vessels wherein the wine is made. Holland's Pliny, XXIII. 2.

**Leese**, *v. t.* (1 K. xviii. 5). To lose (A. S. *leosan*; in Middle English, *lesen*).

But such sporte haue I with him as I would not *leese*.

Udal, *Roister Doister* (ed. Arber), p. 12.

But flowers distill'd, though they with winter meet,  
*Leese* but their show; their substance still lives sweet.

Shakespeare, *Sonnet* V. 14.

**Lentisk-tree** *sb.* (Susanna, 54 *m.*). The mastic tree, *Pistacia Lentiscus*.

Next to them, the *Lentiskes* also have their Rosin, which they call Mastick. Holland's Pliny, XIV. 20 (i. p. 423).

In the same translation the heading of xv. 26, is 'Of the Corneile and *Lentiske tree*.'

**Lesser**, *adj.* (Gen. i. 16; Isa. vii. 25; Ezek. xvi. 46 *m.*, xliii. 14). Smaller. A double comparative.

Thy death-bed is no *lesser* than thy land  
Wherein thou liest in reputation sick.

Shakespeare, *Rich. II.* II. I. 95.

**Lesson**, *sb.* Like Fr. *leçon*, from Lat. *lectio*, a reading. In its technical sense, a portion of Scripture appointed to be read in the course of the service. Chaucer, describing the 'gentil Pardoner of Rouncival,' says among his numerous accomplishments,

Wel cowde he rede a *lessoun* or a storye,  
But altherbest he sang an offertorie.

*Cant. Tales*, prolog. 711.

Hooker uses 'lesson' for the reading of Scripture in opposition to 'sermon.'

Wherein, notwithstanding so eminent properties whereof *lessons* are haply destitute, yet *lessons* being free from some inconveniences whereunto sermons are more subject, they may in this respect no less take, than in other they must give the hand which betokeneth pre-eminence. *Eccles. Pol.* v. 22, § 12.

**Let**, *sb.* (Deut. xv. c). Hindrance.

He also perceiving what an hindrance and *let* they be to him and his kingdom, doeth what he can to drive the reading of them out of God's Church. *Homilies*, p. 368, l. 13.

And my speech entreats  
That I may know the *let*, why gentle Peace  
Should not expel these inconveniences  
And bless us with her former qualities.

Shakespeare, *Hen. V.* v. 2. 65.

**Let**, *v. t.* (Ex. v. 4; Num. xxii. 16 *m*; Is. xliii. 13; Rom. I. 13; 2 Thess. ii. 7; Wisd. vii. 22). 'To hinder'; from A. S. *lettan*. To *let*, 'to permit,' is from A. S. *lætan*.

The flesh resisteth the work of the Holy Ghost in our hearts, and *lets* it, *lets* it. Latimer, *Serm.* p. 228.

Yet, this notwithstanding, if any man had rather bestowe this time vpon his owne occupation...he is not *letted*, nor prohibited, but is also praysed and commended, as profitable to the common wealthe. More, *Utopia* (ed. Arber), p. 84.

I'll make a ghost of him that *lets* me.

Shakespeare, *Ham.* I. 4. 85.

But there must be, no alleys with hedges, at either end, of this great inclosure: not at the hither end, for *letting* your prospect upon this faire hedge from the greene; nor at the further

end, for *letting* your prospect from the hedge, through the arches, upon the heath. Bacon, *Essay XLVI.* p. 190.

**Let alone** (Mark xv. 36). In the first Quarto of *Titus Andronicus*, IV. 1. 101, the reading is

You are a young huntsman, Marcus, *let alone*.

The other editions have *let it alone*.

It is used as a substantive in *King Lear*, v. 3. 79:

The *let-alone* lies not in your good will!

**Let be** (Matt. xxvii. 49). To cease.

*Let be* thy lewed dronken harlottrye.

Chaucer, *Cant. Tales*, 3147.

Sonne (said he then) *let be* thy bitter scorne.

Spencer, *F. Q.* II. 7. § 18.

**Lewd**, *adj.* (Acts xvii. 3). From A. S. *læwed*, lay, as opposed to clerical; and hence it came to signify 'ignorant, unlearned' (see Professor Skeat's *Etymological Dictionary*). This contrast will be seen in the following passages:

The *leude* man, the grete clerke  
Shall stonde upon his owne werke.

Gower, *Conf. Am.* I. 274.

For if a prest be foul, on whom we truste,  
No wondur is a *lewid* man to ruste.

Chaucer, *C. T.* prol. 504.

How thow lernest the peple,  
The lered and the *lewed*.

*Vis. of Piers Plowman*, 2100.

They thrust him out of the Synagogue as a *leude* masters *leude* disciple. Udal's Erasmus, *John* ix. 34, fol. 63a.

When we take orders of the Bishop, charge is given to reade, and preach Gods word, not to sing: any *lewd* Lay-man can doe that, without laying on of a Bishops hands. Peter Smart, *Sermon*, p. 21 (ed. 1628).

Not long after, certain *leude* persons attempted a new rebellion in some part of Kent, but they were sone repressed. Stow, *Summarie*, fol. 214 a.

But at the same time that it was employed to point to one characteristic of the common people as ignorant and unlearned, it was also used to signify 'vicious' generally, and even in its more modern sense, in which, according to Abp. Trench, it has 'retired from this general designation of all vices, to express one

of the more frequent, alone.' (*Glossary*, p. 118, 1st ed.) Thus in Chaucer's *Merchant's Tale* (10023);

Such olde *lewed* wordes used he.

And in Sir Thomas More (*Dial.* fol. 79*b*):

Wyll you mende y<sup>t</sup> *lewde* maner or put away Whytsontyde?

**Lewdness**, *sb.* (Acts xviii. 14). Like the adjective from which it is formed this word has passed through some changes of meaning. Its original signification was simply rusticity, ignorance, as in Piers Ploughman:

Shal no *lewednesse* lette  
The leode that I lovyce.

*Vis.* 1419.

It was then applied to denote vice generally, as in the passage in the Acts of the Apostles, where '*lewdness*' is the translation of the Greek *ῥαδιούργημα*.

Ye speke of *lewdnes* vsed at pylgrymages. Is there trowe ye none vsed on holy dayes? Sir T. More, *Dial.* fol. 79*b*.

For, when anything ordained of God is by the *lewdness* of men abused, the abuse ought to be taken away, and the thing itself suffered to remain. *Homilies*, p. 541, l. 1.

From this usage the transition was easy to its more modern application to a special vice.

**Lie**, *v. i.* (Josh. ii. 1*m*). To lodge, dwell.

He [John of Gaunt] therefore taking leaue of the King, departed from the court toward Lincolne, where Katharine Swinford then *lay*. Stow, *Annals*, p. 503.

I remember at Mile-end green, when I *lay* at Clement's inn, I was then Sir Dagonet in Arthur's show. Shakespeare, 2 *Hen.* IV. III. 2. 299.

The virtuous lady, Countess of Auvergne,  
With modesty admiring thy renown,  
By me entreats, great lord, thou wouldst vouchsafe  
To visit her poor castle where she *lies*.

Ib. 1 *Hen.* VI. II. 2. 41.

In *Othello*, III. 4, the use of the word by Desdemona gives the Clown an opportunity of punning upon it.

**Lie along** (Judg. vii. 13). To lie at full length, lie flat, be prostrate.

Also wee may number among the faults incident to corne, their rankenesse; namely, when the blade is so ouergrowne, and the stalke so charged and loden with a heauie head that the corne standeth not upright, but is lodged and *lieth along*. Holland's Pliny, XVIII. 17 (i. p. 574).

When he *lies along*,  
After your way his tale pronounced shall bury  
His reasons with his body.

Shakespeare, *Cor.* v. 6. 57.

**Lie on** (Acts xxvii. 20). Used of a storm. The translators have literally rendered the Greek.

**Lie out** (Neh. iii. 25, 27). To project.

**Lien**, *pp.* (Gen. xxvi. 10; Ps. lxxviii. 13). This form of the past participle of the verb to *lie* (A. S. *licgan*, *pp.* *legen*) was common in the 16th century. See LAIN.

Then had his golden giftes  
*Lien* dead with him in toombe.

Gascoigne, *Complaint of Philomene* (ed. Arber), p. 91.

From whose deep fount of life the thirsty rout  
Of Thespian prophets have *lien* sucking out  
Their sacred rages.

Chapman, Homer's *Odyssey*, epist. dedic.

I have heard  
Of an Egyptian, had nine hours *lien* dead,  
By good appliance was recovered.

Shakespeare, *Pericles*, III. 2. 85 (ed. Malone).

**Lieth, as much as** (Rom. xii. 18).

Yea, and beside all this, they will curse and ban, *as much as* in them *lieth*, even into the deep pit of hell, all that gainsay their appetite. Latimer's *Letter to Hen. VIII. Rem.* p. 301.

**Lift**, *pret.* (Gen. xxi. 16), and *pp.* (Gen. vii. 17, xiv. 22; Ps. xciii. 3). The shortened form of *lifted*, the past tense and past participle of the verb 'to lift.'

Gloster says of Henry V.

He ne'er *lift* up his hand but conquered.

Shakespeare, *Hen. VI.* I. I. 16.

And as Moyses dyd lyfte vp the serpente in the wyldernesse, so muste the sonne of manne be *lyfte* vp. And when I shall be *lyfte* vp from the earthe, I wyl drawe all thinges vnto my selfe.

Latimer, *Sermon on the Ploughers* (ed. Arber), p. 32.



**Light**, *adj.* (Num. xxi. 5; Judg. ix. 4). Idle, worthless.

*Light*, vnconstant, of no estimation. Lewis. Baret, *Alvearie*, s.v.

This yere at Abyngton, began an insurrection of certayne *lyght* persones, that entended to haue wrought muche mischief. Stow, *Summarie*, fol. 143 *b*.

Bacon uses the comparative.

Here is described the great disadvantage which a wise man hath in undertaking a *lighter* person than himself; which is such an engagement as, whether a man turn the matter to jest, or turn it to heat, or howsoever he change copy, he can no ways quit himself well of it. *Adv. of L.* II. 23, § 6 (p. 221).

**Light**, *sb.* (1 Kings vii. 4, 5). An aperture for the admission of light. Bacon, in his description of a model palace, says,

And let all three sides, be a double house, without thorow *lights*, on the sides, that you may have roomes from the sunne, both for fore-noone, and after-noone. *Ess.* XLV. p. 183.

**Light**, *v. i.* (Ruth ii. 3; 2 Sam. xvii. 12). Literally, to come down, settle; hence 'to light upon' is to fall in with by chance, happen with. The metaphor is evidently from a bird settling after a flight, and the word 'light' (A. S. *lihtan*) is probably related to lie (A. S. *licgan*), as in Lat. *sido* to *sedeo*.

It was Theseus happe to *light vpon* her [Helen], who caried her to the citie of Aphidnes, because she was yet too young to be married. North's Plutarch, *Thes.* p. 17.

And in such sort that his offering might be acceptable to Iupiter, and pleasant to his citizens to behold: did cut downe a goodly straight growen young oke, which he *lighted on* by good fortune. Id. *Romulus*, p. 30.

**Lighten**, *v. t.* (2 Sam. xxii. 29; Luke ii. 32). From A. S. *lihtian*, to illuminate, enlighten. In the Coventry Mysteries we find (p. 103), of the Psalter,

It *lytenyth* therkenesse and puttyth develys away.

But from this lady may proceed a gem  
To *lighten* all this isle.

Shakespeare, *Hen. VIII.* II. 3. 79.

All the rest from one end of the streete to the other was of a flame, and though it was darke and within night, *lightned* all the place thereabout. North's Plutarch, *Alex.* p. 737.

**Lighten upon** (Te Deum). The equivalent of this phrase would be in modern English 'alight,' or 'descend upon;' it is from the A. S. *lihtan* of the same meaning, and has nothing to do with light or brightness. The original words in the Te Deum are,

Fiat misericordia tua...Super nos.  
Let thy mercy be done upon us.

And þe aungel aunsuerde and saide to her It shal be do by worching of the holigost that shal *lighten* in the in a singuler manere. *Speculum Vitæ Christi* (MS. Trin. Coll. Camb. B. 15. 16, fol. 12 a).

**Lightly**, *adv.* (Gen. xxvi. 10; Deut. xxxii. 15; Mark ix. 39). Easily, slightly, carelessly.

That ther hath be ful many a good womman, may *lightly* be prooved. Chaucer, *Tale of Melibæus*.

They chuese the Tranibores yearly, but *lightlie* they change them not. Sir T. More, *Utopia*, fol. 54 b.

And verelye you shall not *lightelye* finde in all the citie anye thing, that is more commodious, eyther for the profite of the Citizens, or for pleasure. More, *Utopia* (ed. Arber), p. 79.

My wife is in a wayward mood to-day,  
And will not *lightly* trust the messenger.

Shakespeare, *Comedy of Errors*, IV. 4. 5.

Sometimes it falleth out, that the Planets and other stars are bespread all over with haire. But a Comet *lightly* is never seene in the West part of the heaven. Holland's Pliny, II. 25.

The traitour in faction *lightly* goeth away with it. Bacon, *Ess.* LI. p. 208.

**Lightness**, *sb.* (Jer. xxiii. 32; 2 Cor. i. 17). Fickleness, levity.

The Archebishoppe of Yorke fearing that it wold be ascribed (as it was in dede) to his ouermuch *lightnesse*.....secretely sent for the Seale againe. Sir T. More, *Rich. III.; Works*, p. 43 g.

*Lightnesse*, vnconstancie. Leuitas. Baret, *Alwearie*, s.v.

Edward the second...was faire of bodie, but vnstedfast of manners, and disposed to *lightnes*, haunting the company of vile persons. Stow, *Annals*, p. 327.

Can it be

That modesty may more betray our sense

Than woman's *lightness*?

Shakespeare, *Measure for Measure*, II. 2. 170.

**Lign-aloës**, *sb.* (Num. xxiv. 6). A kind of odoriferous Indian tree, usually identified with the *Aquilaria Agallochum* which supplies the aloës-wood of commerce. Our word is a partial translation of the Latin *lignum aloës*, Greek ξυλαλόη. The bitterness of the aloë is proverbial.

The wofull teares that they leten fall,

As bitter weren out of teares kind

For paine, as is *lignè aloës*, or gall.

Chaucer, *Troil. & Cres.* IV. 1109.

Bacon (*Sylva*, cent. x. 962) recommends, for corroboration and comfortation,

Beads of *Lignum Aloës*, macerated first in Rose-water and dried.

**Ligure**, *sb.* (Ex. xxviii. 19, xxxix. 12). Our translators have followed the LXX. λιγύριον and Vulg. *ligurius* in translating the Heb. *leshem* by *ligure*, which is a precious stone unknown in modern mineralogy. Mr King (*Natural History of Gems*, p. 161) considers *ligurius* to be a corruption of *lyncurius* and to denote some kind of Jargoon or Jacinth.

**Like**, *v. t.* (Deut. xxiii. 16; Esth. viii. 8; Amos iv. 5).

1. To please, be pleasing; used either with or without a preposition.

Ther may no thing, so God my soule save,

*Liken* to yow, that may displesen me.

Chaucer, *Clerk's Tale*, 8382.

It *liketh* hem to bé clene in body and gost.

*Wife of Bath's Tale*, prol. 5679.

Well, I looked on the gospel that is read this day: but it *liked* me not. Latimer, *Serm.* p. 247.

2. To prefer, approve of (1 Chr. xxviii. 4).

In Eccus. xv. 17, 'whether him *liketh*' = which of the two pleaseth him, which of the two he prefers.

How do you, man? the music *likes* you not.

Shakespeare, *Two Gent. of Verona*, IV. 2. 56.

**Like**, *adj.* (Jer. xxxviii. 9). Likely. In this sense the word is seldom used except as a provincialism.

Brutus had rather be a villager  
Than to repute himself a son of Rome  
Under these hard conditions as this time  
Is *like* to lay upon us.

Shakespeare, *Jul. Cæs.* I. 2. 175.

The same had *like* to have happened a second time, as we see in the records and monuments of old date.

Holland's Pliny, XXVIII. 2 (ii. p. 295).

Princes that are out of God's favour, and so hurtful or *like* to be hurtful to the Common-wealth. *Homilies*, p. 566, l. 10.

**Like as** (Matt. xii. 13). Like.

**Like unto** (Ex. xv. 11; Matt. vi. 8, &c.), a construction now antiquated.

But we may not take up the third sword, which is Mahomets sword, or *like unto* it; that is, to propagate religion, by warrs, or by sanguinary persecutions, to force consciences. Bacon, *Ess.* III. p. 12.

**Liked of**, *pp.* Approved.

But was that his magnificence *liked of* by all? We doubt of it. *The Translators to the Reader*, p. cvi.

Nor can imagination form a shape,  
Besides yourself, to *like of*.

Shakespeare, *Tempest*, III. I. 57.

The Citizens *liked not of* this forme of proceeding in the Dukes matter, bycause the K. was yong, and coulde not giue order therein, but by substitutes.

Holinshed, *Chron.* 1004*b*, l. 12.

**Liken**, *v.t.* (Is. xl. 18; Matt. vii. 26, xiii. 24). To compare; G. *gleichen*.

Lewed men may *likne* yow thus,  
That the beem lith in youre eighen.

*Vis. of Piers Ploughman*, 6181.

The wrinkles in my brows, now fill'd with blood,  
Were *liken'd* oft to kingly sepulchres.

Shakespeare, 3 *Hen. VI.* v. 2. 20.

**Likewise**, *adv.* (Ex. xxxvi. 11; 1 Kings xi. 8; Luke iii. 11, x. 37). In its literal sense, 'in like manner.' [See WISE.]

For *likewise* as he had the spirit of science and knowledge, for him and his heirs; so in like manner, when he lost the same, his heirs also lost it by him and in him. Latimer, *Serni*. p. 6.

**Liking**, *sb.* (Job xxxix. 4). Condition, plight.

If one be in better plight of bodie, or better *liking*. Si qua habitior paulò, pugilem esse aiunt. Ter. Baret, *Alvearie*, s. v.

Well, I'll repent, and that suddenly, while I am in some *liking*. Shakespeare, 1 *Hen. IV.* III. 3. 6.

**Liking**, *sb.* Approval.

We shall be maligned by self-conceited brethren, who runne their owne wayes, and giue *liking* vnto nothing but what is framed by themselues, and hammered on their Anuile. *The Epistle Dedicatorie*.

**Liking**, *adj.* (Dan. i. 10). 'Worse liking' signifies 'in worse condition,' and is the translation of a Hebrew word elsewhere rendered 'sad' (Gen. xl. 6). 'Well *liking*' occurs in Holland's Pliny (XXXIII. 5):

The excellent Borax is knowne by this marke especially, If it resemble perfectly in colour the deepe and full greene that is in the blade of corne well *liking*.

*Lykyng*, or lusty, or craske. Delicativus, crassus. *Prompt. Parv.*

**Limit**, *v. t.* (Heb. iv. 7). To define, fix, appoint. See quotation from Sir Thomas More, under APPOINT.

*Limit* each leader to his several charge.

Shakespeare, *Rich. III.* v. 3. 25.

I'll make so bold to call,

For 'tis my *limited* service. Id. *Macb.* II. 3. 56.

**Lineage**, *sb.* (Luke ii. 4). Family; Fr. *lignage*.

Iohn Picus of the fathers side, descended of the worthy *linage* of temperoure Constantyne. Sir T. More, *Life of Picus; Works*, p. 1.

See the quotation from Bacon's *New Atlantis* under LOFT.

**Lintel**, *sb.* (Ex. xii. 22, 23). The upper part of the framework of a door. The Sp. *lintel* and Fr. *linteau* are both derived from Lat. *limentellum*, the diminutive of *limentum*, an old form of *limen*.

In old time it was an ordinarie thing to make of brasse, the sides, *lintels*, sils, and leaves of great dores belonging unto temples. Holland's Pliny, XXXIV. 3.

**List**, *v. i.* (Matt. xvii. 12; Mark ix. 13; John iii. 8; James iii. 4). To will, please, like; generally, as the A. S. *lystan* (G. *lüsten*), from which it is derived, it is used impersonally.

She ledeth the lawe as hire *list*.

*Vis. of Piers Ploughman*, 1673.

If he had *listed* he might have stood on the water, as well as he walked on the water. Latimer, *Serm.* p. 205.

There is an olde philosophicall common proverbe, *Vnusquisque fingit fortunam sibi*, Everie one shapes hys owne fortune as he *lists*. More aptly may it be said, euerie one shapes his owne feares and fancies as he *lists*. Nash, *Terr. of Night*, sig. Gj. ver.

Chaucer uses the forms *leste* and *lust*.

Strong was the wyn, and wel to drynke us *leste*.

*Cant. Tales*, prol. 752.

A Yeman had he, and servantes nomoo

At that tyme, for him *lust* ryde-soo.

*Ibid.* 102.

And we find *lust* in this sense as late as Latimer.

But I tell thee, whosoever thou art, do so if thou *lust*, thou shalt do it of this price. *Serm.* p. 401.

**Lively**, *adj.* (Ex. i. 19; Ps. xxxviii. 19; Acts vii. 38; 1 Peter i. 3, ii. 5). The Hebrew and Greek words severally rendered 'lively,' in the above passages, literally signify 'living,' that is, full of life, and hence, vigorous, strong.

Lysistratus of Sicyone, and brother to Lysippus, of whom I have written before, was the first that in plastre or Alabaster represented the shape of a mans visage in a mould from the *lively* face indeed. Holland's Pliny, xxxv. 12 (ii. p. 552).

That liveth a long time, *liuely*, strong of nature. Viuax. Baret, *Alvearie*, s. v.

Thus in Spenser (*F. Q.* III. 1, § 38), of Adonis,

Him to a dainty flowre she did transmew,

Which in that cloth was wrought, as if it *liuely* grew.

**Living**, *sb.* (Mark xii. 44; Luke viii. 43, xv. 12, 30, xxi. 4). Possessions, property.

Where a man hath a great *living* laid together, and where he is scanted. Bacon, *Ess.* XLV. p. 181.

And therefore men whose *living* lieth together in one Shire, are commonly counted greater landed then those whose *livings* are dispersed though it be more, because of the notice and comprehension. Id. *Colours of Good and Evil*, p. 254.

**Loaden**, *pp.* (Ps. cxliv. 14 *m*; Is. xlvi. 1). Loaded, laden.

Also, wee may number among the faults incident to corne, their ranknesse; namely, when the blade is so overgrowne, and the stalks so charged and *loden* with a heavie head that the corne standeth not upright, but is lodged and lieth along.

Holland's Pliny, XVIII. 17.

*Loaden* with all the follies of a man.

Massinger, *A Very Woman*, v. 4.

**Lodge**, *v.i.* (Gen. xxiv. 23; 2 Sam. xvii. 16; Job xxiv. 7; Is. lxv. 4). To pass the night; from Fr. *loger*, which again is from *loge*. The latter together with It. *loggia* is derived by Diez from the G. *laube*, an arbour or bower, O. H. G. *laubja*. Compare the usage of 'bower' for 'chamber,' so common in old English ballads. The original meaning of the verb 'to lodge' is illustrated by the following passage from Heywood's 2 *Ed. IV.* III. 2:

*P. Ed.* I pray you, tell me, did you ever know  
Our father Edward *lodge* within this place?

*Bra.* Never to *lodge*, my liege; but oftentimes,  
On other occasions, I have seen him here.

Care keeps his watch in every old man's eye,  
And where care *lodges*, sleep will never lie.

Shakespeare, *Rom. and Jul.* II. 3. 36.

**Lodge**, *sb.* (Is. i. 8). A hut. See the preceding.

A *lodge*: a little house, or cotage. Ligellum. Baret, *Alvearie*, s. v.

I found him here as melancholy as a *lodge* in a warren.

Shakespeare, *Much Ado*, II. 1. 222.

**Loft**, *sb.* (1 Kings xvii. 19; Acts xx. 9). An upper room; not as now, of an out-house only.

A *Loft*, a floore boorded in a sollar, or chamber. Tabulâtum. Baret, *Alvearie*, s. v.

And if there be a mother, from whose body the whole lineage is descended, there is a traverse placed in a *loft* above on the right hand of the chair,...where she sitteth, but is not seen.

Bacon, *New Atlantis*, p. 254, ed. 1677.

**Loftiness**, *sb.* (Is. ii. 17; Jer. xlvi. 29). Haughtiness.

Another exposition is, to make this a proper mean to keep and conserve unity, rather than a way only to diminish *loftiness* and pride. Sandys, *Serm.* p. 107.

**Lofty**, *adj.* (Ps. cxxxi. 1; Prov. xxx. 13; Is. ii. 11, 12).  
Haughty.

We have a common saying amongst us, when we see a fellow sturdy, *lofty*, and proud, men say, 'This is a saucy fellow;' signifying him to be a high-minded fellow, which taketh more upon him than he ought to do, or his estate requireth. Latimer, *Serm.* p. 464.

With *loftie* eyes, halfe loth to looke so low,  
She thanked them in her disdainefull wise.

Spenser, *F. Q.* I. 4, § 14.

*Lofty* and sour to them that loved him not.

Shakespeare, *Hen. VIII.* IV. 2. 53.

**Long time**, *adv.* (Acts xiv. 18). Long, for a long time.

Ram thou thy fruitful tidings in mine ears,  
That *long time* have been barren.

Shakespeare, *Ant. & Cl.* II. 5. 25.

**Look**, in the phrase 'it looketh that way' = it has that tendency, is used like the Latin *spectare*.

We know that Sixtus Quintus expressly forbiddeth that any variety of readings of their Vulgar edition should be put in the margin; (which though it be not altogether the same thing to that we have in hand, yet it *looketh* that way;) but we think he hath not all of his own side his favourers for this conceit.

*The Translators to the Reader*, p. cxvii.

**Look**, *inter.* (Ps. i. 4, Pr.-Bk.).

*Look*, unto whom God in his great mercy giveth such a taste of his grace, let him render thanks and praise unto Almighty God. Coverdale, *Works* (Parker Society), I. 204.

**Look**, *v. i.* (Is. v. 2; Acts xxviii. 6). To expect.

Certain of my friends came to me with tears in their eyes, and told me they *looked* I should have been in the tower the same night. Latimer, *Serm.* p. 135.

My lord, I *look'd*

You would have given me your petition.

Shakespeare, *Henry VIII.* V. 1. 118.

**Look to** (1 Sam. xvi. 12; Ezek. xxiii. 15), in the phrase, 'goodly to look to' = goodly to look upon, goodly in appearance.

**Lover**, *sb.* (1 K. v. 1; Ps. xxxviii. 11). An intimate friend, not necessarily of the opposite sex. Menenius says,



I tell thee, fellow,  
Thy general is my *lover*.

Shakespeare, *Cor.* v. 2. 14.

Tyndale's Version (1534) of Luke xxi. 16 is

Ye & ye shalbe betrayed of youre fathers and mothers,  
and of youre brethren, and kynsmen, and *lovers*, and some of  
you shall they put to deeth.

That God may have of us better servants, our prince truer  
subjects, and our neighbours more unfeigned *lovers*, than many  
have been before us. Coverdale, *Works* (Parker Soc.), I. 11.

This is a high reward, which God giveth unto his *lovers*.  
*Ibid.* 227.

**Lovingkindness**, *sb.* (Ps. xvii. 7, &c.). The Hebrew word  
of which this is the good old Saxon representative is elsewhere  
rendered 'goodness,' 'kindness,' 'mercy,' 'merciful kindness.'

His *louing-kindnes* shall we loose I dout,  
And be a by-word to the lands about.

Fairfax's Tasso, I. 26.

**Luck**, *sb.* (Ps. xlv. 5, cxviii. 26, cxxix. 8, Pr.-Bk.). Fortune;  
Du. *luck*, Dan. *Jykke*, G. *glück*. Hence 'good luck' is 'prosperity.'  
The word has now become colloquial, and in the A.V.  
of the above passages various equivalent expressions are substituted.

It was *good lucke* that I went downe here: or I came hether  
in a good houre. Baret, *Alvearie*, s. v.

God will send with thee his Angell which shall prosper thee  
this iournie: or bring thee *good lucke* therein. *Ibid.*

Be opposite all planets of *good luck*  
To my proceedings, if, with pure heart's love,  
Immaculate devotion, holy thoughts,  
I tender not thy beauteous princely daughter!

Shakespeare, *Rich. III.* IV. 4. 402.

The adverb 'luckily' was formerly used with a much more  
serious meaning than at present.

Therefore give thanks to God for his great benefit, in that  
ye have taken upon you this state of wedlock; and pray you  
instantly that Almighty God may *luckily* defend and maintain  
you therein. *Homilies*, p. 514, l. 32.

**Lucre**, *sb.* (1 Tim. iii. 3, 8; Titus i. 7, 11). Gain; Lat. *lucrum*.  
Hence 'filthy lucre' is sordid, base gain.

The loss is had, the *lucre* is lore.

Gower, *Conf. Am.* II. p. 88.

Euery couetouse man hateth learnynge, and receyueth not the feare of God, for the gredy desire that he hathe to the *lucre* of thys worlde. Lever, *Sermons* (ed. Arber), p. 23.

**Lunatic**, *adj.* (Matt. xvii. 15). Mad.

Dispute not with her; she is *lunatic*.

Shakespeare, *Rich. III.* I. 3. 254.

**Lust**, *v. i.* (Ps. xxxiv. 12, lxxiii. 7, Pr.-Bk.). To desire; A. S. *lustan*. See examples under LIST.

**Lust**, *sb.* (Ps. x. 2, xcii. 10, Pr.-Bk.; 1 John ii. 16, 17). Strong desire, pleasure, like A. S. *lust*; not restricted as now to one passion only.

Of prikyng and of huntyng for the hare  
Was al his *lust*, for no cost wolde he spare.

Chaucer, *Cant. Tales*, prol. 192.

Nought oonly, lord, that I am glad, quod sche,  
To don your *lust*, but I desire also  
Yow for to serve and plese in my degre.

Id. *Clerk's Tale*, 8844.

To seke in armes worschipe and honour,  
For al his *lust* he set in suche labour.

Id. *The Franklin's Tale*, 11124.

Chaucer uses also the forms *lest* and *list*.

In curtesie was sett al hire *lest*.

*Cant. Tales*, prol. 132.

He nolde suffre nothing of my *list*.

*Wife of Bath's Tale*, prol. 6215.

**Lustily**, *adv.* (Ps. xxxiii. 3, Pr.-Bk.). Vigorously; the word is retained from Coverdale's version.

I do not desire he should answer for me; and yet I determine to fight *lustily* for him. Shakespeare, *Hen. V.* IV. I. 201.

**Lusty**, *adj.* (Judg. iii. 29; Ps. lxxiii. 4, Pr.-Bk.). Stout, vigorous, full of energy.

With him there was his sone, a yong squyer,  
A lovyer, and a *lusty* bachelor.

Chaucer, *Cant. Tales*, prol. 80.

A! welcome hedyr! blyssyd mayster, we pasture hem ful wyde,  
They be *lusty* and fayr and grettly multiply.

*Coventry Mysteries*, p. 74

Let me be your servant :  
 Though I look old, yet I am strong and *lusty* ;  
 For in my youth I never did apply  
 Hot and rebellious liquors in my blood ;  
 Nor did not with unbashful forehead woo  
 The means of weakness and debility ;  
 Therefore my age is as a *lusty* winter,  
 Frosty, but kindly.

Shakespeare, *As You Like It*, II. 3. 47, 52.

It also has the meaning of 'cheerful, merry,' like the German *lustig*.

And fro his courser, with a *lusty* herte,  
 Into the grove ful lustily he sterte.

Chaucer, *Knight's Tale*, 1515.

It is derived from the A. S. *lust* in its primary sense of eager desire, or intense longing, indicating a corresponding intensity of bodily vigour. The idea of strong passion has crept into the word in its degeneracy; that it was not necessarily implied in it is shewn in the A. S. *lustlic* and G. *lustig* which simply mean merry, joyful. The Hebrew in both passages above quoted is literally 'fat,' as is given in the margin of the A. V.

The Scotch *lusty* had the sense of 'beautiful, handsome.' Thus Gawin Douglas' translation of the following line of Virgil,

Sunt mihi bis septem *præstanti corpore* nymphæ,

is, I have, quod sche, *lusty* ladyis fourtene.

**Lute**, *sb.* (Ps. xxxiii. 2, lvii. 9, lxxxi. 2, xcii. 3, cviii. 2, cxliv. 9, cl. 3, Pr.-Bk.). A stringed musical instrument (Fr. *luth*, It. *liuto*, Sp. *laud*, Port. *alaude*, from Arab. *al-'ūd*). In the A. V. the Hebrew *nebel* in the above passages is rendered *psaltery*; but that the two instruments were not identical is clear from the following passage from Chaucer's *Flower and the Leaf*, 337 :

And before hem went minstrels many one,  
 As harpes, pipes, *lutes*, and sautry  
 Alle in grene.

The trembling *Lute* some touch, some straine the Violl best.  
 Drayton, *Polyolbion*, IV. 356.

It resembled the guitar, but was superior in tone, 'being larger, and having a convex back, somewhat like the vertical section of a gourd, or more nearly resembling that of a pear....

It had virtually six strings, because, although the number was eleven or twelve, five, at least, were doubled, the first, or treble, being sometimes a single string. The head, in which the pegs to turn the strings were inserted, receded almost at a right angle.' Chappell, *Popular Music of the Olden Time*, I. 102.

**Lyngly**, *adv.* (Jer. xxvii. 15 *m*). Falsely.

Mentitamente, falsely, vntruly, leasingly, *lyngly*. Florio, *Worlde of Wordes*.

Mensongerement. *Lyngly*, fabulously, falsely, vntruly. Cotgrave, *Fr. Dict.*

## M.

**Magnifical**, *adj.* (1 Chr. xxii. 5). Magnificent; Lat. *magnificalis*.

There is no respect of persons with God: neither ought we to be carried away with external shews of *magnifical* pomp, of glorious titles, of great authority, much learning, nor in matter of religion to respect the messenger, but the message.

Sandys, *Serm.* p. 278.

**Magnify**, *v. t.* (Josh. iii. 7; Job vii. 17, xix. 5, xlii. c, &c.). From Lat. *magnificare*, Fr. *magnifier*, in the literal sense of 'to make great.' The earlier of Wiclif's version of Matt. xxiii. 5 is as follows:

Therefore thei don alle her werkis, that thei be seen of men; forsothe thei alargen her filateries, that ben smale scrowis, and *magnyfie* hemmys.

There was never law, or sect, or opinion, did so much *magnyfie* goodnesse, as the Christian religion doth. Bacon, *Ess.* XIII. p. 48.

**Maid-child**, *sb.* (Lev. xii. 5). A female child.

At sea in childbed died she, but brought forth  
A *maid-child* call'd Marina.

Shakespeare, *Per.* v. 3. 6.

**Make**, *v. t.* (Josh. viii. 15, ix. 4; 2 Sam. xiii. 6; Luke xxiv. 28). To feign, pretend.

Master chancellor also said, that my lord of London *maketh* as though he were greatly displeased with me. Latimer, *Rem.* p. 323.

Which thing when duke William did perceyue, hee gaue his men counsaile to *make* as though they would fly, & to withdrawe themselues out of the felde. Stow, *Annals*, p. 132.

**Make**, *v. t.* (Judg. xviii. 3). To do.

And what *make* you from Wittenberg, Horatio?  
Shakespeare, *Hamlet*, I. 2. 164.

Thou frantic woman, what dost thou *make* here?  
Id. *Rich. II.* v. 3. 89.

She was in his company at Page's house; and what they *made* there, I know not. Id. *Merry Wives*, II. 1. 244.

**Make** occurs in various phrases which have now passed out of use.

1. **Make for** (Ezek. xvii. 17; Rom. xiv. 19). To be for the advantage of.

For none deny there is a God, but those, *for* whom it *maketh* that there were no God. Bacon, *Ess.* XVI. p. 65.

2. **Make mention** (Gen. xl. 14; Jer. iv. 16). To mention, tell, proclaim.

And though he *make* no *mention* of Andrew, yet it was like that he was amongst them too, with Peter, John, and James. Latimer, *Rem.* p. 25.

How is it, that in *making mention* of those that be dead, we speake with reverence and protest that we have no meaning to disquiet their ghosts thereby, or to say ought prejudiciall to their good name and memoriall? Holland's Pliny, XXVIII. 2.

3. **Make merry** (1 Esd. vii. 14). To be merry.

I intend to *make merry* with my parishioners this Christmas. Latimer, *Rem.* p. 334.

4. **Make moan** (Ecclus. xxxviii. 17). To moan, complain.

This word, 'Father,' came even from the bowels of his heart, when he *made* his *moan*. Latimer, *Serm.* p. 226.

Nor do I now *make moan* to be abridged  
From such a noble rate.

Shakespeare, *Mer. of Ven.* i. 1. 126.

5. **Make him away** (1 Macc. xvi. 22). To make away with him.

In former time, some countreys have been so chary in this behalf, so stern, that, if a child were crooked or deformed in body or mind, they *made him away*.

Burton, *Anat. of Mel.* Pt. I. sec. 2. mem. 1. subs. 6.

**Makebate**, *sb.* (2 Tim. iii. 3 *m*). A causer of strife.

Satan, the author and sower of discord, stirred up his instruments (certain Frenchmen, tittivillers, and *makebaits* about the king), which ceased not, in carping and depraving the nobles, to inflame the king's hatred and grudge against them. Foxe, *Book of Martyrs*, an. 1312. II. 648, ed. Cattlely.

**Malice**, *sb.* (1 Cor. v. 8; Eph. iv. 31). Wickedness or vice in the wider sense, not merely malevolence, which is the more usual acceptation of the word. See Bishop Hinds, *Scripture and the Authorized Version of Scripture*, p. 147.

**Maliciousness**, *sb.* (Rom. i. 29; 1 Pet. ii. 16). Malice, wickedness.

He called for water to washe his handes and testifying the innocencie of Iesus, & condemnyng the frowarde *maliciousnesse* of the Iewes, he gaue sentence of death against Iesus. Udal's Erasmus, *Luke* xxiii. 24, fol. 170 *b*.

Seke ye not therefore helpe at mannes hāde, that ye maie therewith arme and defende your self against the violence, and *maliciousnesse* of the eiuil, nor take you no care ne thought for your liuyng or thynges necessarie. *Ibid.* x. 3, fol. 90 *a*.

**Man at arms**. A warrior.

So the best Christened emperor...was judged to be no *man at arms*. *The Translators to the Reader*, ed. Scrivener, p. cvi.

Infuse his breast with magnanimity,  
And make him, naked, foil a *man at arms*.

Shakespeare, 3 *Henry VI.* v. 4. 42.

**Man of war**, *sb.* (Ex. xv. 3; Josh. xvii. 1; Is. iii. 2; Luke xxiii. 11). A warrior, soldier.

The weakest Waspe, stingeth the stoutest *manne of warre*. Gosson, *Schoole of Abuse* (ed. Arber), p. 38.

How far is it to Berkley? and what stir  
Keeps good old York there with his *men of war?*

Shakespeare, *Rich. II.* II. 3. 52.

Kings have to deale with their neighbours;...their merchants; their commons; and their *men of warre*. Bacon, *Ess.* XIX. p. 77.

**Man-child**, *sb.* (Gen. xvii. 10, 14, &c.). A male child: A. S. *man-cild*.

Lucina came: a *manchild* forth I brought.

Spenser, *F. Q.* II. 1, § 53.

This yere [1341] the queene was deliuered of a *man child* at Langley: which was named Edmunde of Langley. Stow, *Summarie*, fol. 116 a.

I sprang not more in joy at first hearing he was a *man-child* than now in first seeing he had proved himself a man. Shakespeare, *Coriolanus*, I. 3. 18.

**Mandrake**, *sb.* (Gen. xxx. 14, 15, 16; Cant. vii. 13). The English word is a corruption of *mandragoras*, the botanical name of the plant being *atropa mandragora*, anciently used in love-charms and potions. The gathering of the mandrake was believed to be attended with danger, the groan which it uttered when torn from the earth being fatal. To this there are constant allusions in the old poets.

And shrieks like *mandrakes'* torn out of the earth.

Shakespeare, *Rom. and Jul.* IV. 3. 47.

By the *Mandrakes* dreadfull groanes;

By the Lubricans sad moanes;

By the noyse of dead mens bones,

In Charnell houses ratling.

Drayton, *Nymphidia*, 417.

In Ben Jonson's *Masque of Queens*, the third hag says:

I last night lay all alone,

On the ground, to hear the *mandrake* groan;

And pluck'd him up, though he grew full low;

And, as I had done, the cock did crow.

The ceremonies to be observed in digging for the mandrake are thus described by Pliny:

In the digging up of the root of *Mandrage*, there are some ceremonies observed: First they that goe about this worke, looke especially to this, that the wind be not in their face, but blow upon their backes: then, with the point of a sword they draw three circles round about the plant: which done, they dig it up afterwards with their face into the West. Holland's Pliny, XXV. 13.

**Manicles**, *sb.* (Jer. xl. 1 *m*). The more correct spelling of 'manacles' in the edition of 1611 (Fr. *manicle*, Lat. *manicula*). So in Baret's *Alvearie* (1580):

*Manicles*, to bind the hands, also gantlets and splents. Manicæ.

In Shakespeare both substantive and verb appear in the modern form, but they only occur in plays which were printed

for the first time in the folio of 1623. The variation is however of older date than this. The earlier of the Wicliffite Versions of Psalm cxlix. 8 has 'and the noble men of hem in irene manyclis,' while the later has 'and the noble men of hem in yrun manaclis.' In Eccus. xxi. 19 also we find 'manacles' in the edition of 1611, while the Geneva Bible of 1560 and the Bishops' of 1568 have 'manicles.'

**Manifold**, *adv.* (Luke xviii. 30). Many times.

**Manliness**, *sb.* (1 Macc. iv. 35). Valour.

**Manner**, *sb.* (Rev. xviii. 12). From Fr. *manière*, 'manner, sort, kind.' The peculiarity in the passage quoted above is the omission of the preposition 'of,' 'all *manner* vessels of ivory,' an ellipsis of frequent occurrence in old writers.

But she no *maner* joie made,  
But sorweth sore of that she fonde  
No christendome in thilke londe.

Gower, *Conf. Am.* i. p. 184.

A *maner* Latyn corrupt was hir speche,  
But algates therby sche was understonde.

Chaucer, *Man of Law's Tale*, 4939.

Wel can the wise poet of Florence,  
That highte Dant, speken of this sentence:  
Lo, in swiche *maner* rime is Dantes tale.

Id. *Wife of Bath's Tale*, 6709 (ed. Tyrwhitt).

In the Percy Society's edition the reading in the last line is '*maner of rym.*'

This *maner* murmur is swich as whan man grucchith of goodnes that himself doth. Chaucer, *Parson's Tale*.

According to the saying of St Paul, where he saith that 'faith is of hearing,' and not of all *manner* hearing, but of hearing of the word of God. Latimer, *Rem.* p. 319.

*Fal.* What *manner* of man is he?

*Host.* An old man.

Shakespeare, 1 *Hen. IV.* II. 4. 323.

Other examples are given in Jamieson's *Scottish Dictionary*, s. v. *Maner*.

**Manner**, *sb.* (2 K. xi. 14; John xix. 40). Custom, habit.

For when they had sowed their grounds, their *maner* was, of all other corne to bring backe with them out of the fieldes some Beanes, for good lucke sake. Holland's Pliny, XVIII. 12.



**Manner, in a** (1 Sam. xxi. 5). In some sort.

Nay, it is *in a manner* done already.

Shakespeare, *K. John*, v. 7. 89.

**Manner, on this** (Gen. xxxii. 19). In this way.

**Manner, with the** (Num. v. 13). The meaning of this phrase will appear from the following extract :

*Mainour*, alias *Manour*, alias *Meinour*, From the French *Manier*, *i. manu tractare*: In a legal sense, denotes the thing that a Thief taketh away, or stealeth. As to be taken with the *Mainour*, *Pl. Cor.* fol. 179, is to be taken with the thing stolen about him: And again, fol. 194, it was presented, That a Thief was delivered to the Sheriff or Viscount, together with the *Mainour*. Cowel's *Interpreter*, ed. 1701.

The manner of it is, I was taken *with the manner*.

Shakespeare, *Love's L. L. I.* 1. 205.

O villain, thou stolest a cup of sack eighteen years ago, and wert taken *with the manner*. *Id. 1 Hen. IV.* II. 4. 347.

'In the manner,' is used in the same way.

Prendre au fait flagrant. To take at it, or *in the manner*; to apprehend vpon the deed doing, or presently after. Cotgrave, *Fr. Dict. s. v. Flagrant*.

How like a sheep-biting rogue, taken *i' th' manner*,  
And ready for the halter, dost thou look now!

Beaumont & Fletcher, *Rule a Wife and have a Wife*, v. 4.

**Manpleaser**, *sb.* (Eph. vi. 6; Col. iii. 22). For this word, which is the literal rendering of the Greek *ἀνθρωπάρεσκος*, we are indebted to the translation of the Bible. It first occurs in Tyndale's version.

Now this Doeg being there at that time, what doeth he? Like a whisperer, or *man-pleaser*, goeth to Saul the king, and told him how the priest had refreshed David in his journey, and had given unto him the sword of Goliath. Latimer, *Serm.* p. 486.

**Mansions**, *sb.* (John xiv. 2). Like the *mansiones* of the Vulgate, which our translators followed, this word is used in its primary meaning of 'dwelling places,' 'resting places' (Gk. *μοναί*); especially applied to halting places on a journey, or quarters for the night. Bearing this in mind the application of the word in the above passage becomes singularly appropriate.

It was afterwards used for a dwelling house generally (whence Fr. *maison*, Sc. *manse*), and later for a building with some pretensions to magnificence, which latter is now the prominent idea of the word.

In his *Advertisement touching an Holy Warre* (Miscellany Works, p. 126, ed. Rawley, 1629) Bacon says,

And the Pyrates now being, haue a Receptacle, and *Mansion*, in Algiers.

And so in Shakespeare (*Tim. of Ath.* v. i. 218):

But say to Athens  
Timon hath made his everlasting *mansion*  
Upon the beached verge of the salt flood.

**Manslayer**, *sb.* (Num. xxxv. 6, 12; 1 Tim. i. 9). A good native word, superseded by 'homicide' of Latin descent.

And 3e wolen do the desyris of 3oure fadir. He was a *mansleere* fro the bigynnyng. Wiclif (1), *John* viii. 44.

And therefore they must be forced to seke for warre, to the ende thei may euer haue practised souldiours, and cunningg *mansleiers*. More, *Utopia* (ed. Arber), p. 39.

In Wiclif's translation of Mark vi. 27 (ed. Lewis) it denotes an executioner.

**Many one** (Ps. iii. 2, Pr.-Bk.). Many a one: retained from Coverdale's version.

With him ther wente knyghtes *many oon*.

Chaucer, *Knight's Tale*, 2120.

And at the brondes end out ran anoon

As it were bloody dropes *many oon*.

*Ibid.* 2341.

Therefore you folowe me, so that I thynke *manye one* nowe a dayes professeth the gospel for the luyunge sake, not for the loue they beare to gods word. Latimer, *The Ploughers* (ed. Arber), p. 26.

Where *many one* shall rue, that neuer made offence.

Songs & Sonettes, fol. 14 b.

We find 'many a one' followed by a plural verb.

For there is nothing common, that is currant, but money, and that is growne so scant with a number, that *many a one* wonder, what kinde of thing it is. Breton, *Wonders worth the Hearing* (ed. Grosart), Tothe Reader

**Mar**, *v. t.* (Lev. xix. 27; Ruth iv. 6; Mark ii. 22). To spoil, waste; perhaps from A. S. *myrran* or *ámyrran*, to scatter, squander.

The whiles her louely face  
The flashing bloud with blushing did inflame,  
And the strong passion *mard* her modest grace.  
Spenser, *F. Q.* II. 9, § 43.

But if you be remember'd,  
I did not bid you *mar* it to the time.  
Shakespeare, *Tam. of Shrew*, IV. 3. 97.

**Marish**, *sb.* (Ezek. xlvii. 11). A marsh; Fr. *marais*, which is connected with E. *mere*, M. Lat. *mare*, and A. S. *mersc*. It occurs in Chaucer in the form *marreys*, or *mareis* in some copies.

And sins sche dorst not tel it unto man,  
Doun to a *marreys* faste by sche ran.  
*Wife of Bath's Tale*, 6552.

A fenne, or *marise*, a moore often drowned with water. Palus. Baret, *Alvearie*, s. v. *Fenne*.

Before the time of Augustus,

The wine *Cæcubum* was in best account; and the vines which yeilded it, grew to the Poplars in the *marish* grounds within the tract of *Amyclæ*. Holland's Pliny, XIV. 6.

**Marvel**, *sb.* (Ex. xxxiv. 10; 2 Cor. xi. 14). A wonder: Fr. *merveille*, It. *maraviglia*, which latter is easily seen to be the Lat. *mirabilia*, wonderful things.

And what *maruell* though the apostles thus did in their speche afore infidels. Sir T. More, *Works*, p. 159 *e*.

**Marvel**, *v. i.* (Mark v. 20). To wonder; from the preceding.

He so lightli turned from him and so highly conspired against him, that a man would *marueil* wherof y<sup>e</sup> change grew. Sir T. More, *Works*, p. 69 *g*.

**Marvellous**, *adv.* (Psalm xxxi. 23, Pr.-Bk.).

*Marvellous* sweet music!  
Shakespeare, *Tempest*, III. 3. 19.

**Master**, *sb.* (Matt. x. 24, 25). A teacher.

What foolish *master* taught you these manners, Sir John?  
Shakespeare, *2 Hen. IV.* II. 1. 202.

**Masterbuilder**, *sb.* (1 Cor. iii. 10). An architect.

The rest is left to the holy wisdom and spirituall discretion of the *master-builders* and inferiour builders in Christes Church.

Bacon, *Certaine Considerations touching the Church of England*, ed. 1604, sig. B<sub>3</sub> verso.

**Mastery**, *sb.* (Ex. xxxii. 18). From the Lat. *magisterium*, the office of *magister* or master; hence generally, 'superiority.'

If a wif have *maistrie*, sche is contrarious to hir housbond. Chaucer, *Tale of Melibeus*.

Wommen desiren to have soveraynte,  
As wel over hir husbond as over hir love  
And for to be in *maystry* him above.

Id. *Wife of Bath's Tale*, 6622.

I myselfe have seen them fight one with another for the *mastrie*. Holland's Pliny, VIII. 45.

For Hot, Cold, Moist, and Dry, four Champions fierce,  
Strive here for *mastery*.

Milton, *Par. Lost*, II. 899.

See also the quotation under MIDS.

In 2 Tim. ii. 5, where the A.V. has 'if a man strive for masteries,' Tyndale gives 'if a man strive for a mastery,' as the rendering of *ἐὰν δὲ καὶ ἀθλῆ τις*, for which the Revised Version has 'if a man contend in the games.'

The exercise of both was shootyng and darting, running and wrestling, and trying such *maisteries*, as eyther consisted in swiftnesse of feete, agilitie of body, strength of armes, or Martiall discipline. Gosson, *Schoole of Abuse* (ed. Arber), p. 34.

**Matrix**, *sb.* (Ex. xiii. 12, 15, xxxiv. 19, &c.).

The matrice, *matrix*, or place in the wombe where the childe is conceiued. Minsheu.

Written *matrice* in Num. iii. 12 in the ed. of 1611 and the Geneva Bible.

**Matter**, *sb.* (Jam. iii. 5). Fuel; like the Lat. *materia*.

But for youre synne ye be woxe thral, and foul, and membres of the feend, hate of aungels, sclaunder of holy chirche, and foode of the fals serpent, perpetuel *matier* of the fuyr of helle.

Chaucer, *Parson's Tale*.

**Maul**, *sb.* (Prov. xxv. 18). Fr. *mail* from Lat. *malleus*, a mallet, mace, or heavy hammer. Maul is still used in Yorkshire to

denote a wooden mallet. *Pall-Mall* is so called from being the place where a game of ball was played with mallets or maces.

With mightie *mall*

The monster merclesse him made to fall.

Spenser, *F. Q.* I. 7, § 51.

Marsilius Ficinus puts melancholy amongst one of those five principal plagues of students: 'tis a common *maul* unto them all. Burton, *Anat. of Mel.* Pt. I. Sec. 2. Mem. 3. Subs. 15.

Vpon the French what Englishman not falls,  
(By the strong bowmen beaten from their steeds)

With battle-axes, halberts, bills, and *maules*.

Drayton, *Battle of Agincourt*, 1523.

Giant Maul is well known to readers of the *Pilgrim's Progress*.

**Maw**, *sb.* (Deut. xviii. 3). The stomach; A. S. *maga*.

Who kepte Jonas in the fisches *marwe*,  
Til he was spouted up at Nineve?

Chaucer, *Man of Law's Tale*, 4906.

There thirstie Tantalus hong by the chin;  
And Tityus fed a vulture on his *maw*.

Spenser, *F. Q.* I. 5, § 35.

**May** (Ps. cxxv. 1, Pr.-Bk.). Can.

And, to be short, all they that *may* not abide the word of God, but, following the persuasions and stubbornness of their own hearts, go backward and not forward (as it is said in Jeremy), they go and turn away from God. *Homilies*, p. 82, l. 14.

*May* it be possible, that foreign hire  
Could out of thee extract one spark of evil  
That might annoy my finger?

Shakespeare, *Hen. V.* II. 2. 100.

**Meal's meat.**

It is not a pot of Manna or a cruse of oil, which were for memory only, or for a *meal's meat* or two. *The Translators to the Reader*, p. CVIII.

**Mean**, *adj.* (Prov. xxii. 29; Is. ii. 9, v. 15, xxxi. 8; Acts xxi. 39; Rom. xii. 16 *m*). This word was originally used in the sense of 'common, lowly,' without the idea of baseness which now attaches to it, and which has probably arisen from a confusion of

two A. S. words *gemæne*, 'common,' (G. *gemein*), and *mæne*, 'false,' from *mæn*, 'sin,' which appears in the G. *Meineid* = A. S. *mæn-áð*, 'perjury.'

It might please the king's grace now being to accept into his favour a *mean* man, of a simple degree and birth, not born to any possessions. Latimer, *Serm.* p. 4.

Well, come, my Kate; we will unto your father's,  
Even in these honest *mean* habiliments;

Our purses shall be proud, our garments poor.

Shakespeare, *Tam. of the Shrew*, IV. 3. 172.

**Measure**, *sb.* The phrases 'above measure' (2 Cor. xi. 23), and 'beyond measure' (Gal. i. 13), in the sense of 'excessively,' are imitations of the Latin *supra modum*. Sir T. Overbury, in his character of the 'Jesuit,' says:

His order is full of irregularitie and disobedience: ambitious *above all measure*.

**Meat**, *sb.* (Gen. i. 29, 30; Deut. xx. 20). In the general sense of 'food'; compare A. S. *mete*, Dan. *mad*, in the same sense. In no passage of the A. V. has this word the exclusive meaning of 'flesh,' to which it is restricted in modern usage. It denoted all kinds of victuals except bread and drink. Thus in Baret's *Alvearie*:

*Meate*, cates, whatsoever is eaten except bread and drinke. Opsonium.

The following passages from the same old dictionary illustrate phrases in the A. V. in which the word occurs:

To sit down to *meate*. *Accumbere epulis*.

Broken *meates*. *Fragmenta*.

Indeed so far from *meat* being used to signify 'flesh' exclusively, it is remarkable that in the '*meat-offering*' there was nothing but flour and oil. The word rendered 'meat' in Ps. cxi. 5, is more correctly 'prey.'

'Is not this a great labour,' say they, 'to run from one town to another to get our *meat*?' Latimer, *Serm.* p. 376.

**Meet**, *adj.* (Ex. viii. 26; Heb. vi. 7, &c.). A. S. *gemet*, fit, proper. Of the clergymen who went so 'gallantly' in his time, Latimer says:

I hear say that some of them wear velvet shoes and velvet slippers. Such fellows are more *meet* to dance the morrice-dance than to be admitted to preach. I pray God amend such worldly fellows; for else they be not *meet* to be preachers! Latimer, *Rem.* p. 83.

**Meetest**, *sb.* (2 K. x. 3). Fittest.

This, he thought the *meetest* place that could be, to build the city which he had determined. North's Plutarch, *Alex.* p. 731.

**Memorial**, *sb.* (Esth. ix. 28; Ps. ix. 6). Memory.

How is it, that in making mention of those that be dead, we speake with reverence and protest that we have no meaning to disquiet their ghosts thereby, or to say ought prejudiciall to their good name and *memoriall*? Holland's Pliny, XXVIII. 2.

**Memory**, *sb.* (Communion Service). Memorial.

'A perpetual *memory* of that his precious death.'

These weeds are *memories* of those worsor hours.

Shakespeare, *K. Lear*, IV. 7. 7.

O my sweet master! O you *memory*  
Of old Sir Rowland!

Ib. *As You Like It*, II. 3. 3.

**Merchantman**, *sb.* (Gen. xxxvii. 28; Matt. xiii. 45). A merchant.

The craftsman, or *merchantman*, teacheth his prentice to lie, and to utter his wares with lying and forswearing. Latimer, *Serm.* p. 500.

He lodgeth ofte with *Marchauntmen*  
and eke with men of Lawe.

Hake, *Newes out of Powles Churchyarde*  
(ed. Edmonds), sig. B 2 recto.

**Merry**, *adj.* (Ps. xlvii. 5, lxxxi. 2, Pr.-Bk.). Joyful.

But no part of his life is so oft or so gladly talked of, as his *meri* death. More, *Utopia* (ed. Arber), p. 148.

**Mess**, *sb.* (Gen. xliii. 34; 2 Sam. xi. 8). A dish of meat; derived from O. Fr. *mes*. Speaking of the marriage of Lionel Duke of Clarence with the daughter of the duke of Milan, Burton says;

He was welcomed with such incredible magnificence, that a kings purse was scarce able to bear it; for besides many rich presents of horses, arms, plate, mony, jewels, &c. he made one dinner for him and his company, in which were thirty-two

*messes*, and as much provision left,...as would serve ten thousand men. *Anat. of Mel.* Pt. 3. Sec. 2. Mem. 6. Subs. 5. (ii. p. 406).

A *messe*, or dish of meate borne to the table. *Ferculum.* Baret, *Alvéarie*.

**Mete**, *v. t.* (Ex. xvi. 18; Ps. lx. 6; Matt. vii. 2). To measure; from A. S. *metan*, Goth. *mitan*; compare Lat. *metiri*, Gr. *μετρεῖν*, which have a common origin in the Sansc. *mā*. The earlier of Wiclif's versions of Matt. vii. 2 is, 'in what mesure 3e *meten*, it shal be *meten* to 3ou.'

Their memory

Shall as a pattern or a measure live,

By which his grace must *mete* the lives of others.

Shakespeare, 2 *Hen. IV.* IV. 4. 77.

**Meteyard**, *sb.* (Lev. xix. 35). From A. S. *met-geard*, a measuring rod.

Take thou the bill, give me thy *mete-yard*, and spare not me. Shakespeare, *Tam. of the Shrew*, IV. 3. 153.

Neither is it the plain-dealing merchant that is unwilling to have the weights, or the *meteyard*, brought in place, but he that useth deceit. *The Translators to the Reader*, p. CXI.

We have also 'meteward' in the same sense.

The smith giveth over his hammer and stithy: the tailor his shears and *meteward*. Becon, *Works* (Parker Soc.), I. 5.

**Me thinketh**, *v. imp.* (2 Sam. xviii. 27). The old form of methinks, 'it seems to me,' which is not unfrequent. The A. S. *me þincð*, which it represents, corresponds with the G. *mich dünkt*.

*Me thinketh* God is the to guede. *Body and Soul*, 20.

*Me thinketh* that I shal rehearse it here.

Chaucer, *C. T.* (ed. Tyrwhitt), 3168.

Surely, *methinketh* it is a great benefit of God, to be a servant. Latimer, *Serm.* p. 351.

In A. S. other pronouns were used with this impersonal verb; *þe þincð*, 'it seems to thee.' For 'him thought' see quotation from Sir T. More under RASE. In Chaucer the order of the words is changed:

Than is it wisdom, as *thinketh me*,

To maken vertu of necessite.

*Knights Tale*, 3043.



**Middest**, *sb.* (Deut. xxi. 8 *m*). Midst ; in the edition of 1611.

The middle, or *middest*. Medium. Baret, *Alvearie*.

The *middest* of Summer. Aestas adulta. Id.

See quotation from North's Plutarch, under PROVE.

**Middlemost**, *adj.* (Ezek. xlii. 5, 6). Nearest the middle.

**Midland**, *sb.* (2 Macc. viii. 35). The interior of a country. We still use the word as an adjective in speaking of the 'midland counties.'

**Mids**, *sb.* (Ex. xiv. 16, xv. 19). The old form of 'midst' in the ed. of 1611.

But here lieth all the maistrie and cunning, as well in this as in all things else, namely, to cut even in the *mids*, and to hold the golden meane. Holland's Plutarch, *Morals*, p. 8, l. 46.

**Might**. The auxiliary *might* is used for *may* in Luke viii. 9 ; John v. 40. Thus in Gower (*Conf. Am.* II. p. 109) Phœbus is apostrophized as

Thou, whiche art the daies eye  
Of love and *might* no counseil hide.

What *might* be toward, that this sweaty haste  
Doth make the night jointlabourer with the day :  
Who is't that can inform me ?

Shakespeare, *Hamlet*, I. I. 77.

As 'may' is equivalent to 'can,' so in Matthew viii. 28 'might' is used for 'could,' 'was able.' Compare Shakespeare, *Othello*, II. 3. 236 :

Which till to-night  
I ne'er *might* say before.

And *The Tempest*, I. 2. 99 :

Not only with what my revenue yielded,  
But what my power *might* else exact.

**Mighties**, *sb.* (1 Chr. xi. 12, 24). Mighty or valiant men.

**Milch**, *adj.* (Gen. xxxii. 15 ; 1 Sam. vi. 7, 10). Milk-giving.

Then, at my farm  
I have a hundred *milch*-kine to the pail.

Shakespeare, *Tam. of the Shrew*, II. I. 359.

For feede them they will with greater affection, with more care and diligence, as loving them inwardly, and (as the proverbe saith) from their tender nailes, whereas *milch* nources and

fostermothers carie not so kinde a hart unto their nourcelings. Holland's Plutarch, *Morals*, p. 4, l. 23.

Calling *milch* women that Egyptians were.

Drayton, *Moses's Birth and Miracles*, l. 313.

**Mincing**, *adj.* (Is. iii. 16). This word happily expresses the meaning of the original, the root of which signifies to trip, or to walk with short steps like children. It is apparently derived from the A.S. *minsian* or Lat. *minuo*, to make small.

A *mincing* tripping pace, as the prophet doth note, argueth a proud and an unstable heart. Sandys, *Serm.* p. 137.

Turn two *mincing* steps

Into a manly stride.

Shakespeare, *Mer. of Ven.* III. 4. 67.

**Mind**, *sb.* (Philem. 14). Will, consent, approval. A rendering of the Greek *γνώμη*.

**Mind**, *v.t.* (Phil. iii. 19). To care for, attend to. Richardson quotes from Sir T. More (*Works*, p. 76 h): 'The busi *mind*ing of thy .iiii last things, & y<sup>e</sup> depe *consideracion* therof, is y<sup>e</sup> thing y<sup>t</sup> shal kepe thee fro sinne.' Compare also Shakespeare, *Taming of the Shrew*, I. 1. 254:

My lord, you nod, you do not *mind* the play.

**Mind**, *v.i.* (Acts xx. 13). To intend, purpose.

The Lorde had alreadie entred his iourney, and shewed euen plainly by his countenaūce, that he was bounde towardes Hierusalem as one that purposely *mynded* to bee in the waie against the occasion of his death should come. Udal's Erasmus, *Luke* ix. 51, fol. 89 a.

To *mind*, or purpose. In animo habere. Baret, *Alvearie*.

We do not come as *mind*ing to content you.

Shakespeare, *Mid. N.'s Dr.* v. 1. 113.

**Minded**, *pp.* (Ruth i. 18; 2 Chr. xxiv. 4; Matt. i. 19). Inclined, determined; like the Greek *φρονῶν*.

I have been *minded* many times to have been a friar, namely when I was sore sick and diseased. Latimer, *Rem.* p. 332.

And as I was aboute to answeare him: see you this man, sayth he (and therewith he poynted to the man, that I sawe hym talkynge with before) I was *mynded*, quod he, to brynge him strayghte home to you. More, *Utopia* (ed. Arber), p. 29.

One *minded* like the weather, most unquietly.  
Shakespeare, *K. Lear*, III. I. 2.

**Minish**, *v.t.* (Ex. v. 19; Ps. cvii. 39; Ps. xii. 1, Pr.-Bk.). From Lat. *minuere*, to diminish, through the O. Fr. *menuiser*, which corresponds with the It. *minuzzare*. The compound *diminish* has now superseded it. In Chaucer we find *menuse* and *amenuse* in the same sense. Even in Wiclif's time *menuse* appears to have required explanation, either as a novelty or an archaism. The earlier version of John iii. 30 is ;

It bihoueth him for to wexe, forsoth me to be *menusid*, or maad lesse.

Customable vsage of lyght wordes, dothe by lytle and lytle *mynishe* in the myndes both of the speakers and also of the hearers, the reuerence that is due to god. Erasmus, *On the Ten Commandments*, fol. 153 a.

Abbeys were ordained for the comfort of the poor: wherefore I said, it was not decent that the king's horses should be kept in them, as many were at that time; the living of poor men thereby *minished* and taken away. Latimer, *Sermons*, p. 93.

**Minister**, *sb.* Like the Lat. *minister*, this word had several shades of meaning, from that of a simple attendant or servant to that of an officer of state or of religion. In the A.V. the first of these only occurs, while in our present usage the last two only have remained. Thus in Ex. xxiv. 13; Josh. i. 1, Joshua is called Moses' *minister*, while in Ex. xxxiii. 11; Num. xi. 28, the same Hebrew word is rendered *servant*, and in 2 K. iv. 43, *servitor*. In 1 K. x. 5, and 2 Chr. ix. 4, the same word occurs, and the rendering *ministers* suggests the modern idea of ministers of state. A similar confusion is likely to arise in Luke iv. 20, where 'minister' simply denotes the attendant in the synagogue who had the charge of the sacred books. The word appears to have been introduced into our language by means of the translations of the Bible.

Be thou consentynge to thin aduersarie soon, the whijle thou art in the way with hym, lest perauenture thin aduersarie take thee to the domesman, and the domesman take thee to the *mynystre*, and thou be sente in to prisoun. Wiclif (1), *Matt.* v. 25.

The modir of him seith to the *mynystris*, What euere thing he schal seie to 3ou, do 3e. Id. *John* ii. 5.

The eldeste (as I sayde) rulethe the familye. The wyfes bee *ministers* to their husbands, the children to their parentes, and to bee shorte the yonger to their elders. Sir T. More, *Utopia* (ed. Arber), p. 90.

**Minister**, *v.t.* (2 Cor. ix. 10). To supply, furnish; like Lat. *ministrare*.

The people of the countrees there aboute hearyng of hys straight iustice & godly mynd, *ministered* to hym bothe vitales & other necessaries. Hall, *Hen. V.* fol. 14 b.

**Miscarry**, *v.i.* (Ps. xxi. 7, Pr.-Bk.). To fail, perish, be lost. The Authorised Version instead of 'he shall not miscarry' has 'he shall not be moved.'

I would not have him *miscarry* for the half of my dowry.  
Shakespeare, *Twelfth Night*, III. 4. 70.

There *miscarried*  
A vessel of our country richly fraught.  
Id. *Mer. of Ven.* II. 8. 29.

But so it must be, if the king *miscarry*.  
Id. *Rich. III.* I. 3. 16.

**Misdeem**, *v.t.* (Matt. i. c). To misjudge, or judge wrongly, from *mis-* and *déman*, to deem, judge; connected with *doom*, judgment, sentence, *doomsman*, *dempster* or *deemer*, a judge.

That taketh well and scorneth nought,  
Ne it *misdeeme* in hir thought,  
Through malicious intention.  
Chaucer, *House of Fame*, prol. 92.

Yet, being matcht with plaine Antiquitie,  
Ye will them all but fayned showes esteeme,  
Which carry colours faire, that feeble eies *misdeeme*.  
Spenser, *F. Q.* VI. prol. § 4.

And take thou no offence if I *misdeemed*.  
Watson, *Poems* (ed. Arber), p. 205.

**Miserably**, *adv.* (Matt. xxi. 41). Used with an active verb.

The Kentishmen, by casting of fire, did cruellie burne Moll the brother of Cedwall king of the West Saxons, and twelue of his Knightes with him: wherewith Cedwall being moued to furie, did *miserablie* harrie and spoile all Kent, so that by the space of sixe yeere, there was no king in that Countrey. Stow, *Annals*, p. 68.

All husbände men they have vndone,  
Destroying the londe *miserably*.

Roye, *Rede me and be not wrothe* (ed. Arber), p. 99.

**Mislike**, *v.t.* (Trans. to the Reader, p. CXII.). To dislike, which is more commonly used.

We have cause greatly to *mislike* of too poynts in your proceeding there. *Leycester Correspondence*, p. 242.

*Mislike* me not for my complexion,  
The shadow'd livery of the burnish'd sun.

Shakespeare, *Mer. of Ven.* II. I. I.

If he *mislike*

My speech and what is done, tell him he has  
Hipparchus, my enfranched bondman, whom  
He may at pleasure whip, or hang, or torture,  
As he shall like, to quit me.

Id. *Ant. and Cl.* III. 13. 147.

**Mite**, *sb.* (Mark xii. 42). A very small coin: Fr. *mite*, from Lat. *minutum*. In Suffolk it was used for a half-farthing.

Thomas, that jape is not worth a *myte*.

Chaucer, *Sompnours Tale*, 7543.

Myne hoste ye haue money for the purpose, see to this man at my cost and charge. That if ye shall bestowe any thyng aboute this summe that I haue deliuered you, ye for your parte shall not bee a loser of a *myte* by it. Udal's Erasmus, *Luke* x. 35, fol. 93 a.

And though the number of shepe increase neuer so faste, yet the price falleth not one *myte*, because there be so fewe sellers. More, *Utopia* (ed. Arber), p. 42.

**Mock**, *sb.* (Prov. xiv. 9). A taunt, jeer. 'To make a mock' is 'to mock.'

One Hyperbolus...of whō Thucydides maketh mention, as of a naughty wicked mā, whose tongue was a fit instrument to deliuer matter to all the Comicall poets of that time, to powre out all their taunts and *mocks* against them. North's Plutarch, *Alcib.* p. 215.

Besides, it were a *mock*

Apt to be render'd, for some one to say

'Break up the senate till another time,

When Cæsar's wife shall meet with better dreams.'

Shakespeare, *Ful. Cæs.* II. 2. 96.

The wicked people that were in the days of Noe *made* but a *mock* at the word of God, when Noe told them that God would take vengeance upon them for their sins. *Homilies*, p. 379, l. 1.

**Mock**, *v.t.* (Judg. xvi. 10; Matt. ii. 16). To scorn, ridicule, and hence to delude; Fr. *moquer*, connected with the Gr. *μῶκος* and *μωκάομαι*.

He disdainyng to bee *mocked* & deluded of his money, with his wyfe and family, fled into England. Hall, *Hen. IV.* fol. 17 a.

Sometime we see a cloud that's dragonish;  
A vapour sometime like a bear or lion,  
A tower'd citadel, a pendent rock,  
A forked mountain, or blue promontory,  
With trees upon't, that nod unto the world,  
And *mock* our eyes with air.

Shakespeare, *Ant. and Cl.* IV. 14. 7.

**Mocking**, *sb.* (Ezek. xxii. 4; Heb. xi. 36). Mockery.

They are worse fools to purchase *mocking* so.

Shakespeare, *Love's L. L.* v. 2. 59.

It is a pretty *mocking* of the life.

Id. *Tim. of Ath.* I. I. 35.

**Mockingstock**, *sb.* (2 Macc. vii. 7). An object of scorn.

I would have you to consider well the causes wherefore they were cast away from God and were made a *mocking-stock* unto the whole world. Latimer, *Rem.* p. 49.

To be a *mocking stocke* to one... Ludibrio esse alicui. Baret, *Alwearie*, s. v.

And makes himselfe, a worthy *mocking stocke*.

Gascoigne, *The Steele Glas* (ed. Arber), p. 65.

O barbarous Canibal, now I perceiue thou wilt make me a *mocking stocke* to all the world. Chapman, *An humerous dayes mirth* (*Works*, I. p. 92).

In Udal's Erasmus, *Luke*, fol. 181 b, we find 'talkyng stocke,' and in *Roister Doister* (ed. Arber), p. 44, 'sporting stocke.'

**Mo** (2 Sam. v. 13), **Moe**, *adj.* (Ex. i. 9; Num. xxii. 15, xxxiii. 54; Deut. i. 11). In the edition of 1611, 'mo' or 'moe' is the comparative of 'many,' and is altered to 'more' in the later editions. It does not seem to have been used in the A. V. for the adverb.

For elles had I dweld with Theseus  
I-fetered in his prisoun for evere *moo*.

Chaucer, *Knights Tale*, 1231.

*Moe* things like men! Eat, Timon, and abhor them.

Shakespeare, *Tim. of Ath.* IV. 3. 398.

Trust not the Physitian,  
His antidotes are poyson, and he slayes  
*Moe* then you rob.

*Ibid.* IV. 3. 436 (ed. 1623).

*Bru.* Is he alone?

*Luc.* No, sir, there are *moe* with him.

*Id. Jul. Cæs.* II. 1. 72.

**Molle**, the spelling of 'mole' in Lev. xi. 30 in ed. of 1611. In Is. ii. 20 it is 'moule.' The former is derived from the Geneva Version and is found also in the Bible of 1541.

**Mollify**, *v. t.* (Is. i. 6). From Lat. *mollifico*, to soften; an old medical term.

All tumors and hard swellings, which had need to be *mollified*, are made soft and brought downe most effectually with Goose grease, or the fat of a Swan. Holland's Pliny, XXX. 12.

**Molten**, *pp.* (Job xxviii. 2; Mic. i. 4). The old strong form of the past participle of the verb 'to melt,' now used only as an adjective. [See HOLPEN.] In Shakespeare (1 *Hen. IV.* v. 3. 34), Falstaff says,

I am as hot as *molten* lead and as heavy too.

Be not our images of Christ and his Saints either carved, or *molten* and cast, or similitudes of men and women? *Homilies*, p. 218, l. 20.

**Monarchy**, *sb.* Sole rule. There is a curious usage of this word (as pointed out by Mr Booker), in the margin of 2 K. xv. 1; where it is applied to the time that Jeroboam II. reigned alone, after having reigned several years in partnership with his father. The marginal note appears to have been added about the end of the 17th cent., and it is not impossible that the meaning here given to 'monarchy' may have been derived from the employment of the word in the controversies of the period on the subject of the Trinity, in which it was applied to the sole rule or supremacy of God. Dionysius, bishop of Rome, says Bishop Bull, "after he had refuted the doctrine of Sabellius, thus proceeds to discourse against the contrary heresy of those 'who divide and cut asunder, and overthrow the most sacred doctrine of the church of God, parting the *monarchy* into three certain powers and hypostases, separated from each other, and con-

sequently into three Deities'” (Bull's *Works*, II. 2, ed. Burton). Waterland was censured by Clarke for translating the word *μοναρχία* in another passage of Dionysius, not by 'monarchy' but by 'unity,' and defended himself by saying that “*μοναρχία*, in this subject, sometimes signifies, not *monarchy*, but unity of *headship*, or *principle*, *source*, or *fountain*, as in Athanasius” (*Works*, IV. 92 n, ed. Van Mildert). It will be easily seen how the sense of 'sole rule' became attached to the word as in the marginal note in question.

Of the dumb show before the first act of Sackville's *Ferrex and Porrex*, the explanation is given: “Hereby was signified, that a state knit in unity doth continue strong against all force, but being divided, is easily destroyed; as befel Duke Gorboduc dividing his land to his two sons, which he before held in *monarchy*.”

**Moneth**, *sb.* (Gen. vii. 11; Ex. xvi. 1). The old form of 'month' in the edition of 1611; A. S. *mónað*.

I doe hold it, in the royall ordering of gardens, there ought to be gardens, for all the *moneths* in the yeare. Bacon, *Ess.* XLVI. p. 186.

**Monition**, *sb.* (Ordering of Priests). Admonition, warning: Lat. *monitio*.

Monition: *f.* A *monition*, admonition, monishment; an advertisement, information, warning, summons. Cotgrave, *Fr. Dict.*

Now, if this gentle *monition* and threatening together do not serve, then God will shew his terrible countenance upon us. *Homilies*, p. 85, l. 30.

**Monster**, *sb.* (Ps. lxxi. 6, Pr.-Bk.). A wonder, marvel; Lat. *monstrum*.

'Allas!' quod sche, 'that ever this schulde happe!  
For wend I never by possibilite,  
That such a *monstre* or merveyl mighte be;  
It is agayns the proces of nature.'

Chaucer, *Franklin's Tale*, 11656.

For certes Nature had soch lest,  
To make that faire, that truly she  
Was her chiefe patron of beaute,



And chiefe ensample of all her werke  
And *monster*.

Id. *Book of the Duchess*, 912.

Here within this place is to be seen the true, rare, and accomplished *monster*, or miracle of nature.

Ben Jonson, *Every Man in his Humour*, I. 2.

**More**, *adj.* (Num. xxxiii. 54; Acts xix. 32, xxvii. 12). Greater.

As though...children could not play but w<sup>t</sup> their kyndred, wit[h] whom for the *more* part they agree much worse then wyth strangers. Sir T. More, *Rich. III.*, *Works*, p. 50 d.

Of these woordes the Apostles conceiue a good hope, the *more* parte of whom had leaft altogether whatsoeuer it was that thei wer owners of tofore. Udal's Erasmus, *Luke* xviii. 28, fol. 138 a.

Howebeit it is in deede a farre *more* couetousnes for poore men by rebellion to robbe, and spoile other mens goodes.

Lever, *Sermons* (ed. Arber), p. 37.

And for any longer stay to haue brought a *more* quantity (which I heare hath bin often obiected) whosoeuer had seene or prooued the fury of that riuer after it began to arise...would perchance haue turned somewhat sooner than we did. Raleigh, *Guiana*, p. 59.

O, take his mother's thanks, a widow's thanks,  
Till your strong hand shall help to give him strength  
To make a *more* requital to your love!

Shakespeare, *K. John*, II. I. 34.

A man cannot tell, whether Apelles, or Albert Durer, were the *more* trifler: whereof the one would make a personage by geometricall proportions: the other, by taking the best parts out of diuers faces, to make one excellent. Bacon, *Ess.* XLIII. p. 177.

**Morian**, *sb.* (Ps. lxviii. 31, lxxxvii. 4, Pr.-Bk.). 'The *Morians*' land,' is in the Heb. *Cush*, which is rendered 'Ethiopia' in the Auth. Version. 'Morian' is used by old writers for 'moor, blackamoore': thus in a procession in the year 1557, there were

A elevant with the castyll, and the sauden and yonge *morens* with targattes and darttes, and the lord and the lade of the Maye. Machyn's *Diary*, p. 137.

First the golden Tunne,  
Borne by that monstrous *murrian* black-a-moore.  
Munday, *John à Kent*, p. 17 (Shakespeare Soc. ed.).

In vain 'gainst him did hell oppose her might,  
In vain the Turks and *Morians* armed be\*.

Fairfax's Tasso, I. I.

**Morrow**, *sô.* (Josh. v. 11). Morning.

The busy larke, messenger of daye,  
Salueth in hire song the *morwe* gray.

Chaucer, *Knights Tale*, 1494.

Hence 'a-morwe' is 'next morning.'

And thus they ben departed til *a-morwe*  
When ech of hem had leyd his feith to borwe.

*Ibid.* 1622.

But by the cause that they schuln arise  
Erly *a-morwe* for to see that fight,  
Unto their rest wente they at night.

*Ibid.* 2491.

'On the morrow' is used in the same way:

And *on the morwe* whan the day gan spryng,  
Of hors and hernoys noyse and clateryng  
Ther was in the oostes al aboute.

*Ibid.* 2493.

In the former Homily, beloved, was shewed, that, among the people of the Jews, fasting, as it was commanded them from God by Moyses, was to abstain the whole day, from *morrow* till night, from meat, drink, and all manner of food that nourisheth the body. *Homilies*, p. 288, l. 5.

**Mortal**, *adj.* (2 Sam. ii. c). Deadly.

But the just gods gainsay  
That any drop thou borrow'dst from thy mother,  
My sacred aunt, should by my *mortal* sword  
Be drain'd!

Shakespeare, *Tr. and Cr.* IV. 5. 134.

We speak of 'a mortal wound,' or 'mortal combat,' but not now of 'a mortal skirmish.'

**Mortify**, *v. t.* (Rom. viii. 13; Col. iii. 5). From Lat. *mortifico*, to kill, put to death, in a metaphorical sense. Of the 'stubborn Turks of ire,' says Latimer,

This second card will not only that they should be *mortified* in you, but that you yourselves shall cause them to be likewise *mortified* in your neighbour. *Serm.* p. 17.

\* This passage is quoted from Knight's edition. In Capell's copy and my own of the original of 1600 the whole stanza in which it occurs is cancelled by another which is pasted over it.

And again, speaking of Bilney,

I cannot but wonder, if a man living so mercifully, so charitably, so patiently, so continently, so studiously and virtuously, and killing his old Adam (that is to say, *mortifying* his evil affections and blind notions of his heart so diligently) should die an evil death. *Rem.* p. 331.

*Mortife* therefore thy affections, and force not Nature against Nature to striue in vaine. Lyly, *Euphues* (ed. Arber), p. 113.

The literal sense of the word is obvious in the following passage from Shakespeare (*Hen. V.* I. I. 26);

The breath no sooner left his father's body,  
But that his wildness, *mortified* in him,  
Seem'd to die too.

Christ was *mortified* and killed in dede as touchynge to his fleshe : but was quickened in spir[i]te. Erasmus, *On the Creed*, Eng. tr. fol. 81 a.

**Most**, *adj.* Greatest. 'The *most* number of the people.' Rubric in Baptismal Service.

'With whom shall I fight?' said Sir Percivall. 'With the *most* champion of the world,' said the old man. *King Arthur*, III. 98.

**Mote**, *sb.* (Matt. vii. 3, 4, 5; Luke vi. 41, 42). A. S. *mot*, a small particle, like those which are brought to light by a ray of sunshine.

For many a *mote* shall be sene,  
That woll nought cleve elles there.

Gower, *Conf. Am.* I. p. 179.

As thikke as *motis* in the sonne beme.

Chaucer, *C. T.* 6450.

Like *motes* and shadows see them move awhile.

Shakespeare, *Per.* IV. 4. 21.

A *mote* it is, to trouble the mind's eye.

Id. *Ham.* I. I. 112.

The proverb in the gospels is thus rendered by Chaucer;

He can wel in myn eye see a stalke,  
But in his owne he can nought seen a balke.

*Reeve's Prol.* 3918, 9.

**Motion**, *v. t.* To move.

In some Commonweals it was made a capital crime, once to *motion* the making of a new law for the abrogating of an old,

though the same were most pernicious. *The Translators to the Reader*, p. CV.

**Motion**, *sb.* Order, direction.

As that person mentioned by *Essay*, to whom when a sealed book was delivered with this *motion*, *Read this, I pray thee*, he was fain to make this answer, *I cannot, for it is sealed*. *The Translators to the Reader*, p. CVIII.

**Motioner**, *sb.* A promoter.

That no man would lift up the heel, no, nor dog move his tongue against the *motioners* of them. *The Translators to the Reader*, p. CV.

Moteur : m. A mouer, stirrer ; persuader, prouoker ; a *motioner*. Cotgrave, *Fr. Dict.*

A *motioner*, one that pricketh, or moueth forward. Instigâtor. Baret, *Alvearie*.

**Motions**, *sb.* (Rom. vii. 5) Emotions, impulses.

I withstand these ill *motions*, I follow the ensample of that godly young man, Joseph. Latimer, *Rem.* p. 8.

He that standeth at a stay, when others rise, can hardly avoid *motions* of envy. Bacon, *Ess.* XIV. p. 52.

**Moulding**, *pr. p.* Mouldering.

For the Grecians, being desirous of learning, were not wont to suffer books of worth to lie *moulding* in kings' libraries. *The Translators to the Reader*, p. CIX.

Spenser (*F. Q.* II. 3, § 41) uses 'mould' in the sense of 'moulder.'

Ne can the man that *moulds* in idle cell,  
Vnto her happie mansion attaine.

The word occurs in an earlier form still in Chaucer (*C. T.* 4452) :

Let us nat *mowlen* thus in ydelnesse.

**Mount**, *sb.* (Jer. vi. 6, xxxii. 24, xxxiii. 4 ; Ezek. iv. 2, xxi. 22). An embankment or mound of earth ; A. S. *mnt*, from Fr. *mont*, Lat. *mons*.

And Alexander did honour his funerals : for all the army in their armour did cast vp a *mount* of earth fashioned like a tombe. North's Plutarch, *Alex.* p. 748.

I wish also, in the very Middle, a Faire *Mount*, with three Ascents, and Alleys, enough for foure to walke a breast. Bacon, *Essay* XLVI. p. 191.

**Mouths**, *sb.* (Ps. xxxv. 15, Pr.-Bk.). 'Making mouths' is a corruption of 'making mows,' *i. e.* grimaces indicating contempt. The original reading 'mowes' or 'mows' retained its place in the Prayer-Book at least as late as 1687.

To make a *moe* like an ape. Distorquere os. Baret, *Alvearie*, s. v.

Grimasseur : *m.* A maker of *mouthes*, or faces. Cotgrave, *Fr. Dict.*

Mouë : *f.* A *moe* or *mouth*; an (ill-fauoured) extension, or thrusting out, of the lips. *Ibid.*

The two expressions were in use at the same time.

It is not very strange; for mine uncle is king of Denmark, and those that would *make mows* at him while my father lived, give twenty, forty, fifty, an hundred ducats a-piece for his picture in little. Shakespeare, *Ham.* II. 2. 381.

Witness this army of such mass and charge  
Led by a delicate and tender prince,  
Whose spirit with divine ambition puff'd  
*Makes mouths* at the invisible event.

*Ibid.* IV. 4. 55.

In the former passage 'mowes' is the reading of the folios, and 'mouths' or 'mouthes' that of all the quartos except the first which has 'moes.'

The Geneva Version of Psalm xxii. 7 is, 'All they that se me, haue me in derision : they *make a mowe* & nod the head.'

**Move**, *v. t.* (Deut. xxiii. 25; Job ii. 3). To stir, excite.

The fite maner of contricioun, that *moeveth* a man therto, is the remembraunce of the passioun that oure Lord Jhesu Crist suffred for us and for oure synnes. Chaucer, *Parson's Tale*.

Were it that the Duke of Gloucester hadde of olde foreminded this conclusion, or was nowe at erste thereunto *moued*. Sir T. More, *Rich. III.*; *Works*, p. 38 b.

For indeed, every sect of them [heretics], hath a divers posture, or cringe by themselves, which cannot but *move* derision, in worldlings, and depraved politickes, who are apt to contemne holy things. Bacon, *Ess.* III. p. 9.

Thus have I passed through natural philosophy and the deficiencies thereof; wherein if I have differed from the ancient and received doctrines, and thereby shall *move* contradiction, for my part, as I affect not to dissent, so I purpose not to contend. Bacon, *Adv. of Learning*, II. 8, § 4 (p. 125).

**Mows.** See MOUTHS.

**Much**, *adj.* (Num. xx. 20). Used of numbers in the sense of 'great,' as 'more' is used for 'greater.' Connected with A. S. *mycel* (comp. *wench* with A. S. *wencle*), and the Sc. *muckle*. The same root is found in G. *macht*, E. *might*, Gk. *μέγ-as*, Lat. *mag-nus*, and Sans. *maha*, which appears in the title *maharajah*, or 'great king.'

These lordes had *much* people folowyng them. Hall, *Hen. IV.* fol. 13 *b*.

You well know  
That, three years since, to our *much* grief, we lost  
Our duchess.

Massinger, *Gt. Duke of Fl.* I. 2.

**Much**, *adv.* (Philem. 8). Very, greatly.

The father had not yet the vse of his toungue, although it was now *much* necessarie for hym to saie his mynde. Udal's Erasmus, *Luke* i. 63, fol. 14 *a*.

Bear with me, good boy, I am *much* forgetful.

Shakespeare, *Jul. Cæs.* IV. 3. 255.

And now my sight fails, and my brain is giddy;  
O me! come near me; now I am *much* ill.

Id. 2 *Hen. IV.* IV. 4. III.

I am *much* ambitious (though I shall  
Appear but as a foil to set her off)  
To be by her instructed, and supplied  
In what I am defective.

Massinger. *Gt. Duke of Flor.* III. 1.

**Muffler**, *sb.* (Is. iii. 19). A wrapper or covering for the neck and lower part of the face, as the kerchief was for the head. "It would oppress the reader by citing authorities to prove that the muffler was a contrivance of various kinds to conceal a part of the face, and that even a *mask* was occasionally so denominated. From an examination of several ancient prints and paintings, it appears that when the muffler was made of linen, it only covered the lower part of the face" (Douce, *Illustr. of Shakespeare*, I. 75). The hat, muffler and kerchief completed Falstaff's disguise.

A kerchiefe, or like thing that men and women vsed to weare about their necke & cheekes, it may be vsed for a *muffler*. Focâle. Baret, *Alvearie*, s. v.

He might put on a hat, a *muffler* and a kerchief, and so escape. Shakespeare, *Merry Wives*, IV. 2. 73.

Cache-museau. A kinde of flawne; or, as Cassemuseau; also, a *muffler*, or maske, for the face. Cotgrave, *Fr. Dict.*

**Mulct**, *v. i.* (Amos ii. 8 *m.*). To pay as a mulct or fine (Lat. *mulcta*). See FINE.

**Multiply upon.** This phrase occurs in the Collect for the 4th Sunday after Trinity, 'Increase and *multiply upon* us thy mercy,' and is illustrated by the following passage from Bacon (*Ess.* XXXIX. p. 164):

The great *multiplication* of vertues *upon* humane nature, resteth upon societies well ordained, and disciplined.

The phrase 'multiply on' occurs in Chaucer (*C. T.* 15100, *The Prioress's Tale*):

Pray eek for us, we synful folk unstable,  
That of his mercy God so merciabie  
*On* us of his grete mercy *multiplie*,  
For reverence of his modir Marie.

**Multitude**, *s. b.* (Ps. xxxvii. 11, Pr.-Bk.). Abundance, which is the rendering in the Authorised Version.

**Munition**, *s. b.* (Is. xxix. 7, xxxiii. 16; Dan. xi. 15, 38, 39 *m.*; Nah. ii. 1; 1 Macc. xiv. 10). From Lat. *munitio*, a fortress, means of defence, which is the substantive formed from the verb *munire*, to furnish, equip, fortify.

A *munition*, or fortification, a fort, or strong hold. *Munitio*. Baret, *Alvearie*, s. v. *Forte*.

There, finding but a few to defend, whom they discomfited in the turning of an hand, they brake into the rampier and *munitions*, without conflict or skirmish. Holland's *Livy*, p. 137 A.

For hee seeing the right wing discomfited, had fet a compasse about, and ridden to the fortifications and *munitions* of the enemies. *Ibid.* p. 259 C.

The modern *ammunition* has the same origin, but is applied in a more restricted sense to means of defence of a special kind. The Hebrew words translated by 'munition,' are elsewhere rendered 'strong hold' (Jud. vi. 2), 'castle' (1 Chr. xi. 7), 'hold' (1 Chr. xii. 8, 16), 'fort' (Ezek. xxxiii. 27), and 'fortress' (2 Sam. xxii. 2). The verb 'munite' is found in Bacon (*Ess.* III. p. 12);

Men must beware, that in the procuring, or *muniting*, of religious unity, they doe not dissolve and deface the lawes of charity, and of humane society.

*Munition* for 'ammunition' occurs in Hall (*Hen. IV.* fol. 18 a):

King Henry forgat not his enterprize into Wales, but made prouision for menne, *municions* and artyllary mete and conuenient for so great a businesse.

In the Geneva version of Isaiah xvii. 3, 'munition' = fortress: The *munition* also shall cease from Ephraim.

**Mured**, lit. 'walled up,' from Lat. *murus*, a wall, occurs in Josh. x. c. Gold and silver in vessels, &c. were discovered 'mured up in walls, vaults, and other secret places' (*State Papers*, quoted by Froude, III. 434, 3rd ed.). The word is now superseded by *immured*.

At last when as he found his force to shrincke,  
And rage to quaille, he tooke a muzzell strong  
Of surest yron, made with many a lincke;  
Therewith he *mured* vp his mouth along,  
And therein shut vp his blasphemous tong.

Spenser, *F. Q.* VI. 12, § 34.

To the number of two and thirtie of those rebels entred a seller of the Sauoy, where they dranke so much of sweet Wines, that they were not able to come out in time, but were shut in with wood and stones that *mured* vp the doore, where they were heard crying and calling seuen daies after, but none came to helpe them out till they were dead. Stow, *Annals*, p. 455.

Shakespeare (2 *Hen. IV.* IV. 4. 119) has the substantive *mure*:

The incessant care and labour of his mind  
Hath wrought the *mure* that should confine it in  
So thin that life looks through and will break out.

**Murrain**, *sb.* (Ex. ix. 3; Ps. lxxviii. 50 *m*). Apparently from O. Fr. *morine*, which Roquefort defines as the carcase of a dead beast, and also a mortality among cattle. A peculiar disease, caused by a hot dry season, which produces an inflammation of the blood.

*Murrein* among cattell, pestilence among men, great death, or destruction. Lues.....Tabifica lues.....λοιμός. Baret, *Alvearie*, s. v.



In the following passage of Spenser (*F. Q.* III. 3, § 40) it is used of a disease which attacks men;

For heauen it selfe shall their successe enuy,  
And them with plagues and *murrins* pestilent  
Consume, till all their warlike puissaunce be spent.

Suche vengeance God toke of their inordinate and vnsaciabie couetousnes, sendinge amonge the shepe that pestiferous *morein*, whiche much more iustely shoulde haue fallen on the shepe-masters owne heades. More, *Utopia* (ed. Arber), p. 42.

Shakespeare uses it as an adjective in the form 'murrion';

The fold stands empty in the drowned field,  
And crows are fatted with the *murrion* flock.

*Mid. N.'s Dr.* II. 1. 97.

In *The Tempest*, III. 2. 88 and *Troilus and Cressida*, II. 1. 20, it is spelt 'murren' in the first folio.

**Muse**, *v.i.* (Ps. xxxix. 3, cxliii. 5; Luke iii. 15). To meditate, reflect: Fr. *muser*, It. *musare*. The etymology of the word beyond this is not certain. Skinner connects it with the Gk.  $\mu\upsilon\zeta\omega$ , an imitative word, signifying to 'murmur, to moan,' and in support of this there is the analogy of the Hebrew word of which 'musing' is the rendering in Ps. xxxix. 3, the root of which originally signifies 'to moan,' and is rendered 'mourn' in Is. xvi. 7, xxxviii. 14; Jer. xlviii. 31, and 'mutter' Is. lix. 3. Others derive it from *musa*, but without reason.

Whan they upon the reson *musen*,  
Horestes alle they excusen.

Gower, *Conf. Am.* I. 352.

For then thought he, that whyle men *mused* what the matter meant...it were best hastely to pursue his purpose. Hall, *Ed. V.* fol. 17 *b*.

Let us night and day *use* and have meditation and contemplation in them. *Homilies*, p. 15, l. 22.

And rather *use* than ask why I entreat you.

Shakespeare, *All's Well*, II. 5. 70.

In Shakespeare it occurs simply in the sense of 'to wonder.'

I *use* your majesty doth seem so cold,

When such profound respects do pull you on.

Id. *K. John*, III. 1. 317.

I *use* my mother  
Does not approve me further.

Id. *Cor.* III. 2. 7.

**Muted**, *pp.* (Tob. ii. 10). From Fr. *mutir*, the meaning of which is sufficiently evident. The word is still used of a natural action of birds, and occurs in the following prescription of Pliny (xxx. 12, Holland's trans.);

Also the dung of Cocke or Henne (that which looketh reddish especially) tempered with vinegre and laid to a fellon, healeth it : but the said dung ought to be fresh and newly *meuted*.

**My**, *pron.* Used in an objective sense. 'They take now *my* contrary part' (Ps. cix. 3, Pr.-Bk.), that is, take part against me. Compare Florio's *Montaigne* (1603), p. 212 :

He was of *our contrary* faction.

## N.

**Napkin**, *sb.* (Luke xix. 20; John xi. 44, xx. 7). A handkerchief, literally a little cloth: from It. *nappa*, a table-cloth; *napkin* being a diminutive.

And they would go and kiss dead Cæsar's wounds,  
And dip their *napkins* in his sacred blood.

Shakespeare, *Jul. Cæs.* III. 2. 138.

Here, Hamlet, take my *napkin*, rub thy brows.

Id. *Ham.* v. 2. 299.

In *Othello*, III. 3. 290, when Emilia picks up the handkerchief which Othello let fall, she says,

I am glad I have found this *napkin* :

This was her first remembrance from the Moor.

And afterwards, in speaking of it to Iago,

What handkerchief!

Why, that the Moor first gave to Desdemona.

**Nard**, *sb.* (Mark xiv. 3 *m.*). An aromatic plant; Lat. *nardus*, Heb. *nêrd*. [See SPIKENARD.]

The good, sincere, and true *Nard* is known by the lightness, red colour, sweet smell, and the taste especially. Holland's Pliny, XII. 12.

**Naught**, *adj.* (2 K. ii. 19; Prov. xx. 14; Ecclus. xxi. *c.*). From A. S. *náht*, 'worthless, bad,' which is said to be a contraction of *ne áht*, so that it is etymologically the same with *nought*, which is in fact the spelling of the ed. of 1611 in the passages of

2 Kings and Proverbs. On the other hand in Coverdale's *Prologe* to his Bible, 'naught' is used for 'nought.'

In the first boke of Moses (called Genesis) thou mayest lerne to knowe the almightye power of god in creatyng all of *naught*, his infinite wysdome in ordryng the same.

And again ;

He that can do better then another, shulde not *set* him at *naught* y<sup>t</sup> vnderstondeth lesse.

And they whose works be *naught*, dare not come to this light. Latimer, *Rem.* p. 303.

But John's disciples did *naught*, in that they envied Christ. *Ibid.* p. 70.

There be handy craftes, there is husbondrye to gette their liuyng by, if they would not willingly be *nought*. More, *Utopia* (ed. Arber), p. 37.

I will heere ende, desiring pardon for my faulte, because I am rashe ; and redresse of abuses, because they are *naught*. Gosson, *Schoole of Abuse* (ed. Arber), p. 57.

In respect of itself, it is a good life ; but in respect that it is a shepherd's life, it is *naught*. Shakespeare, *As You Like It*, III. 2. 15.

**Naughtiness**, *sb.* (1 Sam. xvii. 28 ; Prov. xi. 6 ; Jam. i. 21). Wickedness. Latimer says of evil spirits ;

They be amongst us, and about us, to let us of good things, and to move us to *naughtiness*. *Serm.* p. 493.

The inestimable wisdom of God, which can use our *naughtiness* to the manifestation of his unspeakable goodness. *Rem.* p. 326.

If I shoulde propose to any kyng wholsome decrees, doynge my endeuoure to plucke out of his mynde the pernicious originall causes of vice and *noughtines*, thinke you not that I shoulde furthewith either be driuen away, or elles made a laughing stocke ? More, *Utopia* (ed. Arber), p. 56.

**Naughty**, *adj.* (Prov. vi. 12). Bad, wicked ; from the same root as the preceding. In modern usage it is almost confined to the nursery, but in its original sense it is frequent in old writers.

It is, a *naughty* fellow, a seditious fellow ; he maketh trouble and rebellion in the realm ; he lacketh discretion. Latimer, *Serm.* p. 240.

So shines a good deed in a *naughty* world.

Shakespeare, *Mer. of Ven.* v. 1. 91.

**Nay, to say** (1 Kings ii. 17, 20). To deny, refuse.

And verily, when the highest somner of all, which is death, shall come, he will not be *said nay*. *Homilies*, p. 547, l. 30.

In weightier things you'll *say* a beggar *nay*.

Shakespeare, *Rich. III.* III. 1. 119.

I'll frown and be perverse and *say* thee *nay*.

Id. *Rom. and Jul.* II. 2. 96.

**Necessity, of** (Heb. viii. 3). Necessary.

**Necromancer, sb.** (Deut. xviii. 11). One who raises the dead for the purpose of divination : Gk. *νεκρόμαντις*, and in the LXX. *νεκρόμαντις*, whence the Old Fr. *necyomance*, necromancy. We probably had the word through the Italian *negromanzia*, for it was at first written *nygromancer* and *negromancer*, as in the following passages from Sir T. More :

Nor they that gone on pilgrimage do nothings like to those *nygromancers*, to whome ye resemble them that put theyr confydence in the roundell and cercle on the grounde. *Works*, p. 121 c.

As *Negromācers* put their trust in their cercles, within which they thinke them self sure against all y<sup>e</sup> deuils in hel. *Ibid.* p. 120 b.

**Needful, adj.** (Ps. x. 1, Pr.-Bk.). 'The needful time of trouble' is the time when help is most necessary and opportune. The phrase appears to be taken from Sebastian Münster's Latin 'opportuno tempore.' Compare Shakespeare (*Rom. and Jul.* III. 5. 106):

And joy comes well in such a *needy* time ;  
that is, in a time when it is so much needed. The first quarto reads 'needfull,' and is followed by Pope.

**Needs**, in the phrases 'must *needs*' (Gen. xvii. 13), 'will *needs*' (Gen. xix. 9), 'wouldest *needs*' (Gen. xxxi. 30), is the genitive used adverbially, as in A.S. *neādes*, of necessity.

A man moot *needes* love maugre his heed.

Chaucer, *Knight's Tale*, 1171.

Or if my destyne be schapid so,  
That I schal *needes* have on of hem two,  
So send me him that most desireth me.

*Ibid.* 2326.

These must *needs* be worse at the latter end than at the beginning. Tyndale, *Doctr. Tr.* p. 53.

It is a hard pilgrimage, an uneasy way to walk : but we must needs go it ; there is no remedy. Latimer, *Serm.* p. 490.

**Neesing**, *sb.* (Job xli. 18). 'Neese,' which formerly occurred in 2 K. iv. 35, and 'neesing,' are the old forms of 'sneeze' and 'sneezing'; from A. S. *niesan*, G. *niesen*. Other analogous instances are 'knap' and 'snap,' 'top' and 'stop,' 'lightly' and 'slightly'; and an example of the opposite is found in 'quinsy' and 'squintancy.' Like the Heb. *âtîshâh*, of which it is a translation, *neesing* is probably an imitative word. The verb occurs in Shakespeare (*Mid. N.'s Dr.* II. I. 56) :

And waxen in their mirth and *neeze* and swear  
A merrier hour was never wasted there.

And in the *Homilies* (p. 227, l. 16) ;

And, if we remember God sometime, yet, because we doubt of his ability or will to help, we join to him another helper, as he were a noun adjective, using these sayings : such as learn, God and St. Nicholas be my speed ; such as *neese*, God help and St. John ; to the horse, God and St. Loy save thee.

Wiclif (2) has the curious form 'fnesynge' in Job xli. 18[9].

**Negligences**, *sb.* (Litany). Acts of negligence.

As some froward and peevish persons are woont to take holde of such oversights and *negligences* of their friends. Holland's Plutarch, *Morals*, p. 753.

**Neighbour**, *adj.* (Jer. xlix. 18, l. 40). Neighbouring.

I have heard, and grieved,  
How cursed Athens, mindless of thy worth,  
Forgetting thy great deeds, when *neighbour* states,  
But for thy sword and fortune, trod upon them.

Shakespeare, *Tim. of Ath.* IV. 3. 94.

The strength of a veteran armie, (though it be a chargeable busnesse) alwaies on foot, is that, which commonly giveth the law ; or at least the reputation amongst all *neighbour* states. Bacon, *Ess.* XXIX. p. 128.

In our *neighbour* Countrey Ireland, where truelie learning goeth very bare, yet are theyr Poets held in a deuoute reuerence. Sidney, *Apology for Poetry* (ed. Arber), p. 22.

**Neither**, *conj.* (2 Sam. xiv. 7). The passage in which this word occurs is an instance of the use of the double negative

which was common in old English; 'shall *not* leave *neither* name *nor* remainder.' Thus in Chaucer's *Tale of Melibeus*;

Bywreye *nought* youre counseil to *no* persone.

The husbandman *cannot* command, *neither* the nature of the earth, *nor* the seasons of the weather: no more can the physition the constitution of the patient, nor the variety of accidents. Bacon, *Adv. of L.* II. 22, § 3, p. 202.

### **Neither—neither** (Gen. xxi. 26; Matt. xii. 32).

And whatsoeuer had bene done by the Kings Maiesties authoritie, that woulde by right haue remayned for euer, and so taken in law, that the contrarie partie, *neyther* could by iustice, *neither* would by boldenesse, haue enterprised the breake thereof. Sir J. Cheke, *Hurt of Sedition*, sig. I. ij. recto.

For *neither* circumcision *neither* uncircumcision is any thing at all, but the keeping of the commandments is altogether. Tyn-dale, *Doctr. Tr.* p. 219.

Bicause I wold *neither* be mistaken of purpose, *neither* misconstrued of malice. Lyly, *Euphues* (ed. Arber), p. 119.

### **Neither yet** (Rom. iv. 19).

Pliny saith, that the trauailer or waifaring man, that hath the herb [Artemisia] tied about him, feeleth no wearisomnes at all, and that he who hath it about him can be hurt by no poisonous medicines, or by any wilde beast *neither yet* by the sunne it selfe. Gerarde, *Herball*, p. 946.

**Nephew**, *sb.* (Judg. xii. 14; Job xviii. 19; Is. xiv. 22; 1 Tim. v. 4). A grandson, from Lat. *nepos*, through It. *nepote*, and Fr. *neveu*. In Gen. xxi. 23, the same Hebrew word, which in Isaiah and Job is rendered 'nephew,' is translated 'son's son.' The usage of the word in this sense is common in old English.

For in my dreame it is warned me

How that my *neuewe* shall my bane be.

Chaucer, *Legend of Good Women*, 2656.

So the grandfathers offence redowndyd unto the *nephews*. Pol. Verg. II. 154.

God saith, as neither they, so neither their sons after them, nor their sonnes sons, their sonnes *nephewes* shall escape. Andrewes, *On the Second Commandment*, p. 287, ed. 1642.

You'll have your *nephews* neigh to you.

Shakespeare, *Oth.* I. I. III.

C. Crispinus Helarus, a gentleman of Fesulæ, came with a solemne pompe carried before him into the Capitoll, attended upon with his nine children, seven sonnes and two daughters; with seven and twentie *nephewes*, the sonnes of his children: and nine and twentie *nephewes* more, once removed, who were his sonnes *nephewes*, and twelve *neece*s besides, that were his childrens daughters, and with all these solemly sacrificed. Holland's Pliny, VII. 13.

The Emperour Augustus among other singularities that he had by himselfe during his life, saw ere hee died the *nephew* of his *neece*, that is to say his progenie to the fourth degree of lineall descent. Holland's Pliny, VII. 13.

In the same way *neece* is used in Wiclif for granddaughter, Gen. xxxi. 43; Lev. xviii. 10; and this usage prevailed in the beginning of the 17th century.

**Nether**, *adj.* (Ex. xix. 17; Deut. xxiv. 6). Lower; A. S. *niðera*, or *neoðra*.

That thou art my son, I have partly thy mother's word, partly my own opinion, but chiefly a villanous trick of thine eye and a foolish hanging of thy *nether* lip, that doth warrant me. Shakespeare, 1 *Hen. IV.* II. 4. 447.

**Nethermost**, *adj.* (1 K. vi. 6). The superlative of *nether*; A. S. *niðemesta*, lowest.

Vnto that shee had already, he added the prouinces of Phoenicia, those of the *nethermost* Syria, the Ile of Cyprus, and a great part of Cilicia. North's Plutarch, *Anton.* p. 985.

'Nethermore' is also found.

Thou haste delyuered my soule from the *nether more* hell. Erasmus, *On the Creed*, Eng. tr. fol. 80 b.

**Never a**, as in the phrases '*never a word*' (Matt. xxvii. 14), '*never a woman*' (Judg. xiv. 3), '*never a son*' (2 Chr. xxi. 17), still exists in the provincial '*narry*,' as it is given by Halliwell, which is simply '*ne'er a*.' It is a common Americanism.

The selfe same night, it is reported that the monstrous spirit which had appeared before vnto Brutus in the citie of Sardis, did now appeare againe vnto him in the selfe same shape & forme, and so vanished away, and said *never a word*. North's Plutarch, *Brutus*, p. 1075.

**Never so** (Ps. lviii. 5).

No, these be so lost, as they themselves grant, that though they seek them *never so* diligently, yet they shall not find them. Latimer, *Serm.* p. 51.

**Newfangled**, *pp.* (Pref. to Pr.-Bk.). New fashioned, and also, desirous of novelty. The etymology is doubtful, perhaps connected with *fang-ere*. Shakespeare uses the word *fangled* alone (*Cymb.* v. 4. 134), in the sense of fashioned:

O rare one!  
Be not, as is our *fangled* world, a garment  
Nobler than that it covers.

'Newfangled' is of frequent occurrence, and not yet altogether obsolete. It is perhaps a corruption of 'newfangle.'

So *newefangel* be thei of her mete,  
And loven non leveres of propre kinde.  
Chaucer, *Squire's Tale*, 10932.

For the frute of stryfe amonge the herers and persecucion of the precher can not lyghtly growe amonge crysten men, but by the prechyng of some straunge newelyes, and bryngynge vp of some *newfangell* heresyas, to the infeccon of our olde fayth. Sir T. More, *Dial.* f. 39 a.

There is a great error risen now-a-days among many of us, which are vain and *new-fangled* men. Latimer, *Serm.* p. 90.

But when *newfangled* Phrynis becam a fidler, being somewhat curious in carping, and searching for moats with a pair of blearde eies, thought to amend his maisters, and marred al Gosson, *Schoole of Abuse* (ed. Arber), p. 27.

At Christmas I no more desire a rose,  
Than wish a snow in May's *new-fangled* mirth.  
Shakespeare, *Love's L. L.* I. I. 106.

**Newfanglenes** (Translators' Pref.), or **Newfangledness**, *sb.* (Pref. to Pr.-Bk.). Novelty; as in Chaucer (*Squire's Tale*, 10924);

Men loven of kynde *newefangilnesse*.

In a greene gowne he clothed was full faire,  
Which vnderneath did hide his filthinesse,  
And in his hand a burning hart he bare,  
Full of vaine follies, and *newfanglenesse*.

Spenser, *F. Q.* I. 4, § 25.



**News**, *sb.* (1 Pet. i. c). 'No news,' in the sense of 'no new thing,' or 'novelty.' So in Burton's *Anat. of Mel., Democritus to the reader*, p. 43;

At the battle of Cannas, 70000 men were slain, as Polybius records, and as many at Battle Abbye with us; and 'tis *no news* to fight from sun to sun, as they did, as Constantine and Licinius, &c.

Not for a vayne and curious desyre to see *newes*, but to the intente he maye further and increase oure religion. More, *Utopia* (ed. Arber), p. 24.

But as for monsters, bycause they be *no newes*, of them we were nothyng inquistiue. *Ibid.* p. 32.

**Nigh**, *adj.* (Lev. xxi. 3, xxv. 49), *adv.* (2 Sam. xi. 20). Near; A. S. *nih*, or *neah*, of which *near* is the comparative form.

But was not this *nigh* shore?

Shakespeare, *Temp.* I. 2. 216.

It is a common provincialism in Suffolk.

**Night season**, *sb.* (Ps. xvi. 7; xxii. 2). Night.

Then they remoue their campe either in the *night season* with silence, or by some pollicie they deceaue their enemies. More, *Utopia* (ed. Arber), p. 140.

Artemon had no better receipt for the falling sicknesse, than to draw up water out of a fountaine in the *night season*, and to give the same unto the Patient to drinke in the brain-pan of a man who died some violent death, so he were not burnt. Holland's Pliny, XXVIII. I (vol. ii. p. 294).

This suddaine occurrent, happening so fearfully in the *night season*, stroke a mightie terrour into them, that hastily awakened out of sleepe. Holland's Livy, p. 256.

See SEASON.

**Nitre**, *sb.* (Prov. xxv. 20; Jer. ii. 22). Not what is now known as nitre or saltpetre, but natron or native carbonate of soda, which effervesces with an acid.

And verely, a lake or meere there is standing altogether upon *Nitre*, and yet out of the midst thereof there springeth up a little fountain of fresh water: In this lake there is engendred Nitre about the rising of the Dogge star for nine daies together: then it staieth as long, and beginneth fresh againe to flote aloft: and afterwards giveth over. Holland's Pliny, XXXI. 10 (vol. ii. p. 420).

In Milton's time 'nitre' was used in the modern sense.

The strong rebuff of some tumultuous cloud,  
Instinct with fire and *nitre*.

*Paradise Lost*, II. 937.

**Nocturn**, *sb.* (2nd Pref. to Pr.-Bk.).

Matins were divided into two parts, which were originally distinct offices and hours; namely, the *nocturn*, and matin lauds.... In later times...the nocturnal service was joined in practice to the matin lauds, and both were repeated at the same time early in the morning. Hence the united office obtained the name of matins; and afterwards this name was applied more especially to the *nocturns*, while the ancient matins were distinguished by the name of lauds. Palmer, *Origines Liturgicæ*, I. 202, 203 (ed. 1832).

**Noise**, *v.t.* (Josh. vi. 27; Mark ii. 1). To 'noise abroad,' is to report, spread a rumour, proclaim.

My office is  
To *noise abroad* that Harry Monmouth fell  
Under the wrath of noble Hotspur's sword.  
Shakespeare, 2 *Hen. IV.* induc. 29.

You are not ignorant, all-telling fame  
Doth *noise abroad*, Navarre hath made a vow.  
Id. *Love's L.'s Lost*, II. I. 22.

**Noisome**, *adj.* (Ps. xci. 3; Ez. xiv. 15, 21). Hurtful, noxious, injurious; from Lat. *nocere*, to hurt, through Fr. *nuir* (whence *nuisance*), and O. E. *noy*, to annoy. The termination is A. S. *-sum*, G. *-sam*. Latimer describes Bilney as 'noisome wittingly to no man' (*Rem.* p. 330).

All thynges bee hideous, terrible, lothesome, and vnpleasaunt to beholde: All thynges out of fassyon, and comelnesse, inhabited with the wyld Beastes, and Serpentes, or at the least wyse, with people, that be no lesse sauage, wyld, and *noysome*, then the verye beastes them selues be. More, *Utopia* (ed. Arber), p. 31.

I will go root away  
The *noisome* weeds, which without profit suck  
The soil's fertility from wholesome flowers.  
Shakespeare, *Rich. II.* III. 4. 38.

A second defect or imperfection there is also incident to corne, which hath some near resemblance to the Otes aforesaid; namely, when the graine being formed and newly come to the just proportion of bignesse (howbeit, not full and ripe) before that it is firme and hard, is smitten with a *noisome* blast, and so, like an

abortive fruit, decaieth and windereth away within the eare ; in such sort, as there is no substance left therein, but appeareth void and emptie. Holland's Pliny, XVIII. 17.

Chaucer (*House of Fame*, II. 66) uses *noyous* in the same sense :

And said twice, Saint Mary,  
Thou art a *noyous* thing to cary.

On the change in meaning which has taken place in the word *noisome* see Archbishop Trench, *On the Authorized Version of the New Testament*, p. 47. In the earlier English Versions to which he refers 'noisome' was the rendering of *βλαβερὰς* in 1 Tim. vi. 9.

**No—nor** (Deut. xiv. 27).

**No not** (Gal. ii. 5). Not even. A strong form of negation.

Wherin veraily he signified hymself to be the foundaciō of y<sup>e</sup> churche, against whom *no not* the gates of helle are hable to preuail. Udal's Erasmus, *Luke* xxiv., fol. 180 b.

But vndoubtedlye whereas couetouse men be, there neyther landes or goodes, *no not* goddes holye Gospell canne doo so muche good as couetousnes doeth harme. Lever, *Sermons* (ed. Arber), p. 134.

Truce taken with their enemies for a shorte time they do so firmelye and faythfullye keape, that they wyll not breake it : *no not* though they be thereunto prouoked. More, *Utopia* (ed. Arber), p. 141.

Notwithstanding, though it [the translation of the Seventy] was commended generally, yet it did not fully content the learned, *no not* of the Jews. *The Translators to the Reader*, p. cix.

For that which concerned the Entayling of the Crowne ; (more then that he was true to his owne Will, that he would not indure any mention of the Lady Elizabeth : *no not* in the nature of Speciall-Intaile,) he carried it otherwise with great wisdom and measure. Bacon, *Hen. VII.* p. 11.

**None.** Used for 'no' in the phrase 'of none effect' (Matt. xv. 6 ; Mark vii. 13, &c.).

They hadde *none* ordre nor no stedfastnes,  
Tyll rethoricians founde justyce doubtles,  
Ordeynyng kynges, of ryght hye dygnite,  
Of all comyns to have the soverainte.

Hawes, *Pastime of Pleasure*, cap. x.

**None other** (Gen. xxviii. 17; Dan. ii. 11; Acts iv. 12).

Whiles the people doth answer, We have our hearts lifted up to the Lord, they may be admonished that they ought to think on *none other* thing than the Lord. *Homilies*, p. 361, l. 10.

Now, because *none other* virtue can so apprehend the mercy of God, nor certify us so effectually of our salvation, as this living faith doth; therefore hath the scripture imputed our justification before God only unto faith. Coverdale, *The Old Faith*, i. 5.

**Not**, *adv.* (1 Thess. iv. 8). Not only.

And that *not* in the presence  
Of dreaded justice, but on the ministers  
That do distribute it.

Shakespeare, *Cor.* III. 3. 97.

You may salve so,  
*Not* what is dangerous present, but the loss  
Of what is past.

*Ibid.* III. 2. 71.

**Not—neither** (John vi. 24; Ps. xxvii. 11, Pr.-Bk.).

Be *not* like swine to tread under foot so precious things, *neither* yet like dogs to tear and abuse holy things. *The Translators to the Reader*, p. cxviii.

**Not—neither—nor** (2 Sam. xiv. 7).

**Not—nor** (Deut. xii. 32).

How he ordered or misordered himself in judgment, I cannot tell, *nor* will I meddle withal. Latimer, *Rem.* p. 330.

O horror, horror, horror! Tongue nor heart  
Cannot conceive *nor* name thee!

Shakespeare, *Macb.* II. 3. 70.

**Not—nor—neither** (Luke xiv. 12; John i. 25).

**Notable**, *adj.* Worthy of note or mention, from Lat. *nota*, a mark or brand, used with four modifications of this meaning: Dan. viii. 5, 8, 'conspicuous, easy to be noticed'; Matt. xxvii. 16, 'remarkable, notorious'; Acts ii. 20, 'glorious, dazzling'; and Acts iv. 16, 'well known.'

O yonge Hughe of Lyncoln, slayn also  
With cursed Jewes, as it is *notable*.

Chaucer, *C. T.* 15006.

Thei woulde make maisteryes, and bee *notable* felowes. Lever, *Sermons* (ed. Arber), p. 75.

This is a *notable* example to signify that he abhors all idleness. Latimer, *Serm.* p. 214.

The cardinals of Rome, which are theologues, and friars, and schoole-men, have a phrase of *notable* contempt and scorne, towards civill businesse: for they call all temporall businesse, of warres, embassages, iudicature, & other employments, *sbirrerie*; which is, under-sheriffries; as if they were but matters for under-sheriffes and catchpoles. Bacon, *Ess.* LIII. p. 215.

So sure I am persuaded we shall find

Some *notable* piece of knavery set afoot.

Heywood, 2 *Ed. IV.* I. 6.

**Note**, *sb.* Stamp, brand.

Thus it is apparent, that these things which we speak of are of most necessary use, and therefore that none, either without absurdity can speak of them, or without *note* of wickedness can spurn against them. *The Translators to the Reader*, p. cv.

**Nothing**, used as an adverb (1 K. x. 21; 1 Tim. iv. 4; Jam. i. 6). In no respect. This usage points us to the origin of 'not,' which is only the contracted form of 'nought.'

They *nothing* doubt prevailing and to make it brief wars.

Shakespeare, *Cor.* I. 3. III.

That you do love me, I am *nothing* jealous.

Id. *Jul. Cæs.* I. 2. 162.

Compare also 'nothing worth,' 1 Cor. xiii. c; Wisd. ix. c.

**Nought, set at** (Prov. i. 25; Mark ix. 12). Literally to value at nothing, to despise.

Whā an other man offred him [Picus] great worldly promotion, if he wolde go to the kynges court: he gaue him suche an aunswer, that he sholde wel know, that he neither desired worship, ne worldly richesse: but rather *set* them *at nought*. Sir T. More, *Works*, p. 7 a.

Tancred he saw his liues ioy *set at nought*,

So woe begon was he with paines of love.

Fairfax's Tasso, I. 9.

**Nourish**, *v.t.* (Gen. xlvii. 12; Esth. ii. 7 m; Is. vii. 21; Ps. lv. 23, Pr.-Bk.). From Fr. *nourrir*, as *banish* from *banir*, *furnish* from *fournir*, &c. To bring up, rear, as a nurse a child; hence, to support.

There is appointed in scripture how the man shall *nourish* his wife, rule her with all lenity and friendliness. Latimer, *Rem.* p. 6.

**Nourisher**, *sb.* (Ruth iv. 15; 2 K. x. 1 *m*; Is. xlix. 23 *m*). One who nourishes, nurses, or rears.

Ydelnes mother and *norissher* of all vices. Hall, *Rich.* III. fol. 8 *a*.

Sleep.....

Chief *nourisher* in life's feast.

Shakespeare, *Macb.* II. 2. 40.

**Novelty**, *sb.* Innovation; like Fr. *nouveauté*.

The first Roman Emperor did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation, than when he corrected the Calendar, and ordered the year according to the course of the sun: and yet this was imputed to him for *novelty*, and arrogancy, and procured to him great obloquy.

*The Translators to the Reader*, p. cvi.

Among the causes of superstition Bacon reckons

The favouring too much of good intentions, which openeth the gate to conceits and *novelties*. *Ess.* XVII. p. 69.

**Novice**, *sb.* (1 Tim. iii. 6). One newly planted or admitted into the church. The Greek word of which it is the rendering has been Englished into *neophyte*. In the Roman Catholic church it means a probationer in a religious house, one who has not yet taken the final vows.

For we do instructe a *nouyce* newly conuerted, and not a diuine. Erasmus, *On the Creed*, Eng. tr. fol. 72 *b*.

For if the young schoolers and *novices* begin to bee lyghtened at their first enterance, what will comme to passe when a man is let in vnto full knowledge? Calvin, *Comm. on Ps.* cxix. 130 (Pt. II. p. 182, Golding's trans.).

**Now-a-days** (1 Sam. xxv. 10). A colloquial expression.

There be many reeds *now-a-days* in the world, many men will go with the world: but religion ought not to be subject unto policy, but rather policy unto religion. Latimer, *Rem.* p. 82.

When all this is done, yet have they not that whitenesse of their owne, for which they are so much esteemed; as namely, those that come *now adaiés* from Alexandria.

Holland's Pliny, XVIII. II.

**Nursing father**, *sb.* (Num. xi. 12; Is. xlix. 23). A foster father. In the dedication of the A. V. the translators describe James I. as

Caring for the Church as a most tender and louing *nourcing Father*.

**Nurture**, *sb.* (Eph. vi. 4). Training, bringing up; Fr. *nourriture*, from *nourrir*, Lat. *nutrire*.

Sire Johan of Boundys was his right name,  
He cowde of *norture* ynough and mochil of game.

*The Cook's Tale of Gamelyn*, 4.

We should rather submit ourself in patience than to have indignation at God's rod; which peradventure, when he hath corrected us to our *nurture*, he will cast it into the fire, as it deserveth. *Homilies*, p. 483, l. 32.

Yet am I inland bred,  
And know some *nurture*.

Shakespeare, *As You Like It*, II. 7. 97.

On this word Archbishop Trench (*Synonyms of the New Testament*, p. 106, ed. 1871) observes: 'Instead of "nurture" at Eph. vi. 4, which is too weak a word, "discipline" might be substituted with advantage—the laws and ordinances of the Christian household, the transgression of which will induce correction, being indicated by *παιδεία* there.' In the 16th century however 'nurture' was by no means too weak a word. It included the idea of discipline and correction as will be seen from Coverdale's rendering of 1 Kings xii. 11, 'I wyl *nourture* you with scorpions.' In Ps. xciv. 10 also the Prayer-Book Version has 'he that *nurtureth* the heathen,' while the Authorised Version renders 'he that chastiseth the heathen.'

## O.

**Obeisance**, *sb.* (Gen. xxxvii. 7, 9, xliii. 28; Ex. xviii. 7; 2 Sam. i. 2, xiv. 4, xv. 5; 1 K. i. 16; 2 Chr. xxiv. 17). Derived from the French form of the word *obéir* 'to obey,' as 'obedience' is from the Latin *obedire*. Wiclif (Matt. viii.) uses the form *obeischen*, 'to obey,' with which the connection of the present word is obvious. From the simple meaning of obedience which literally belongs to *obeisance*, it is applied to denote the act of obedience

or homage, and the outward symbol by which that act is indicated. The Hebrew word which is rendered 'did obeisance' or 'made obeisance,' is literally 'bowed or prostrated oneself' and is elsewhere translated 'bowed himself' (Gen. xviii. 2), 'worshipped' (Gen. xxiv. 26), 'fell flat' (Num. xxii. 31), 'did reverence' (2 Sam. ix. 6).

So reverently  
They unto it *do* such *obeisaunce*.

Chaucer, *Flower and Leaf*, 542.

That done, conduct him to the drunkard's chamber;  
And call him 'madam,' *do* him *obeisance*.

Shakespeare, *Tam. of Shrew*, Ind. I. 108.

Chaucer (*Parson's Tale*) uses *obeissant* for 'obedient.'

For as moche as the resoun of a man ne wol not be subject  
ne *obeissant* to God.

**Obey**, *v. t.* (Rom. vi. 16). In the phrase "his servants ye are to whom ye *obey*," a construction is used which was common in old English, in accordance with the derivation of the word. 'To obey to' is the literal rendering of the Fr. *obéir à*, and not a servile copy of the Greek in the passage quoted. Thus in Gower (*Conf. Am.* I. p. 344):

And how Egistus, as men saide,  
Was king, *to* whom the londe *obeide*.

For the flit barke, *obaying to* her mind,  
Forth launched quickly, as she did desire.

Spenser, *F. Q.* II. 6, § 20.

Lo now the heauens *obey to* me alone,  
And take me for their Ioue, whiles Ioue to earth is gone.

*Ibid.* III. 11, § 35.

**Oblation**, *sb.* (Lev. vii. 38; Jer. xiv. 12), in its simple sense means anything offered (*oblatio* from Lat. *offero*, *oblatus*) to another, specially anything offered or solemnly devoted to God, and still more especially anything offered in sacrifice. In the Prayer for the Church Militant, where both alms and oblations are mentioned, the latter are by most commentators taken to mean the "elements" of the Lord's Supper which, in the rubric immediately before the Prayer, are ordered to be then put on the table. However it must not be denied that in the Scotch Liturgy the Rubric calls the offerings of the people, oblations:



And when all have offered, he shall reverently bring the said bason, with the *oblations* therein, and deliver it to the Presbyter. L'Estrange's *Alliance*, p. 167.

In Cardwell's *Documentary Annals*, I. 18 (ed. 1839), among the Injunctions given by Edward VI. in 1547 is one that in each parish a large chest should be provided, 'which chest you shall set and fasten near unto the high altar, to the intent the parishioners should put into it their *oblation* and alms for their poor neighbours.' The same direction is repeated in the Injunctions of Queen Elizabeth in 1559 (Cardwell, I. 190). In these passages 'oblations' and alms are synonymous, and there is no reason to suppose they have any other meaning in the Prayer-Book.

And now was the tyme come, that the religion of the same material temple with the sacrifices and *oblaciōs* to the same belongyng should ceasse. Udal's Erasmus, *Luke* xxi. 6, fol. 156 *b*.

Of the stone in the ring of Polycrates, says Pliny,

This stone (as it is well known) was a Sardonyx; & if we may beleve it, the verie same it is, which at Rome is shewed in the temple of Concord, where Augusta the Emprise dedicated it as an *oblation*. Holland's Pliny, XXXVII. 1.

Latimer (*Serm.* p. 17) defines oblations as follows:

*Oblations* be prayers, alms-deeds, or any work of charity.

**Observation**, *sb.* (Neh. xiii. 14 *m*). Observance, ceremony. From the following.

Go, one of you, find out the forester;

For now our *observation* is perform'd.

Shakespeare, *Mid. N.'s Dr.* IV. I. 109.

**Observe**, *v. t.* (Mark vi. 20). To respect, treat with reverence or ceremony. The Latin *observare* was used in the same sense. The earlier English versions, except Wiclif's and the Rheims version, have 'gave him reverence.'

In 2 Sam. xi. 16, the rendering 'when Joab *observed* the city' is taken from the Latin of Sebastian Münster, 'cum Joab *observaret* civitatem'; Coverdale having 'layed sege to,' and the Geneva and Bishops' Bibles 'besieged.' In this passage 'observe' is used in the sense of 'keep watch upon.'

He wolde no such cursednesse *observe*.

Chaucer, *C. T.* 15042.

Blunt not his love,  
Nor lose the good advantage of his grace  
By seeming cold or careless of his will:  
For he is gracious, if he be *observed*.

Shakespeare, 2 *Hen. IV.* IV. 4. 30.

I shall *observe* him with all care and love.

*Ibid.* 49.

Hinge thy knee,  
And let his very breath whom thou'lt *observe*  
Blow off thy cap.

Id. *Tim.* IV. 3. 212.

Must I budge?  
Must I *observe* you? must I stand and crouch  
Under your testy humour?

Id. *Jul. Cæs.* IV. 3. 45.

Ay, and to have better men than himself, by many thousand degrees, to *observe* him, and stand bare.

Ben Jonson, *Poetaster*, I. 1.

Thus far these beyond  
Compare of mortal prowess, yet *observed*  
Their dread commander.

Milton, *P. L.* I. 588.

**Obtain to** = obtain for. In the third Exhortation of the Communion Service: 'that we should always remember the innumerable benefits which by his precious bloodshedding he hath *obtained to us*.'

Anthony Knyvet hath *opteyned* the Bisshoprik of Kildare to a symple Irish preste. *State Papers*, II. 141.

Compare the French *obtenir à*.

**Obtruded to.** Thrust upon. This construction occurs in the Preface of *The Translators to the Reader*, p. cxi.

Was their translation good before? Why do they now mend it? Was it not good? Why then was it *obtruded to* the people?

There is an hearb growing every where called Pseudonardus, or bastard Nard, which is *obtruded unto* us and sold for the true Spikenard. Holland's Pliny, XII. 12.

**Occidental**, *adj.* In the Dedication of the Bible Queen Elizabeth is called 'that bright *occidental* Star,' that is the star

of the West (Lat. *occidens*, the setting Sun, the West ; whence *occidentalis*, western). So Shakespeare (*All's Well*, II. I. 166) ;

Ere twice in murk and *occidental* damp  
Moist Hesperus hath quench'd his sleepy lamp.

Each planet hath a severall colour, Saturne is white, Jupiter cleere and bright, Mars fierie and red, Venus Orientall (or Lucifer) fair, *Occidentall* (or Vesper) shining, Mercurie sparkling his raies. Holland's Pliny, II. 18.

**Occupier**, *sb.* (Ez. xxvii. 27). A trader.

If the merchant and worldly *occupier* knew that God is the Giver of riches, he would content himself with so much as by just means, approved of God, he could get to his living. *Homilies*, p. 481, l. 5.

The *occupiers* and shopkeepers call the very setting and grounds of their ointment and compositions, by the name of Myrobalanon. Holland's Pliny, XII. 22.

A Bouthe or tente that any *occupier* maketh in a faire or other places. Velabrum. Baret, *Alvearie*, s. v. *Bouthe*.

**Occupy**, *v. t.* (Ex. xxxviii. 24 ; Judg. xvi. 11 ; Ez. xxvii. 9, 16, 19, 21, 22 ; Luke xix. 13 ; Heb. xiii. 9). From Lat. *occupare* ; literally, to lay hold of ; then, to use, employ, trade with ; and, in a neuter sense, to trade. The Prayer-Book Version of Ps. cvii. 23 is, "which *occupy* their business in deep waters" ; while the Authorized Version has simply "that *do* business in great waters." This use of the word was once common.

But now must men *occupy* their goods otherwise. Latimer, *Serm.* p. 125.

The good man shall never perceive the fraud, till he cometh to the *occupying* of the corn. *Ibid.* p. 401.

So he that *occupieth* usury, though by the laws of this realm he might do it without punishment, (for the laws are not so precise,) yet for all that he doth wickedly in the sight of God. *Ibid.* p. 410.

Betwixt the craftes man that maketh, or the marchaunte that prouydeth wares, and other men that *occupieth* wares. Lever, *Sermons* (ed. Arber), p. 130.

Insomuche that within shorte space, they dyd dwell amonges them, not only harmlesse, but also *occupying* with them verie familiarly. More, *Utopia* (ed. Arber), p. 31.

Iron with much *occupiung*, is worne too naught, with little handeling gathereth rust. Gosson, *Schoole of Abuse* (ed. Arber), p. 72.

She tooke a little rasour, such as barbers *occupie* to pare mens nayles. North's Plutarch, *Brutus*, p. 1058.

These two [Polycletus and Myron] were rare Imageurs, living at one time, and prentises at the art together: but they endeavoured to surpass one the other, in diverse mettals which they *occupied*. Holland's Pliny, xxxiv. 2.

As for the grape of Amomum, which is now in use and much *occupied*, some say it groweth upon a wild vine in India. *Ibid.* xii. 13.

For, the pure cleane witte of a sweete yong babe is like the newest wax, most hable to receive the best and fayrest printing: and like a new bright silver dishe never *occupied*, to receive & kepe cleane anie good thyng that is put into it. Ascham, *Scholemaster*, p. 31, ed. Mayor.

**Occurrent**, *sb.* (1 K. v. 4). 'Evil *occurent*' is the rendering, apparently suggested by the Vulg. *occursus malus*, of the Heb. which signifies 'evil chance.' The word occurs only once besides in Eccl. ix. 11 and is there translated 'chance.' 'Occurrence' from the same root (Lat. *occurrere* lit. 'to run against') has now taken the place of 'occurent.' The latter is met with in Shakespeare (*Ham.* v. 2. 368);

So tell him, with the *occurrents*, more and less.

And in Burton (*Anat. of Mel.* pt. 2. sec. 2. mem. 4);

When that great Gonsalva was upon some displeasure confined by King Ferdinand to the city of Loxa in Andalusia, the onely comfort (saith Jovius) he had to ease his melancholy thoughts, was to hear newes, and to listen after those ordinary *occurrents*, which were brought him, *cum primis*, by letters or otherwise out of the remotest parts of Europe (vol. i. p. 414).

This *occurrent* fel out in Lacetania, the nearest part unto us of Spaine. Holland's Pliny, xxv. 2 (vol. ii. p. 112).

**Odd**, *adj.* (Num. iii. 48). The Hebrew, of which 'odd number' is the rendering in this passage, is in Lev. xxv. 27 translated 'overplus,' and in Num. iii. 49 'them that were over and above.' *Odd* is said to be connected with the Icel. *oddr*, Dan. *odd*, and Swed. *udd*, a point; the notion thus involved in the word being that of projection, and hence of surplus. "When numbers are considered as odd or even, they seem to be considered as placed

in rows—and if the ends of the rows are even with each other, we call the number even ; if one row projects beyond the other it is an odd number ; and the Icelanders have yddia to *project* from udd” (Note by Mr Wedgwood in Garnett’s *Essays*, p. 38). Mr Garnett connects *odd* with *ort* : in the Bavarian dialect “*ort oder eben* is exactly our *odd or even*. In *odd*, the idea is that of unity, a single point, hence one over ; *orts* are waste or superfluous *ends* or *leavings*. The latter is the German form, the former the Scandinavian, in which the *r* is assimilated to the following consonant, by a very common process in Icelandic” (*Essays*, pp. 37, 38).

I will win for him, an I can ; if not, I will gain nothing but my shame and the *odd* hits. Shakespeare, *Hamlet*, v. 2. 185.

Here ‘the odd hits’ signify the hits received over and above those which he gave. ‘Ord’ in the phrase ‘ord & ende’ which occurs in the *Ormulum*, 6775, and elsewhere is from A. S. *órd*, beginning.

**Odds**, *sb.* Inequality ; and so, disagreement, dissension.

Now when the father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their *odds* and jarring ; we hope the children have no great cause to vaunt of their uniformity. *The Translators to the Reader*, p. cxiv.

I cannot speak  
Any beginning to this peevish *odds*.  
Shakespeare, *Oth.* II. 3. 185.

**Of**, *prep.* Like the A. S. *of*, this preposition occurs in phrases where its place is now occupied by others. It sometimes represents the Lat. *a* or *ab*, and sometimes *de*. Thus in Ruth ii. 16 “of purpose” is in the Vulg. “*de industria*”; so in Drayton’s *Nymphidia*, 292 :

This Puck seemes but a dreaming dolt,  
Still walking like a ragged Colt,  
And oft out of a Bush doth bolt,  
*Of purpose* to deceiue vs.

Whereas wise men will rather doe sacrifice to envy ; in suffering themselves, sometimes *of purpose* to be crost, and overborne in things, that doe not much concerne them. Bacon, *Ess.* IX. p. 33.

After passive participles examples of this usage are frequent (Matt. vi. 1 ; Luke xiv. 8 ; 1 Cor. xi. 32, xiv. 24).

I left my goods that I have evermore most highly esteemed, that is, my word and sacraments, to be dispensed *of* you. Latimer, *Serm.* p. 39.

That the scripture of God may be read in English *of* all his obedient subjects. Id. *Rem.* p. 240.

The phrase 'in comparison *of*' (Judg. viii. 2) was once common.

It is a theme so common to extol a private life, not taxed with sensuality and sloth, *in comparison* and to the disadvantage *of* a civil life. Bacon, *Adv. of Learning*, I. 3, § 2.

This Proto-Sebastus, a better stallion than war horse, was a perfect epicure (so that Apitius, *in comparison of* him, was a churl to starve himself). Fuller, *Profane State*, XVIII. 2.

'A zeal of God' (Rom. x. 2) is the literal rendering of the Greek objective genitive, but the same phrase occurs in Shakespeare (2 *Hen. IV.* IV. 2. 27) ;

You have ta'en up,  
Under the counterfeited zeal *of* God,  
The subjects of his substitute, my father.

Hence 'zealous *of*,' Acts xxi. 20.

The reverence *of* laws and government. Bacon, *Adv. of Learning*, I. 2, § 8.

In a partitive sense—"some *of*" (Lev. iv. 16 ; Tobit xi. 11).

And send oft *of* them, over to the country, that plants, that they may see a better condition then their owne, and commend it when they returne. Bacon, *Ess.* XXXIII. p. 142.

In the phrase 'of long time' (Acts viii. 11).

But the yonge man, hauing his heart alreedy wedded to his frend Titus, and his mynde fixed to the studye of philosophy, fearyng that mariage should bee the occasion to seuer hym bothe from the one and the other, refused *of longe tyme* to be perswaded. Elyot, *Governour*, B. II. p. 122 *b*.

In the phrase 'of a child' (Mark ix. 21).

The Cardinal, in whose house I was broughte vp *of* a childe. More, *Utopia* (ed. Arber), p. 55.

I entreat you both,  
That, being *of* so young days brought up with him  
And sith so neighbour'd to his youth and haviour,  
That you vouchsafe your rest here in our court  
Some little time.

Shakespeare, *Ham.* II. 2. 11.

Therefore, let penall lawes, if they have beene sleepers *of* long, or if they be growne unfit for the present time, be by wise judges confined in the execution. Bacon, *Ess.* LVI. p. 224.

After a verb of motion, as in James iv. 1. So in Bacon (*Ess.* LI. p. 208);

The even carriage betweene two factions, proceedeth not alwaies *of* moderation, but *of* a truenesse to a mans selfe, with end to make use of both.

Used for 'on' in 'take vengeance of' (Ps. xcix. 8); 'had compassion of' (Heb. x. 34); 'compassion of the poor' (Lev. xxv. c).

'Cause they take vengeance *of* such kind of men.

Shakespeare, *Tit. Andr.* v. 2. 63.

For the Lord wil haue compassion *of* Iaakob. Isaiah xiv. 1 (Geneva Version).

Moved with compassion *of* my country's wreck.

Shakespeare, *1 Henry VI.* IV. 1. 56.

To 'provide of' (2 Sam. xix. 32) = to provide with.

I am provided *of* a torch-bearer.

*Id. Mer. of Ven.* II. 4. 24.

To 'rejoice of' (Matt. xviii. 13; compare Ps. lxvi. 5, Pr.-Bk.) = to rejoice for or over. To 'reprove *of*' (Job xiii. c; xv. c; xvi. c; xviii. c; John xvi. 8) = to reprove for.

After participles and verbal nouns 'of' is apparently redundant. Thus, 'My heart is inditing *of* a good matter' (Ps. xlv. 1, (Pr.-Bk.)); 'Asahel would not turn aside from following *of* him' (2 Sam. ii. 21); 'But they thought that he had spoken of taking *of* rest in sleep' (John xi. 13); 'they left beating *of* Paul' (Acts xxi. 32). But in all these cases the so-called participles are verbal nouns, and originally would have had the old prefix 'a' or 'an' when not the direct object of the sentence. Compare Shakespeare, *As You Like It*, IV. 3. 10 :

Which she did use as she was writing *of* it.

Whom I left cooling *of* the air with sighs.

*Id. The Tempest*, I. 2. 222.

At last, a little shaking *of* mine arm.

*Id. Ham.* II. 1. 92.

'Of the king's cost' (2 Sam. xix. 42) = at the king's cost.

Set him no price of thy heart, for he will take it *of* any reckoning. Adams, *Sermons*, I. 261.

And she sent over *of* the king of England's own proper cost and charges. Shakespeare, *2 Hen. VI.* I. I. 61.

*Of* the city's cost.

*Ibid.* IV. 6. 3.

Other instances are 'power *of*' = power over (1 Cor. vii. 4); 'glorying *of*' = glorying over (2 Cor. vii. 4); 'have glory *of*' = have glory from (Matt. vi. 2); 'an example *of*' = an example to (1 Tim. iv. 12); '*of* a ready mind' (1 Pet. v. 2).

**Oft**, *adv.* (Job xxi. 17; Matt. ix. 14, &c.). Often; A. S. *oft*. The old form of the word which now exists only in the language of poetry.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so *oft*. *The Translators to the Reader*, p. cxiv.

And send *oft* of them, over to the country, that plants, that they may see a better condition then their owne. Bacon, *Ess.* XXXIII. p. 142.

But this consequence doth *oft* deceive men. *Id. Adv. of Learning*, I. 3, § 8.

**Oftten**, *adj.* (1 Tim. v. 23). Frequent.

Wherefore he sent to the quene beyng in sanctuarie diuerse and *oftten* messengers. Hall, *Rich. III.* fol. 24 a.

The madnes of the Welshemen and Scottes (whose *often* incursions and robberyes he wel had in his fathers daies experimented and assaied) he studied to assuage and repress. *Id. Hen. V.* fol. 2 a.

The sundry contemplation of my travels, in which my *often* rumination wraps me in a most humorous sadness. Shakespeare, *As You Like It*, IV. I. 19.

**Ofttimes**, *adv.* (Matt. xvii. 15). Often, frequently.

When he was here,  
He did incline to sadness, and *oft-times*  
Not knowing why.

Shakespeare, *Cymbeline*, I. 6. 62.

**Oil olive**, *sb.* (Ex. xxx. 24; Deut. viii. 8; 2 K. xviii. 32). Olive oil.

Aristæus the Athenian invented the making of *oyle olive*,



as also the presse and mill thereto belonging. Holland's Pliny, VII. 56.

**Ointment**, *sb.* (Cant. i. 3, iv. 10; Amos. vi. 6). An unguent, perfume; in Chaucer *oynement*, from Lat. *ungere* through It. *ugnere* and Fr. *oindre*, pp. *oint*.

The odours of *oyntments*, are more durable, then those of flowers. Bacon, *Ess.* LIII. p. 213.

**Oldness**, *sb.* (Rom. vii. 6). Old age, antiquity; A. S. *ealdnes*.

This policy and reverence of age makes the world bitter to the best of our times; keeps our fortunes from us till our *oldness* cannot relish them. Shakespeare, *Lear*, I. 2. 50.

Prepaire ye vnto God a ghostely temple, whiche neither *oldnesse* maie eate vp with rottyng, neither any tempeste maie ouerthrowe. Udal's Erasmus, *Luke* xxi. 6, fol. 156 b.

**Omnipotency**, *sb.* (Is. xl. xlv. xlv. c). Like *excellency* and other words already noticed, *omnipotency* (Lat. *omnipotentia*), has been displaced in modern usage by 'omnipotence.' Bacon *Adv. of Learning*, I. 6, § 14 praises philosophy and human learning as

Drawing us into a due meditation of the *omnipotency* of God, which is chiefly signed and engraven upon his works.

**On**, *prep.* (I Sam. xxvii. 11). Used as we should now use 'of.' Instances of this usage are common in Shakespeare.

Were such things here as we do speak about?  
Or have we eaten *on* the insane root  
That takes the reason prisoner?

*Macb.* I. 3. 84.

I will advise you where to plant yourselves,  
Acquaint you with the perfect spy o'the time,  
The moment *on't*.

*Ibid.* III. I. 131.

I tell you yet again, Banquo's buried; he cannot come out *on's* grave. *Ibid.* V. I. 71.

That this tempest,  
Dashing the garment of this peace, aboded  
The sudden breach *on't*.

*Hen. VIII.* I. I. 94.

You to your beauteous blessings add a curse,  
Being fond *on* praise, which makes your praises worse.

*Sonn.* LXXXIV. 14.

And be not jealous *on* me, gentle Brutus.

*Jul. Cæs.* I. 2. 71.

Did forfeite (with his life) all those his Lands  
Which he stood seiz'd *on*, to the Conqueror.

*Ham.* I. 1. 89 (ed. 1623).

In the last-quoted passage the Quartos read 'of.'

Other archaic usages of 'on' are found in 2 Sam. ix. 3, 'lame on his feet'; Jer. vi. c, 'on work' (compare AWORK); Neh. iv. 22, 'on the day'; Tobit x. 7, 'on the daytime'; Gen. xxxii. 19, 'on this manner'; Matt. i. 18, 'on this wise'; Ex. xix. 18, 'on a smoke' (compare Shakespeare, *Hamlet*, v. 1. 211: 'on a roar'); Ps. lxxix. 1, 'on heaps.' For the last see Shakespeare, *Henry V.* v. 2. 39:

And all her husbandry doth lie *on heaps*.

And Drayton, *Polyolbion*, II. 35:

Which by the South-wind raysd, are heav'd *on* little hills.

We find in Coverdale 'lame on his fete,' 2 Sam. ix. 3; 'on the daytime,' Neh. iv. 22; and 'on the daye,' Neh. ix. 3. In Philem. 18, 'put that *on* mine account' is the rendering of a phrase which from the time of Tyndale had been translated 'that lay to my charge.' We should in modern English say 'put that *to* my account.'

**On a day** (2 K. iv. 8). Upon a certain day. Compare 'on a time.'

*On a time* the King had him out a hunting with him, he made him see his mother, with whom he grew familiar. North's Plutarch, *Themist.* p. 139.

**Once**, *adv.* Used in Jer. xiii. 27, of an uncertain future period.

But to what end this chiding between the children of the world and the children of light will come, only he knoweth that *once* shall judge them both. Latimer, *Serm.* p. 51.

He will *once* punish this fleshly and licentious manner of living. *Homilies*, ed. Griffiths, p. 126, l. 35.

If idle talk will *once* be necessary,  
I'll not sleep neither.

Shakespeare, *Ant. and Cl.* v. 2. 50.

We must die, Messala:  
With meditating that she must die *once*,  
I have the patience to endure it now.

Id. *Jul. Cæs.* IV. 3. 191.

I thank thee; and, I pray thee, *once* to night,  
Give my sweet Nan this ring.

Id. *Merry Wives*, III. 4. 103.

**One** occurs in the edition of 1611 for 'first' in Gen. viii. 13, 'in the sixe hundredth and *one* yeere'; 1 Kings xvi. 23, 'In the thirtie and *one* yeere'; and 1 Macc. xiii. 51, 'in the hundred seuentie and *one* yere.' Compare 2 Macc. xi. 21: 'The hundred & eight and *fortie* yeere, the foure and *twentie* day of the moneth Dioscorinthius'; and 1 Kings vi. 1, 'in the foure hundred and *fourescore* yeere.' On the other hand, we find in 1 Kings xvi. 2, 'In the *twentieth* and sixt yeere.' See FOURSCORE.

This Psalm also following, being the fifty *one* Psalm, must be said three times over. Scot, *Discovery of Witchcraft* (ed. 1665), p. 252.

**One and other** (Jer. xxxvi. 16). This phrase, which describes all individually, is retained from the Geneva version. In Shakespeare (*Com. of Err.* IV. 3. 86) it is used for 'the one and the other'; that is, the ring and the chain:

Both *one and other* he denies me now.

**Only**, *adj.* (Ps. cxxxvi. 4, Pr.-Bk.). In such phrases as 'of whose *only* gift it cometh' (Collect for 13th Sunday after Trin.) we should now use 'gift alone.' In the *Leycester Correspondence*, p. 237, we find "The *only* transportatyon will cost a 1000li." In Num. xvii. c, 'Aarons rod among all the rods of the Tribes *onely* flourisheth,' and in the last rubric to The Communion of the Sick, 'In the time of the Plague...the Minister may *only* communicate with him,' the position of 'only' makes it obscure.

The night hath no perfecte iudgemēt of thynges, but...ofte tymes in stede of the thinges selves, it sheweth the yie the *onelye* shadowes and vaine counterfaytes of thynges. Udal's Erasmus, *Luke* ii. 35, fol. 23 b.

That th' *onely* breath him daunts, who hath escapt the stroke.  
Spenser, *F. Q.* I. 7, § 13.

And learne ye rulers if ye intende by *onely* suppression to kepe vnder rebellion, be ye sure if ye thruste it downe in one place it wyll braste out wyth more vyolence and greater daunger in ten other places. Lever, *Sermons* (ed. Arber), p. 35.

For euery one of them, whatsoever yat is whiche he taketh for the chief god, thinketh it to be the very same nature, to whose *only* diuine mighte and maiestie, the summe and soueraintie of al thinges by the consent of al people is attributed and giuen. More, *Utopia* (ed. Arber), p. 143.

**Open**, *v.t.* (Acts xvii. 3). To explain, make plain: from A.S. *openian* or *yppan*. Thus in Pecock's *Repressor*, p. 1,

Of which correpcion first *openyng* or doing to wite, thanne next blamyng, and aftirward biseching ben parties.

The same writer (p. 56) used the adjective *open* in the sense of 'plain';

For he was not delyuered fro tho bondis into his deeth, as it is *open* bi the ij<sup>e</sup> Epistle to Thimothie.

She *opened* the fault of her son, and hid it not. Latimer, *Serm.* p. 243.

And in regard of causes now in hand,  
Which I have *open'd* to his grace at large,  
As touching France.

Shakespeare, *Henry V.* I. I. 78.

In the Communion Service 'let him come to me...and *open* his grief,' 'open' is used in the sense of 'disclose, reveal.'

Hearyng that matter *opened* by Peter. Lever, *Sermons* (ed. Arber), p. 125.

Of the contrarie parte, to him that *openeth* and vttereth suche counselles, be decreed large giftes. More, *Utopia* (ed. Arber), p. 49.

*Opening* the natures of many simples. Gosson, *Schoole of Abuse* (ed. Arber), p. 27.

Come, come, *open* the matter in brief.

Shakespeare, *Two Gent.* I. I. 135.

When men set things in work without *opening* themselves at all. Bacon, *Adv. of Learning* (ed. Wright), II. 23, § 36, p. 240.

**Or**, *prep.* (Ps. xc. 2; Prov. viii. 23; Cant. vi. 12; Dan. vi. 24). In the sense of *ere*, 'before,' this word is frequently used. It is connected with the A. S. *ór*, beginning (Germ. *ur-*), and with *ér* which remains in the form *ere*.

And to a plesaunt groue I gan passe,  
Long *or* the bright sonne up risen was.

Chaucer, *Flower and Leaf*, 27 (ed. 1598).

Cleer was the day, as I have told *or* this.

Id. *Knigh't's Tale*, 1685.

And therefore saith Job to God, suffre, Lord, that I may a while biwayle and wepe, *or* I go withoute retournynge to the derk lond, covered with derknes of deth. Chaucer, *Parson's Tale*.

The great man was gone forth about such affairs as behoved him, *or* I came. Latimer, *Serm.* p. 255.

The reduplicated form *or ere*, sometimes *or ever* (compare *an if*), is frequently found (Ps. lviii. 8, Pr.-Bk. ; Acts xxiii. 15).

Thys man of likelyhod is of great age, & *or ere* the clergy began was wonte to sit at saint Sauours with a sore legge. Sir T. More, *Works*, p. 300 c.

Or rather then set forward, for 'twill be  
Two long dayes iourney (Lords) *or ere* we meete.

Shakespeare, *K. John*, IV. 3. 20 (ed. 1623).

Had I byn any God of power, I would  
Haue suncke the Sea within the Earth, *or ere*  
It should the good Ship so haue swallow'd.

Id. *Temp.* I. 2. 11 (ed. 1623).

A little month, *or ere* those shoes were old  
With which she follow'd my poor father's body.

Id. *Ham.* I. 2. 147.

Would I had met my dearest foe in heaven  
*Or ever* I had seen that day, Horatio. *Ibid.* I. 2. 183.

'Ereuer' is used in the same sense (Ecclus. xxiii. 20), and in fact the reading of the last quoted line in the first Quarto is,

*Ere euer* I had seene that day Horatio.

And byanby *ereuer* it can any thyng settle in their myndes, commeth the deiuil, & puttyng into them contrarie thoughtes, taketh out of their mynde all that thei heard. Udal's Erasmus, *Luke* viii. 12, fol. 78 b.

**Or...or** (1 Sam. xxvi. 10). Either...or.

And schortelich, *or* he wolde lese his lyf  
*Or* wynnen Emelye unto his wyf.

Chaucer, *Knigh't's Tale*, 1487, 8.

I do not doubt,  
As I will watch the aim, *or* to find both,  
*Or* bring your latter hazard back again.

Shakespeare, *Mer. of Ven.* I. I. 150.

Like to a harvest-man that's task'd to mow  
Or all or lose his hire.

Id. *Cor.* I. 3. 40.

**Ordain**, *v. t.* (1 K. xii. 32, 33; Ps. vii. 13; Dan. ii. 24). To order, appoint, prepare, make ready. So in Robert of Gloucester's *Chronicle* (ed. Hearne), p. 139:

He bigan to *ordeyne* ys folk, & to batail aȝen drow:  
that is, he began to set his people in order, or battle array.

And afterward he *ordeined* a boat made of one tree. Hakluyt, *Voyages* (ed. 1810), II. 455.

In the later Wicliffite version of Matt. xxiv. 47, 'for on alle his goodis he schal *ordeyne* hym' is the rendering of the Latin 'quoniam super omnia bona sua *constituet* eum.'

**Order**, *v. t.* (Judg. xiii. 12; 1 K. xx. 14). To set in order, arrange, direct; and in the Prayer-Book, to ordain.

Let us, therefore, *order* ourselves so that we may say it worthily, as it ought to be. Latimer, *Serm.* p. 377.

If I know how, or which way, to *order* these affairs,  
Thus thrust disorderly into my hands,  
Never believe me.

Shakespeare, *Rich. II.* II. 2. 109.

In the technical sense of ordaining or admitting to holy orders it is found in Grindal (*Remains*, p. 353);

I think it will fall forth that he [Lowth] was never *ordered* priest or minister; and yet hath he these fifteen or sixteen years exercised that function.

Thou schalt considre what thou art that dost the synne, whethir that thou be mal or femal, old other yong, gentil or thral, fre or servaunt, hool or seek, weddid or sengle, *ordrid* or unordred, wys or fool, clerk or seculer. Chaucer, *Parson's Tale*.

**Ordering**, *sb.* (1 Chr. xxiv. 19). Arrangement.

I doe hold it, in the royall *ordering* of gardens, there ought to be gardens, for all the moneths in the yeare. Bacon, *Ess.* XLVI. p. 186.

After they grew to rest upon number, rather competent, then vast: they grew to advantages, of place, cunning diversions, and the like: and they grew more skilful in the *ordering* of their battailes. Id. LVIII. p. 237.

**Ordinary**, *sb.* (Rubric before Comm. Off. &c.). The Bishop or Archbishop, who has the ordering of all disputed or doubtful points.

Lord, sefne petycions I beseche 3ow of here,

\* \* \* \* \*

The fyfte to obey the *ordenaryes* of the temple echeon.

*Cov. Mys.* p. 87.

Ordinaire: An *Ordinarie*; a Bishop (or his Chauncelor, &c.) within his Diocese. Cotgrave, *Fr. Dict.*

**Original**, *sb.* Origin. 'The incestuous *originall* of Moab and Ammon' (Gen. xix. c).

It hath it *originall* from much greefe; from study and perturbation of the braine. Shakespeare, 2 *Hen. IV.* I. 2. 131 (ed. 1623).

To take her in the *Originall*, She was daughter to Henry the eighth, by Anne Bullen...By her Mother she was of no Sovereign descent, yet Noble, and yet very ancient in the Name and Family of Bullen, though some erroneously brand it with a Citizens rise or *originall*. Naunton, *Fragmenta Regalia* (ed. Arber), pp. 13, 14.

**Ossifrage**, *sb.* (Lev. xi. 13; Deut. xiv. 12). The bearded vulture: Lat. *ossifraga*, literally, the bone-breaker. *Ospray* is the same word.

This said, away she flew, form'd like the fowl  
Men call the *ossifrage*.

Chapman's Homer, *Odys.* III. 506.

In Chapman's Homer, II. XVIII. 557, it appears in the form 'osspringer.'

**Other**, *pron.* (Josh. viii. 22; 2 Chr. xxxii. 22; Job xxiv. 24; Luke xxiii. 32; Phil. ii. 3, iv. 3). The plural of *other*; A. S. *oðere*.

As occasion asked eatche troupe whole toogether too healp *oother* withowte breakyng. Lord Grey of Wilton, p. 13.

Whether they be of the nobility, or else *other* his grace's subjects. Latimer, *Serm.* p. 40.

It is no marvel that they go about to keep *other* in darkness. *Ibid.* p. 47.

Captain Calfeild in his wherrie carried ten more, and in my barge *other* ten, which made vp a hundred. Raleigh, *Guiana*, p. 45.

Therefore I doe very ill to reiect that which *other* like. Gosson, *Schoole of Abuse* (ed. Arber), p. 59.

Some in affection love their person, and *other* in duty love their crown. Bacon, *Adv. of Learning* (ed. Wright), i. 7, § 18, p. 62.

Compare Gen. viii. 10, 12; Matt. xxv. 17.

**Other, the** (1 Cor. vii. 5), used where we should expect 'another'; just as 'another' occurs in the sense of 'the other.'

**Other some, adj.** (2 Esd. xiii. 13). Some others; still in use as a provincialism.

For he [Lycurgus] saw so great a disorder & vnequality among the inhabitants, aswell of the countrie, as of the citie Lacedæmon, by reason some (and the greatest number of them) were so poore, that they had not a handfull of ground, and *other some* being least in number were very riche, that had all. North's Plutarch, *Lycurgus*, p. 49.

Her distraction is more at some time of the moon than at *other some*, is it not? Fletcher, *The Two Noble Kinsmen*, IV. 3.

**Ouches, sb.** (Ex. xxviii. xxix.). The sockets or frames in which precious stones are set; hence applied to the jewels themselves. Old Fr. *oche*, a nick or notch (see Cotgrave).

Those partelettys and those *owchis* hang heuy abowt our nekkys and cleue fast fyre hote, that wo be we there and wyshe that whyle we lyued, ye neuer had folowed our fantasyes, nor neuer had so kokered vs nor made vs so wanton, nor had geuen vs other *ouchys* than ynions or gret garlyk heddys. Sir T. More, *Supp. of Souls*, fol. 42 b.

With three [*so original for their*] scarfes, bracelets, chains, *ouches*. Nashe's *Lenten Stuffe*, p. 34.

Your brooches, pearls, and *ouches*. Shakespeare, *2 Hen. IV.* II. 4. 53.

Chaucer uses the form *nowches*:

A coroun on hir heed they han i-dressed,  
And set hir ful of *nowches* gret and smale.

*Clerk's Tale*, 8258.

Thirdly | it is no Christen touche |  
To se many a golden *ouche* |

With rynges and stonys preciously.

Roy, *Rede me and be nott wrothe* (ed. Arber), p. 110.



To take away their *ouches* |  
Golden ryngis and brouches. *Ibid.* p. 113.

Who is able to express what a goodly ornament, precious jewel, and noble *ouche* christian doctrine is to a christian commonweal? Becon, *Works* (Parker Soc.), III. 597.

A collar, or iewell, that women vsed about their neckes : an *ouch*. Monile. Baret, *Alvearie* (ed. 1580), s. v. Iewell.

He brought her *ouches*, fine round stones, and Lillies faire and whit. Golding's *Ovid*, Book x. (ed. 1603), 123 a.

Monilles; m. Necklaces, Tablets, Brouches, or *Ouches*; any such Ornaments for the necke. Cotgrave, *Fr. Dict.*

Compare the double form in the words, *newt* and *est*, *nook* and *hook*, *napern* and *apron*, *nedder* and *adder*, *noumpere* and *umpire*, *nounce* and *ounce*, *nawl* and *awl*.

**Ought** (Matt. xviii. 24, 28; Luke vii. 41). Owed, in the ed. of 1611.

So he doth you, my lord; and said this other day you *ought* him a thousand pound. Shakespeare, *1 Hen. IV.* III. 3. 153.

I was enjoind by the party *ought* that picture. Webster, *The Devil's Law Case*, III. 3.

I pray, who *ought* that pen  
That in a stammering Iambick vaine  
Glanc'd at Emiliaes loose and gaudie traine.

Day, *Law Tricks* (ed. Bullen), p. 24.

**Out of**, 1 Sam. xviii. 11, 'and David avoided *out of* his presence twice.' Compare Latimer (*Rem.* p. 321):

For shame, nay for conscience, either allege the scriptures aright, without any such wresting, or else abstain *out of* the pulpit.

**Out of course** (Ps. lxxxii. 5). Disordered, out of order.

The standards to be roses; iuniper; holly; beare-berries (but here and there, because of the smell of their blossome;) red currans; goose-berries; rose-mary; bayes; sweet-briar; and such like. But these standards, to be kept with cutting, that they grow not *out of course*. Bacon, *Ess.* XLVI. p. 193.

**Out of hand** (Num. xi. 15; Tob. iv. 14). Instantly.

Albeit they are yet weak, and have not so strong a spirit, as to lay aside and despise all worldly things *out of hand*. Coverdale, *Works* (Parker Soc.), I. 204.

I had rather haue it presently, or *out of hand*, than to be thought to haue it. Numerato malim, quàm æstimatione. Cic. Baret, *Alvearie*, s. v. Present.

**Outgoings**, *sb.* (Josh. xvii. 9, 18; Ps. lxxv. 8). A Hebraism. In the passages of Joshua and 2 Esd. iv. 7 it signifies the extremities or utmost limits. In Ps. lxxv. 8 the Geneva Version has: "Thou shalt make the East and the West to rejoyce," adding in the margin, "Ebr. the going forth of the morning and of the evening." The Vulgate has *exitus* in all passages.

**Outlandish**, *adj.* (Neh. xiii. 26). Foreign; A. S. *útlandisc*.

An *outlandishman* called Dr Venetus. Foxe, *Acts and Monuments* (ed. Cattle), VII. 450.

Now at this present, of all those kinds of *outlandish* wheat which are transported by sea into Italy, the lightest is that which commeth out of Fraunce, and Chersonesus. Holland's Pliny, XVIII. 7 (vol. I. p. 560).

If some one have been a traveller in Italy, or as far as the emperours court, wintered in Orleance, and can court his mistris in broken French, wear his clothes neatly in the newest fashion, sing some choice *outlandish* tunes, discourse of lords, ladies, towns, palaces, and cities, he is compleat, and to be admired. Burton, *Anat. of Mel.* Part. 1. sec. 2. mem. 3. subs. 15.

**Outmost**, *adj.* (Deut. xxx. 4). Utmost; A. S. *útemest*.

All the wise men in the whole world (I mean those which lived in his time) did reverence Salomon, a king and so great a prophet, and came unto him from the very *outmost* ends of the world. Bullinger, *Decades*, I. 50.

**Outrage**, *sb.* (Ps. x. c; and Prayer-Bk., Thanksgiving for Public Peace). Excessive violence. Now used only in a concrete sense, as an act of violence.

Yet saw I woodnesse laughing in his rage,  
Armed complaint, outhees, and fiers *outrage*.

Chaucer, *Knight's Tale* (ed. Tyrwhitt), 2014.

Oultrage: m. *Outrage*, excesse, vnreasonableness; iniurie, wrong, abuse, insultation, much violence; extreame breach of duetie in what kind soeuer. Cotgrave, *Fr. Dict.*

**Outroad**, *sb.* (1 Macc. xv. 41). An excursion.

**Outwent**, *pret.* (Mark vi. 33). Outstripped.

Xenocrates was apprentice to Tisicrates, or as some say, to Euthyocrates; but whether of the twaine soever was his master, he *outwent* them both in the number of statues and images that he wrought, and besides compiled bookes of his owne art and workmanship. Holland's Pliny, XXXIV. 8.

**Over**, *prep.* (1 Thess. iii. 7). In the expression 'We were comforted *over* you,' the preposition is used in the sense of 'concerning,' 'with reference to,' which is common enough with the verbs 'weep,' 'mourn,' &c. Compare Shakespeare, *Measure for Measure*, II. 2. 12:

I have seen,  
When, after execution, judgement hath  
Repented *o'er* his doom.

If you are so fond *over* her iniquity, give her patent to offend.  
Id. *Othello*, IV. 1. 208.

**Over against**, *prep.* (Ex. xxvi. 35, xl. 24, &c.). Opposite to.

The Achoriens, whiche be situate *ouer agaynste* the Ilande of Utopia on the southeaste side. More, *Utopia* (ed. Arber), p. 57.

Vis à vis. Face to face; directly opposite, right *ouer against*. Cotgrave, *Fr. Dict.*

**Overcharge**, *v. t.* (Luke xxi. 34; 2 Cor. ii. 5). To overburden. [See CHARGE.]

Sometime he calls the king  
And whispers to his pillow as to him  
The secrets of his *overcharged* soul.

Id. 2 *Hen.* VI. III. 2. 376.

So that you may conclude; that no people, *over-charged* with tribute, is fit for Empire. Bacon, *Ess.* XXIX. p. 122.

**Overflow**, *v. t.* (Deut. xi. 4). To flood, submerge.

The participle is 'overflowed' (2 Peter iii. 6), or 'overflown' (1 Chr. xii. 15; Job xxii. 15).

How soone againe hath the pride of our harts *ouerflowen* the chanel? Gosson, *Schoole of Abuse* (ed. Arber), p. 39.

I would be loath to have you *overflown* with a honey-bag, signior. Shakespeare, *Mid. N.'s Dr.* IV. 1. 17.

**Overlive**, *v. t.* (Josh. xxiv. 31). To outlive, survive, from A. S. *ofer-libban*; compare Germ. *überleben*.

Concludes in hearty prayers  
That your attempts may *overlive* the hazard  
And fearful meeting of their opposite.

Shakespeare, 2 *Hen.* IV. IV. 1. 15.

I love the man so well, as I wish he may *over-live* me. Bacon, *Ess.* XXVI. p. 109.

**Overpass**, *v. t.* (Jer. v. 28 ; Eccles. xiv. 14). To pass over or by, neglect.

To thentent to saile forward shortely, and to se no conuenient tyme slackely *ouerpasted* nor be pretermitted. Hall, *Rich. III.* fol. 17 *b.*

**Overpast**, *pp.* (Ps. lvii. 1 ; Is. xxvi. 20). Passed over.

But when the furious fit was *ouerpast*,  
His cruell facts he often would repent.

Spenser, *F. Q.* I. 4, § 34.

**Overplus**, *sb.* (Lev. xxv. 27). Surplus.

Yet they sowe muche more corne, and bryed vp muche more cattell, then serueth for their owne vse, partynge the *ouer plus* among their borderers. More, *Utopia* (ed. Arber), p. 76.

*Overplus*, that which is aboue, or more than measure. Corollarium. Baret, *Alvearie*.

The *ouerplus* of goodes. Superfluum bonorum. *Ibid.*

Our *ouerplus* of shipping will we burn.

Shakespeare, *Ant. and Cl.* III. 7. 51.

**Overrun**, *v. t.* (2 Sam. xviii. 23). To outrun.

We may outrun,  
By violent swiftnes, that which we run at,  
And lose by *over-running*.

Shakespeare, *Hen. VIII.* I. 1. 143.

**Oversee**, *v. t.* (1 Chr. ix. 29 ; 2 Chr. ii. 2). To look over, survey ; A. S. *ofer-seón*.

When Kyng Henry had *ouersene* their articles and defiaunce, hee answered the esquiers that he was redy with dent of swerde and fierce battyall to profe their quarell false and fayned. Hall, *Hen. IV.* fol. 22 *a.*

**Owe**, *v. t.* (Lev. xiv. 35 ; Acts xxi. 11). To own ; in the ed. of 1611.

This is no mortal business, nor no sound  
That the earth *owes*.

Shakespeare, *Tempest*, I. 2. 407.

## P.

**Paddle**, *sb.* (Deut. xxiii. 13). An instrument broad and flat like the blade of an oar; a small spade; probably the same word as *spaddle*, of which Richardson gives an example. [See KNAP.] 'Padella' in Italian is a frying-pan.

**Pained**, *pp.* (Rev. xii. 2). In pain or labour.

**Painful**, *adj.* (Ps. lxxiii. 16). In the passive sense of full of pain or labour, hence toilsome, laborious. Thus in the Sydney State Papers (ed. Collins, I. p. 280):

Be suer of a juste and *painfull* Man, to be Gentleman of your Horse.

And again,

The Man laste named I ever fownde *painfull*, skilfulle, and faithfull.

I think we have some as *painful* magistrates as ever was in England. Latimer, *Serm.* p. 142.

For they iudge it extreame madnes to folowe sharpe and *peinfu*l vertue. More, *Utopia* (ed. Arber), p. 107.

One that cares for thee,  
And for thy maintenance commits his body  
To *painful* labour both by sea and land.

Shakespeare, *Tam. of Shrew*, v. 2. 149.

Our gayness and our guilt are all besmirch'd  
With rainy marching in the *painful* field.

Id. *Hen. V.* IV. 3. 111.

**Painfulness**, *sb.* (2 Cor. xi. 27). Labour, toil; from the preceding, which is itself derived from 'pain' in the sense of 'labour, difficulty.' Johnson gives the following from Hooker:

*Painfulness* by feeble means shall be able to gain that, which in the plenty of more forcible instruments is through sloth and negligence lost. *Eccl. Pol.* v. 22, § 17.

The wife is indebted unto her husband to honour him...to be not only an help, but a credit unto him, by her keeping home, by her industry and *painfulness*, by her sober, holy, and discreet behaviour. Sandys, *Serm.* p. 202.

**Pair of gallows** (Esth. v. c). Obsolete; though we still speak of a 'pair' of steps or stairs.

What talkest thou to me of the hangman? if I hang, I'll make a fat *pair of gallows*; for if I hang, old Sir John hangs with me, and thou knowest he is no starveling. Shakespeare, 1 *Hen. IV.* II. I. 74.

**Palestina**, *sb.* (Ex. xv. 14; Is. xiv. 29, 31). Palestine in its original sense of the country inhabited by the Philistines.

Yea, sometime it the shamefull spoyle hath been  
To sacrilegious hands of *Palestine*.

Du Bartas, *Judith*, p. 5 (trans. Hudson, ed. 1611).

The Israelites drank water in the wilderness; Sampson, David, Saul, Abrahams servant when he went for Isaacs wife, the Samaritan woman, and how many besides might I reckon up, *Ægypt*, *Palæstina*, whole countries in the Indies, that drink pure water all their lives. Burton, *Anat. of Mel.* Part 2. sec. 3. mem. 3 (ii. p. 33).

In the Table of words at the end of this poem, 'Palestine' is explained as 'The Land of the Philistins,' and in this sense it is constantly employed by Milton, as has been pointed out by Sir George Grove in his article 'Palestine' (Smith's *Dict. of the Bible*, II. 606).

Dagon his name, sea-monster, upward man  
And downward fish: yet had his temple high  
Rear'd in Azotus, dreaded through the coast  
Of *Palestine*, in Gath and Ascalon,  
And Accaron and Gaza's frontier bounds.

*P. L.* I. 465.

**Palme-crist**, *sb.* (Jon. iv. 6 *m*). The Ricinus, or castor-oil plant, called also Palma Christi.

The greene leaues of *Palma Christi* pound with parched Barley meale, do mitigate and assuage the inflammation and swelling sorenesse of the eyes. Lyte's *Herbal*, p. 412.

**Palmerworm**, *sb.* (Joel i. 4, ii. 25; Am. iv. 9). A caterpillar. The word is still retained in Dorsetshire.

Also, against *Palmer-wormes* or Caterpillers, and to keepe Apples from rotting, they give order for to annoint the top twigs and branch ends of trees with the gall of a greene Lizard. Holland's Pliny, XVII. 28.

It is also called a 'palmer.'

Eruche, stalkes or stems of coleworts or cabbages. Also the worme called a canker or *palmer*. Also the herbe rocket. Florio, *Worlde of Wordes*.

Millepieds: m. The worme, or vermine, called a *Palmer*. Cotgrave, *Fr. Dict.*

**Palpable**, *adj.* That may be felt; Lat. *palpabilis*. In the Dedication of the A. V. the translators allude to "some thicke and *palpable* cloudes of darkenesse," with evident reference to Ex. x. 21. Comp. Milton, *P. L.* XII. 188.

**Palsy**, *sb.* (Matt. iv. 24, ix. 2; Mark ii. 3, 4, &c.). Paralysis: contracted from Fr. *paralysie*; Gk. *παράλυσις*. In Wiclif the word appears in the forms *palasie*, *palesie*.

The distilled water of the floures of Spike or Lauender, healeth members of the *Palsie* if they be washed therewith. Lyte's *Herbal*, p. 300.

Paralítico, one that is sicke of the *palsie*. Florio, *Worlde of Wordes*.

O, then how quickly should this arm of mine,  
Now prisoner to the *palsy*, chastise thee  
And minister correction to thy fault!

Shakespeare, *Rich. II.* II. 3. 104.

The *palsy*, and not fear, provokes me.

Id. 2 *Hen. VI.* IV. 7. 98.

**Panary**, *sb.* A bread-basket: Lat. *panarium*. Of the Scriptures the Translators say, p. cviii:

In a word, it is a *panary* of wholesome food, against fenowed traditions.

**Pap**, *sb.* (Luke xi. 27; Rev. i. 13). The nipple of the breast; compare Lat. *papilla*.

Saint Jherom, whiche saieth that when he was yong, he sawe in Fraunce certain Scottes of the isle of Britayne eate the fleshe of men, and when they came into the woodes findyng there greate heardes of beastes and flockes of shepe, lefte the beastes and cut of the buttockes of the heardmen and the *pappes* and brestes of the shephardes women, extemyng this meate to be the greatest deinties. Hall, *Hen. V.* fol. 8 a.

**Paper reed**, *sb.* (Is. xix. 7). The papyrus plant.

This kinde of reede, which I have englished *Paper reede*, or Paper plant, is the same, (as I do reade,) that paper was made of in Egypt. Gerarde, *Herball* (ed. 1597), p. 37.

Divers sorts of sieves and bulters there be...In Ægypt they made them of *papyr reed* and rushes. Holland's Pliny, XVIII. 11.

**Parcel**, *sb.* (Josh. xxiv. 32; Ruth iv. 3). Piece, portion; Fr. *parcelle*, which is from Lat. *particula*, a small part, particle. Still used as a law term.

But yit was that a *parcel* of hir wo.

Chaucer, *Franklin's Tale*, 11164.

Many a thousand,  
Which now mistrust no *parcel* of my fear.

Shakespeare, 3 *Hen. VI.* v. 6. 38.

'Parcel-meal' is used for 'piece-meal':

For thise are men on this molde  
That moost harm wercheth  
To the povere peple  
That *percel-mele* buggen.

*Vis. of Piers Ploughman*, 1519.

For that nothing *parcel* of the world is denied to man's inquiry and invention, he doth in another place rule over, when he saith, The spirit of man is as the lamp of God, wherewith he searcheth the inwardness of all secrets. Bacon, *Adv. of L.* I. 1, § 3, p. 7.

**Parle**, *sb.* Parley, talk, conversation.

Briefly, by the fourth, being brought together to a *parle* face to face, we sooner compose our differences than by writings, which are endless. *The Translators to the Reader*, p. cv.

You loving men of Angiers, Arthur's subjects,  
Our trumpet call'd you to this gentle *parle*.

Shakespeare, *K. John*, II. I. 205.

Behold, the French amazed vouchsafe a *parle*.

*Ibid.* 226.

**Part**, *v. t.* (Acts ii. 45). To divide, distribute. Followed by 'to,' in the sense of 'among,' as 'divide' is followed by 'unto,' Luke xv. 12. Compare John xix. 24, which is rendered in the later Wicliffite version :

Thei *partiden* my clothis to hem, and on my cloth thei casten lot.



Again in Peter Langtoft's *Chronicle* (ed. Hearne), p. 296 :

He *parted* his wyunning *tille* his men largely;  
that is, he divided his gains among his men liberally.

**Partaker**, *sb.* (Ps. l. 18). An accomplice.

For your *partaker* Pole and you yourself,  
I'll note you in my book of memory.

Shakespeare, I *Hen. VI.* II. 4. 100.

The king being well aduertised, that Perkin did more trust vpon Friends and *Partakers* within the Realme, than vppon for-raine Armes, thought it behoued him to applie the Remedie, where the Disease lay. Bacon, *Hen. VII.* p. 130.

The phrase 'made partakers' (Heb. iii. 14, vi. 4) is illustrated by the following quotation :

For the computation of the yeares of the worlde, I hadde by Maister Woulfes aduise followed Functius, but after his deceasse Maister William Harison *made mee partaker* of a Chronologie, whiche hee had gathered and compiled with moste exquisite diligence. Holinshed's *Chronicles* (ed. 1577), Preface to the Reader.

**Parted**, *pp.* (Luke xxiv. 51). Separated.

For they were *parted*  
With foul and violent tempest.

Shakespeare, *Othello*, II. I. 33.

**Particular, in** (I Cor. xii. 27). Severally.

**Particularly**, *adv.* (Acts xxi. 19; Heb. ix. 5). In detail, one by one.

My free drift  
Halts not *particularly*, but moves itself  
In a wide sea of wax.

Shakespeare, *Tim. of Ath.* I. I. 46.

**Pass**, *v. t.* (Eph. iii. 19; Phil. iv. 7). To surpass, exceed; Fr. *passer* in the same sense.

There is one that *passeth* all the other, and is the most diligent prelate and preacher in all England. Latimer, *Serm.* p. 70.

Do you not see the grasse, how in colour they excell the Emeralds, every one striuing to *pass* his fellow, and yet they are all kept of an equall height? Sidney, *Arcadia*, Bk. I. p. 32, l. 2, ed. 1598.

But I have that within which *passeth* show.

Shakespeare, *Hamlet*. I. 2. 85.

A quiet life doth *pass* an empery.

Greene, *Alphonsus*, Act I. (vol. II. p. 10, ed. Dyce).

**Pass**, *v. i.* (Ps. cxlviii. 6). To pass away.

Heaven and earth shall *pass*, but my word shall not pass.  
Matt. xxiv. 35, quoted in Bacon's *Adv. of L.* II. 25, § 16, p. 262.

**Pass**, *v. t.* (Prov. viii. 29). To transgress.

**Passage**, *sb.* (Judg. xii. 6; 1 Sam. xiii. 23, xiv. 4; Is. x. 29; Jer. xxii. 20, li. 32). A pass over a mountain; a ford of a river: Fr. *passage*.

The kyng had so stopped the *passages* that nether vytayll nor succour could by any way be conueighed to thē. Hall, *Hen. IV.* fol. 18 b.

The Welshemen knowyng the *passages* of the countrey, toke certayne cariages of his laded with vitayle. *Ibid.* fol. 19 a.

And there was a great river and but one *passage*, and there were redy two Knights on the further side, to let them the *passage*. *King Arthur*, c. 123, vol. I. 241.

For cutting of rivers and streams, and for making bridges and *passages*. Bacon, *Adv. of Learning*, I. 7, § 6 (p. 56, ed. Wright).

**Passenger**, *sb.* (Prov. ix. 15; Ezek. xxxix. 11, 14, 15). A passer by, wayfarer.

Provided that you do no outrages

On silly women or poor *passengers*.

Shakespeare, *Two Gent.* IV. 1. 72.

Even such, they say, as stand in narrow lanes,

And beat our watch, and rob our *passengers*.

Id. *Rich.* II. v. 3. 9.

Unless it were a bloody murderer,

Or foul felonious thief that fleeced poor *passengers*.

Id. 2 *Hen.* VI. III. 1. 129.

And Gloucester's show

Beguiles him as the mournful crocodile

With sorrow snares relenting *passengers*.

*Ibid.* 227.

**Passion**, *sb.* (Ps. cx. c; Acts i. 3). From the Lat. *passio* in its literal sense of 'suffering'; it is commonly, though not

exclusively, applied to the suffering of our Saviour, as is evident from the following passage of Latimer (*Serm.* p. 232):

All the *passion* of all the martyrs that ever were, all the sacrifices of patriarchs that ever were, all the good works that ever were done, were not able to remedy our sin, to make satisfaction for our sins, nor anything besides, but this extreme *passion* and bloodshedding of our most merciful Saviour Christ.

If much you note him,  
You shall offend him and extend his *passion*:  
Feed, and regard him not.

Shakespeare, *Macb.* III. 4. 57.

**Passions**, *sb.* (James v. 17): Feelings, dispositions.

Free from gross *passion* or of mirth or anger.

Shakespeare, *Hen. V.* II. 2. 132.

More merry tears

The *passion* of loud laughter never shed.

Id. *Mid. N's Dr.* v. 1. 70.

Vexed I am

Of late with *passions* of some difference.

Id. *Jul. Cæs.* I. 2. 40.

But that temptation is but for an hour, to teach them, and to make them feel the goodness of their Father, and the *passions* of their brethren, and of their master Christ also. Tyndale, *Expositions* (Parker Soc.), p. 110.

**Pastor**, *sb.* (Jer. xxiii. 1, 2). A shepherd. The same Hebrew word is rendered 'shepherd' in Jer. xxiii. 4.

Beg we at the hands of the Lord of the harvest, to send more *pastors* and fewer hirelings, more labourers and fewer loiterers. Sandys, *Serm.* p. 149.

Pasteur: *m.* A *Pastor*, or Shepherd; one that gouernes, or takes charge of, a flocke. Cotgrave, *Fr. Dict.*

Lady reserued by the h[e]au'n's to do *pastors* company honor,  
Ioyning your sweet voice to the rurall muse of a deserte.

Sidney, *Arcadia*, p. 79, l. 36.

For your Majesty hath truly described, not a king of Assyria or Persia in their extern glory, but a Moses or a David, *pastors* of their people. Bacon, *Adv. of L.* II. 21, § 8 (p. 199, ed. Wright).

**Pate**, *sb.* (Ps. vii. 16). The crown of the head. This word, which is now restricted to vulgar or comic usage, is retained from Coverdale's Version.

He was pashed on the *pate* with a potte. Scyphus ei impactus est. Baret, *Alvearie*.

I'll come behind, and break your enemy's *pate*.

Greene, *James IV*. Act III. (vol. II. p. 122, ed. Dyce).

My invention

Comes from my *pate* as birdlime does from frize;

It plucks out brains and all.

Shakespeare, *Oth.* II. I. 127.

**Pattern**, *sb.* (Heb. ix. 23). Copy. In modern usage 'pattern' commonly signifies that from which a copy is made, but in the time of the Authorised Version it denoted also the copy made from a model, as in the passage referred to.

The rebels themselves are the very figures of fiends and devils, and their captain the ungracious *pattern* of Lucifer and Satan, the prince of darkness. *Homilies* (ed. Griffiths), p. 575.

The *patterns* that by God and by French fathers

Had twenty years been made.

Shakespeare, *Hen. V.* II. 4. 61.

Thou cunning'st *pattern* of excelling nature.

Id. *Oth.* V. 2. 11.

**Peace**, used as an interjection (Mark iv. 39) to enforce quiet.

Go to, go to; *peace, peace*; we must deal gently with him.

Shakespeare, *Twelfth Night*, III. 4. 105.

**Peace, to hold one's** (Ex. xiv. 14; Num. xxx. 4, &c.). To be silent.

Satourneus seyde: Doughter, *hold thy pees*.

Chaucer, *Knight's Tale*, 2670.

Philip heard what he said, but *held his peace*. North's Plutarch, *Alex.* p. 719.

**Peculiar**, *adj.* (Ex. xix. 5; Deut. xiv. 2). Belonging to one's self, as a chattel; one's own: Lat. *peculiaris* from *peculium*, which in the technical sense denoted the private property which a child or slave was allowed by parent or master to possess.

But the Percies affirmyng them to be their owne propre prisoners and their *peculiar* praies, and to deliuer theym vtterly denyed. Hall, *Hen. IV.* fol. 19 *b*.

Hence the word has a technical meaning in Ecclesiastical Law. The Lords of the Council wrote to Archbishop Parker to enquire

Thirdly, What exempt or *peculiar* places are within the circuit of your diocese, where you have not full jurisdiction as ordinary. *Parker Correspondence*, p. 181.

The following passage in which the word is employed in its modern sense illustrates the radical meaning as well :

Wherefore unlesse you can shew such orders of a Government, as like those of God in nature shall be able to constrain this or that creature to shake off that inclination which is more *peculiar* unto it, and take up that which regards the common good or interest; all this is to no more end, then to perswade every man in a popular Government, not to carve himself of that which he desires most, but to be mannerly at the publick Table, and give the best from himself unto decency and the common interest. Harrington, *Oceana* (ed. 1656), p. 13.

**Peeled**, *pp.* (Is. xviii. 2, 7; Ezek. xxix. 18). The same word as 'pilled,' or 'pylled' as it is written in Coverdale. In the passages of Isaiah which are quoted it was probably suggested by the 'depilatus' of the Vulgate, with which, according to some who derive it from *pilus*, 'hair,' it is etymologically connected. Others derive it from *pellis*, 'skin,' and explain it as signifying 'stripped of skin.' If the former etymology be correct it would signify 'stripped of hair,' but the derivation is uncertain (Fr. *peler*). In this sense it occurs in the description of the miller of Trumpington in Chaucer (*C. T.* 3933);

As *pyled* as an ape was his skulle.

In provincial language 'peeled' certainly means 'stripped of skin.' 'Brayed nettles is the best cure for a *pilled* skin,' was an old boatman's prescription given in the writer's hearing some years ago.

**Peep**, *v. i.* (Is. viii. 19, x. 14). To cry like a young bird. The word is an imitative one. 'The most natural imitation of a sharp sound is made by the syllables *peep*, *keep*, *keek* or *teet*. In Latin accordingly we find *pipire*, *pipiare*, to peep or cheep like a chicken, to cry like a chick or small bird; hence *pipio*, a young bird; It. *pippione*, *piccione*, a pigeon, properly a young one; to *pipe*, to make a shrill sound; to *cheip* (Jamieson), to squeak with a shrill and feeble voice—to creak, as shoes or a door; *cheiper*, a cricket; Isl. *keipa*, to cry as a child' (Mr Wedgwood in *Proc. of Phil. Soc.* IV. p. 129).

Piauler: To *peepe*, or cheepe (as a young bird;) also, to pule, or howle (as a young whelp). Cotgrave, *Fr. Dict.*

By the twentie day (if the eggs be stirred) ye shall heare the chicke to *peepe* within the verie shell. Holland's Pliny, x. 53.

The following is an illustration of 'the wizards that peep and mutter;'

As touching the maner of worshipping and adoring flashes of lightening, all nations with one accord and conformitie doe it with a kind of *whistling* or *chirping* with the lips. *Ibid.* XXVIII. 2 (vol. II. p. 297).

**Penance**, *sb.* (Art. XXV.). The Douay version uses 'penance' and 'do penance' in almost if not in every instance in which our A. V. has 'repentance' and 'repent.' The word formerly was the representative of the Lat. *pœnitentia* from which it is derived, as is clear from the following passages;

Seint Ambrose sayth, That *penance* is the plaining of man for the gilt that he hath don, and no more to do any thing for which him ought to plaine. Chaucer, *Parson's Tale* (ed. Tyrwhitt).

In the Percy Society's edition the reading is 'penitence.'

*Penance* is a turning from sin unto God, a waking up from this sleep of which St Paul speaketh here. Latimer, *Rem.* p. 9.

**Peny**, *sb.* The word in this form only occurs in the Prayer-Book, having been altered to '*penny*' in the modern editions of the Bible. It is the A. S. *penig*, and represented the Roman *denarius* which was worth about  $7\frac{3}{4}d.$  of our money.

For, sire, I wil not take a *peny* of the

For al my craft, ne nought for al my travayle.

Chaucer, *Franklin's Tale*, 11920.

**People**, *sb.* (Num. xx. 20; Josh. xi. 4; 1 Macc. v. 30). A multitude, host; Fr. *peuple* from Lat. *populus*. 'Much people' is used for a large force or multitude, as 'little people' for the reverse. Wiclif writes it *pople*, Chaucer *poepul* (*C. T.* 2563).

These lordes had much *people* folowyng them. Hall, *Hen. IV.* fol. 13 b.

He is so couragious of himselfe that he is come to the field with little *people*. *King Arthur*, c. 61, vol. I. p. 119.

**Peoples**, *sb.* (Rev. x. 11, xvii. 15). Races, tribes.

**Peradventure**, *adv.* (Gen. xxxi. 31, l. 15; Ex. xxxii. 30). Literally, by chance or adventure; 'perhaps' has the same meaning but is oddly compounded of Norman and Anglo-Saxon, whereas 'peradventure' is consistently formed. It appears in the form 'paraunter' in Gower (*Conf. Am.* i. 178);

Thou shalt nought be so gracious  
As thou *paraunter* shuldest be elles.

In Wiclif and Chaucer it is written *paraventure* (*C. T.* 6475), and *paradventure* (*C. T.* 6585).

*Peradventure* if he had been a flatterer, as some be now-a-days, then he might have gotten such gear. Latimer, *Rem.* p. 82.

**Perfectness**, *sb.* (Col. iii. 14). Completeness, perfection.

God endued him [Bilney] with such strength and *perfectness* of faith, that he not only confessed his faith, the gospel of our Saviour Jesus Christ, but also suffered his body to be burnt for that same gospel's sake. Latimer, *Rem.* p. 52.

**Perfited**, *pp.* Perfected; from Fr. *parfait*, perfect.

As nothing is begun and *perfited* at the same time, and the later thoughts are thought to be the wiser. *The Translators to the Reader.* [p. cxii.]

'Perfit' is an old form of 'perfect,' the one being derived from the French, the other from the Latin. Thus in the Geneva version of I Cor. ii. 6; 'And we speake wisdom among them that are *perfite*.'

In Shakespeare's *Henry V.* III. 6. 73, the folios read, 'And such fellowes are *perfit* in the Great Commanders Names.'

**Persecute**, *v. t.* (Ps. vii. 1, 5, lxxi. 11). To pursue.

Whiles their enemies reioysing in the victory haue *persecuted* them flying some one way and some another. More, *Utopia* (ed. Arber), p. 140.

On the other hand in the *Homilies* (p. 415), 'pursue' = persecute; Matt. v. 44 being thus quoted: 'to pray for them that *pursue* him.' The later Wicliffite version has also, 'preye 3e for hem that *pursuen*, and sclaundren you.'

**Persuade**, *v. t.* (Acts xix. 8, xxviii. 23). To use persuasion, advise; not necessarily to prevail upon by persuasion.

To *perswade*, or counsel. Suadeo, Persuadeo. Baret, *Alvearie*, s. v.

It was a notable observation, of a wise father, and no lesse ingenuously confessed; that those, which held and *perswaded*, pressure of consciences, were commonly interessèd therin, themselves, for their owne ends. Bacon, *Ess.* III. p. 13.

They laboured not only to inform us, but also to *persuade* with us, that to give alms, and to succour the poor and needy, was a very acceptable thing and an high sacrifice to God. *Homilies*, p. 384, l. 36.

And there he bringeth in the patience of our Saviour Christ, to *persuade* obedience to governors, yea, although they be wicked and wrong doers. *Ibid.* p. 110, l. 4.

The duke himself, and the magnificoes  
Of greatest port, have all *persuaded* with him.

Shakespeare, *Mer. of Venice*, III. 2. 283.

In the Bishops' Bible (1568), Judg. xvi. 5 is rendered "*Perswade* him, and see wherin his great strenght lyeth"; and the marginal note is, 'Entice him by fayre meanes to tell wherein his strength consisteth.'

**Persuasive**, *adj.* (1 Cor. ii. 4 *m*). Persuasive; from the *persuasibilis* of the Vulgate. It is found in the text of the Rheims version.

**Picking**, *sb.* (Catechism). Pilfering, petty thieving.

I had of late occasion to speak of *picking* and stealing, where I shewed unto you the danger wherein they be that steal their neighbour's goods from them. Latimer, *Serm.* p. 452.

It is also used as an adjective.

As *pickinge* theft, is lesse then murtheryng robrye. Lever, *Sermous*, p. 38.

And as a verb:

For who would robbe, steale, *picke*, take away, hyde, procure, or whorde vp any thing, that he had no great occasion to desire, nor any profit to possesse, nor would be any pleasure to vse or imploy. North's Plutarch, *Lycurgus*, p. 49.

**Pie**, *sb.* (Pref. to Pr.-Bk.). 'The number and hardness of the rules called the Pie.'

The *Ordinale* regulated the whole duty of the Canonical Hours, and was generally known about the fifteenth century as the *Pica*, or *pie*. The priest by referring to this might learn, according to the dominical letter, what festivals he was to observe, and the proper office appointed throughout the year, at least so far as any changes were required in the common office



of the day. Procter, *Hist. of the Book of Common Prayer*, pp. 8, 9.

The etymology of the word is uncertain. Some consider it an abbreviation of the Greek *πίναξ*, a table, but this is not probable.

But these Tables were generally made with red initial letters; and so, from being party-coloured, their name in Latin was *Pica*. Procter, p. 9, note.

Saying in their talke privilie, and declaring by their deedes openlie, that he was felow good enough for their tyme, if he could were a gowne and a tipet cunlie, and have hys crowne shorne faire and roundlie, and could turne his Portesse and *pie* readilie. Ascham, *The Schoolmaster*, p. 164 (ed. Mayor).

**Piece**, *sb.* (1 Macc. vi. 51). A military engine.

Shakespeare uses it of a musket and also of a cannon :

And a' would manage you his *piece* thus.

2 *Hen. IV.* III. 2. 301.

A *piece* of ordnance 'gainst it I have placed.

1 *Hen. VI.* I. 4. 15.

'A murdering *piece*' (*Ham.* IV. 5. 95) was a cannon loaded with grape shot.

**Piety**, *sb.* (1 Tim. v. 4). *Pietas* in Lat. meant especially filial affection, as is explained by Erasmus (*On the Creed*, fol. 163 *b*, Eng. tr.);

To the loue of god & to the loue of our parentes, is gyuen one commune name in the Latyne, that is to wyte *pietas*. For *pietas* proprely is called the affection or loue towards god and towards our parentes, & towards our cowntre, which is as it were a commune parente of many men, lykewyse as god is the father of all men.

Eliodorus, for this exceedinge *pietee* towards his brother, was surnamed afterward Pius, that is to say, godlic, piteus, or naturall. Pol. Verg. I. 39.

In the following example it is used of the affection of friends :

O cruel *piety*, in our equal danger

To rob thyself of that thou giv'st thy friend!

Massinger, *The Bashful Lover*, II. 6.

From the same *pietas* our 'pity' is derived, as is evident from the following :

Yet notwithstanding himself beyng a Iewe, sawe one that was a Iewe, & beyng himself a man of Hierusalem, sawe one

of Hierusalem spoiled, wounded, and liyng half for dead, and yet passed by, no whit moued with any drop of *pietie* or compassion. Udal's Erasmus, *Luke* x. 31, fol. 93 a.

Which, although it savour nothing of civilitie, yet for his kindnesse and dutifull *pietie* to his father, deserveth commendation. Holland's Livy, p. 252 H.

This was reputed for such a straunge and wondrous example, that the mother was released and given to the daughter for her rare *pietie* and kindnes. Holland's Pliny, VII. 36.

**Pill**, *v. t. & i.* (Gen. xxx. 37, 38 ; Tob. xi. 13). To strip off the skin or bark, to peel ; Fr. *peler*.

Whilst snarling gusts nibble the juyceles leaves,  
From the nak't shuddring branch ; and *pils* the skinne  
From off the soft and delicate aspectes.

Marston, *Antonio's Revenge*, prol.

The skilfull shepheard *pil'd* me certaine wands.

Shakespeare, *M. of Ven.* I. 3. 85 (ed. 1623).

It is also used as a substantive :

Now that part thereof which is utmost & next to the *pill* or rind, is called Tow or Hurds. Holland's Pliny, XIX. 1.

**Pilled**, *pp.* (Lev. xiii. 40 *m.*). Bald. See example from Chaucer under PEELED.

His scalpe all *pild*, and hee with eld forlore.

Sackville's *Induction*, fol. 210 a.

**Pipe**, *v. i.* (1 K. i. 40 ; 1 Cor. xiv. 7). To play on the pipe.

Thanne *pipede* Pees .

Of Poesie a note.

*The Vision of Piers Ploughman*, 12906.

**Pitch**, *v. i.* (Josh. viii. 11, xi. 5). To encamp. The full phrase being to pitch a tent.

On either hand thee there are squadrons *pitch'd*.

Shakespeare, 1 *Hen.* VI. IV. 2. 23.

**Pitieth, it** (Ps. cii. 14, Pr.-Bk.). A construction in imitation of the Lat. *piget, tædet*, and other impersonals, retained from Coverdale's version. Compare 'it repenteth' (Gen. vi. 7 ; 1 Sam. xv. 11). We still use 'it grieves or pleases me,' for 'I am grieved or pleased.'

At the first, the king laughed to see the childe : but after *it pitied* him againe, because the childe seemed like an humble suter

that came to seeke sanctuarie in his armes. North's Plutarch, *Pyrrhus*, p. 423.

**Pitiful**, *adj.* (Lam. iv. 10; Jam. v. 11; 1 Pet. iii. 8). Full of pity, compassionate; in an active sense.

Because I speak here of orphans, I shall exhort you to be *pitiful* unto them. Latimer, *Serm.* p. 391.

**Pitifulness** occurs in two senses, derived from the two meanings of 'pitiful,' that is, compassionate or full of pity, and pitiable. See for the sense of 'compassion' the Prayer in the Prayer-Book 'that may be said after any of the former:' 'Yet let the *pitifulness* of thy great mercy loose us.' And for the latter, Job xvi. c: 'He sheweth the *pitifulness* of his case.'

**Place**, *sb.* (Acts viii. 32). A passage of an author or book, and hence, a topic, which is derived from the Greek τόπος, a place, used in the same sense.

Afterward the Latin was taken vp when it was brought into the forme of a Province, about the time of Domitian, according to that notable *place* of Tacitus, where he reporteth that Iulius Agricola Governour heere for the Romans, preferred the Britans, as able to doe more by witte, then the Gaules by studie. Camden, *Remains*, p. 13.

There is not, in all the politiques, a *place*, lesse handled, and more worthy to be handled, then this of fame. Bacon, *Essay of Fame*, p. 240.

There be many words in the Scriptures which be never found there but once, (having neither brother nor neighbour, as the Hebrews speak,) so that we cannot be holpen by conference of *places*. *The Translators to the Reader*, p. cxvi.

See also the passage from Latimer quoted below under PLAGUE.

**Place, brought in.** A phrase which occurs in the Translators' Preface, p. cxi.

Neither is it the plain dealing merchant that is unwilling to have the weights, or the meteyard, *brought in place*, but he that useth deceit.

**Place, set in.** Substituted.

Also, if any thing be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth *set in place*. *The Translators to the Reader*, p. cxii.

**Plague**, *sb.* (Ps. xxxviii. 17, Pr.-Bk.). From Lat. *plaga*, a snare. 'And I truly am set in the *plague*' is a literal rendering of Sebastian Munster's Version, 'Et ego quidem in plaga constitutus sum.' Munster takes the word 'plaga' from Jerome.

**Plague**, *v. t.* (Ps. lxxiii. 5, 14, lxxxix. 23). Like 'vex' this word has lost much of its original force. At first it signified to smite with diseases like the plagues of Egypt, and in the passages where it occurs in the Bible there is generally a reference to these. Hence it came to mean to punish generally, but still to punish severely. In modern language it has come to signify little more than to annoy in a trifling manner: The following examples illustrate the Biblical usage of the word:

So that that place of the prophet was spoken of them that went to the destruction of the cities of Moab, among the which there was one called Nebo, which was much reprov'd for idolatry, superstition, pride, avarice, cruelty, tyranny, and for hardness of heart; and for these sins was *plagued* of God and destroyed. Latimer, *Sermons*, p. 63.

His curses, then from bitterness of soul  
Denounced against thee, are all fall'n upon thee;  
And God, not we, hath *plagued* thy bloody deed.  
Shakespeare, *Rich. III.* I. 3. 181.

The gods will *plague* thee,  
That thou restrain'st from me the duty which  
To a mother's part belongs.

Id. *Coriolanus*, v. 3. 166.

We but teach  
Bloody instructions, which, being taught, return  
To *plague* the inventor.

Id. *Macbeth*, I. 7. 10.

**Plain**, *adj.* (Gen. xxv. 27). Simple, honest.

For he [Antonius] was a *plaine* man, without subtiltie, and therefore ouerlate founde out the foule faultes they committed against him. North's Plutarch, *Antonius*, p. 979.

Spenser (*F. Q.* I. 6, § 20) describes Satyrane as

*Plaine*, faithfull, true, and enemy of shame.

**Plainlier**, *adv.* More plainly.

Albeit they were in no other sort enemies, than as S. Paul was to the Galatians, for telling them the truth: and it were to be wished, that they had dared to tell it them *plainlier* and oftener. *The Translators to the Reader*, p. cxiv.

**Plainness**, *sb.* (2 Cor. iii. 12). Sincerity, frankness.

He found some of his answeres (as a dog sure if he could speake, had wit enough to describe his kennell) not vnsensible, and all vttered with such rudenesse, which he interpreted *plainnesse* (though there be great difference betweene them) that Basilius conceiuing a sodaine delight, tooke him to his Court. Sidney, *Arcadia*, p. 11, l. 25.

Let pride, which she calls *plainness*, marry her.

Shakespeare, *Lear*, I. I. 131.

Enjoy thy *plainness*,

It nothing ill becomes thee.

Id. *Ant. and Cl.* II. 6. 80.

**Plantation**, *sb.* (Pref. to Pr.-Bk.). A colony; literally, a planting, from Lat. *plantatio*. Bacon's 33rd *Essay* is 'Of Plantations.' Among other advice he says, p. 141;

Let not the government of the *plantation*, depend upon too many counsellours, and undertakers, in the cuntry that planteth, but upon a temperate number.

**Plat**, *sb.* (2 K. ix. 26). A plot or small portion of ground; connected with G. *platt*, and the Fr. *plat*, flat, which again are akin to the Gr. *πλατὺς*; so that a 'plot' probably signified originally a flat level place.

Wherupon thei laied the corpse in a tounge whiche stood in a gardine *platte* thereby. Udal's Erasmus, *Luke* xxiii. 53, fol. 174 a.

So three in one small *plat* of ground shall ly,  
Anthea, Herrick, and his Poetry.

Herrick, *Hesperides*, I. p. 10.

**Platter**, *sb.* (Matt. xxiii. 25, 26; Luke xi. 39). A dish.

And that they should make a greater shew in the *platter*, they slit them along the chine. Holland's Pliny, x. 50.

**Play**, *v. i.* (Ex. xxxii. 6; 2 Sam. ii. 14, vi. 21). To sport, amuse oneself; not restricted to children.

For which he hath to Paris sent anon  
A messenger, and prayed hath dan Johan  
That he schuld come to Seint Denys, and *play*  
With him, and with his wyf, a day or tway.

Chaucer, *The Shipman's Tale*, 14470.

For sweeter place  
To *playen* in, he may not finde,  
Although he sought one in tyl Inde.

Id. *Rom. of the Rose*, 623.

In 2 Sam. ii. 14, the word is used in the technical sense of playing at fence, fencing. The marginal note in the Geneva version is, 'Let us see how they can handle their weapons.'

He sends to know if your pleasure hold to *play* with Laertes, or that you will take longer time. Shakespeare, *Ham.* v. 2. 205.

**Play the men** (2 Sam. x. 12). To behave manfully, courageously.

For then they glorie, then they boaste, and cracke that they haue *plaied the men* in deede. More, *Utopia* (ed. Arber), p. 134.

At the stake, Latimer exhorted his fellow-sufferer, 'Be of good comfort, Master Ridley, and *play the man*.' Foxe, vii. 550 (ed. Cattle).

For *playing the menne* as we ought to doe, better it is to dye in battell for the common wealthes cause, than through coward-like feare to prolong life, whiche after shall be taken from vs, by sentence of the enimie. Holinshed, *Chron.* p. 1138 b.

All France will be replete with mirth and joy,  
When they shall hear how we have *play'd the men*.

Shakespeare, 1 *Hen.* VI. i. 6. 16.

**Plead**, *v. i.* (Jer. ii. 9, 35; Ezek. xvii. 20, xx. 35, 36). In these and other passages 'to plead' with another does not signify to use entreaty, but to argue, contend, as in a law-suit or controversy. The same Hebrew word is rendered 'reason' in 1 Sam. xii. 7, 'execute judgment' in 2 Chr. xxii. 8, and 'contend' in Prov. xxix. 9.

**Pleasure**, *v. t.* (Macc. xii. 11). To please, gratify.

We know also, that he who acknowledgeth himself to be their Master and Patron, and refuseth not to take them for his servants, is both able to *pleasure* and displeasure us, and that we stand every hour in need of his help. *Homilies*, p. 387, l. 2.

Nay, conceive me, conceive me, sweet coz: what I do is to *pleasure* you, coz. Shakespeare, *Merry Wives*, I. I. 251.

For when the way of *pleasuring* and displeasuring, lieth by the favourite, it is impossible, any other should be over-great. Bacon, *Ess.* XXXVI. p. 154.

**Pleasure**, *sb.* (Ps. xxx. 5, Pr.-Bk.). Good will, favour.

**Plenteous**, *adj.* (Gen. xli. 34; Deut. xxviii. 11, &c.). Plentiful, abundant.

But Picus, of whom we spake, was himself so honorable for the great *plenteous* abundāce of al such vertues. Sir T. More, *Life of Picus, Works*, p. 2 *b*.

**Plenteousness**, *sb.* (Gen. xli. 53; Prov. xxi. 5). Plenty, abundance; formed with an A. S. termination from 'plenteous,' the adjective from 'plenty,' originally '*pleinte*,' 'fulness.'

Even as Paul in the ninth chapter of his Epistle to the Romans, was drunk in love, and overwhelmed with the *plenteousness* of the infinite mercy of God. Tyndale, *Doctr. Tr.* p. 58.

**Pluck**, *v. t.* (Ex. iv. 7; Ruth iv. 7; Prov. xiv. 1; Mark v. 4). To pull, tear; A. S. *pluccian*, G. *pflücken*.

And there w<sup>t</sup> he *plucked* vp hys doublet sleue to his elbow vpon his left arme, where he shewed a werish withered arme and small, as it was neuer other. Sir T. More, *Rich. III., Works*, p. 54 *c*.

Their hats are *pluck'd* about their ears.

Shakespeare, *Jul. Cæs.* II. 1. 73.

**Point out**, *v. t.* (Num. xxxiv. 7, 8, 10). To assign.

And the temple whiche I haue *poynsted* & merked *out* to my name, I shall caste out from my syght. Udal's Erasmus, *Luke* XXIV. fol. 181 *b*.

**Poisoned**, *adj.* Poisonous.

A physician's shop (St Basil calleth it) of preservatives against *poisoned* heresies. *The Translators to the Reader*, p. cviii.

Nylus breedeth the precious stone and the *poysoned* serpent. Lyly, *Euphues* (ed Arber), p. 196.

**Poisonful**, *adj.* (Deut. xxix. 18 *m*). Poisonous.

Covetousness did make Balaam, which knew all the truth of God, to hate it, and to give the most pestilent and *poisonful* counsel against it that the heart could imagine. Tyndale, *Expositions* (Parker Soc.) p. 99.

This Prouince of Amapaia is a verie low and a marish ground neere the riuer, and by reason of the red water which issueth out in small branches thorow the fenny and boggie ground, there breed diuers *poysoufull* wormes and serpents. Raleigh, *Guiana*, p. 32.

**Poll**, *sb.* (Ex. xvi. 16 *m*; Num. i. 2, 18, 20, 22, iii. 47; 1 Chr. xxiii. 3, 24). A head; Du. *bol*, whence *bolster*, G. *polster* (compare O. E. *boleax* and *poleax*), Sc. *pow*; connected etymolo-

gically with *boll*, *ball*, the latter of which was used for 'head' (Coleridge, *Gloss.*). The word survives in *poll*-tax or head money, and the *poll* at elections, in which voters are counted by their polls or heads.

If the gentlemen be too many, the commons will be base; and you will bring it to that, that not the hundred *poll*, will be fit for an helmet. Bacon, *Ess.* XXIX. p. 122.

**Poll**, *v. t.* (2 Sam. xiv. 26; Ezek. xlv. 20; Mic. i. 16). From the preceding, to cut the hair of the head.

When the duke of Norfolk and the bysshope of Elye came to the towne of Caleis, all the townsmen and sowldiars of Calleis *powled* theyr heads, becaws all the ambassadors' men wer *powled*. *Chron. of Calais*, A.D. 1535, p. 45.

If thou wilt needs shew thy hair, and have it seen, go and *poll* thy head, or round it, as men do. Latimer, *Serm.* p. 254.

Their heades be not *polled* or shauen, but rounded a lytle aboute the eares. More, *Utopia* (ed. Arber), p. 49.

**Polonie**, *sb.* Poland.

So that to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England, or by the Lord Radevil in *Polonie*. *The Translators to the Reader*, p. cx.

Bacon (*Life and Letters*, III. 311) uses the form 'Polonia':

But you will tell me of a multitude of families of the Scottish nation in *Polonia*; and if they multiply in a country so far off, how much more here at hand?

**Pommel**, *sb.* (2 Chr. iv. 12). From Lat. *pomum* an apple, through the Fr. *pommeau*, O. Fr. *pomel*, as 'roundel' from *rondeau*; an apple or ball-shaped protuberance; now most commonly used of a sword or saddle, but formerly of more general application.

And or that Arcyte may take keep,  
He pight him on the *pomel* of his heed.

Chaucer's *Knight's Tale*, 2691.

The *pommel* of Cæsar's falchion. Shakespeare, *Love's L's Lost*, v. 2. 618.

In architecture 'pomel' or 'pommel' is 'A boss or knob used as an ornamental top of a conical or dome-shaped roof of a turret, &c.' Weale, *Dict. of Terms of Art.*

**Ponder**, *v. t.* (Prov. iv. 26, v. 6, 21; Luke ii. 19). To weigh;



Lat. *ponderare*: hence, metaphorically, to weigh in one's mind, to reflect upon. The following are instances of the literal and metaphorical usage.

An innocent with a nocent, a man vngylty with a gylty, was *pondered* in an egall balaunce. Hall, *Hen. IV.* fol. 14 a.

Which thing deeply considered, and *pondered* of my lord, might something stir him to charitable equity. Latimer, *Rem.* p. 333.

**Populous**, *adj.* (Deut. xxvi. 5). Numerous; like the Lat. *populosus* used of nations and armies and not confined to cities or countries.

Yt was shewed hym that kynge Rycharde was at hande wyth a stronge powre and a *populous* armye. Hall, *Rich. III.* fol. 29 a.

Nay, the dust  
Should have ascended to the roof of heaven,  
Raised by your *populous* troops.

Shakespeare, *Ant. and Cl.* III. 6. 50.

**Porphyre**, *sb.* (Esth. i. 6 m). Porphyry. The Geneva Version has the word so spelt in the text of Esth. i. 6. In Chaucer's *Canon's Yeoman's Tale*, 16243 (Tyrwhitt), the spelling in the Six-Text edition (Chaucer Society) varies between *porfurie*, *porphurye*, and *porphirie*.

**Port**, *sb.* (Neh. ii. 13; Ps. ix. 14, Pr.-Bk.). In the literal sense of 'a gate' from Lat. *porta*, whence 'porter' a gatekeeper. The word occurs also in Coverdale's Version of Ps. ix. In the Bishops' Bible, Is. xiv. 31 is rendered, 'Mourne thou *porte*, weepe thou citie.' 'Port' in sea-*port* is from *portus*, a harbour.

The forgate of the same palays or place with great and mighty masonry by sight was arched, with a tower on euery syde of the same *port* rered by greate crafte. Hall, *Hen. VIII.* fol. 73 a.

The knights past through the castles largest gate,  
(Though round about an hundreth *ports* there shine).  
Fairfax, *Tasso*, XVI. 2.

So, let the *ports* be guarded: keep your duties,  
As I have set them down.

Shakespeare, *Coriol.* I. 7. 1.

Him I accuse  
The city *ports* by this hath enter'd.

*Ibid.* v. 6. 6.

Keep the *ports* close, and let the guards be doubled.  
 .Massinger, *The Virgin Martyr*, I, I.

**Porter**, *sb.* (2 Sam. xviii. 26; John x. 3, &c.). A gate-keeper; Lat. *portarius* from *porta*. The word is still in familiar use in our colleges and inns of court.

But they were Virgins all, and loue eschewed  
 That might forslack the charge to them fore-shewed  
 By mighty Ioue; who did them *Porters* make  
 Of heauens gate (whence all the gods issued).  
 Spenser, *F. Q.* VII. 7, § 45.

**Portesse**, *sb.* A portable breviary. The word according to Nares (*Gloss. s. v.*) is variously spelt *portasse*, *portise*, *portiose*, *portos*, *portuse*, *portace*, and *portal*.

For what varieties have they, and what alterations have they made, not only of their service books, *portesses*, and breviaries, but also of their Latin translation? *The Translators to the Reader*, p. cxiv.

For on my *portos* here I make an oth,  
 That never in my lif, for lief ne loth,  
 Ne schal I of no counseil you bywray.  
 Chaucer, *Shipman's Tale*, 14542.

At the sight of a woman, the holiest hermits *portasse* hath falne out of his hand, and his calendar from his girdle. Florio, *Second Fruits*, p. 171.

It was also called 'portiforium.'

In latter times the Breviary was divided into two parts, one for the summer, and the other for the winter half of the year, and sometimes it was divided into four parts; so that it was more portable and convenient for the use of those clergy and monks who were accustomed to recite the offices for the canonical hours at some time in the day. From this cause also it was sometimes entitled *Portiforium*. Palmer, *Origines Liturgicæ*, I. 208 (ed. 1832).

From this came the old Fr. *portehors* from which are derived the other varying forms of the word. Mr Maskell maintained that it was changed from its original signification until it came to be nothing more nor less than a synonym of Breviary. *Monum. Rit.* I. LXXXVIII.

**Pose**, *v. t.* (Matt. xxii. c). To puzzle; Fr. *poser* from Lat. *ponere*, which is used in the sense of 'putting' a question or

a case; whence *posit*, and *poser* (Bacon, *Ess.* 32), the old term for examiner, till recently in use at Cambridge, and still employed at Eton and Winchester. A trace of the old meaning remains in 'suppose,' and 'puzzle' itself is from the same root. In Chaucer (*Knights Tale*, 1164), Arcite defending himself against the charges of Palamon says

I *pose*, that thou lovedest hire biforn.

From 'to *put* a question' the transition was easy 'to puzzle with questions' and then 'to puzzle' generally. Fuller, speaking of Paracelsus, says:

As for his religion, it would as well *pose* himself as others to tell what it was. *Holy State*, XVIII.

'Appose' occurs in *Piers Ploughman* in the same sense.

Lewed men many times  
Maistres they *apposen*.

*Vis.* 7893.

Pacience *apposed* hym first  
And preyde he sholde hem telle.

*Ibid.* 8470.

And in the *Coventry Mysteries*, p. 9.

In the xvij. pagent we must purpose,  
To shewe whan Cryst was xij. 3er of age,  
How in the temple he dede *appose*  
And answered doctoris ryth wyse and sage.

**Possess**, *v. t.* (Num. xiii. 30; Acts xvi. 16). To seize, take possession of; Lat. *possidere* in the same sense. In the Authorized Version it seldom means, as it does now, to have possession of anything.

It chanceth in process of time, that by the singular acquaintance and frequent familiarity of this captain with the Frenchmen, these Frenchmen give unto the said captain of Calais a great sum of money, so that he will but be content and agreeable that they may enter into the said town of Calais by force of arms; and so thereby *possess* the same unto the crown of France. Latimer, *Serm.* p. 5.

But Kalander seeing him faint more and more, with carefull speed conueyed him to the most commodious lodging in his house: where being *possesst* with an extreame burning feuer, he continued some while with no great hope of life. Sidney, *Arcadia*, p. 8, l. 2.

*Possess* it, York;  
For this is thine and not King Henry's heirs.  
Shakespeare, 3 *Hen. VI.* 1. 1. 26.

Remember  
First to *possess* his books.  
Id. *Tempest*, III. 2. 100.

**Post**, *sb.* (2 Chr. xxx. 6; Esth. viii. 14; Job ix. 25; Jer. li. 31). The Hebrew in all these passages signifies 'runner.' 'Post' as a substantive is not now used in this sense, though it exists in *post-haste*. It is derived from the Fr. *poste*, It. *posta*, which again are from Lat. *positum*, anything fixed or placed, and so originally signified a fixed place, as a military *post*; then, a fixed place on a line of road where horses are kept for travelling, a stage, or station; thence it was transferred to the person who travelled in this way, using relays of horses, and finally to any quick traveller.

But through a valley as he musing road,  
He saw a man, that seem'd for haste a *post*.  
Fairfax, Tasso, VII. 27.

Your native town you enter'd like a *post*.  
Shakespeare, *Coriol.* v. 6. 50.

A cripple in the way out-travels a footman, or a *post* out of the way. B. Jonson, *Sylva*.

**Posterities**, *sb.* (Ps. cvi. 31, Pr.-Bk.). Generations. Retained from Coverdale's version. The phrase here rendered 'among all posterities' is elsewhere (Ps. cii. 12, cxlvi. 10) translated 'throughout all generations.'

**Pottage**, *sb.* (Gen. xxv. 29; 2 K. iv. 38). Broth, soup; Fr. *potage*, It. *potaggio*, something prepared in a *pot*.

*Pottage*: gruell. Ius...Iusculum. Baret, *Alvearie*, s. v.

All kind of meate sod in *potage*. Iurulentum opsonium.  
*Ibid.*

**Pourtray**, *v. t.* (Ezek. iv. 1, viii. 10, xxiii. 14). To draw, depict; from Fr. *pourtraire*, Lat. *protrahere*, whence *portrait*.

He *purtreied* in his herte and in his thought  
Hire freshe beautee, and hire age tendre.

Chaucer, *C. T.* (ed. Tyrwhitt), 9474.

As for Theon the painter, hee described with his pensill the madnesse of Orestes, and *pourtraied* Tamyras the Harper or Musician. Holland's Pliny, XXXV. 11 (II. p. 550).

'Portreyour' occurs in Chaucer's *Knights Tale*, 1901.

**Power**, *sb.* (2 Chr. xxxii. 9). A force; used of an army, as *puissance* is frequently in old writers.

So soon as we had gather'd us a *power*  
We dallied not.

Heywood, 1 *Ed. IV.* II. 2.

Howard, fetch on our *powers!*  
We will not stir a foot till we have shewn  
Just vengeance on the Constable of France.

Id. 2 *Ed. IV.* I. 4.

At Yorke there came fresh and more certaine aduertisement, that the Lord Lovel was at hand with a great *power* of men. Bacon, *Hen. VII.* p. 17.

**Power**, *sb.* (Gen. xxxii. 28). In the phrase 'to have power with,' which signifies 'to have influence over.'

And this was the man, *that had power with him*, to draw him forth to his death. Bacon, *Ess.* XXVII. p. 108.

**Practise**, *v. i.* (Neh. vi. c; Ps. xxxvii. 12 *m.*). To plot.

For besides the Pazzi, Battista Frescobaldi, and Baldinotto *practized* to sley him. Macchiavelli, *Flor. Hist.* (tr. Bedingfeld), p. 222.

Yet, if you there  
Did *practise* on my state, your being in Egypt  
Might be my question.

Shakespeare, *Ant. and Cl.* II. 2. 39.

A sort of naughty persons, lewdly bent,  
Under the countenance and confederacy  
Of Lady Eleanor, the protector's wife,  
The ringleader and head of all this rout,  
Have *practised* dangerously against your state.

Id. 2 *Hen. VI.* II. I. 171.

In Stow's *Annales* (ed. Howes, 1615), p. 874, the substantive 'practise' occurs in the sense of 'plot,' in a marginal note: 'The *practise* of blowing vp the Parliament house in An. Reg. 3.'

**Precedent**, *adj.* (Rubric before the Comm. Off.). Preceding.

Neither is the opinion, of some of the schoole-men, to be received; That a warre cannot iustly be made, but upon a *precedent* iniury, or provocation. Bacon, *Ess.* XIX. p. 78.

Another defect which I note, ascendeth a little higher than the *precedent*. Bacon, *Adv. of Learning* (ed. Wright), II. introd. § 13, p. 82.

Our own *precedent* passions do instruct us  
What levity's in youth.

Shakespeare, *Tim. of Athens*, I. I. 133.

**Prefer**, *v. t.* (Esth. ii. 9; Dan. vi. 3; John i. 15, 27). From Lat. *præferre*, to advance, promote, give preferment to; literally, to put before.

Because, he neither promoted nor *preferred* me, as I thoughte I was worthy & had deserued. Hall, *Rich. III.* fol. 9 *b.*

Fuller (*Holy State*, XXIII.) says of Julius Scaliger,

Scarce any one is to be *preferred before* him for generality of humane learning.

Speaking of the sardonix in the celebrated ring of Polycrates in the Temple of Concord at Rome, Pliny says,

One of the least Sardonyches it is among many other there which be *preferred before* it. Holland's Pliny, XXXVII. I.

Let use bee *preferred before* uniformitie. Bacon, *Ess.* XLV. p. 180.

It were disproportion enough, for the servants good, to be *preferred before* the masters. Id. *Ess.* XXXIII. p. 97.

**Prelation**, *sb.* (I Cor. xiii. c). Exaltation, preference; from the same root as the preceding, 'Prelate' (O. Fr. *prelat*, Lat. *prælat*) is literally one who is advanced or preferred before others, but now confined to one having episcopal charge.

**Premonish**, *v. t.* In 'the Form for the ordering of Priests,' among the duties of a priest the Bishop enumerates 'to teach, and to *premonish*, to feed and provide for the Lord's family.' Lat. *præmonere* to advise beforehand, forewarn.

**Preposterous**, *adj.* In its literal sense of inverted in order, the last being first and the first last.

Which thing also Nazianzen taught so long ago, that it is a *preposterous* order to teach first, and to learn after. *The Translators to the Reader*, p. cxv.

To conclude this precept, as there is order and priority in matter, so is there in time, the *preposterous* placing whereof is one of the commonest errors. Bacon, *Adv. of Learning*, II. 23, § 38 (ed. Wright, p. 243).

How backward! how *preposterous* is the motion  
Of our ungain devotion!

Quarles, *Emblems*, Book I. embl. 13, l. 3.

**Present**, *sb.* (1 Cor. xv. 6; Absol. Pr.-Bk.). The present time. We now use 'instant' in the same way.

But, in the mean time, Caphis that was our country man, deceiving the barbarous people, guided Hortensius an other way by mount Parnassus, and brought him vnder the citie of Tithora, which was not then so great a citie as now *at this present* it is. North's Plutarch, *Sylla*, p. 506.

Thy letters have transported me beyond  
This ignorant *present*.

Shakespeare, *Macb.* I. 5. 58.

For this *present*,  
I would not, so with love I might intreat you,  
Be any further moved.

Id. *Jul. Cæs.* I. 2. 165.

Kings in ancient times, (and *at this present* in some countries,) were wont to put great trust in eunuchs. Bacon, *Ess.* XLV. p. 179.

Bacon (*Hen. VII.* p. 14) uses 'at that present' in a similar way;

For that it was in euery mans eye, what great Forfeitures and Confiscations he had *at that present* to helpe himselfe.

**Presently**, *adv.* (1 Sam. ii. 16; Matt. xxvi. 53). Instantly.

For his sight looketh thorough heaven and earth, and seeth all things *presently* with his eyes. *Homilies*, p. 479, l. 22.

Draw forth three hundred bowmen and some pikes,  
And *presently* encounter their assault.

Heywood, *1 Ed. IV.* II. 2.

Where is Metellus Cimber? Let him go,  
And *presently* prefer his suit to Cæsar.

Shakespeare, *Jul. Cæs.* III. I. 28.

The good master

Never threatens his servant, but rather *presently* corrects him. Fuller, *Holy State*, VII. 4.

There are two infallible touch-stones of a true miracle, which alwaies is done *εὐθέως*, *presently*, and *τελείως*, perfectly. Fuller, *Church History*, cent. XVII. B. x. p. 41.

**Press**, *v.i.* & *t.* (Mark iii. 10; Luke viii. 45, xvi. 16; Phil. iii. 14). To throng, crowd, hasten eagerly. Spelt 'preasse' in 1611, except in Phil. iii. 14.

Unto the setes *preseth* all the route.

Chaucer, *Knight's Tale*, 2582 (ed. Tyrwhitt).

The pepul *preseth* thider-ward ful sone  
Him for to seen, and doon him reverence.

*Ibid.* 2532 (Percy Soc. ed.).

Your statue spouting blood in many pipes,  
In which so many smiling Romans bathed,  
Signifies that from you great Rome shall suck  
Reviving blood, and that great men shall *press*  
For tinctures, stains, relics and cognizance.

Shakespeare, *Jul. Cæs.* II. 2. 88.

O thou untaught! what manners is in this,  
To *press* before thy father to a grave?

*Id. Rom. and Jul.* v. 3. 215.

**Press**, *sb.* (Mark ii. 4, v. 27, 30; Luke viii. 19, xix. 3). A crowd. Spelt 'preasse' in Mark ii. 4, v. 30; 'prease' in the other passages in ed. 1611.

And how he fled, and how that he  
Escaped was from all the *preses*.

Chaucer, *House of Fame*, I. 167.

At Troie whan King Ylixes  
Upon the siege among the *pres*  
Of hem, that worthy knightes were,  
Abode long time stille there.

Gower, *Conf. Am.* II. 6.

Whose footsteps Bladud following, in arts  
Exceld at Athens all the learned *preace*.

Spencer, *F. Q.* II. 10, § 25.

But now the gay-arm'd Antiphus, a son of Priam, threw  
His lance at Ajax through the *press*.

Chapman's Homer, *Il.* IV. 533.

Who is it in the *press* that calls on me?

Shakespeare, *Jul. Cæs.* I. 2. 15.

**Pressfat**, *sc.* (Hag. ii. 16). The vat of an olive or wine press, for receiving the liquor. See FAT.



**Presume**, *v. i.* (2 Macc. viii. *c.*) To undertake; the Lat. *presumere* is used in the same sense. Webster quotes the following example :

Bold deed thou hast *presum'd*, adventurous Eve.  
Milton, *P. L.* IX. 921.

**Prevent**, *v. t.* (Ps. xviii. 5, cxix. 148; 1 Thess. iv. 15, &c.) From Lat. *prævenire*, to go before; and hence, to anticipate, like the Fr. *prévenir*. It occurs in this sense frequently, as in Wisd. xvi. 28, and in the Collects.

This is verye he of whome I tolde you before that men toke hym to be myne inferiour, and to cum after me, but in dignitie he did *preuent* and excel me. Udal's Erasmus, *John* i. 15. fol. 9 a.

He dooth *preuent* our conuersion by his mercy, he helpeth conuersion by his grace; he dooth accomplish our ending with glory... Neyther can we begin any good thing before we be *pre-vented* by mercy, or to do any good thing vntil we be helpē by grace, or that we can ende in goodnes, vntil we be filled with glory. Northbrooke, *Poore man's garden*, fol. 39 r, ed. 1606.

Pliny (ii. 8, Holland's trans.) says of the planet Venus ;

For all the while that shee *preuenteth* the morning, and riseth Orientall before, she taketh the name of Lucifer (or Day-starre,) as a second sun hastening the day.

So shall my anticipation *prevent* your discovery.  
Shakespeare, *Ham.* II. 2. 305.

The Next morning early, there came to us the same Officer that came to us at first with his Cane, and told us, 'He came to conduct us to the Strangers House, and that he had *pre-vented* the hour because we might have the whole day before us for our business.' Bacon, *New Atlantis*, p. 243.

Milton uses *prevention* in a sense derived from this, and the following example shews how the idea of hindrance became attached to the word ;

Half way he met  
His daring foe, at this *prevention* more  
Incens'd.

*P. L.* VI. 129.

Archbishop Trench remarks ;—

One may reach a point before another to help or to hinder him there; may anticipate his arrival either with the purpose of keeping it *for* him, or *against* him. 'To prevent' has slipped by

very gradual degrees, which it would not be difficult to trace, from the sense of keeping *for* to that of keeping *against*, from the sense of arriving first with the intention of helping, to that of arriving first with the intention of hindering, and then generally from helping to hindering. *Select Gloss.* p. 174.

**Prey**, *sb.* (Num. xxxi. 12, 26). Booty, plunder; like Lat. *præda*, whence Fr. *proie*.

He with no smal nombre of prisoners and greate haboundance of *pray* as wel in shippes as prouision for the sea, returned into England wyth great triumph and glory. Hall, *Hen. V.* fol. 22 *b.*

**Price**, *sb.* (Prov. xxxi. 10; Matt. xiii. 46). Value, worth; from Lat. *pretium*, through Fr. *prix*.

And craft of mannes hond so curiously  
Arrayed had this gardeyn trewely,  
That never was ther gardeyn of suche *pris*,  
But if it were the verray paradis.

Chaucer, *Franklin's Tale*, 11223.

From Curcinan, and from Acise,  
Him come knyghtis of gret *prise*.

*King Alexander*, 1470. Weber's *Metr. Rom.* I. p. 65.

Are soche with hym in eny *pryce*?

Roy, *Rede me and be nott wrothe* (ed. Arber), p. 57.

But above all the rest, the gross and palpable flattery, whereunto many not unlearned have abased and abused their wits and pens, turning (as Du Bartas saith) Hecuba into Helena, and Faustina into Lucretia, hath most diminished the *price* and estimation of learning. Bacon, *Adv. of Learning*, I. 3, § 9 (ed. Wright, p. 26).

But from that which hath his *price* in composition if you take away any thing, or any part doe fayle all is disgraced. Bacon, *Colours of Good and Evil*, 5.

If I do so, it will be of more *price*,

Being spoke behind your back, than to your face.

Shakespeare, *Rom. and Jul.* IV. I. 27.

**Prick**, *sb.* (Num. xxxiii. 55; Acts ix. 5, xxvi. 14). A thorn, prickle; A. S. *pricu* a sting; in the Acts it signifies a goad, and was commonly used for 'a spur;' whence 'to prick' in the sense of 'to spur,' as in *The Vision of Piers Ploughman*, 12068:

'I may no lenger lette,' quod he;  
 And lyard he *prikede*,  
 And went away as wynd.  
 And therwith I awakede.

Esguillon : m. A *pricke*, a goad, a sting, a spurre; a prouocation; any thing that incenseth, stirreth, or vrgeth forward; also, an inward grieffe, pinch, or biting hurt. Cotgrave, *Fr. Dict.*

**Prick**, *v. t.* (Ps. lxxiii. 21; Acts ii. 37). To sting, spur, urge. Chaucer (*Knigh't's Tale*, 1045) says of May,

The seasoun *priketh* every gentil herte,  
 And maketh him out of his sleepe sterte.

And so furth on their way go the shepherdes with al hast, deuocion, and godly zele was a spurre to their heartes to *pricke* them forwarde. Udal's Erasmus, *Luke* II. 16, fol. 19 b.

**Principality**, *sb.* (2 Macc. iv. 27). The chief place: in this passage the office of high-priest.

She tooke the advantage one day vpon Phalantus vnconscionable praisings of her, & certaine cast-away vowes, how much he would do for her sake, to arrest his word assoone as it was out of his mouth, & by the vertue therof to charge him to go with her through all the courts of Greece, and with the chalenge now made, to giue her beautie the *principlitie* ouer all other. Sidney, *Arcadia*, p. 57.

**Privily**, *adv.* (Judg. ix. 31; 1 Sam. xxiv. 4, &c.). Secretly; from the following word.

And on the morwe, or it were day light,  
 Ful *prively* two harneys hath he dight.

Chaucer, *Knigh't's Tale*, 1632.

And fyrst he sent *priuely* CC. archers into a low medowe whiche was nere to the forward of his enemies, but seperate wyth a great diche. Hall, *Hen. V.* fol. 16 a.

**Privy**, *adj.* (Litany, '*privy* conspiracy'). Secret; and in an active sense, aware or cognizant of a secret, as in Acts v. 2. From Lat. *privatus*, through the Fr. *privé*.

Whanne god schal deme the *priuy* thingis of men aftir my gospel. Wiclif, *Rom.* ii. 16 (ed Lewis).

The groyning, and the *pryve* enpoysonyng.

Chaucer, *Knigh't's Tale*, 2462.

*Prive* penance is thilk that men doon alday for *prive* synnes, of whiche we schryve us privily, and reveyven *prive* penance. Chaucer, *Parson's Tale*.

The *preuye* and secrete storehouse of y<sup>e</sup> scriptures. Erasmus, *On the Creed*, fol. 127 b, Eng. tr.

But *pruive* gaine, (that bribing busie wretch)  
Can finde the meanes, to creepe and cowch so low,  
As officers, can neuer see him slyde.

Gascoigne, *The Steel Glass* (ed. Arber), p. 68.

These buildings to be for *prive* lodgings, on both sides; and the end, for *prive* galleries. Bacon, *Ess.* XLV. p. 184.

**Profess**, *v. i.* (Deut. xxvi. 3; Matt. vii. 23; Tit. i. 16). To declare openly.

O heaven, O earth, bear witness to this sound  
And crown what I *profess* with kind event  
If I speak true!

Shakespeare, *Tempest*, III. I. 69.

I do *profess*  
You speak not like yourself.

Id. *Hen. VIII.* II. 4. 84.

**Profit**, *v. t.* and *i.* (Job xxx. 2; Prov. x. 2; Mark viii. 36; John vi. 63; Gal. v. 2). To be advantage to, benefit; Fr. *profiter*, It. *profittare*, from Lat. *proficere*, through the substantive *profectus*. In Gal. i. 14 'profit' means to make progress, advance. 'Profiteth nothing' is simply an imitation of the Lat, *nihil proficit*.

Confident in nothing but my bow,  
That *nothing profits* me.

Chapman's *Hom.*, II. v. 209.

If you will bee good Scholars, and *profite* well in the Arte of Musicke, shutte your Fidels in their cases, and looke vp to heauen. Gosson, *School of Abuse* (ed. Arber), p. 26.

Sir Hugh, my husband says my son *profits* nothing in this world at his book. Shakespeare, *Merry Wives*, IV. I. 15.

**Profiting**, *sb.* (1 Tim. iv. 15). A translation of the Vulgate *profectus*, in the sense of progress or proficiency.

And as sciences have a propriety towards faculties for cure and help, so faculties or powers have a sympathy towards sciences for excellency or speedy *profiting*. Bacon, *Adv. of Learning*, II. 19, § 2 (ed. Wright, p. 183).

**Prognosticator**, *sb.* (Is. xlvi. 13). A predictor of future events; especially, a weather prophet.

The soothsayers and *prognosticators* liked it well, and said it was a good signe for Dion, that he trode that sumptuous building and workmanship of the tyrant vnder his feete, when he made his oration. North's Plutarch, *Dion*, p. 1040.

**Prolong**, *v. t.* (Ezek. xii. 25, 28). To defer, postpone.

This wedding day

Perhaps is but *prolong'd*.

Shakespeare, *Much Ado*, IV. I. 256.

For I myself am not so well provided

As else I would be, were the day *prolong'd*.

Id. *Rich. III.* III. 4. 47.

**Proper**, *adj.* (1 Chr. xxix. 3; Acts i. 19; 1 Cor. vii. 7). From Lat *proprius*, through the Fr. *propre*; one's own, and so, peculiar: hence *property*, that belongs to any one.

The motions of factions, under kings, ought to be like the motions (as the Astronomers speake) of the inferiour orbs; which may have their *proper* motions, but yet still, are quietly carried, by the higher motion, of *primum mobile*. Bacon, *Ess.* LI. p. 209.

In Heb. xi. 23, it signifies 'fair, handsome.'

O, Charles the Dauphin is a *proper* man.

Shakespeare, 1 *Hen. VI.* V. 3. 37.

He and his crew, a company of *proper* men,  
Are sure to die.

Heywood, 2 *Ed. IV.* II. 1.

**Property**, *sb.* (Prayer-Book). Essential character or function. So in 'A Prayer that may be said after any of the former:'

Whose nature and *property* is ever to have mercy and forgive.

It is contrary to God's word; it repugneth with his promise; it is against Christ's *property* and nature to suffer it. *Homilies*, p. 399.

If his special goodness were not everywhere present, every creature should be out of order, and no creature should have his *property*, wherein he was first created. *Ibid.* p. 475.

This, I say, hath been the *property* of God since the beginning, as the stories and prophecies of all the holy bible do testify. Coverdale, *Works* (Parker Soc.), I. 3.

The *property* of rain is to wet.

Shakespeare, *As You Like It*, III. 2. 27.

**Prophecy**, *v. i.* (1 Cor. xi. 5, xiv. 3, 4). Not simply 'to foretell future events,' but to 'expound,' as the following passage shews.

Upon this point I ground three considerations: first, whether it were not requisite, to renew, that good exercise, which was practised, in this church, some years; ...and was commonly called *prophecyng*. Which was this; that the ministers, within a precinct, did meet, upon a week day, in some principall town; where there was, some ancient, grand minister, that was president; and an auditory admitted, of gentlemen, or other persons of leysure. Then every minister, successively, beginning with the youngest, did handle one, and the same part, of Scripture, spending, severally, some quarter of an hour, or better, and, in the whole, some two hours: and so, the exercise, being begun, and concluded, with prayer; and the president, giving a text, for the next meeting, the assembly was dissolved. Bacon, *Considerations touching the Edification and Pacification of the Church of England (Resuscitatio, p. 247, ed. 1657)*.

**Prosper**, *v. t.* (Gen. xxiv. 40, 56). To make prosperous; Lat. *prosperare*. The verb originally was transitive only.

That man that is so called of God to any office, no doubt God will work with him; he will *prosper* all his doings. Latimer, *Rem. p. 32*.

And in so doing we shall not only prolong and maintain our most noble king's days in prosperity, but also we shall *prosper* our own lives, to live not only prosperously, but also godly. Latimer, *Sermons, p. 92*.

To bestowe their landes and goodes, tyme, and studye, and all that euer they haue, to *prosper* the Kynge, to prouide for hys realme, and to cherish vs his people therof. Lever, *Sermons* (ed. Arber), p. 51.

For why should a few received authors stand up like Hercules' columns, beyond which there should be no sailing or discovering, since we have so bright and benign a star as your Majesty to conduct and *prosper* us? Bacon, *Adv. of Learning*, II. dedication (p. 76, ed. Wright).

**Prove**, *v. t.* (Ex. xvi. 4; 1 Sam. xvii. 39, &c.). To test, try, put to the proof: from Lat. *probare* through Fr. *prouer*.

He had scantly finished his sayenge, but the one army espyed the other, lord how hastely y<sup>e</sup> souldyoures buckled their healmes, how quikly the archers bent their bowes and frused their feathers, how redely y<sup>e</sup> bilmen shoke their billes and *proued* their staves. Hall, *Rich. III. fol. 32 b.*

He sendeth us trouble and adversities to *prove* us, whether we will hallow his name or no. Latimer, *Serm.* p. 345.

The following is curious :

It is commonly reported, that Alexander *prouing* to vndoe that bande, and finding no ends to vndoe it by, they were so many folde wreathed one within the other : he drew out his sworde, and cut the knot in the midst. North's Plutarch, *Alex.* p. 726.

Compare Shakespeare, *Venus and Adonis*, 40 :

The steed is stalled up, and even now  
To tie the rider she begins to *prove*.

**Provender**, *sb.* (Gen. xxiv. 25, 32, &c.). Provision ; generally for beasts : Fr. *provende*, It. *profenda*, from Lat. *providenda*, things to be provided or purveyed. It may be doubted however whether it is not derived from the Latin *præbenda*, which in later usage came to mean an allowance. The Italian *provenda* and *prevenda* or *prebenda* are synonymous, and *prevenda* may have been changed into *provenda* because it was supposed to be connected with *provedere*. In German the word appears in the form *proviant*, and in Beaumont and Fletcher (*Martial Maid*, II. 1) *provant* is used for a soldier's rations, a sense which is familiar to the readers of *A Legend of Montrose*.

Those of the citie of Chio, furnished him with *prouander* for his horse, and gaue him muttuns besides, and other beastes to sacrifice withall. North's Plutarch, *Alcib.* p. 214.

Of all other living creatures, they [the Elephants] cannot abide a mouse or a rat, and if they perceive that their *provander* lying in the manger, tast and sent never so little of them, they refuse it and wil not touch it. Holland's Pliny, VIII. 10.

**Providence**, *sb.* (Acts xxiv. 2). In the literal sense of foresight.

The *providence* that's in a watchful state  
Knows almost every grain of Plutus' gold.

Shakespeare, *Troilus and Cressida*, III. 3. 196.

It will be laid to us, whose *providence*  
Should have kept short, restrain'd and out of haunt  
This mad young man.

Id. *Hamlet*, IV. 1. 17.

**Provoke**, *v. t.* (2 Cor. ix. 2 ; Heb. x. 24). Literally, 'to call forth,' from Lat. *provocare*; hence to 'challenge, incite.'

Therefor saynte Paule *prouokyn*g the Galathians from vengeance to humanite and gentylnesse, doth inculke & oft repete the name of the spirite. Erasmus, *On the Creed*, 99 a, Eng. tr.

God by his soonne Messias, shall descende down into the yearth, to lure and *prouoke* all persones in generall. Udal's Erasmus, *Luke* i. 17, fol. 7 a.

I haue doen the office of a goer before: I haue alured and *prouoked* men to penaunce, warning them that the kingdome of heauen was at hand. Id. *John* iii. 28, fol. 21 a.

They hauing for their captaine and leader, the foresaid Ambrosius Aurelius, assembled themselues together, and *prouoking* the victors to fight, through Gods assistance atchieued the victorie, and from that day forward, were the men of the country. Stow, *Annals*, p. 57.

Nay we reade, after Otho the emperour had slaine himselfe, pitty, (which is the tenderest of affections) *provoked* many to die, out of meere compassion to their soveraigne, and as the truest sort of followers. Bacon, *Ess.* II. p. 6.

**Psaltery**, *sb.* (1 Sam. x. 5 ; Ps. xxxiii. 2, lvii. 8, &c.). From Gk. *ψαλτήριον*, a stringed instrument to accompany the voice.

The harp is like to the *Psalterie* in sound, but this is the diuersitie & discord betweene y<sup>e</sup> harpe and the *psaltery*, in y<sup>e</sup> *psaltery* is an holow tree, and of that same tree the sound cometh vpward: and the strings be smit downward, and soundeth vpward: and in the harpe, the hollownesse of the tree is beneath.

Batman vppon Bartholome, fol. 423 b (ed. 1582).

Why, hark you!

The trumpets, sackbuts, *psalteries* and fifes,  
Tabors and cymbals and the shouting Romans,  
Make the sun dance.

Shakespeare, *Coriol.* v. 4. 52.

In Chaucer it appears in the form 'sawtrie' or 'sauterie';  
Then robus riche, or fithul, or *sawtrie*. *Prol. to C. T.* 298.

And al above ther lay a gay *sawtrye*. *Miller's Tale*, 3213.

Bothe harp and lute, gitern, and *sauterie*. *Manciple's Tale*, 17200.

**Publican**, *sb.* (Matt. v. 46, 47, &c.). From Lat. *publicanus*, one who farmed the public taxes. The word came into English with the translation of the Bible.



How like a fawning *publican* he looks !  
Shakespeare, *M. of Ven.* I. 3. 42.

**Puff at**, *v. t.* (Ps. x. 5, xii. 5). To blow upon with contempt and scorn. A Hebraism.

**Puff up**, *v. t.* (1 Cor. iv. 6, 18, 19, viii. 1). To inflate, used metaphorically; G. *puffen*, Fr. *bouffer*, both imitative words.

*Puffed up* with great hope and courage. Spe atque animis inflatus. Baret, *Alvearie*, s. v.

To *puffe up* both his cheekes. Inflare ambas buccas. *Ibid.*

Alcibiades being *puffed up* with vanitie and opinion of himselfe, as oft as Socrates tooke him in hande, was made fast and firme againe by his good perswasions. North's Plutarch, *Alcib.* p. 212.

**Pulse**, *sb.* (2 Sam. xvii. 28; Dan. i. 12). Leguminous plants, such as beans, peas, and their fruit. The derivation of the word is uncertain. The Heb. *pól*, a bean, contains most likely only an accidental resemblance. It signifies, according to Mr Wedgwood, 'grain contained in a pod or case,' from Sw. *pylsa*, a sack (comp. O. E. *pilch*, a scabbard, A. S. *pylce*). In this case *pulse* and *purse* would be connected, as Span. *bolsa* and Med. Lat. *byrsa*.

They have noe other kinde of graine nor other *pulses* then beaens and peason. Pol. Verg. I. 20.

Euen so the custome which they vse at this day to seeth all manner of *pulse*, commeth of this. North's Plutarch, *Theseus*, p. 12.

There was a custome in Africk to bring *pulse* bread and wine to the monuments of dead Saints. Fuller, *Holy State*, chap. 2, p. 6, ed. 1652.

**Purchase**, *v. t.* (1 Tim. iii. 13). In its original sense of to win, acquire, obtain; as in Bacon (*Ess.* IV. 14);

There is no man, doth a wrong, for the wrongs sake; but therby to *purchase* himselfe, profit, or pleasure, or honour, or the like.

This day Argantes strong and Soliman  
Strange things haue done, and *purchast* great renowne.

Fairfax, Tasso, XII. 3.

Then, as my gift and thine own acquisition

Worthily *purchased*, take my daughter.

Shakespeare, *Temp.* IV. I. 14.

The Fr. *pourchasser*, to purchase, from which it is derived, is connected with the It. *procacciare*, which Diez derives from Lat. *captus*, whence *captiare*, and then *cacciare*. This conjecture is supported by the old Spanish form *cabzar*.

**Purge**, *v. t.* (2 Chr. xxxiv. 3; Is. iv. 4; Heb. i. 3). To purify, take clean away; Fr. *purger*, from Latin *purgare*.

He came into this world with his passion to *purge* our sins. Latimer, *Serm.* p. 223.

For as the ploughman first setteth forth his plough, and then tilleth his land, and breaketh it in furrows, and sometime ridgeth it up again; and at another time harroweth it and clotteth it, and sometime dungeth it and hedgeth it, diggeth it and weedeth it, *purgeth* and maketh it clean; so the prælate, the preacher, hath many diverse offices to do. *Ibid.* p. 61.

The king hauing by this iourney *purged* a little the dregs and leauen of the Northerne people, that were before in no good affection towards him, returned to London. Bacon, *Hen. VII.* p. 18.

**Purpose**, *sb.* (Jer. xlix. 30). Design; like Lat. *propositum*.

It was spread abroad (whether by error, or the cunning of male-contents) that the King had a *purpose* to put to death Edward Plantagenet closely in the Tower. Bacon, *Hen. VII.* p. 19.

**Purposed**, *pp.* (Ps. xvii. 3, Pr.-Bk.). Resolved.

*Reg.* For his particular, I'll receive him gladly,  
But not one follower.

*Gon.* So am I *purposed*.

Shakespeare, *Lear*, II. 4. 296.

**Purtenance**, *sb.* (Ex. xii. 9). The intestines of an animal. The Hebrew word so rendered is in every other instance, except Lev. iii. 3, translated by 'inwards.' Coverdale has 'per-tenaunce' in Ex. xii. 9, and elsewhere 'bowels,' with the exception of Lev. iii. 3. In Palsgrave's *Lesclarcissement de la langue Francoyse* we find '*Portenaunce* of a beest—fresseve s, f.'

The duke here, for fault of a better, and myself—Cuckoo, fly not hence—for fault of a better, are to lay you by the heels, if you go thus with fire and sword; for the duke is the head, and I, Blurt, am the *purtenance*.

Middleton, *Blurt, Master-Constable*, v. 3.  
(*Works*, I. 302, ed. Dyce.)

But for this time I will only handle the head and *purtenance*. Lyly, *Mydas* (Works, ed. Fairholt, II. 11).

Johnson quotes,

The shaft against a rib did glance,  
And gall him in the *purtenance*.

Butler, *Hudibras*, pt. 1, c. 3, l. 318.

**Put**, *v. t.* in the phrases

**Put away** (Lev. xxi. 7; Matt. i. 19, &c.). To divorce.

Yet he bare withall a while for her brothers sake, but at the length grew wearie of her, and *put* her *away* as he had done Clodia. North's Plutarch, *Lucullus*, p. 568.

To *put awaie* his wife, &c. Repudio. Baret, *Alvearie*, s. v.

**Put down** (2 Chr. xxxvi. 3). To depose.

To *put down* Richard, that sweet lovely rose,  
And plant this thorn, this canker, Bolingbroke.

Shakespeare, 1 *Hen. IV.* I. 3. 175.

To seek to *put me down* and reign thyself.

Id. 3 *Hen. VI.* I. 1. 200.

**Put forth**, as leaves, blossoms, or fruit (Cant. ii. 13; Matt. xxiv. 32). Of the 'Asarum or Fole-foot,' Pliny (XII. 13, Holland's trans.) says,

It *putteth foorth* a purple flower, and hath a root like unto the French Nard.

To-day he *puts forth*

The tender leaves of hopes; to-morrow blossoms,  
And bears his blushing honours thick upon him.

Shakespeare, *Hen. VIII.* III. 2. 352.

In Ez. xvii. 2; Matt. xiii. 24, it signifies 'to propose,' and in Matt. ix. 25; Acts v. 34, 'to remove.'

**Put to** (Ezr. vi. 12; Eccl. x. 10). To apply. Baret (*Alvearie*, s. v.) gives,

To *put*, or set to. Appono.

To desire the kinges attourney to *put to* his hande. Cognitoris regij subscriptionem implorare (s.v. *Attourney*).

So that when he cometh to a particular he shall have nothing to do, but to *put to* names, and times, and places, and such other circumstances of individuals. Bacon, *Adv. of Learning*, II. 13 § 7 (ed. Wright, p. 156).

For as Salomon saith excellently, The fool *putteth to* more strength, but the wise man considereth which way. Id. *Of the Interpretation of Nature* (Works, ed. Spedding, III. 223).

The phrase is commonly used of sealing a will.

I haue to this present wrytyng *put to my seal* and subscribed it with my owne hand. Bury Wills (Camden Soc.), p. 67.

**Put to the worse** (2 K. xiv. 12; 1 Chr. xix. 16, 19). To worst, defeat.

To cast vnder foote, to *put to the worse*, to cast awaie, to vndoe, to cast to the ground, as an horse doth his rider. Pessundo. Baret, *Alwearie*, s. v. *Underfoote*.

And yet he euer wanne more honor in recouering of those battels which his Captaines lost, than his enemies did that had *put them to the worse*. North's Plutarch, *Sertorius*, p. 632.

**Pygarg**, *sb.* (Deut. xiv. 5). A white-rumped antelope, not at present identified with any particular species.

*Pigargus* is a cleane beast to meate, as it is said Deutro. 14. and is an horned beast, as a Goat bucke, & is lesse then an Hart, & greater then a goat bucke: and is like to the beast y<sup>t</sup> is called Hircoceruus, but is much lesse then he.

Batman vppon Bartholome, XVIII. 85.

To these belong the Does, and a kind of fallow Deere called *Pygargi*. Holland's Pliny, VIII. 53.

## Q.

**Quake**, *v. i.* (Ex. xix. 18; 1 Sam. xiv. 15; Heb. xii. 21). To shake, tremble; A. S. *cwacian*, whence 'quagmire.'

This Sompnour in his styrop up he stood,  
Upon the Frere his herte was so wood,  
That lyk an aspen leef he *quok* for ire.

Chaucer, *Sompnour's Tale*, prol. 7249.

Anon the damosell brought the sword unto Morgan with *quaking* hands. *King Arthur*, c. 72, vol. I. p. 138.

Hand *quakt*, hart sighd, but eie was foolish bold.

Watson, *Poems* (ed. Arber), p. 203.

**Quarrel**, *sb.* (Col. iii. 13; Ps. xxxv. 23, Pr.-Bk.). Like the Latin *querela*, used of a plaintiff's action at law.

Against whom comest thou? and what's thy *quarrel*?

Shakespeare, *Richard II.* I. 3. 33.

**Quarrel**, *v. t.* To complain of, bring a charge against.

But besides all this, they were the principal motives of it, and therefore ought least to *quarrel* it. *The Translators to the Reader*, p. cxii.

**Quaternion**, *sb.* (Acts xii. 4). A party of four, a file of four soldiers. Our A. V. has followed Wiclif, Tyndale, and the subsequent versions in adopting the word from the Vulg. *quaternio*; from Lat. *quatuor*, four. Johnson quotes from Milton (*P. L.* v. 181):

Aire, and ye elements the eldest birth  
Of natures womb, that in *quaternion* run  
Perpetual circle, multiform; and mix  
And nourish all things.

Holland (Livy, xxv. p. 548 I) uses 'ternion' for a set of three.

Howbeit the Senate would not suffer them to give over their enterprise which they were about, but agreed that there should be chosen two *Ternions* of Triumvirs.

**Question**, *v. i.* (Mark viii. 11, ix. 16). To argue, dispute.

Disarm them, and let them *question*: let them keep their limbs whole and hack our English. Shakespeare, *Merry Wives*, III. I. 78.

I pray you, think you *question* with the Jew.

*Id. Mer. of Ven.* IV. I. 70.

**Question**, *sb.* (2 Tim. ii. 23). Discussion.

I met the duke yesterday and had much *question* with him. Shakespeare, *As You Like It*, III. 4. 39.

Where meeting with an old religious man,  
After some *question* with him, was converted  
Both from his enterprise and from the world.

*Ibid.* v. 4. 167.

**Quick**, *adj.* (Lev. xiii. 10; Num. xvi. 30; Ps. lv. 15, cxxiv. 3). Living, alive; from A. S. *cwīc* or *cwuc*.

Nat fully *quyke*, ne fully deed they were.

Chaucer, *Knight's Tale*, 1017.

So y<sup>t</sup> all the people not of the towne onely, but also of the cuntry aboute toke her for a very *quycke* saynt. Sir T. More, *Dial.* fol. 25 b.

'Tis for the dead, not for the *quicke*. Shakespeare, *Hamlet*. v. I. 137.

There followed this famine, a greeuous mortalitie of people, so that the *quicke* might vneath bury the dead. Stow, *Annals* (ed. 1580), p. 336.

The mercy that was *quicke* in us but late,  
By your own counsel is suppress'd and kill'd.  
Shakespeare, *Hen. V.* II. 2. 79.

'Wick' or 'whick' is still used in Yorkshire in the sense of 'alive.' See *Cornhill Magazine*, IX. 95, Brockett's *North Country Words*, Carr's *Craven Dialect*, and Atkinson's *Glossary of the Cleveland Dialect*.

**Quicken**, *v. t.* (Ps. cxix. 50; 1 Cor. xv. 36; Eph. ii. 1). To make alive; A. S. *cwician*; from the preceding.

The mistress which I serve *quicken*s what's dead  
And makes my labours pleasures.  
Shakespeare, *Temp.* III. I. 6.

In Psalm xxii. 30, Pr.-Bk. 'quicken' is used in the sense of 'keep alive,' but this idea is rather in the Hebrew than in the English word.

**Quiet, at** (Judg. xviii. 27). Quiet, at rest. The same word is rendered 'quiet' in Judg. xviii. 7.

Neither could I for theyr most earnest desyres, be *at* any rest or *quiet*, vntil I had fully ended and finished all that euer ther was of the epistles apostolical.

Udal's Erasmus, *Pref. to Matt.* [fol. 1 a].

It was well aunswered of that man of Thessalie, who beeing demaunded, who among the Thessalians were reputed most vile, those sayde hee that liue *at quyet* and ease, neuer giuing themselues to martiall affaires.

Lyly, *Euphues* (ed. Arber), p. 127.

In which matters, how easilie might we haue bene *at quiet*, if this knaue had bene quiet?...*Quibus quidem quàm facillè poterat quiesci, si hic quiescit?* Baret, *Alvearie*, s. v.

Come in, tailor; here you may roast your goose. Knock, knock; never *at quiet!* Shakespeare, *Mach.* II. 3. 18.

Esveiller le chat qui dort. To incense an angrie bodie when he is *at quiet*. Cotgrave, *Fr. Dict.* s. v. *Chat*.

'In quiet' also is used for 'quiet,' 2 K. xi. 20.

The staring ruffian shall it keep *in quiet*.

Shakespeare, *Ven. and Adonis*, 1149.

In the same way 'at help' is used with the force of an adjective in *Ham.* IV. 3. 46:

The bark is ready, and the wind *at help*.

Compare also *Jul. Cæs.* I. 2. 208:

Such men as he be never *at heart's ease*.

**Quietness**, *sb.* (Judg. viii. 28; 1 Chr. xxii. 9; Acts xxiv. 2). Quiet, tranquillity.

The duke of Orleance was restored not onely to peace and *quietnes* with al persones saue the duke of Bourgoyne: But also fell in suche fauour with the kyng and the realme, that he was of all men welbeloued. Hall, *Hen. IV.* fol. 32 a.

**Quit**, *v.t.* (1 Sam. iv. 9; 1 Cor. xvi. 13). Used reflexively 'quit' occurs in the sense of 'acquit'; 'to quit oneself' is to behave, to discharge a duty, and so to free or acquit oneself from the obligation of it. The Fr. *quitter*.

Seem to defend yourself; now *quit* you well.

Shakespeare, *Lear*, II. I. 32.

**Quit**, *pp.* (Ex. xxi. 19, 28; Josh. ii. 20; Jer. xxvi. c). Set free, acquitted; from the previous word, which coincides with 'acquit' in signifying 'to set free'; as in Chaucer's *Knight's Tale*, 1034,

Ther may no gold hem *quyte*.

We are never *quit* of this debt, we can never discharge ourselves of it. Latimer, *Rem.* p. 1.

He that dies this year is *quit* for the next.

Shakespeare, 2 *Hen. IV.* III. 2. 255.

In Guest's *History of English Rhythms* (I. 35) many examples are given of words which have lost the initial syllable.

## R.

**Ragged**, *adj.* (Is. ii. 21). Rugged.

Those things seme to be of great effecte: which be both of their owne nature good, and also be spoken of such a master, as is cōuerted to the waie of iustice, frō the croked and *ragged* path of voluptuose liuyng. Sir T. More, *Works*, p. 4g.

The splitting rocks cower'd in the sinking sands  
 And would not dash me with their *ragged* sides.  
 Shakespeare, 2 *Hen. VI.* III. 2. 98.

This have I rumour'd through the peasant towns  
 Between that royal field of Shrewsbury  
 And this worm-eaten hold of *ragged* stone.  
 Id. 2 *Hen. IV.* Ind. 35.

**Rail on**, *v. t.* (1 Sam. xxv. 14; 2 Chron. xxxii. 17). To revile, insult, from Fr. *railler*, to rally, jest, scoff.

To *raile*, or speake spitefullie against one. Conuitor. Baret, *Alvearie*.

Why do I *rail on* thee,  
 Since thou, created to be awed by man,  
 Wast born to bear?

Shakespeare, *Rich. II.* v. 5. 90.

**Raiment**, *sb.* (Gen. xxiv. 53; Deut. viii. 4, &c.). Arrayment, dress. The word is generally used as a collective term, but in Ps. cix. 17 (Pr.-Bk.) we find 'a raiment.'

His *rayments*, though they were meane, yet receiued they handsomenesse by the grace of the wearer. Sidney, *Arcadia*, B. I. p. 65, l. 11.

He's truly valiant that can wisely suffer  
 The worst that man can breathe, and make his wrongs  
 His outsides, to wear them like his *raiment*, carelessly.  
 Shakespeare, *Tim. of Ath.* III. 5. 33.

'Ray' was formerly used for 'array,' as in North's Plutarch (*Alcib.* p. 229),

They put themselues in battell *ray*, & went to meet them.

**Raise**, *v. t.* (Job xiv. 12; Joel iii. 7). To rouse.

Get weapons, ho!  
 And *raise* some special officers of night.  
 Shakespeare, *Oth.* I. I. 183.

Those are the *raised* father and his friends.  
*Ibid.* I. 2. 29.

Neither my place nor aught I heard of business  
 Hath *raised* me from my bed.

*Ibid.* I. 3. 54.

**Ramping**, *pr. p.* (Ps. xxii. 13, Pr.-Bk.). Tearing, pawing, rampant; the A. V. has 'ravening'; Vulg. *rapiens*. The It.



*rampare* and O. Fr. *ramper*, to climb, are generally derived from the It. *rampa*, a paw; more probably the substantive is derived from the verb, and *rampare*, as Diez suggests, may be the same as It. *rappare*, Sp. and Port. *rapar*, which are from Lat. *rapere* to seize, snatch, and are akin to the G. *rauben*, *raffen*, and Eng. *rob*. The *m* appears in the Bav. *rampfen*, but is omitted in the Provençal *rapar* which is the Fr. *ramper*.

Is all your delite and ioy  
In whiskeyng and *ramping* abroade like a Tom boy.

Udall, *Roister Doister* (ed. Arber), p. 37.

Let vs therefore fight like inuincible gigantes, & set on our enemies like vnto timerous Tigers & banysh al feare like *rāping* lions. Hall, *Rich. III.* fol. 32 *b*.

Their bridles they would champe,  
And trampling the fine element, would fiercely *rampē*.

Spenser, *F. Q.* I. 5, § 28.

It occurs also in Spenser, *F. Q.* I. 8, § 12.

Under whose shade the *ramping* lion slept.

Shakespeare, 3 *Hen. VI.* v. 2. 13.

Others did foolishly rage and *ramp*, mustering whole legions of curses, as if therewith to make the axe turn edge. Fuller, *Profane State*, XVIII. p. 362.

Instances of the insertion of the *m* are found in Fr. *remplir* from Lat. *replere*, *rempart* from Lat. *reparare*, *remporter* from Lat. *reportare*, &c. Compare also *rendre* from *reddere*.

**Range**, *v. i.* (Prov. xxviii. 15). To roam, especially in search of prey; of uncertain etymology.

Seyng his purpose sore diminished as well by the slaughter of suche as *ranged* abrode in hope of spoyle and praye, as by the furious rage of the vnmercifull see and hydeous tempest.

Hall, *Hen. IV.* fol. 18 *b*.

So let high-sighted tyranny *range* on,  
Till each man drop by lottery.

Shakespeare, *Jul. Cæs.* II. I. 118.

**Ranger**, *sb.* (1 Chr. xii. 33 *m*). "Rangers of battle, or ranged in battle" is the marginal reading for "expert in war." To 'range' in this sense is to arrange or set in array; Fr. *ranger*.

For the maine garden, I doe not deny, but there should be some faire alleys, *ranged* on both sides, with fruit-trees. Bacon, *Ess.* XLVI. p. 194.

They were more ignorant in *ranging* and arraying their battailes. Id. *Ess.* LVIII. p. 237.

**Ranges**, *sb.* (Lev. xi. 35). Chimney racks. Halliwell gives *ranger* in the same sense; and Richardson quotes Spenser's (*F. Q.* II. 9, § 29) description of the kitchen in the House of Temperance;

It was a vault ybuilt for great dispenche,  
With many *raunges* reard along the wall;  
And one great chimney.

In 2 K. xi. 8, 15, 'ranges' signifies 'ranks' of soldiers, according to Gesenius, following the Chaldee, Syriac, and Arabic versions. In the sense of a rank, or row, it was commonly used.

And in two *renges* faire they hem dresse.  
Chaucer, *Knight's Tale*, 2596.

In many of these alleys likewise, you are to set fruit-trees of all sorts; as well upon the walles, as in *ranges*. Bacon, *Ess.* XLVI. p. 193.

**Rase**, *v. t.* (Ps. cxxxvii. 7). To level with the ground; from Fr. *raser*, Lat. *radere*, literally to scrape.

Famine and fyer he held, and therewithall  
He *razed* townes, and threw downe towres and all.  
Sackville, *Induction*, fol. 211 a.

When Bellona storms,  
With all her battering engines bent to *rase*  
Som capital city.

Milton, *Par. Lost*, II. 923.

In Chapman's Homer (*Il.* v. 318) it is written 'race.'

She that *raceth* towns,  
Bellona.

In its literal sense of 'scrape' it is found in the following passages:

He [Lord Stanley] had so fereful a dreame, in which him thoughte that a bore with his tuskes so *raced* thē both bi the heddes, that the blood ranne aboute both their shoulders. Sir T. More, *Rich. III. Works*, p. 54 h.

Canst thou not minister to a mind diseased,  
Pluck from the memory a rooted sorrow,

*Raze* out the written troubles of the brain  
 And with some sweet oblivious antidote  
 Cleanse the stuff'd bosom of that perilous stuff  
 Which weighs upon the heart?

Shakespeare, *Macb.* v. 3. 42.

It occurs in the sense of 'graze,' to touch lightly.

The horses being trised vp in this maner, their riders came with loude cries behind them, and some with whippes in their handes to lash them, that the horse being madde withall, yerked out behinde, and sprang forward with his formost legges to touch the ground, that they did but euen *rase* it a little, so as euery vaine and sinew of them were strained by this meanes.

North's Plutarch, *Eumenes*, p. 644.

**Raven** occurs as a masculine in Lev. xi. 15. In Shakespeare it is both masculine and feminine.

The raven himself is hoarse  
 That croaks the fatal entrance of Duncan  
 Under my battlements.

*Macb.* I. 5. 39.

The raven rook'd her on the chimney's top.

3 *Hen. VI.* v. 6. 47.

Bacon uses it as a feminine :

Who taught the raven in a drowth to throw pebbles into an hollow tree, where she spied water, that the water might rise so as she might come to it. *Adv. of L.* II. 13, § 2 (ed. Wright, p. 151).

In Anglo-Saxon *hræfn* is masculine.

**Ravening**, *sb.* (Luke xi. 39). Plunder; Gr. ἀρπαγή.

**Ravin**, *v. t.* (Gen. xlix. 27; Ps. xvii. 12 *m*). To prey with rapacity; from A. S. *reafian*, which is the same as the German *rauben*, *raffen*, E. *rob*, Lat. *rapere*. See RAMPING.

The cloy'd will,  
 That satiate yet unsatisfied desire, that tub  
 Both fill'd and running, *ravening first*  
 The lamb, longs after for the garbage.

Shakespeare, *Cymb.* I. 6. 49.

Rapinare, to rape, to *rauin*, to rob, to pill and pole, to snatch, to commit all manner of rapine. Florio, *Worlde of Wordes*.

But now, if a man can tame this monster, and bring her to feed at the hand, and govern her, and with her fly other *ravening* fowle, and kill them, it is somewhat worth. Bacon, *Essay of Fame*, p. 240.

Some doo *raueyn* and spoyle that which is not their owne, and be euer in lacke and neede. Lever, *Sermons* (ed. Arber), p. 83.

Is the poore pype disdained, which sometime out of Melibeus mouth, can shewe the miserie of people, vnder hard Lords, or *rauening* Souldiours? Sidney, *Apology for Poetry* (ed. Arber), p. 43.

The substantive *ravin* (Nah. ii. 12) is the *rapina* of the Vulgate:

For so occasion is geuen to theym by fraude and *ravin* to gather vp their money againe. More, *Utopia* (ed. Arber), p. 68.

As when a Gryfon seized of his pray,  
A Dragon fiers encountreth in his flight,  
Through widest ayre making his ydle way,  
That would his rightfull *rauine* rend away.

Spenser, *F. Q.* I. 5, § 8.

Shakespeare uses *ravin* as an adjective (*All's Well*, III. 2. 120);

Better 'twere  
I met the *ravin* lion when he roar'd  
With sharp constraint of hunger.

**Ravish**, *v. t.* (Ps. x. 9, 10, Pr.-Bk.). To seize with violence; from Fr. *ravir*, which again is from Lat. *rapere*. Coverdale's version of Gen. xlix. 27, is "Ben Iamin, a *rauyshinge* wolfe."

But superstition, hath benee the confusion of many states; and bringeth in a new *primum mobile*, that *ravisheth* all the spheares of government. Bacon, *Ess.* XVII. p. 69.

**Ray**, *sb.* (1 Sam. xvii. 20 *m*). Array; to which it is altered in the edition of 1744 and subsequently. See quotation from North's Plutarch under RAIMENT.

**Readiness, in a** (2 Cor. x. 6; Rubric to Communion of the Sick). In readiness, ready.

When al thynges were prepared *in a redynes* and the day of departinge and settinge forwarde was appoynted.....the whole armye went on shypboorde. Hall, *Rich.* III. fol. 16 *b*.

And Mūcer supposing that all men were than *in a redynes*, departeth out of Mulhuse w<sup>t</sup> thre hundreth, and ioyned with them of Francuse. Sleidan's *Commentaries*, trans. Daus, fol. 56 *a*.

In Joshua iv. 3, the Geneva version, instead of 'where the priests stood firm,' has 'where the Priests stode *in a readines.*'

And that therefore the Skottes muste be hadde *in a readines*, as it were in a standynge, readie at all occasions. Sir T. More, *Utopia* (ed. Arber), p. 57.

For the repulsing of the which his highness hath *in a readines* to set abroad, at the furthest on Wednesday next, such a puissant navy as hath not been seen assembled in the remembrance of man. Cranmer, *Works* (Parker Soc.), II. 495.

I answer: If the order of the words make any thing in this matter, we also have *in a readiness* to serve our turn. Bullinger, *Decades*, v. 4, p. 386.

See also the quotation from the Translators' Preface to the Reader under EXIGENT.

**Ready**, *adj.* (Ezr. vii. 6; Ps. xlv. 1). Swift, quick; from A. S. *hræd*, connected with G. *gerade*, and O. E. *greythe*, to make ready. In *Piers Ploughman* (*Creed*, 1054) *graythliche* is used for quickly.

**Ready**, in the phrases 'ready to perish' (Deut. xxvi. 5), 'ready to be offered' (2 Tim. iv. 6), 'ready to die' (Luke vii. 2), signifies not 'prepared' as in 'ready to be revealed' (1 Pet. i. 5), but 'near, soon, at the point, about' (A. S. *hræðe*).

Can you think to blow out the intended fire your city is *ready* to flame in, with such weak breath as this? Shakespeare, *Coriolanus*, v. 2. 49.

We, at the height, are *ready* to decline.

Id. *Jul. Cæs.* IV. 3. 217.

**Reap down** (James v. 4) is retained from Tyndale's version. Richardson quotes from Golding's translation of Cæsar, p. 104 a:

In all other quarters y<sup>e</sup> corn was *reaped down*, & none standing any where saue in thys one place.

**Rear**, *v. t.* (Ex. xxvi. 30; Lev. xxvi. 1, &c.). To raise; A. S. *ræran*. *Rear* and *raise* are probably connected as *ure* and *use*. The former is not obsolete, but its usage is much more limited than formerly.

And when I *rear* my hand, do you the like,  
To fall it on Gonzalo.

Shakespeare, *Temp.* II. 1. 295.

**Reason**, *v. i.* (Acts xxiv. 25; Eccclus. xiv. 20). To converse, discourse.

Ragionare, to *reason*, to discourse, to talke, to speake, to parlie. Florio, *Worlde of Wordes*.

I *reason'd* with a Frenchman yesterday,  
Who told me, in the narrow seas that part  
The French and English, there miscarried  
A vessel of our country richly fraught.

Shakespeare, *Mer. of Ven.* II. 8. 27.

**Reason**, *sb.* (Acts vi. 2). Used where we should now employ the adjective 'reasonable.' Thus in Bacon;

Nay, retire men cannot, when they would; neither will they, when it were *reason*. *Ess.* XI. p. 39.

Those that are first raised to nobility, are commonly more vertuous, but lesse innocent, then their descendants: for there is, rarely, any rising, but by a commixture, of good and evill arts. But it is *reason*, the memory of their vertues, remaine to their posterity; and their faults die with themselves. *Ess.* XIV. p. 52.

And it is provided, that nothinge touchinge the common wealthe shalbe confirmed and ratified, onlesse it haue bene *reasoned* of and debated thre daies in the counsell, before it be decreed. More, *Utopia* (ed. Arber), p. 81.

Then 'tis but *reason* that I be released  
From giving aid which late I promised.

Shakespeare, 3 *Hen. VI.* III. 3. 147.

So 'doubt' for 'doubtful' occurs in Shakespeare (*Rich. II.* I. 4. 20), and 'danger' for 'dangerous' in Bacon, *Ess.* XLVII. p. 195.

**Reason of, by** (Gen. xli. 31; Ex. ii. 23, &c.). In consequence of.

For he [Theseus] brought all the inhabitants of the whole prouince of Attica, to be within the cittie of Athens, and made them all one corporation, which were before dispersed into diuers villages, and *by reason thereof* were very hard to be assembled together. North's Plutarch, *Theseus*, p. 12.

**Reasonable**, *adj.* (Athanasian Creed). Rational.

Then the *reasonable* soule is euerlasting, incorruptible, and may not die. Batman vppon Bartolomee, III. 13.

So that if he have wit enough to keep himself warm, let him bear it for a difference between himself and his horse; for it is all the wealth that he hath left, to be known a *reasonable* creature. Shakespeare, *Much Ado*, I. I. 71.

**Reasoning**, *sb.* (Luke ix. 46). Conversation, discourse, discussion.

But this *reasoning* is not in the fashion to choose me a husband. Shakespeare, *Mer. of Ven.* I. 2. 23.

**Reason would** (Acts xviii. 14)=it were reasonable.

**Rebatement**, *sb.* (I Kings vi. 6 *m*). Literally, a diminution, from 'Rebate' (Fr. *rabattre*), which has become corrupted into the joiner's term 'rabbet.' In the description of the side-chambers of the temple the 'rebatement' signifies the narrowing of the walls which left a ledge for the joists of the upper chambers to rest on without being fastened to the wall.

**Receipt**, *sb.* (Matt. ix. 9; Mark ii. 14; Luke v. 27). A place for receiving, receptacle.

His two chamberlains  
Will I with wine and wassail so convince  
That memory, the warder of the brain,  
Shall be a fume, and the *receipt* of reason  
A limbeck only.

Shakespeare, *Macb.* I. 7. 66.

Fountaines I intend to be of two natures: the one, that sprinkleth or spouteth water; the other a fair *receipt* of water, of some thirty or forty foot square, but without fish, or slime, or mud. Bacon, *Ess.* XLVI. p. 191.

In the ed. of 1611 the word is spelt 'receite,' or 'rezeit,' and the latter form occurs in *Macbeth*, but in Bacon's *Essays* the modern form is used.

Sertorius then vtterly despairing of Romes prosperitie and welfare, departed from Rome to go towards Spaine, thinking that if he could get the first possession and government of that realme, it would at the least be a refuge and *receite* for all those of their tribe, that should chauce to be banished out of their country. North's Plutarch, *Sertorius*, p. 624.

**Reckon**, *v. t.* (Rom. viii. 18). To account, regard; A. S. *recnan*.

For that they *reckened* this demeanoure attempted, not so specially againste the other Lordes, as agaynste the kinge hymselfe. Sir T. More, *Rich. III., Works*, p. 43 g.

**Reckoning**, *sb.* Estimation, value.

Tanti vitreum, quanti verum margaritum (saith Tertullian,) if a toy of glasse be of that *rekening* with vs, how ought wee to value the true pearle?

*The Translators to the Reader*, p. cxii:

**Recompense**, *v. t.* (Prov. xx. 22; Jer. xvi. 18; Rom. xii. 17; Heb. x. 30). To requite, repay; used both in a good and bad sense originally. Fr. *recompenser*, from Lat. *pendere*, *pensum*, to weigh out, pay. The last quoted passage appears thus in Latimer (*Serm.* p. 422):

*Mihi vindicta, ego retribuam*, 'yield unto me the vengeance and I shall *recompense* them.'

**Reconcilement**, *sb.* (Ecclus. xxvii. 21). Reconciliation.

Upon reasonable conditions, a perfect *reconcilement* ensued. Sidney, *Apology for Poetry* (ed. Arber), p. 42.

Contrariwise, certaine Laodiceans, and luke-warme persons, thinke they may accommodate points of religion, by middle waies, and taking part of both; and witty *reconcilements*; as if they would make an arbitrement, betweene God and man. Bacon, *Ess.* III. p. 10.

Yet there resteth the comparatiue: that is, it being granted, that it is either lawfull, or binding, yet whether other things be not to be prefer'd before it; as extirpation of heresies; *reconcilements* of schismes; pursuit of lawfull temporall rights, and quarrels; and the like. Id. *Of an Holy War*, p. 106 [108], ed. 1629.

**Record**, *sb.* Witness; used both of a person, as in Phil. i. 8, 'God is my record' (*μάρτυς*), and 2 Cor. i. 23, 'I call God for a record' (*μάρτυρα*), and in the sense of 'evidence, testimony,' as in the common phrase 'bear record' which is equivalent to 'testify.' See under BEAR.

First, heaven be the *record* to my speech!

Shakespeare, *Rich. II.* I. I. 30.

**Recover**, *v. t.* (2 Kings v. 7; Judith xiv. 7). To cause to recover, to restore, cure.

If all the wine in my bottle will *recover* him, I will help his ague. Shakespeare, *Tempest*, II. 2. 97.



**Reduce**, *v. t.* (James v. c). In its literal sense 'to bring back'; Lat. *reducere*.

It signifieth the prophets, which prophesied of Christ's coming, and declared that when he once came captivity should be exiled, and liberty *reduced*, all sorrow and care should be driven away, and all joyful and merry things succeed and come in place. Bacon, *Early Works* (Parker Soc.), I. 113.

The sodayne sight *reduced* to my mynde,  
The sundry chaunges that in earth wee fynde.  
Sackville's *Induction*, fol. 206 b.

All springs *reduce* their currents to mine eyes.  
Shakespeare, *Rich. III.* II. 2. 68.

**Refrain**, *v. t.* (Prov. x. 19; Ps. lxxvi. 10, 12, Pr.-Bk.). To bridle, restrain, hold in check: Lat. *refrænare*. A figure from horsemanship.

We will first speake, how the naturall inclination, and habit, to be angry, may be attempred, and calmed. Secondly, how the particular motions of anger, may be repressed, or at least *refrained* from doing mischiefe. Thirdly, how to raise anger, or appease anger, in another. Bacon, *Ess.* LVII. p. 228.

So as Diogenes opinion is to be accepted, who commended not them which abstained, but them which sustained, and could *refrain* their mind in *præcipitio*, and could give unto the mind (as is used in horsemanship) the shortest stop or turn. Id. *Adv. of L.* II. 20, § 11, p. 192.

**Refuse**, *v. t.* (Ps. cxviii. 22; Prov. x. 17; Is. vii. 15, viii. 6). To reject.

As Saul, when he kept back the sword from shedding of blood at what time he was sent against Amaleck, was *refused* of God for being disobedient to God's Commandment, in that he spared Agag the king. Latimer, *Sermons*, p. 63.

Aduising them therefore to submit themselues without further delay vnto the kings mercie, and his sone the lorde Iohn, who was present there in the field with baners spred, readie to trie the matter by dynte of sworde, if they *refused* this counsaile. Holinshed, II. p. 1148, col. 2, l. 28.

**Regard**, in the phrase 'in regard of' (Deut. viii. c) = in consideration of.

And *in regard* of causes now in hard,  
Which I have open'd to his grace at large.  
Shakespeare, *Henry V.* I. I. 77.

**Rehearse**, *v. t.* (Judg. v. 11; 1 Sam. xvii. 31). To tell, narrate, recite; not necessarily with the notion of repetition, which originally belonged to the word. From Fr. *reherser*, to harrow over again (Wedgwood).

And *reherce* thow nevere  
Counseil that thow knowest  
By contenance ne by right.

*Vis. of Piers Ploughman*, 2836.

That hearing how our plaints and prayers do pierce,  
Pity may move thee 'pardon' to *rehearse*.

Shakespeare, *Rich. II.* v. 3. 128.

**Reins**, *sb.* (Job xvi. 13; Ps. vii. 9, &c.). From Lat. *renes* the kidneys, to which the Hebrews ascribed knowledge, joy, pain, pleasure, &c.

Rognoni, the kidneies or *raines* of any bodies backe. Florio, *World of Wordes*.

Bowling is good for the stone and *reines*. Bacon, *Ess.* L. p. 205.

**Reject**, *v. t.* (Mark vi. 26). To refuse. We now commonly speak of refusing a request and rejecting a person.

**Rejoice of** (Ps. lxvi. 5, Pr.-Bk.; Matt. xviii. 13). To rejoice at or over. Compare the Fr. *se réjouir de*. The phrase in the New Testament is retained from Tyndale.

**Relation**, *sb.* (Gen. xlii. c; Josh. ii. c). Narrative, that which is related or told; Lat. *relatio*.

I will believe thee,  
And make my senses credit thy *relation*.

Shakespeare, *Per.* v. 1. 124.

The traveller into a forein countrey, doth commonly know more by the eye, then he that staid at home can by *relation* of the traveller. Bacon, *New Atlantis*, p. 248, ed. 1651.

As for the other losses, the poets *relation*, doth well figure them; that he that preferred Helena, quitted the gifts of Iuno, and Pallas. Id. *Ess.* x. p. 37.

**Religion**, *sb.* (Acts xxvi. 5; Gal. i. 13; James i. 26, 27). "Not, as too often now, used as equivalent for godliness; but like *θρησκεία*, for which it stands Jam. i. 27, it expressed the outer form and embodiment which the inward spirit of a true or a false

devotion assumed" (Trench, *Select.Glossary*). So 'a religious' or 'man of religion' in old English signified a member of a monastic order, as the following example shews:

*Religious* folke ben full covert,  
 Secular folke ben more apert:  
 But nathelasse, I woll not blame  
*Religious* folke, ne hem diffame  
 In what habite that ever they go:  
*Religion* humble, and true also,  
 Woll I not blame, ne dispise,  
 But I n'll love it in no wise,  
 I meane of false *religious*,  
 That stout been, and malicious,  
 That wollen in an habite go,  
 And setten not hir herte thereto.

Chaucer, *Romaunt of the Rose*, 6152—63.

He [Picus] was wont to be cōuersaunt with me, and to breake to me the secretes of his heart in which I perceiued, that he was by priuey inspiraciō called of god vnto *religion*. Sir T. More, *Life of Picus*, *Works*, p. 9f.

For *religion*, pure *religion*, I say, standeth not in wearing of a monk's cowl, but in righteousness, justice, and well doing. Latimer, *Serm.* p. 392.

**Religious**, *adj.* (Jam. i. 26). Professing religion in the outward form; especially belonging to a monastic order (see RELIGION). Philip and Olympias, the parents of Alexander the Great, "were both receiued into the misterie and fraternity of the house of the *religious*," in the isle of Samothracia (North's Plutarch, *Alex.* p. 717).

For though the king of his noblenesse gaue charge vnto the Friars of Leicester to see an honourable interment to be giuen to it, yet the *religious* people themselues (being not free from the humours of the vulgar) neglected it. Bacon, *Hen. VII.* p. 2, ed. 1622.

I have been told so of many: but indeed an old *religious* uncle of mine taught me to speak. Shakespeare, *As You Like It*, III. 2. 362.

The duke hath put on a *religious* life.

*Ibid.* v. 4. 187.

**Religiousness**, *sb.* (Lev. xxvi. c; 1 K. ii. c). A reference to these passages will shew that the word is used mainly of outward observance.

Richardson quotes from Antony Wood's *Athenæ Oxonienses*, I. 154 (ed. 1691) his character of Whittingham, Dean of Durham :

The truth is, he could not abide any thing that appertained to a goodly *religiousness*, or Monastical life.

**Remember themselves** (Ps. xxii. 27, Pr.-Bk.). Remember, as in the A. V. Compare Fr. *se souvenir*. Many other words in English, as 'acknowledge,' 'assemble,' 'endeavour,' 'repent,' 'retire,' 'sport,' 'submit,' were once used reflexively.

Fetch Malvolio hither :

And yet, alas, now I *remember me*,  
They say, poor gentleman, he's much distract.  
Shakespeare, *Twelfth Night*, v. I. 286.

**Remembrance**, *sb.* (Job xiii. 12; Is. lvii. 8). Memorial, record. Used by Shakespeare of a love-token.

This was her first *remembrance* from the Moor.  
*Oth.* III. 3. 291.

You are jealous now  
That this is from some mistress, some *remembrance*.  
*Ibid.* III. 4. 186.

**Remembrance, book of** (Mal. iii. 16). A record, memorandum book.

Oftentimes also for his pastime he would hunt the foxe, or catch birdes, as appeareth in his *booke of remembrances* for euey day. North's Plutarch, *Alex.* p. 729.

**Remembrance, have in** (Lam. iii. 20). To remember.

Penolepe  
That for her trowth is *in remembraunce had*.  
Skelton, I. p. 398, ed. Dyce.

When the devil is busy about us.....ever we should *have in remembrance* whither to go, namely, to God. Latimer, *Serm.* p. 432.

**Remembrance, put in** (Is. xliii. 26; 2 Pet. i. 12). To remind, put in mind.

I must *put you in remembrance* to consider how much we be bound to our Saviour Christ. Latimer, *Serm.* p. 327.

Moses now beyng olde, rehearseth the lawe of god vnto y<sup>e</sup> people, *putteth* them *in remembraunce* agayne of all the wonders & benefites that god had shewed for them. Coverdale's *Prologe*,

Monished : aduertised : warned : *put in remembrance*. Com-  
mônitus. Baret, *Alvearie*.

**Removed**, *pp.* (Ps. cxxv. 1). Moved ; not necessarily from one place to another. In the Bishops' Bible Ps. x. 6 is rendered, 'He hath sayde in his heart, tushe, I can not be *remoued*,' where the Authorised Version has 'I shall not be *moved*.' So in Shakespeare 'irremoveable' = immoveable.

He's *irremoveable*,  
Resolved for flight. *Winter's Tale*, IV. 4. 518.

**Render**, *v. t.* (Prov. xxvi. 16 ; Tob. ii. 13). To give ; obsolete or archaic in the phrase 'to render a reason.'

He *rendereth* also a reason inducing him thus to doe, Because the inhabitants of Capua, alleadged, that they could not make good Alica or Frumentie without that minerall of chalke. Holland's Pliny, XVIII. 11.

Let each man *render* me his bloody hand.  
Shakespeare, *Ful. Cæs.* III. 1. 184.

In Judges ix. 56, 57, it is used in the sense of 'requite.'

**Renowned**, *pp.* Renowned ; Fr. *renommé*.

Either in King Henries time, or King Edwards (if there were any translation, or correction of a translation in his time) or Queene Elizabeths of euer-*renowned* memorie. *The Translators to the Reader*. [p. cxii.]

**Renowme**, *sb.* The old form of 'renown' in Gen. vi. 4 in ed. 1611. Fr. *renom*.

For gentilnesse nys but *renomé*  
Of thin auncestres, for her heigh bounté.  
Chaucer, *Wife of Bath's Tale*, 6741.

She knew by the folke that in his shippes be,  
That it was Jason full of *renomee*.  
Id. *Leg. of Good Women*, 1509.

A man of great *renowme*. *Illustris vir*. Baret, *Alvearie*, s.v. Fâma, fame, *renoume*, brute, report. Florio, *It. Dict.*

**Renowned**, *pp.* (Is. xiv. 20 ; Ez. xxiii. 23). The old form of 'renowned' in the ed. of 1611.

In Shakespeare, *Rich. III.* I. 4. 49, the first five Quartos have 'renowned,' and in IV. 5. 9, where the other editions have

Sir Walter Herbert, a *renowned* soldier,  
the second, third, fourth, and fifth Quartos read 'renowned.'

Famóso, famous, *renowned*, glorious. Florio, *It. Dict.*

*Renowned*, famous. Nominatus. Baret, *Alvearie*, s. v. *Fame*.

It appeareth to be God's good will and pleasure, that we should at special times and in special places gather ourselves together, to the intent his name might be *renowned* and his glory set forth in the congregation and the assembly of his saints. *Homilies*, p. 339, l. 20.

In the 1582 edition of the *Homilies* the word is changed to 'renowned.'

Renommé...*Renowned*, famous, of much note. Cotgrave, *Fr. Dict.* s. v.

**Rent**, *v. t.* (Jer. iv. 30). The old form of 'rend' (A. S. *rendan*, *hrendan*), which only occurs in one passage of the A. V. in modern copies. In older editions it is found in Ex. xxxix. 23; Ps. vii. 2; Eccl. iii. 7; Is. lxiv. 1; Ez. xiii. 11, 13, xxix. 7; Hos. xiii. 8; Joel ii. 13; Matt. vii. 6; John xix. 24.

He must needs be a good guid and an upright Judge, which feedeth upon innocent blood, and breathing in the bodies of Godly men, doth *rent* and tear their bowels. Foxe, *Acts and Mon.*, I. p. 103, ed. 1684.

The Deuill standes at our elbowe when we see not, speaks when we heare him not, strikes when wee feele not, and woundeth sore when he raseth no skinne, nor *rentes* the fleshe. Gosson, *Schoole of Abuse* (ed. Arber), p. 37.

To *rent*, or teare: to picke: to thrust thorough. Lancino. Baret, *Alvearie*, s. v.

I wonder that the earth  
Doth cease from *renting* underneath thy feet.

Greene, *Alphonsus* (Vol. II. p. 53, ed. Dyce).

And will you *rent* our ancient love asunder?

Shakespeare, *Mid. N.'s Dr.* III. 2. 215.

Where sighes, and groanes, and shrieks that *rent* the ayre  
Are made, not mark'd.

Id. *Macb.* IV. 3. 168 (ed. 1623).

The two forms 'rent' and 'rend' were used contemporaneously. For instance, in Shakespeare, *Rich. III.* I. 2. 126.

If I thought that, I tell thee, homicide,  
These nails should *rend* that beauty from my cheeks,

'rend' is the reading of all the Quartos, and 'rent' of the Folios.

**Repent oneself** (Deut. xxxii. 36; Judg. xxi. 6, 15; Joel ii. 13, &c.). 'Repent' like 'assemble,' 'endeavour,' 'retire,' 'remember,' 'submit,' 'sport,' and many other verbs, was originally reflexive.

To die in sorrow and in woe *repent me*.

Watson, *Poems* (ed. Arber), p. 197.

I ought not to excuse or *repent my self* of this subject, on which many grave and worthy men have written whole volumes. Burton, *Anat. of Mel.* pt. 3, pref.

**Replenish**, *v. t.* (Gen. i. 28, ix. 1, &c.). To fill; not to fill again. From O. Fr. *replenir*, which is the modern *remplir* and Lat. *replere*.

And after that she came to her memory and was reuyued agayne, she wept and sobbyd and with pitefull scriches she *repleneshyd* the hole mancion. Hall, *Rich. III.*, fol. 4 *b*.

For it is reported that when he [Alexander] had conquered Egypt, hee determined to builde a great city, and to *replenish* it with a great number of Grecians, and to call it after his name. North's Plutarch, *Alexander*, p. 731.

**Report**, *sb.* (Acts vi. 3, x. 22; Heb. xi. 2). Fame, reputation.

That other men seyng thy good workes & the frutes of y<sup>e</sup> holy goost in the, maye prayse the father of heauen, & geue his worde a good *reporte*. Coverdale's *Prologe*.

Fama, fame, *report*, brute, renoune, reputation, credit.

Florio, *Worlde of Wordes*.

**Reprobate**, *adj.* (Jer. vi. 30). Applied to metals, that which will not stand the proof and is therefore rejected as spurious. Our translators followed the Vulgate *reprobum* in Jer. vi. 30. The margin has *refuse*. The Lat. *reprobus* is used of spurious coin.

Then please alike the pewter and the plate;

The chosen rubie, and the *reprobate*.

Herrick, I. p. 283.

**Reproof**, *sb.* (Ps. xxxviii. 14). In this passage the word 'reproof' is employed in the sense of reply or argument used in

refutation, from the verb 'reprove'=disprove. In Job xxiii. 4 the same Hebrew word is rendered 'argument' and in xiii. 6 of the same book 'reasoning.' So in Shakespeare (1 *Hen. IV.* I. 2. 213):

In the *reproof* of this lies the jest ;  
that is, in proving this false.

**Reprove**, *v. t.* (Job vi. 25). From Fr. *reprouver*, Lat. *reprobare*; to prove the contrary of a statement, refute, disprove.

'If it shall require to teach any truth or *reprove* false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort, or to exhort, or to do any other thing requisite for our salvation ; all those things,' saith St Chrysostom, 'we may learn plentifully of the Scripture.'

*Homilies*, p. 8, l. 24.

*Reprove* my allegation, if you can ;  
Or else conclude my words effectual.

Shakespeare, 2 *Hen. VI.* III. I. 40.

Insomuch as he never nameth or mentioneth an ancient author or opinion, but to confute and *reprove*. Bacon, *Adv. of Learning*, II. 7, § 2 (ed. Wright, p. 112).

In John xvi. 8 'reprove of'=reprove for.

Donne (II. 88, ed. Alford) has the following remarks :

This word, that is here translated *To reprove*, *Arguere*, hath a double use and signification in the Scriptures. First to reprehend, to rebuke, to correct, with authority, with severity.....and secondly, to convince, to prove, to make a thing evident, by undeniable inferences, and necessary consequences ; so, in the instructions of God's ministers, the first is *to reprove*, and then *to rebuke* ; so that reproving is an act of a milder sense, than rebuking is.

**Require**, *v. t.* (2 Sam. xii. 20 ; Ezr. viii. 22 ; Ps. xxxviii. 16, Pr.-Bk.). From Lat. *requirere*, to ask ; without the idea attached to it by modern usage of asking or demanding as a right. Thus in Pecoock's *Repressor*, p. 92 ;

Whanne euer oon man *requirith* and sechith and askith an other mannys counseil in eny mater.

Therefore when I was instantly *requyred*, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll. Coverdale's *Prologe*.



But thee faire Iupiter I must *require*,  
to change the gracious vertue of thy starre.  
Watson, *Poems* (ed. Arber), p. 159.

So far from any idea of right or authority attaching to the word, Shakespeare uses it of asking as a favour.

Lord of his fortunes he salutes thee, and  
*Requires* to live in Egypt.  
*Ant. and Cl.* III. 12. 12.

'Demand' was formerly used in the same way.

**Rereward**, *sb.* (1 Sam. xxix. 2; Is. lii. 12, lviii. 8). The rear-guard of an army; *guard* and *ward* being related as *guise* and *wise*, Fr. *guerre* and E. *war*. 'Rearguard' is a corruption of the Fr. *arrière-garde*, as *vanguard* for *avant-garde*; or rather the first part of the word is formed from the O. Fr. *riere* (Lat. *retro*).

The *rereward* it toke aweie,  
Came none of hem to londe drey.  
Gower, *Conf. Am.* I. p. 220.

In so muche that if al their whole armie be discumfeted and ouercum sauing the *rereward*, and that they therewith atchieue the victory, then they had rather lette al their enemies scape, then to followe them out of array. More, *Utopia* (ed. Arber), p. 140.

A' came ever in the *rearward* of the fashion.  
Shakespeare, 2 *Hen. IV.* III. 2. 339.

Now in the *rearward* comes the duke and his.  
Id. 1 *Hen. VI.* III. 3. 33.

But with a *rearward* following Tybalt's death,  
Romeo is banished.  
Id. *Rom. and Jul.* III. 2. 121.

**Resemble**, *v. t.* (Luke xiii. 18). To liken, compare; from Fr. *ressembler*, which is derived from Lat. *simulare*, in its first sense of 'to make like' (*similis*). The *b* is inserted as in F. *combler*, Lat. *cumulare*; F. *trembler* from Lat. *tremulus*. Gower (*Conf. Am.* II. p. 135) says of avarice;

Men tellen, that the malady,  
Which cleped is ydropesy  
*Resembled* is unto this vice.

And therefore it was great injustice in Plato, though springing out of a just hatred to the rhetoricians of his time, to esteem

of rhetoric but as a voluptuary art, *resembling* it to cookery, that did mar wholesome meats, and help unwholesome by variety of sauces to the pleasure of the taste. Bacon, *Adv. of Learning*, II. 18. 3 (p. 178, ed. Wright).

Yea, he allowed no other library than a full stored cellar, *resembling* the butts to folios, barrels to quartos, smaller runlets to less volumes. Fuller, *Profane State*, XVIII. p. 345.

**Residue**, *sb.* (Ex. x. 5; Is. xlv. 17; Ezek. xxxiv. 18). Rest, remainder; Lat. *residuum*, which has itself become naturalized.

The *residewe* they sell at a reasonable and meane price. More, *Utopia* (ed. Arber) p. 98.

Howbeit they all begyn by litle and litle to forsake and fall from this varietie of superstitions, and to agre together in that religion whiche semethe by reason to passe and excell the *residewe*. *Ibid.* p. 143.

The *residue* of the countrimen passed ouer also, and tooke the other that came with the childe, and conueyed them ouer as they came first to hand. North's Plutarch, *Pyrrhus*, p. 423.

**Resolution**, *sb.* (Pref. to Pr.-Bk.). 'Resolution of all doubts' = solution; from the following.

Pont aux asnes. Any shift, euasion, helpe at a pinch for th'ignorant; any ease, or direction vnto dull, or vnlearned people, for the *resolution* of difficulties which otherwise they cannot conceiue. Cotgrave, *Fr. Dict.* s. v. *Asne*.

To take,

For the *resolution* of his fears, a course  
That is by holy writ denied a Christian.

Massinger, *The Picture*, v. 2.

**Resolve**, *v. t.* (Mark. x. xii. c). To 'resolve' a person is to *solve* his difficulties for him.

I doubt not but you can *resolve*  
Me of a question that I shall demand.

Greene, *Alphonsus* (Vol. II. p. 47, ed. Dyce).

My lord the emperour, *resolve* me this:

Was it well done of rash Virginius

To slay his daughter with his own right hand?

Shakespeare, *Tit. And.* v. 3. 35.

At pick'd leisure

Which shall be shortly, single I'll *resolve* you,

Which to you shall seem probable, of every

These happen'd accidents.

Id. *Tempest*, v. I. 248.

**Respect**, *sb.* (Ps. xxxix. 6, Pr.-Bk.). The phrase 'in respect of' has been superseded in modern usage by 'with respect to.'

Your lordship may minister the potion of imprisonment to me *in respect of* poverty. Shakespeare, *2 Hen. IV.* I. 2. 145.

The warres of latter ages, seeme to be made in the darke, *in respect of* the glory and honour, which reflected upon men, from the warres in ancient time. Bacon, *Ess.* XXIX. p. 129.

**Respond**, *sb.* (Pref. to Pr.-Bk.). In the Roman Catholic Church, a short anthem interrupting the middle of a chapter, which is not to proceed until the anthem is ended (Wheatley). From O. Fr. *respondre*, whence *response*, an answer.

**Rest**, *sb.* 'To be in rest' (Ruth iii. 18)=to rest. The phrase has come down from Rogers's Bible of 1537.

**Restless**, *adj.* (Eccl. i. c). Unresting.

To be imprison'd in the viewless winds,  
And blown with *restless* violence round about  
The pendent world.

Shakespeare, *Measure for Measure*, III. I. 125.

**Retractate**, *v. t.* To retract; Lat. *retractare*, to touch or handle again.

The same S. Augustine was not ashamed to *retractate*, we might say revoke, many things that had passed him, and doth even glory that he seeth his infirmities. *The Translators to the Reader*, p. cxiv.

**Reveal** is used absolutely in 2 Sam. vii. 27.

**Revenge**, followed by 'of' (Jer. xv. 15).

I'll be *revenged of* her. Shakespeare, *2 Hen. IV.* II. 4. 167.

And she [Anne Boleyn] having both a very good wit, and also an inward desire to be *revenged of* the cardinal, was as agreeable to their requests as they were themselves. Cavendish, *Life of Wolsey*, I. 69.

**Revengement**, *sb.* (Ezek. xxv. 12 *m.*). Revenge, vengeance.

Other things they commit to God, unto whom they leave all *revengement*. Latimer, *Serm.* p. 48.

For it is requisite that godly menne bee farre of, not only from all *reuengement*, but also from all euill speaking. Udal's Erasmus, *James* i. 19, fol. 28 a.

In *reuegement* wherof, syr Robert Bowes made a rode into Scotland. Stow, *Summarie*, fol. 200 *b*.

I know not whether God will have it so,  
For some displeasing service I have done,  
That, in his secret doom, out of my blood  
He'll breed *reuegement* and a scourge for me.

Shakespeare, 1 *Hen. IV.* III. 2. 7.

**Reverence to, do** (1 K. i. 31). To bow to, salute.

We will not serue thy goddes ner *do reuerēce* to the ymage, which thou hast set vp. Coverdale, *Dan.* iii. 18.

Thys compaignie rode about y<sup>e</sup> title\* and *did reuerence* to the Quenes & so abode to thend of the same. Hall, *Hen. VIII.* fol. 79 *a*.

**Reverend**, *adj.* (Ps. cxi. 9; 2 Macc. xv. 12). Like the Lat. *reuerendus*, awful, inspiring awe; and then, venerable.

You haue broke the *reuerend* authoritie of Legacies, and the common lawe of all nations. Sacra legationis & fas gentium rupistis. Tac. Baret, *Alvearie.* s. v.

His *reuerend* haire and holy grautie  
The knight much honor, as beseemed well.

Spenser, *F. Q.* I. 8. § 32.

Iudges ought to be more learned, then wittie; more *reuerend*, then plausible; and more advised, then confident. Bacon, *Ess.* LVI. p. 222.

It is a *reuerend* thing, to see an ancient castle, or building not in decay. Id. *Ess.* XIV. p. 52.

In the form 'reverent' it occurs in the *Homilies* (p. 345):

Whereby we may reconcile ourselves to God, be partakers of his *reuerent* Sacraments, and be devout hearers of his holy word.

**Revive**, *v. i.* (1 K. xvii. 22; Rom. xiv. 9). In its literal sense, to come to life again. It is also used transitively.

It is more probable by the deade to vnderstonde those that haue departed from theyr bodies afore the daye of iudgemente (for as sone as they shall be *reuiued* & risen agayne: they shall be iudged). Erasmus, *On the Creed*, fol. 89 *a*, Eng. tr.

**Reward**, *v. t.* (Deut. xxxii. 41; Ps. liv. 5; 2 Tim. iv. 14). To requite, recompense, without reference to good or evil. O. Fr. *regarder*, to allow; *regardes*, fees, dues.

\* A misprint for 'tilte.'

Which heaven and fortune still *rewards* with plagues.

Shakespeare, *Two Gent. of Ver.* IV. 3. 31.

*Rewarding* them with trait'rous recompence.

Heywood, *2 Ed. IV.* II. 1.

For there were none that would beare armes against Ptolemie, in defence of their owne king: but rather they sided with the Egyptian; who tooke Laodice the kings mother, and *rewarded* her with death as she had well deserved. Raleigh, *History of the World*, v. 5, § 1 (p. 553, ed. 1614).

Observe the construction in Ps. vii. 4.

**Rhinoceros**, *sb.* (Is. xxxiv. 7 *m*). Rhinoceroses, in the edition of 1611. This appears to have been the usual form of the plural of 'rhinoceros.' The following are instances of both plural and singular from the same book.

In Bengala are found great numbers of Abadas or *Rhinocerot*es, whose horne, (growing vp from his snowt) teeth, flesh, bloud, clawes, and whatsoever he hath without and within his body, is good against poyson, and is much accounted of throughout all India. *Purchas his Pilgrimage*, p. 472 (ed. 1614).

Of the *Rhinoceros* is spoken before: the best are in Bengala. *Ibid.* p. 503.

It [Meroe] is in length 3000. furlongs, in bredth 1000. plentiful of Elephants, Lions, *Rhinocerot*es, Corne, and trees.

*Ibid.* p. 660.

Ben Jonson in his *Sylva* (p. 764, ed. 1853) uses the singular 'rhinocerote':

So a lion is a perfect creature in himself, though it be less than that of a buffalo, or a *rhinocerote*.

**Riches**, *sb.* (Rev. xviii. 17; Wisd. v. 8). In these two passages the original use of 'riches' as a singular noun (Fr. *richesse*) is preserved. The old plural was *richessis*. The two forms are seen in the following examples.

Ne how Arcyte lay among al thiȝ,  
Ne what *richesse* aboute his body is.

Chaucer, *Knight's Tale*, 2942.

Rynges with rubies,  
And *richesses* manye.

*Vis. of Piers Ploughman*, 1402.

But sithen it is so, that *ricchessis* ben not causis of the vicis whiche comen fro and bi hem, but the freel wil of the man which

vsith tho *richessis* is the making cause of tho synnes, and the *ricches* is not more than an occasioun of hem oonli, therefore the firste argument and skile is not worth. Pecock's *Repressor*, p. 326.

And of al these, there is so great quantitie, that there cometh euerie yeere, one hundred ships laden therewith, that is a great thing, and an incredible *riches*. Frampton, *Joyfull Newes out of the new-found Worlde*, fol. 1 b.

**Rid**, *v. t.* (Gen. xxxvii. 22 ; Ex. vi. 6 ; Lev. xxvi. 6 ; Ps. lxxi. 1, Pr.-Bk.). To remove, take off; also, to deliver. The same English word represents both the Danish *rydde*, to clear away (Sc. *red*), and the Danish *redde*, to save (Germ. *retten*), all which may still be etymologically connected.

What could we doe more, in the horriblest kinde of faultes, to the greatest transgressours, and offendours of God and mē, then to loke straightly on them by death, and so to *rid* them out of the common welth by seuer punishment, whome ye thought vnworthy to liue among men for their doings. Sir J. Cheke, *Hurt of Sedition*, sig. E ij a.

The red plague *rid* you  
For learning me your language.  
Shakespeare, *Temp.* I. 2. 365.

I'll give you gold,  
*Rid* me these villains from your companies.  
Id. *Tim. of Athens*, v. 1. 104.

Therefore, it was great advantage, in the ancient states of Sparta, Athens, Rome, and others, that they had the use of slaves, which commonly did *rid* those manufactures. Bacon, *Ess.* XXIX. p. 125.

The modern 'despatch' most nearly corresponds to 'rid' in these passages.

**Right**, *adv.* (Ps. xxx. 8, xlvi. 5, liii. 8, cxvi. 13, &c., Pr.-Bk.). Very. As an intensive adverb not yet quite out of use.

I am *right* glad that he's so out of hope.  
Shakespeare, *Temp.* III. 3. 11.

I know thy constellation is *right* apt  
For this affair.  
Id. *Tw. Night*, I. 4. 35.

Your lordship is *right* welcome back to Denmark.  
Id. *Ham.* v. 2. 81.

**Righten**, *v. t.* (Isa. i. 17 *m*). To set right, from A. S. *rihtan*.

**Righteously**, *adv.* (Litany). From A. S. *rihtwislice*, rightly, justly.

If the truth of thy love to me were so *righteously* tempered as mine is to thee. Shakespeare, *As You Like It*, 1. 2. 14.

**Rightful**, *adj.* (Collect for the 9th Sunday after Trinity). Right. 'Such things as be rightful' is the rendering of the Latin *quæ recta sunt*.

**Rightness**, *sb.* (Eccl. iv. 4 *m*). Rectitude, perfection. Comp. *illness, oldness*.

**Ringstraked**, *adj.* (Gen. xxx. 35, 39, 40; xxxi. 8, 10, 12). Marked with rings.

**Riot**, *sb.* (Tit. i. 6; 1 Pet. iv. 4). Dissolute, or luxurious living. The etymology is uncertain, and has not been traced beyond the old Fr. *riote*. In his *Alvearie*, Baret gives *ἀσωρία* as the Greek equivalent of *riot*, and this is the word so rendered in the above-quoted passages of the N. T.

Geuen wholie to *riot*. Effusus in luxum. Tac. *Ibid*.

His companies unletter'd, rude and shallow,  
His hours fill'd up with *riots*, banquets, sports.  
Shakespeare, *Hen. V.* 1. 1. 56.

When thou dost hear I am as I have been,  
Approach me, and thou shalt be as thou wast,  
The tutor and the feeder of my *riots*.  
Id. 2 *Hen. IV.* v. 5. 66.

No care, no stop! so senseless of expense,  
That he will neither know how to maintain it,  
Nor cease his flow of *riot*.  
Id. *Timon of Athens*, II. 2. 3.

The revenue of all Egypt and the eastern provinces was but a little sum when they were to support the luxury of Mark Antony, and feed the *riot* of Cleopatra. Taylor, *Holy Dying*, p. 317, ed. Bohn.

**Riot**, *v. i.* (2 Pet. ii. 13). The verb from the preceding.

I wrote to you  
When *rioting* in Alexandria.  
Shakespeare, *Ant. and Cl.* II. 2. 72.

**Rioting**, *sb.* (Rom. xiii. 13). In the same sense as RIOT.

**Riotous**, *adj.* (Prov. xxiii. 20, xxviii. 7; Luke xv. 13). Luxurious, dissolute.

To be *riotous* in eating, or drinking, in haunting harlots. Pergræcor, Nepôtor, Perbacchor. Baret, *Alvearie*, s.v.

A *riotous* and prodigall person, a reueller, a spendgood. Asótus. *Ibid.*

So the gods bless me,  
When all our offices have been oppress'd  
With *riotous* feeders, when our vaults have wept  
With drunken spilth of wine, when every room  
Hath blazed with lights and brayed with minstrelsy,  
I have retired me to a wasteful cock,  
And set mine eyes at flow.

Shakespeare, *Tim. of Ath.* II. 2. 168.

Bacon uses 'rioter' in the sense of a dissolute person.

On the other side our Saviour charged with neerenes of publicanes and *rioters* said, The phisitian approacheth the sicke, rather then the whole. *Colours of Good and Evil*, VII. p. 259.

In the Geneva and Bishops' Bibles 'rioter' is the equivalent of 'glutton' in the A. V. of Deut. xxi. 20.

**Ripe**, *v. i.* (2 Esdras xvi. 26). To ripen.

How could the fire not burn and consume all things, if it were left loose to go whither it would, and not stayed in his sphere by the goodness of God, measurably to heat these inferior creatures to their *ripping*? *Homilies*, p. 476, l. 15.

And so, from hour to hour, we *ripe* and *ripe*.

Shakespeare, *As You Like It*, II. 7. 26.

**Rising**, *sb.* (Lev. xiii. 2, 19). A swelling.

Being boiled in wine, it [the nettle] discusseth and driueth down *risings* in the groine. Holland's Pliny, XXII. 13.

**Rithme**, *sb.* Rhythm, metre, verse; Lat. *rythmus*, Gk. ῥυθμός.

Valdo, Bishop of Frising [is reported] by Beatus Rhenanus, to haue caused about that time, the Gospels to be translated into Dutch-*rithme*, yet extant in the Library of Corbinian. *The Translators to the Reader* [p. cx].



*Rythme* royall is a verse of tenne sillables, and seuen such verses make a staffe, whereof the first and thirde lines do aunswer (acrosse) in like terminations and rime, the second, fourth, and fifth, do likewise answere eche other in terminations, and the two last do combine and shut vp the Sentence: this hath been called *Rithme* royall, and surely it is a royall kinde of verse, seruing best for graue discourses.

Gascoigne, *Certayne Notes of Instruction in English Verse* (ed. Arber), p. 38.

**Road**, *sb.* (1 Sam. xxvii. 10). A riding, especially a plundering excursion, a *raid*, as the Scotch have it. In ed. 1611 spelt 'rode.' The word still remains in the same sense in the compound *in-road*.

The Scottes *made a rode* into Northumberlande, and burned diuerse tounes in Bamborough shere. Hall, *Hen. IV.* fol. 17 *b.*

Thomas duke of Excester capitain of Harflew accompaigned with thre .M. Englishmen made a great *roade* into Normandy.

Hall's *Chronicle* (ed. 1809), p. 73.

After the departure of our armie from Scotland, the kynge of Scottes made a *rode* into England, and did much harme.

Stow, *Summarie*, fol. 201 *a.*

Him hee named, who at that time was absent, *making roades* vpon the Lacedæmonians. Sidney, *Arcadia*, p. 20, l. 17.

Unto the walls of York the Scots make *road*.

Marlowe, *Edward II.* (ed. Dyce, 1862), p. 197.

So then the Volsces stand but as at first,  
Ready when time shall prompt them to *make road*  
Upon 's again.

Shakespeare, *Cor.* III. I. 5.

Wherefore the King of Scotland seeing none came in to Perkin, nor none stirred any where in his fauour, turned his enterprise into a *rode*. Bacon, *Hen. VII.* p. 160.

**Room**, *sb.* (Ps. xxxi. 8; Matt. ii. 22; Luke xiv. 7). From A. S. *rúm*, G. *raum*, space, place.

To whome the Duke of Buckingham saide, goe afore Gentle-  
menne and yomen, kepe youre *rowmes*.

Sir T. More, *Rich. III.*, *Works*, p. 42 *c.*

They seke after salutacions in the market place, & the preferment of the chiefe seate in assembles: and in all feastes, and bankets the first place or vppermost *roume* of the table.

Udal's Erasmus, *Mark* xii. 39, fol. 78 *b.*

The priesthood...wherin at that tyme twoo notable vngodly men, Annas, and Caiphaz had the highest & the chiefest *roumes*. Id. *Luke* iii. 2, fol. 29 a.

For, even as the king appeareth so much the more noble, the more excellent and noble he maketh his officers and lieutenants, whom if he should dishonour, and despise the authority of their dignity, he should deprive himself of a great part of his own honour; even so, if thou dost despise her that is set in the next *room* beside thee, thou dost much derogate and decay the excellency and virtue of thine own authority. *Homilies*, p. 511, l. 22.

Wherefore, I beseech your lordship to write for him your letters to the Warden of the Guild there and his brethren, which hath the collation of the said school, that he may continue in his *room* and be schoolmaster still, notwithstanding that he left the office of priesthood. Cranmer, *Works*, I. p. 266 (ed. Jenkyns, 1833).

Lucentio, you shall supply the bridegroom's place;  
And let Bianca take her sister's *room*.

Shakespeare, *Tam. of Shrew*, III. 2. 252.

**Row**, *sb.* (Lev. xxiv. 6, 7). A pile. The word is used of a vertical as well as a horizontal arrangement. See Shakespeare, *Hamlet*, II. 2. 438: The first *row* of the pious chanson will show you more; where 'row' = stanza, a vertical arrangement of verses.

**Ruinated**, *pp.* (Jer. xxxix. c). Ruined, destroyed. The word is formed upon the model of the Latin participles.

The howse of Yorke part detestyd the presumptuous boldnes of duke Richard as a very pestylence that fynally wold consume and utterly *ruynat* that howse. Polyd. Verg. II. 186.

But God forbid, madam, that you should open your ears to any of these wicked persuasions, or any way go about to diminish the preaching of Christ's gospel: for that would *ruinate* all together at the length. Grindal, *Rem.* p. 382.

I will not *ruinate* my father's house.

Shakespeare, 3 *Hen. VI.* v. 1. 83.

**Runagate**, *sb.* (Ps. lxxviii. 6, Pr.-Bk.). A runaway (a corruption of 'renegade'), *gate* (Icel. *gata*, Sc. *gait*) in Early English signifying 'way.' The A.V. has 'rebellious' as in Is. xxx. 1, which is quoted by Latimer (*Rem.* p. 434) in this form:

Wo be unto you *runagate* children, who go about to take

advice, and not of me, and begin a work, and not of my Spirit.

I wyll not playe the *runagate* and goe euerywhere, but I retourne agayne to my father. Udal's Erasmus, *John* xiv. 28, fol. 88 *b*.

And in this realm of England good and godly laws have been divers times made, that no idle vagabonds and loitering *runagates* should be suffered to go from town to town, from place to place, without punishment. *Homilies*, p. 521, l. 18.

In the *Coventry Mysteries*, p. 384, it is written *renogat*;

Ys there ony *renogat* among us fer as ye knawe?

### S.

**Sackbut**, *sb.* (Dan. iii. 5, 7, 10, 15). The Fr. *saquebute* was a wind instrument, resembling the modern trombone. In Spanish, *sacabuche* denotes a sackbut and also a tube used as a pump. The latter part of the word is apparently the Lat. *buxus*, though Diez would connect *bucha*, a chest or money-box, with *buche*, the crop, maw; the first part is from Sp. *sacar*, to draw or pull out; so that the whole word denotes a tube that can be drawn out at will, and as applied to a musical instrument it describes one resembling the trombone. 'The sackbut was a bass trumpet with a slide, like the modern trombone' (Chappell, I. 35). The Heb. *sabbeçá* (Gr. *σαμβύκη*, Lat. *sambuca*), of which it is the rendering, is supposed to have been a stringed instrument.

vij trumpeters blohyng; and when they had don plahyng and then begane the *sagbottes* plahyng. Machyn's *Diary*, p. 78.

Why, hark you!

The trumpets, *sackbuts*, psalteries and fifes,  
Tabors and cymbals and the shouting Romans,  
Make the sun dance.

Shakespeare, *Cor.* v. 4. 52.

The Hoboy, *Sagbut* deepe, Recorder, and the Flute.

Drayton, *Polyolbion*, IV. 365.

In Grafton's *Chronicle* (II. 448, ed. 1809) it appears in the form 'Shagbush.'

In which Barge were Shalmes, *Shagbushes* and dyuers other instruments, which continually made goodly armony.

**Sackcloth**, *sb.* (Gen. xxxvii. 34 ; Is. iii. 24, &c.). Coarse cloth used for sacks, and worn in times of mourning and for self-mortification.

He swears  
Never to wash his face, nor cut his hairs :  
He puts on *sackcloth*, and to sea.

Shakespeare, *Per.* IV. 4. 29.

**Safeguard**, *sb.* (1 Sam. xxii. 23 ; 1 Esd. viii. 51 ; Judith xi. 3 ; 2 Macc. xiii. 3). Guard, safe keeping, security.

For it was not fyttyng that the *safegarde* of Peter shoulde be occasion, that the innocentes shoulde suffre the paynes of deathe.

Udal's Erasmus, *Acts* xii. 19, fol. 45 a.

But, say they, shall we not rise and rebel against so unkind a prince, nothing considering or regarding our true, faithful, and painful service, or the *safeguard* of our posterity? *Homilies*, p. 565, l. 13.

I am in this,  
Your wife, your son, these senators, the nobles ;  
And you will rather show our general louts  
How you can frown than spend a fawn upon 'em,  
For the inheritance of their loves and *safeguard*  
Of what that want might ruin.

Shakespeare, *Cor.* III. 2. 68.

**Saint**, *sb.* (Ps. cvi. 16 ; Dan. viii. 13). A holy person ; from Fr. *saint*, Lat. *sanctus*, holy. Chaucer uses it as an adjective in its literal sense.

And sle me first, for *seynte* charité.

*Knight's Tale*, 1723.

Also wher the prophete saide, that his flesh shuld rest in hope, he sheweth the cause, saying : Nec dabis sanctum tuum videre corruptionem. Nor thou shalt not suffre thy *saint* to see corrupcion. Sir T. More, *Works*, p. 20 e.

All faithful Christ's people, that believe in him faithfully, are *saints* and holy. Latimer, *Serm.* p. 507.

**Satiate**, *pp.* (Jer. xlvi. 10). Satiated, glutted. Richardson quotes from Chapman's Homer, *Iliad*, XIII. 570 :

And still thou gratifest these men, how lewd so ere they be ;  
Though neuer they be cloid with sinnes : nor can be *satiate*  
(As good men should) with this vile warre.

But here as in the passage of Jeremiah the word may be an adjective, as in Shakespeare, *Cymbeline*, I. 6. 48:

The cloyed will,  
That *satiate* yet unsatisfied desire.

**Save**, *adv.* (I Kings iii. 18). 'Save we two' = Except we two. The construction is the same as in the following passages:

I do entreat you, not a man depart,  
*Save I alone*, till Antony have spoke.  
Shakespeare, *Julius Cæsar*, III. 2. 66.

All the conspirators *save only he*  
Did that they did in envy of great Cæsar.  
*Ibid.* v. 5. 69.

**Save alive** (Ezek. xviii. 27). To keep alive. Compare Num. xxxi. 15, 18.

For as it is in the power of man to kill a man, but it is not in his power to *save* him *alive* and to restrain him from breathing or feeling; so it is in the power of parliament to extinguish or transfer their own authority, but not, whilst the authority remains entire, to restrain the functions and exercises of the same authority. Bacon, *Maxims of the Law*, Reg. XIX. (Works, ed. Spedding, VII. 371).

**Saving**, *adv.* (Neh. iv. 23). Except; like *save* from Fr. *sauf*.

Titus then graunted him peace, and deliuered to him his realme of Macedon, and commaunded him he should giue ouer all that he helde in Grece, and besides, that he should pay one thousande talentes for tribute, taking from him all his armie by sea, *sauing* onely tenne shippes. North's Plutarch, *Flaminius*, p. 411.

The old form *sauf* appears in Chaucer (*Knigh't's Tale*, 2182);

An hundred lordes had he with him ther,  
Al armed *sauf* here hedes in here ger.

**Savour**, *v. t.* (Matt. xvi. 23; Mark viii. 33). A rendering of the Greek *φρονεῖν* to think, suggested by the Lat. *sapere*, which is found in the Vulgate, and retained from Wiclif's version. Thus I Cor. xiii. 11 is quoted by Latimer (*Serm.* p. 178) in this form; "when I was a child I *savoured* as a child."

Loke eek what saith seint Poul of glotouns ; many, saith he, gon, of whiche I have ofte said to yow, and now I say it weypng, that thay ben thenemyes of the cros of Crist, of whiche thende is deth, and of whiche here wombe is here God and here glorie ; in confusioun of hem that so *saveren* erthely thinges. Chaucer, *Parson's Tale*.

*Sauer* not suche doinges of the leauen of your olde life? Udal's Erasmus, 1 *Cor.* vi. fol. 16 b.

And their stomachs only do loathe and abhor the heavenly knowledge and food of God's word, that be so drowned in worldly vanities, that they neither *savour* God nor any godliness : for that is the cause why they desire such vanities rather than the true knowledge of God. *Homilies*, p. 7, l. 19.

To *sauour*, or to haue a good, or bad sauour and tast in the mouth, also to be wise. Sapio. Baret, *Alvearie*, s. v.

The word is derived from the substantive *savour*, Fr. *saveur*, Lat. *sapor*, which again is from *sapere*, the origin of Fr. *savoir*.

And fortherover thay schul have defaute of alle manere delices, for certis delices ben the appetites of thy fyve wittes ; as sight, hieryng, smellyng, *savoring*, and touching.

Chaucer, *Parson's Tale*.

**Savour**, *sb.* (Ex. v. 21 ; Lev. xxvi. 31 ; Ezr. vi. 10 ; Matt. v. 13). Taste, flavour ; also, scent ; the Hebrew word is metaphorically applied to 'reputation.'

'With body clene, and with unwemmed thought,  
Kepeth ay wel these corouns tuo,' quod he,  
'Fro paradys to you I have hem brought,  
Ne never moo ne schul they roten be,  
Ne leese here swoote *savour*, trusteth me,  
Ne never wight schal seen hem with his ye,  
But he be chast, and hate vilonye.'

Chaucer, *Second Nun's Tale*, 12157.

Alexander perceiuing on a time, that his friendes became very dissolute & licentious in dyet and life,...and that there were also that vsed pretious perfumes & sweete *sauors* when they bathed them selues, more then there were that rubbed themselues with plaine oyle, and that they had fine chamberlaines to rubbe them in the bath, and to make their beddes soft and delicate ; he wisely and courteously rebuked them. North's Plutarch, *Alex.* p. 739.

**Saying**, *sb.* (Gen. xxxvii. 11; Num. xiv. 39; 2 Chr. xiii. 22, &c.). A speech. Before the Battle of Bosworth field, Richmond addressed his soldiers, and

He had scantly finished his *sayenge*, but the one army espyed the other. Hall, *Rich. III.* fol. 32 *b.*

**Scall**, *sb.* (Lev. xiii. 30—37). An eruption of the skin, tetter. The etymology is uncertain. The A. S. *scyl*, shell, from *scylan* to divide or separate, has been suggested as the origin of the word. In this case it would be akin to 'scale.'

Under thy long locks thou maist have the *scall*.  
Chaucer's *Words unto his own Scrivener*, 3.

A fomentation with oxycrat or water and vinegre...cureth the leprosie, scurfe, and dandruffe, running vlcers and *scals*, bitings of dogs, stinging with scorpions, scolopendres, and hardishrews. Holland's Pliny, XXIII. 1.

Chaucer (*Prolog. to C. T.* 629) describes the 'Sompnour';  
With *skalled* browes blak, and piled berd.

**Scant**, *adj.* (Mic. vi. 10; Judith xi. 12). Scanty, deficient: etymology uncertain. The word is connected with *scantle*, or *cantle*, and *scantling*, a bit or small portion of anything.

In soche cases, their ayde is very *scant*.  
Roy, *Dyaloge* (ed. Arber), p. 140.

I assure you that tyme should rather fayle then matter shoulde wax *skant*. Hall, *Hen. V.* fol. 4 *a.*

**Scant**, *v. t.* (2 K. iv. 3 *m.*). To limit, straiten, take a small quantity of.

In measure rain thy joy; *scant* this excess.  
I feel too much thy blessing: make it less,  
For fear I surfeit.

Shakespeare, *Mer. of Ven.* III. 2. 113.

'Tis not in thee  
To grudge my pleasures, to cut off my train,  
To bandy hasty words, to *scant* my sizes,  
And in conclusion to oppose the bolt  
Against my coming in. Id. *Lear*, II. 4. 178.

**Scarce**, *adv.* (Gen. xxvii. 30; Acts xiv. 18, xxvii. 7). Scarcely; from Prov. *escars*, It. *scarso*, Fr. *échars*, which Diez connects with

Med. Lat. *excarpsus* or *scarpsus*, the participle of *excarpere* for *excerpere*, in the sense of 'to narrow, contract.'

These are now the fashion, and so berattle the common stages—so they call them—that many wearing rapiers are afraid of goose-quills and dare scarce come thither. Shakespeare, *Ham.* II. 2. 360.

**Scarceness**, *sb.* (Deut. viii. 9; Ps. lxxviii. 6, Pr.-Bk.). Scarcity.

The more that cloth is wastid, the more most it coste to the poeple for the *scarsenes*. Chaucer, *Parson's Tale*.

This order is vsed for feare that either *skarsenes* of victualles, or some other like incommoditie should chaunce, throughe lacke of knowledge. More, *Utopia* (ed. Arber), p. 75.

**School-Authors**, *sb.* (Art. 13). The Schoolmen. Latimer (*Serm.* p. 335) calls them 'the school-doctors.'

**Scorn**, *sb.* The phrases 'to think scorn, laugh to scorn,' are now fallen into disuse. The former occurs in Esth. iii. 6; Ps. xxviii. 1, Pr.-Bk., Ps. cvi. 24, Pr.-Bk., in the sense of 'to scorn, disdain;' the latter in 2 Chr. xxx. 10, Neh. ii. 19, Job xxii. 19, and other passages. The following are instances of both.

Therefore *thought* thei *skorne* to bee baptised of Jhon, vnto their confusion and castyng awai. Udal's Erasmus, *Luke* vii. 30, fol. 73 a.

Such an one a hundred yokes of oxen could not move; like Bona Dea, whom the ship could not carry; or Jupiter Olympius, which *laughed* the artificers to *scorn* that went about to remove him from Rome. *Homilies*, p. 234, l. 29.

They asking him at the first twenty talents for his ransome, Cæsar *laughed* them to *scorne*, as though they knew not what a man they had taken, & of himselfe promised them fiftie talents. North's Plutarch, *Jul. Cæsar*, p. 759.

I as then esteeming my selfe borne to rule, and *thinking* foule *scorne* willingly to submit my selfe to be ruled. Sidney, *Arcadia*, I. p. 37.

Come, come, no longer will I be a fool,  
To put the finger in the eye and weep,  
Whilst man and master *laugh* my woes to *scorn*.

Shakespeare, *Com. of Err.* II. 2. 207.

Our castle's strength  
Will *laugh* a siege to *scorn*.

Id. *Macb.* v. 5. 3.



The nobility *think scorn* to go in leather aprons. Shakespeare, 2 *Hen. VI.* IV. 2. 13.

'Scorn' in the sense of 'an object of scorn' occurs in Ps. xxii. 6, Pr.-Bk.

Diez gives the O. H. G. *skërn*, which is evidently the same as *scorn*, as the origin of the It. *scherno*, Sp. *escarnio*, and O. Fr. *eschern*.

**Scourge**, *sb.* (Josh. xxiii. 13; John ii. 15). A whip; from Fr. *escourgée*, It. *scoreggia*, which are both derived from Lat. *corrigia* a leather thong, It. *coreggia*. The word is now most commonly used metaphorically.

A *scourge*, or whip. Flagrum. Baret, *Alvearie*, s. v.

A small long sticke, twig, or wand, a *scourge*, or whip. Verber. *Ibid.*

A *scourge*, or whip made with lether thongs. Scútica. *Ibid.*

And where 'tis so, the offender's *scourge* is weigh'd,  
But never the offence.

Shakespeare, *Ham.* IV. 3. 6.

**Scrabble**, *v.i.* (1 Sam. xxi. 13). To scratch, or make marks, scrawl. Probably connected with the D. *krabbelen*, to scrape, scribble, and with E. *scrape*, G. *krabbeln*. The word is found in Baker's *Northamptonshire Words and Phrases*, and is there explained, "To write in an uncouth and unsightly manner; to make unmeaning marks, as boys often do with chalk on a wall or gate." To *scrab*, meaning to scrape or scratch, still exists in the Suffolk dialect.

**Scrip**, *sb.* (1 Sam. xvii. 40; Matt. x. 10, &c.). A wallet or small bag; from Sw. *skräppa*; the W. *ysgrap*, *ysgrepan* has the same meaning. It was characteristic of a traveller or shepherd; thus in *The Vision of Piers Ploughman*, 3573:

I seigh nevere palmere,  
With pyk ne with *scrippe*.

With staffe in hand, and *scrip* on shoulder cast,  
His chiefe defence agaynst the winters blast.

Sackville, *Induction*, fol. 209 a.

Though not with bag and baggage, yet with *scrip* and scrippage.  
Shakespeare, *As You Like It*, III. 2. 171.

In Judith xiii. 10 the Geneva Version has, 'And she put it in her *scrippe* of meat.'

To that a carued Hooke or well-wrought *Scrip*.  
Browne, *Britannia's Pastorals*, B. 2. Song 4  
(II. 71, ed. Hazlitt).

How often have I sat crown'd with fresh flowers  
For summer's queen, whilst every shepherd's boy  
Puts on his lusty green, with gaudy hook,  
And hanging *scrip* of finest cordevan.  
Fletcher, *The Faithful Shepherdess*, I. 1.

He on the tender grass  
Would sit, and hearken, even to ecstasy,  
And in requital ope his leathern *scrip*.  
Milton, *Comus* 626.

This said, he laid his little *scrip*  
Of hony, 'fore her Ladiship.  
Herrick, *Hesperides*, I. 92.

**Sea** is feminine in Jonah i. 15, as in Shakespeare, *Tr. and Cr.*  
I. 3. 34—36:

The *sea* being smooth,  
How many shallow bauble boats dare sail  
Upon *her* patient breast!

**Sear**, *v. t.* (I Tim. iv. 2). To dry up, scorch; A. S. *sedrian*.  
Thou art too like the spirit of Banquo; down!  
Thy crown does *sear* mine eye-balls.  
Shakespeare, *Macb.* IV. I. 113.

I would to God that the inclusive verge  
Of golden metal that must round my brow  
Were red-hot steel, to *sear* me to the brain!  
Id. *Rich. III.* IV. I. 61.

In old surgical language 'searing' was used for 'cauterising.'  
The heading of one of the chapters in 'The questyonary of Cy-  
rurgyens,' printed in 1541, sig. O iij, verso, is,

Here foloweth the fourthe partycle, where as be moued and  
soyled other dyffycultees touchyng the maner of canterisyng or  
*searynge*.

I *sere* with a hooete yron, as a smyth orcyurgien dothe. Je  
brusle de fer chault. Palsgrave.

Hence the word 'seared' is used metaphorically to denote

that which is devoid of feeling, like flesh which has been cauterized.

Yet shalt thou feel, with horror  
To thy *sear'd* conscience, my truth is built  
On such a firm base, that, if e'er it can  
Be forc'd or undermin'd by thy base scandals,  
Heaven keeps no guard on innocence.

Beaumont & Fletcher, *The Lovers' Progress*, III. 6.

**Search**, *v. t.* (Ezek. xxxiv. 11). To search for.

He hath been *search'd* among the dead and living,  
But no trace of him.

Shakespeare, *Cymbeline*, v. 5. 11.

**Season**, *sb.* (Gen. xl. 4; Deut. xvi. 6; 1 Chr. xxi. 29). From Fr. *saison*, Sp. *sazon*, probably from the Lat. *satio* the time of sowing. Any period of time, not restricted as now to the four seasons.

I read once a story of a holy man, (some say it was St Anthony,) which had been a long *season* in the wilderness. Latimer, *Serm.* p. 392.

Those which scrape and gather ever for their children, and in the mean *season* forget the poor. *Id.* p. 409.

Sorrow breaks *seasons* and reposing hours,  
Makes the night morning, and the noontide night.

Shakespeare, *Rich. III.* I. 4. 76.

Moreouer, considered it would be, that these studies wee follow at vacant times and stolne houres, that is to say, by night *season* onely. Pliny's *Epist. to T. Vespasian*, Holland's trans.

'In the mean *season*' (Comm. Service)=in the mean time.

**Secondarily**, *adv.* (1 Cor. xii. 28). Secondly.

When we consider that, first, who he is that commandeth it unto us; *secondarily*, what he hath done for us that biddeth us to obey, no doubt we shall be well content withal. Latimer, *Serm.* p. 513.

**Secure**, *v. t.* (Matt. xxviii. 14). To render free from care. So in Shakespeare, *Lear*, IV. 1. 22:

Our means *secure* us, and our mere defects  
Prove our commodities;

that is, our humble condition renders us free from care.

**Secure**, *adj.* (Judg. viii. 11, xviii. 7, 10; Job xi. 18, xii. 6). In its literal sense of 'careless, void of care;' Lat. *securus*.

But we be *secure* and careless, as though false prophets could not meddle with us. Latimer, *Rem.* p. 365.

Hezekiah, king of Jerusalem, caused it to be taken away, because it made the people *secure*, to neglect their duty in calling and relying upon God. Burton, *Anat. of Mel.* Pt. II. sec. 1, mem. 2.

This happy night the Frenchmen are *secure*,  
Having all day caroused and banqueted.

Shakespeare, 1 *Hen. VI.* II. I. 11.

The wound of peace is surety,  
Surety *secure*.

Id. *Tr. and Cr.* II. 2. 15.

**Securely**, *adv.* (Prov. iii. 29). Carelessly, without care or anxiety.

We see the wind sit sore upon our sails,  
And yet we strike not, but *securely* perish.

Shakespeare, *Rich. II.* II. I. 266.

**See to, to** (Josh. xxii. 10). To behold.

Faire to *see to*, goodlie to behold. Ad aspectum præclarus. Baret, *Alvearie*, s. v.

If such ranke corne be once cut downe with the syth, and no more, certein it is that the graine in the eare will bee the longer to *see to*, howbeit void and without any floure within it. Holland's Pliny, XVIII. 17.

Angelically, or to *see to*, like unto angels. Holland's Plutarch, p. 566.

A certain shepherd-lad,  
Of small regard to *see to*.

Milton, *Comus*, 620.

**Seeing** (Gen. xv. 2; Job xix. 28; Ps. l. 17). Used as a conjunction for 'since,' 'because.'

For *seeing* that we be certain that danger and peril shall come upon us, all they that be wise and godly will prepare themselves. Latimer, *Rem.* p. 44.

**Seek**, *v. t.* (Deut. xii. 5; 1 K. x. 24; Is. viii. 19, xix. 3). 'To seek to' in the sense of 'to resort to, have recourse to,' was formerly common.

We are all as one to him ; he cares for us all as one ; and why should we then *seek* to any other but to him ? Burton, *Anat. of Mel.* Pt. II. sec. I. mem. 3.

As if the husbandman, the mason, carpenter, goldsmith, painter, lapidarie, and engraver, with other artificers, were bound to *seeke unto* great clearks or linguists for instructions in their severall arts. Preface to Holland's Pliny.

Wisdom's self  
Oft *seeks* to sweet retired solitude.  
Milton, *Comus*, 376.

**Seek, to.** 'To be to seek' in the sense of 'to be at a loss,' occurs in the Translators' Preface, p. cxvi.:

Lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being *to seek* in many things ourselves.

For if you reduce usury, to one low rate, it will ease the common borrower, but the merchant wil be *to seeke* for money. Bacon, *Ess.* XLI. p. 171.

**Seem, v. t.** (1 Sam. i. 23 ; 2 Sam. xviii. 4). From A. S. *séman*, G. *ziemen*. This verb was originally impersonal and followed by a dative, as in the expressions *me seemeth*, *him seemeth*, &c. ; compare *me thinketh*, *you thinketh*, &c. which are common in Chaucer. Of the magic horse in the *Squire's Tale* (10515), Chaucer says :

It was of fayry, as the poeple *semed*.

For when it *seemed him* good, he brought him out again of the prison, and made him lord and ruler over all Egypt. Latimer, *Rem.* p. 30.

*Me seemeth* good, that, with some little train,  
Forthwith from Ludlow the young prince be fetch'd  
Hither to London, to be crown'd our king.  
Shakespeare, *Rich. III.* II. 2. 120.

**Seemly, adj.** (Prov. xix. 10, xxvi. 1). Comely, becoming ; G. *ziemlich*, from *ziemen* to become.

A *semely* man oure ooste was withalle.  
Chaucer, *Prolog.* to *C. T.* 753.

The erle buskyd and made hym yare  
 For to ryde ovyr the revere,  
 To see that *semely* syght.

*Sir Eglamour*, 198.

You know I am a woman, lacking wit  
 To make a *seemly* answer to such persons.

Shakespeare, *Hen. VIII.* III. I. 178.

**Seethe**, *v. t.* (Ex. xvi. 23, xxiii. 19; 2 K. iv. 38). To boil; from A. S. *seōðan*, G. *sieden*. The past participle is *sodden* (A. S. *soden* or *gesoden*). Chaucer, describing the Cook (*Prol. to C. T.* 385), says:

He cowde roste, *sethe*, broille, and frie.

See the quotation from North's Plutarch under PULSE.

**Seething**, *pr. p.* (Job. xli. 20). Boiling; from the preceding. Pliny, speaking of the skill of the Egyptians in staining "cloth after a strange and wonderful maner," says,

These clothes they cast into a lead or cauldron of some colour that is *seething* and scalding hote. xxxv. 11, Holland's trans.

**Selfsame**, *pr.* (Matt. viii. 13; 1 Cor. xii. 11). Very same; compounded of A. S. *sylf* and *same*.

[A faithful steward] spendeth even the *selfsame* that he had of his Lord, and spendeth it as his Lord's commandment is. Latimer, *Serm.* p. 36.

The *selfsame* heaven  
 That frowns on me looks sadly upon him.

Shakespeare, *Rich. III.* v. 3. 286.

The *selfe same* night, it is reported that the monstrous spirit which had appeared before vnto Brutus in the citie of Sardis, did now appeare againe vnto him in the *selfe same* shape & forme, and so vanished away, and said neuer a word. North's Plutarch, *Brutus*, p. 1075.

**Sent**, *sb.* (Job xiv. 9; Is. xi. 3 *m*; Jer. xlvi. 11; Hos. xiv. 7; Wisd. xi. 18). The old and more correct spelling of 'scent.' Thus in Shakespeare, *Taming of the Shrew*, Ind. I. 24:

And twice to day pick'd out the dullest *sent*.

And *Twelfth Night*, II. 5. 134: He is now at a cold *sent*.

In *Hamlet*, I. 5. 58, where the verb occurs, the first folio reads,

But soft, methinkes I *sent* the Mornings Ayre.

We have gone back to the correct spelling in 'site' which was formerly written 'scite'; but custom still varies between 'sithe' and 'scythe', although the latter is a corrupted form.

**Sentence**, *sb.* (Acts xv. 19). Deliberate opinion, judgement.

I have no great cause to look for other than the selfsame portion and lot, which your manner hath been hitherto to lay on them that concur not in opinion and *sentence* with you. Hooker, *Eccl. Pol.* pref. I. § 1 (I. 155).

Hence 'to give sentence' (Ps. xliii. 1, Pr.-Bk.).

Unless those four cities by their good means might be brought to *give sentence* with the ministers of Geneva. Hooker, *Eccl. Pol.* pref. ii. § 6 (I. 169).

**Serve**, *v.t.* (Wisd. xix. 6). To keep, observe; Vulg. *deserviens*.

We have not only to strive with a number of heavy prejudices deeply rooted in the hearts of men, who think that herein we *serve* the time, and speak in favour of the present state, because thereby we either hold or seek preferment; but also to bear such exceptions as minds so averted beforehand usually take against that which they are loath should be poured into them. Hooker, *Eccl. Pol.* I. ch. 1. § 1.

**Serve themselves of** (Jer. xxvii. 7, xxx. 8; Ezek. xxxiv. 27). To make use of, employ: compare Fr. *se servir de*.

**Serve unto** (Heb. viii. 5). To serve. The construction (compare Fr. *servir à*) is the same as in Shakespeare, *Pericles*, IV. 6. 187:

*Serve* by indenture to the common hangman.

That blessed Angels, he sends to and fro,  
To *serue* to wicked man, to serue his wicked foe.  
Spenser, *F. Q.* II. 8. § 1.

**Servitor**, *sb.* (2 K. iv. 43). A serving-man, personal attendant. Lat. *servitor*.

Come, I have heard that fearful commenting  
Is leaden *servitor* to dull delay.  
Shakespeare, *Rich. III.* IV. 3. 52.

And therefore, at the first breaking of the day, Grumbates king of the Chionites, to performe his diligent service in this behalfe, boldly approched the walls, having a strong guard about him of right expert and nimble *servitours*. Holland's Amm. Marc. p. 123.

**Set**, *pp.* (Gen. xvii. 21, xxi. 2; Acts xii. 21, &c.). Fixed.

And in the grove, at tyme and place *i sette*,  
This Arcite and this Palamon ben mette.

Chaucer, *Knights Tale*, 1637.

*Ste.* Drink, servant-monster, when I bid thee: thy eyes are almost *set* in thy head.

*Trin.* Where should they be set else?

Shakespeare, *Temp.* III. 2. 10, 11.

O he's drunk, sir Toby, an hour agone, his eyes were *set* at eight i' the morning. Id. *Tw. Night*, v. 1. 205.

**Set**, *pp.* (Matt. v. 1). Seated.

When they were *sette*, the good Philip perceiuing his Hoste sorowfull, for want of meate to satisfie so many, exhorted his friends to keepe their stomackes for the seconde course. Gosson, *Schoole of Abuse* (ed. Arber), p. 17.

Furthermore, after the birth of euery boy, the father was no more master of him, to cocker and bring him vp after his will: but he himselve caried him to a certaine place called Lesché, where the eldest men of his kinred being *set*, did view the childe. North's Plutarch, *Lycurgus*, p. 55.

**Set at light** (2 Sam. xix. 43 *m*). To value lightly, despise.

Let us not *set at light* the chastising of the Lord. *Homilies*, p. 98, l. 4.

**Set by**, *v. t.* (1 Sam. xviii. 30; Ps. xv. 4, Pr.-Bk.; Eccles. xxvi. 28). To value, esteem. So in Deut. xxvii. 16, 'to *set light by*' is to value lightly, despise.

*Set* nought *by* golde ne grottes,  
Theyr names if I durst tell.

Skelton, *Works*, I. 317.

Thier lawes were had in contempte, and nothing *set by* or regarded. Sir T. More, *Utopia*, trans. Robynson, fol. 31 *a*.

What so euer thynge man doth preferre afore god, and more *set by*, than god: that same thynge he maketh a god to hymselfe. Erasmus, *On the Creed*, Eng. tr. fol. 44 *b*.



For no man *setteth* any thing *by* his promise. Latimer, *Serm.* p. 451.

Demetrius, light *set by* for his lust.

Gascoigne, *Steele Glas* (ed. Arber), p. 66.

**Set fire on** (1 Macc. x. 84) or **Set fire upon** (Ps. lxxiv. 8, Pr.-Bk.). To set on fire.

The Duke of Exceter beyng in an other inne with y<sup>e</sup> Erle of Gloucester *set fier on* diuerse howses in the towne. Hall, *Hen. IV.* fol. 13 *b*.

But his sonne being on a time (upon some occasion) displeased and angrie with his mother, *set fire on* the house, and burnt it with all that was within it. Holland's Plutarch, p. 545.

**Set forth** (Ezek. xxvii. 10; Jude 7; Litany). To promote, further, set off to advantage; also, to publish, declare, put prominently forward.

Se how the deuyll is as redy to *set furth* mischief, as the good angel is to auāce vertue. Hall, *Hen. IV.* fol. 11 *a*.

But the wonderfull good successe he had, running a longest all the coast of Pamphilia, gaue diuerse historiographers occasion to *set foorth* his doings with admiration. North's Plutarch, *Alex.* p. 725.

To garnish, or make faire, to apparell richly, to *set forth*. Exorno. Baret, *Alvearie*, s. v.

To *set*, or put *forth*: to laie out; to set out to aduenture, or hazard: to expound, or declare. Expono. *Ibid*.

Furthermore, the writing, or history, of Job seemeth to have been *set forth* a great while before. Bullinger, *Decades*, I. p. 39.

Get substantial worth:

Boldness gilds finely, and will *set it forth*.

Herbert, *The Church Porch*, 210.

**Set forth** (Num. ii. 9). To set out on a journey.

I must away this night toward Padua,

And it is meet I presently *set forth*.

Shakespeare, *Mer. of Ven.* IV. I. 404.

**Set forward.** 1. To forward, further, promote (1 Chr. xxiii. 4; 2 Chr. xxxiv. 12; Ezr. iii. 8, 9; Job xxx. 13).

I *set forwarde* a person, or avaunce him to promocyon. Jadvance. Palsgrave.

2. To set out on a journey, march (Num. ii. 17, iv. 15, &c.).

Hang him! let him tell the king: we are prepared. I will *set forward* to-night. Shakespeare, 1 *Hen. IV.* II. 3. 38.

This is their chiefe and principall intent, whiche they immediatlie and first of al prosequite, and *set forwarde*. More, *Utopia* (ed. Arber), p. 134.

The other plough also no man is diligent to *set forward*, nor no man will hearken to it. Latimer, *Sermons*, p. 66.

**Set forwards** (Priests' Exam.). To forward, further.

**Set on** (Acts xviii. 10), **Set upon** (Judg. ix. 33). To attack.

Thenglishmen...as men that were freshe and lusty, ranged them selues again in aray both prest and redy to abide a newe felde, and also to inuade and newly to *set on* their enemies. Hall, *Hen. V.* fol. 18 b.

Then did we two *set on* you four; and, with a word, out-faced you from your prize, and have it; yea, and can show it you here in the house. Shakespeare, 1 *Hen. IV.* II. 4. 282.

**Setter forth**, *sb.* (Acts xvii. 18). One who publishes or propounds.

**Set to** (John iii. 33). To affix, as a seal, in the passage quoted. Hence 'to *set to* his seal' is 'to attest,' as a document is attested by affixing a seal. The expression is retained from Coverdale's version. It occurs in a MS. quoted by Mr Napier in his *Memorials of the Marquis of Montrose*, I. p. III:

If it be so, they must *set to* their hands, and shall *set to* their hands.

The formula 'In wittnesse qwherof I haue *set to* myñ seele,' which occurs in *Bury Wills* (ed. Thoms, Camden Society, p. 50), a common phrase in such documents.

And yet when he had *set to* his seale, he burst cut into these words. Holinshed (ed. 1587), III. 456, col. 2.

**Setting forth**, *sb.* Publication.

So the Syrian translation of the New Testament is in most learned men's libraries, of Widminstadius his *setting forth*. *The Translators to the Reader*, p. cx.

**Settle**, *sb.* (Ezek. xliiii. 14, 17, 20, xlv. 19). A bench or seat; A. S. *setl*, *setel*. The word is still in use as a provincialism, applied to an ale-house bench.

A *Settle*: a stoole. Sedile...*θρόνος*. Baret, *Alvearie*, s. v.

**Seven stars, the** (Amos v. 8). The Pleiades, a cluster of seven stars in the constellation Taurus.

The reason why the *seven stars* are no more than seven is a very pretty reason. Shakespeare, *Lear*, I. 5. 38.

We that take purses go by the moon and the *seven stars*.

Id. I *Hen. IV.* I. 2. 16.

Pleiade: f. One of the *seuen starres*. Cotgrave, *F. Dict.*

Also used for the Great Bear.

In the North parts of France all the Lampreis have in their right jaw seven spots, resembling the *seven starres* about the Northpole, called Charlemaines waine. Holland's Pliny, IX. 23 (vol. I. p. 248).

**Sever**, *v. t.* (Ex. ix. 4). To separate.

And so was all confused, that scant well learned men, and but a small number of them, knew (or at the least would know) and durst affirm the truth, to separate (or *sever*) God's commandments from the commandments of men. *Homilies*, p. 63, l. 30.

**Severall**, *adj.* (Num. xxviii. 13, 29; 2 K. xv. 5; Matt. xxv. 15). Separate; from *sever*, Lat. *separare*. Common in old writers.

The seruinge men of euerye *seuerall* shire be distincte and knowne frome other by their *seuerall* and distincte badges. Sir T. More, *Utopia*, trans. Robynson, fol. 22*b* (ed. Arber, p. 49).

But they also when they be there, haue certeyne *seuerall* houses apointed and prepared for them. More, *Utopia* (ed. Arber), p. 92.

For as to the body, there are many members, seruing to *seuerall* vses, the eye to see, the eare to heare, the nose to smell, the tongue to taste, the hande to touch, the feete to beare the whole burden of the rest, and euery one dischargeth his duetie without grudging; so shoulde the whole body of the commonwealth consist of fellow laborers, all generally seruing one head, and particularly following their trade, without repining. Gosson, *Schoole of Abuse* (ed. Arber), p. 51.

These thre last wer cast ther into *seuerall* prisons. Pol. Verg. II. 181.

Pages and lights, to conduct  
 These knights unto their *several* lodgings!  
 Shakespeare, *Per.* II. 3. 110.

These properties of arts or policy, and dissimulation or closenesse, are indeed habits and faculties, *severall*, and to be distinguished. Bacon, *Ess.* VI. p. 18.

**Severally**, *adv.* (1 Cor. xii. 11). Separately; from the preceding.

Howe therefore doest thou separate them that be inseparable? and with *seuerall* syghte desirest to see them *seuerally*? Udal's Erasmus, *John* xiv. 11, fol. 86a.

He writeth generally, to them all; and in the former chapters he teacheth them *severally* how they should behave themselves, in every estate, one to another. Latimer, *Serm.* p. 25.

**Shadow**, *v.t.* (Ezek. xxxi. 3; Heb. ix. 5). To shade, overshadow. Johnson quotes,

The warlike Elfe much wondred at this tree,  
 So fayre and great that *shadowed* all the ground.  
 Spenser, *F. Q.* II. 7. § 56.

**Shadow**, *sb.* (Is. iv. 6; Jonah iv. 5). In these passages we should now use the synonymous word 'shade,' as in the following:

Nay, retire men cannot, when they would; neither will they, when it were reason: but are impatient of privatenesse, even in age, and sicknesse, which require the *shadow*. Bacon, *Ess.* XI. p. 39.

So 'shadowy' was used for 'shady.'

Marcellus when he saw this mortalitie grow thus hote, brought his people into the citie, where the houses & *shadowie* places yeilded some good refreshing to the sick & weake bodies. Holland's *Livy*, XXV. p. 569.

With *shadowy* forests and with champains rich'd.  
 Shakespeare, *Lear.* I. I. 65.

**Shaked** (Ps. cix. 25). Shook.

And as he was thus sayinge, he *shaked* his heade, and made a wrie mouthe, and so he helde his peace. More, *Utopia* (ed. Arber), p. 51.

The partie himselfe who was in danger, felt his hart onely to leape, as if he had beene (I assure you) to wrestle for the best

game, or to run a race for the prize: but they that saw him, trembled and *shaked* all their bodie over, for feare of the perill wherein their prince was, and for kind affection that they bare unto him. Holland's Plutarch, *Morals*, p. 39.

**Shambles**, *sb.* (1 Cor. x. 25). A butcher's stall; from A. S. *scamel*, a bench. It commonly signifies 'a slaughterhouse.'

*Shambles* or place where fleshe or vitayles be sold. *Macellum*. Huloet, *Abcedarium*.

Les haies. Such a Market house, hall, or *shambles*, wherein flesh, and other victualls are sold. Cotgrave, *French Dictionary*.

Then was there of old time a proper parish church of St Nicholas, whereof the said flesh-market took the name, and was called St Nicholas' *shambles*. Stow, *Survey* (ed. Thoms), p. 118.

**Shamefast**, *adj.* (Ecclus. xxvi. 15, 25, xli. 16). Bashful, modest; A. S. *sceamfast*. In modern editions of the A. V. the word is altered to 'shamefaced.'

Depeynted ben the walles up and doun,  
Of huntyng and of *shamefast* chastite.

Chaucer, *Knight's Tale*, 2057.

But for wowyng thou knowest women are *shamefast*. Udall, *Roister Doister* (ed. Arber), p. 18.

'Tis a blushing *shamefast* spirit that mutinies in a man's bosom. Shakespeare, *Richard III.* I. 4. 142.

In this passage the quartos read 'shamefast' or 'shamfast' which was changed in the folios to 'shamefac'd.'

**Shamefastnesse**, *sb.* (1 Tim. ii. 9; Ecclus. xli. 16). Bashfulness, modesty, from A. S. *sceamfastnes*. In modern editions of the A. V. it is altered to 'shamefacedness.' (See Trench, *Study of Words*, p. 88, n.) Compare *stedfastness*, a word similarly formed.

Schamefast sche was in maydenes *schamfastnesse*.

Chaucer, *Doctor of Physic's Tale*, 13470.

Vertuous disposicion & *shamefastnesse* commonly goe together. Udal's Erasmus, *Luke*, fol. 8 a.

'Drunkeness,' as Seneca affirmeth, 'discovereth all wickedness, and bringeth it to light; it removeth all *shamefastness*, and increaseth all mischief.' *Homilies*, p. 305, l. 22.

So when they be a litle more growen in yeares and discretion, perceiuing that none but children do weare such toies and trifels: they lay them away euen of their owne *shamefastnesse*. More, *Utopia* (ed. Arber), p. 101.

She is the fountaine of your modestee:

You shamfast are, but *Shamefastnesse* itself is shee.

Spenser, *F. Q.* II. 9, § 43.

**Shapen**, *pp.* (Ps. li. 5). Formed, fashioned; the old participle of *shape*; A. S. *scapan*, *pp.* *scapen*; compare G. *schaffen*, *geschaffen*.

As, whan a thing is *schapen*, it shall be.

Chaucer, *Knight's Tale*, 1468.

As the births of living creatures, at first, are ill *shapen*: so are all innovations, which are the births of time. Bacon, *Ess.* XXIV. p. 99.

**Shawm**, *sb.* (Ps. xcvi. 7, Pr.-Bk.). A musical instrument resembling the clarionet.

'The modern clarionet is an improvement upon the shawm, which was played with a reed, like the wayte, or hautboy, but being a bass instrument, with about the compass of an octave, had probably more the tone of a bassoon.' Chappell, I. 35, note *b*.

Mr Chappell in the same note quotes one of the 'proverbis,' written about the time of Hen. VII. on the walls of the Manor House, at Leckingsfield, near Beverley, Yorkshire:

A *shawme* maketh a swete sounde, for he tunte the basse,  
It mountithe not to hye, but kepithe rule and space.  
Yet yf it be blowne withe to vehement a wynde,  
It makithe it to mysgerne out of his kynde.

With *shaumes*, & trompets, & with Clarions sweet.

Spenser, *F. Q.* I. 12, § 13.

Euen from the shrillest *Shawme* vnto the Cornamute.

Drayton, *Polyolbion*, IV. 366.

It also occurs in the forms *shalms*, *shalmie*; compare G. *schalmeie*, a reed pipe.

That made loud minstralcies

In cornemuse and *shalmies*.

Chaucer, *House of Fame*, III. 128.

For the form 'shalm' see the quotation from Grafton's Chronicle under SACKBUT.

In the Geneva Version, Jer. xlvi. 36 is rendered, 'Therefore mine heart shal sound for Moab like a *shaume*.'

The shreyffes and the althermen toke barge at the iij Cranes with trumpets and *shalmes*, and the whetes playhyng. Machyn's *Diary*, p. 96.

**She bear**, *sb.* (2 Kings ii. 24).

Sodenlie there came out of a wood a monstrous Lyon, with a *she Beare* not farre from him. Sidney, *Arcadia*, B. I. p. 69.

Pluck the young sucking cubs from the *she-bear*.  
Shakespeare, *Mer. of Ven.* II. I. 29.

**Sheepmaster**, *sb.* (2 K. iii. 4). An owner of sheep.

I knew a nobleman in England, that had the greatest audits, of any man in my time: a great grasier, a great *sheepe-master*, a great timber man, a great colliar, a great corne-master, a great lead-man, and so of iron, and a number of the like points of husbandry. Bacon, *Ess.* XXXIV. p. 146.

See quotation from More's *Utopia* under MURRAIN.

**Sherd**, *sb.* (Is. xxx. 14; Ezek. xxiii. 34). Shred, fragment; spelt 'sheard' in ed. 1611. A. S. *sceard* from *sceran*, to shear. It remains in 'potsherd,' for which it was sometimes used.

For charitable prayers,  
*Shards*, flints and pebbles should be thrown on her.  
Shakespeare, *Ham.* v. I. 254.

**Shew**, *sb.* (Ps. xxxix. 6; Is. iii. 9). Appearance; A. S. *sceawe*.

The roses added such a ruddy *shew* vnto it, as though the field were bashfull at his owne beautie. Sidney, *Arcadia*, p. 68, l. 43.

**Shew**, *v. t.* (Job xxxvi. 33; 1 Cor. xi. 26). To report, represent.

And when he was with hastye rapping quickly letten in, hee *shewed* vnto Potty that kynge Edward was departed. Sir T. More, *Rich. III.*, *Works*, p. 38 a.

**Shewed**, *pp.* (Gen. xix. 19; Num. xiv. 11). Shewn.

Howbeit Cinna and Marius committed as horrible cruelty in this victory, as could possibly be *shewed*. North's Plutarch, *Sertorius*, p. 624.

**Shine**, *sb.* (Ps. xcvi. 4, Pr.-Bk.). Sheen, lustre, splendour; A. S. *scne*, G. *schein*.

I saw a grett lyght with bryght *shyne*. *Cov. Myst.* p. 156.

Than Venus in the brightest of her *shine*. Greene, *Works*, I. 74 (ed. Dyce).

**Shined** (Deut. xxxiii. 2; Job xxix. 3; Is. ix. 2, &c.). Shone; the past tense and past participle of 'shine.'

Now let us go forward to the rest; that is, to add the history of the proceeding of the word of God, and by what means it *shined* ever and anon very clear and brightly unto the world.

Bullinger, *Decades*, I. p. 49.

Her face was veil'd; yet to my fancied sight  
Love, sweetness, goodness, in her person *shined*  
So clear, as in no face with more delight.

Milton, *Sonn.* XXIII. II.

**Ship**, *sb.* The phrase 'went to ship' (Acts xx. 13) = went on board ship, took ship.

**Shipmaster**, *sb.* (Jonah i. 6; Rev. xviii. 17). The captain of a ship.

By this meanes he made the people strong against the nobility, and brought the comminalty to waxe bolder then they were before, by reason the rule and authoritie fell into the handes of saylers, mariners, pilots, *shippemaisters*, and such kinde of seafaring men. North's Plutarch, *Themist.* p. 133.

**Shipmen**, *sb.* (1 K. ix. 27; Acts xxvii. 27, 30). Sailors; A.S. *scipmenn.*

The dreadful spout  
Which *shipmen* do the hurricano call.  
Shakespeare, *Tr. and Cr.* v. 2. 172.

**Shipping**, *sb.* (John vi. 24). 'To take shipping' is 'to embark, go on board ship.'

He *toke shippyng* with .xxx. sayle at the mouthe of Seine. Hall, *Hen. IV.* fol. 18 a.

Take, therefore, *shipping*; post, my lord, to France.  
Shakespeare, 1 *Hen. VI.* v. 5. 87:

**Shipwracke**, *sb.* the old spelling of 'shipwreck' in 2 Cor. xi. 25; 1 Tim. i. 19; representing the old pronounciation of the word.

So in Shakespeare, 1 *Hen. VI.* v. 5. 8, the first folio has,  
So am I driuen by breath of her Renowne,  
Either to suffer *Shipwracke*, or arriue  
Where I may haue fruition of her Loue.



What meaneth it, that they, after the example of the Gentiles idolaters, burn incense, offer up gold to images, hang up crutches, chains, and ships, legs, arms, and whole men and women of wax before images, as though by them or Saints (as they say) they were delivered from lameness, sickness, captivity, or *shipwrack*? *Homilies*, p. 233, l. 20.

**Shoelatchet**, *sb.* (Gen. xiv. 23). The lace or thong of a shoe. *Latchet* (Is. v. 27; Mark i. 7) is from Fr. *lacet*, a lace, which again is derived from *lacs*, the Lat. *laqueus*, a noose (comp. Sp. *lazo*, a lasso), in which sense *lace* is used in Chaucer, *Knight's Tale*, 1819:

As he that hath often ben caught in his *lace*.

Thus *shoelatchet* is half A. Saxon and half Norman: the A. S. term was *sceb-þwang*, shoe-thong.

It was now therefore thought fit to restore them [*i. e.* the records] again without the losse of a *Shoo-latchet* to the University. Fuller, *Hist. of Cambridge*, VII. 4, p. 118 (ed. 1655).

**Should** occurs in many passages where modern usage requires 'would'. As for instance, Luke ix. 46; Acts xxiii. 27, xxiv. 26; Heb. viii. 4.

**Shred**, *v. t.* (2 K. iv. 39). To cut in shreds; A. S. *screddian*.

The helmes ther to-hewen and to-*schrede*.

Chaucer, *Knight's Tale*, 2611.

Let that which you cut or *shred*, be so little and short withall, that it resemble a mans fist, rather than a bough, the thicker will it come againe. Holland's Pliny, XVI. 37.

Fuller's General Artist is

Acquainted with cosmography, treating of the world in whole joints: with chorography, *shredding* it into countries; and with topography, mincing it into particular places. *Holy State*, XXII. § 8.

**Shrunked**, *pp.* (Ps. cxix. 51, Pr.-Bk.). Shrunk, which is the form used in Ps. cxix. 102, Pr.-Bk. In the Bishops' Bible (1568) 'shrunked' is found in both passages.

**Shroud**, *sb.* (Ezek. xxxi. 3). Cover, shelter; literally, a garment, from A. S. *scrūd*. The part of St Paul's called the *shrowds* was

A covered space on the side of the church, to protect the congregation in inclement seasons. Pennant, *London*, p. 342 (ed. 1790).

But it would warm his spirits,  
To hear from me you had left Antony,  
And put yourself under his *shrowd*,  
The universal landlord.

Shakespeare, *Ant. and Cl.* III. 13. 71.

Where like a mounting Cedar he should beare  
His plumed top aloft into the ayre ;  
And let these shrubs sit vnderneath his *shrowdes*,  
Whilst in his armes he doth embrace the clowdes.

Drayton, *England's Her. Ep.* (Q. Marg. to D. of Suff. l. 79).

**Shut to** (Gen. xix. 10). To shut close. In Judg. ix. 51 'shut it to them' = shut it upon them or after them, they being on the inside.

Then Cato, bad him goe his way, and *shut to* the dore after him. North's Plutarch, *Cato Vtican*, p. 841.

**Shut up** (1 Cor. xvi. c). To conclude ; used of a letter. Bishop Hall in his Contemplations says of Babel,

Actions begunne in glory *shut vp* in shame.

This diamond he greets your wife withal,  
By the name of most kind hostess ; and *shut up*  
In measureless content.

Shakespeare, *Macb.* II. 1. 16.

When Xenophon in Symposio, or banquet, had discoursed of love, and used all the engins that might be devised to move Socrates ; amongst the rest, to stir him the more, he *shuts up* all with a pleasant interlude or dance of Dionysius and Ariadne. Burton, *Anatomy of Melancholy*, Part 3. Sec. 2. Mem. 3. Subs. 4.

**Sick**, *adj.* (Gen. xlviii. 1 ; 1 Sam. xix. 14, xxx. 13, &c.). Ill ; a sense of the word which is still common in some parts of England and America.

I have thought in times past, that if I had been a friar, and in a cowl, I could not have been damned, nor afraid of death ; and by occasion of the same, I have been minded many times to have been a friar, namely when I was sore *sick* and diseased. Latimer, *Rem.* p. 332.

Is Brutus *sick* ? and is it physical  
To walk unbraced and suck up the humours  
Of the dank morning ? What, is Brutus *sick*,  
And will he steal out of his wholesome bed,  
To dare the vile contagion of the night  
And tempt the rheumy and unpurged air  
To add unto his sickness ?

Shakespeare, *Jul. Cæs.* II. 1. 261, 263.

In a note on *Julius Cæsar*, II. 1, Mr R. G. White remarks :

For 'sick,' the correct English adjective to express all degrees of suffering from disease, and which is universally used in the Bible and by Shakespeare, the Englishman of Great Britain has poorly substituted the adverb 'ill.'

**Sicknesses**, *sb.* (Deut. xxviii. 59, xxix. 22, &c.). Diseases ; generally used in old English to denote plagues or epidemics.

No doubt it is an unwholesome thing to bury within the city, specially at such a time when there be great *sicknesses*, so that many die together. Latimer, *Rem.* p. 67.

**Side**, *sb.* 'On the other side' was frequently used where we should now say 'on the other hand.'

Or if *on the other side*, we shall be maligned by selfe-conceited brethren. *The Epistle Dedicatorie.*

And *on the other side*, Counsellours should not be too Speculative, into their Soueraignes Person. Bacon, *Ess.* xx. p. 86.

**Sight**, *sb.* (Rev. iv. 3). Appearance, aspect.

**Signet**, *sb.* (Gen. xxxviii. 18, 25 ; Ex. xxviii. 36, xxxix. 6). A seal, as the Hebrew is elsewhere translated (1 K. xxi. 8 ; Job xxxviii. 14 ; Cant. viii. 6). The word remains in 'signet ring,' but is rarely used alone.

I had my father's *signet* in my purse,  
Which was the model of that Danish seal.

Shakespeare, *Hamlet*, v. 2. 49.

**Silence, to keep** (Job xxix. 21 ; Lam. iii. 28, &c.). To be silent ; Fr. *garder le silence.*

Proclamation was then made by sound of trumpet in the assembly, that every man should *keepe silence.* North's Plutarch, *Flaminius*, p. 411.

**Silly**, *adj.* (Hos. vii. 11 ; 2 Tim. iii. 6). Literally, simple, harmless, guileless, from A. S. *sælig*, G. *selig*, lucky, happy. Not originally used in a bad sense.

This child theȝ hit were ȝung : wel hit understod,  
For *seli* child is sone ilerod : ther he wole beo god.

*Tho. Beket*, p. 158.

O *sely* woman, full of innocence.

Chaucer, *Leg. of Good Women*, 1252.

Who made thee so bold to meddle with my *silly* beasts, which I bought so dearly with my precious blood? Latimer, *Serm.* p. 19.

Wiclif uses *unceli* for 'unhappy' (A. S. *unsælig*) :

I am an *unceli* man, who schal delyuer me fro the bodi of this synne? Rom. vii. 24 (ed. Lewis).

**Silverling**, *sb.* (Is. vii. 23). A piece of silver, as it is rendered in the Geneva Version. The Hebrew word is used for a 'shekel,' like the G. *silberling*. *Silverling* occurs in Tyndale's Version of Acts xix. 19, in Coverdale's of Judg. ix. 4, xvi. 5, and in the Bishops' of Judg. xvii. 2, 3. The German *silberling* is found in Luther's version.

Here have I purs'd their paltry *silverlings*.

Marlowe, *The Jew of Malta*, I. I.

**Similitude**, *sb.* (Hos. xii. 10). Likeness; hence comparison, parable: Lat. *similitudo*.

Christ told them a *similitude*, that the kingdom of heaven is like to a king that made a bridal to his son. Latimer, *Serm.* p. 284.

For, as it addeth deformity to an ape, to be so like a man; so the *similitude* of superstition to religion, makes it the more deformed. Bacon, *Ess.* XVII. p. 69.

See quotation from the *Homilies* under MOLTEN.

**Simple**, *adj.* (Rom. xvi. 19). Artless, guileless; Lat. *simplex*, which is said to be from *sine plicâ* without fold, and so open, undesigning (Trench, *Study of Words*, p. 44). Compare A. S. *ân-feald*, one-fold, simple.

**Simpleness**, *sb.* (Ps. lxi. 5, Pr.-Bk.). Simplicity; in a bad sense, folly. The A. V. has 'foolishness.'

God's will,

What *simpleness* is this!

Shakespeare, *Rom. and Jul.* III. 3. 77.

**Sincere**, *adj.* (1 Pet. ii. 2). Pure, unadulterated.

But the good, *syncere*, and true Nard is known by the lightnes, red colour, sweet smell, and the tast especially: for it drieth the tongue and leaveth a pleasant rellish behind it. Holland's Pliny, XII. 12.

**Sing out** (1 Chr. xvi. 33). To sing aloud.

Keep tune there still, so you will *sing* it out.

Shakespeare, *Two Gent. of Ver.* I. 2. 89.

**Singular**, *adj.* (Lev. xxvii. 2). 'A *singular* vow;' Coverdale has '*speciall*,' and the margin gives 'when a man shall *separate* a vow.' The Heb. word is elsewhere rendered 'accomplish' (Lev. xxii. 21), 'perform' (Num. xv. 3, 8), and 'separate' (Num. vi. 2). In the passage of Leviticus quoted, '*singular*' seems to be used for '*particular*,' as in the following from Chaucer:

For certis the repentaunce of a *singuler* synne, and nought repente of alle his other synnes, or elles repente him of alle his othere synnes, and not of a *singuler* synne, may nought availe.  
*Parson's Tale.*

And God forbede that al a companye  
Schulde rewe a *singuler* mannes folye.

*Canon's Yeoman's Tale*, 12925.

For Jesus is a propre name of a *singulare* persone, that is to witte of that man, whiche alone of all mē, was borne of a virgine. Erasmus, *On the Creed*, fol. 51 b (Eng. tr.).

**Sirs** (Acts vii. 26, xiv. 15, xvi. 30, &c.). A common form of appeal to an audience.

*Sirs*, I will tell ye what ye shall do: consider every one with himself, what Christ hath done for us. Latimer, *Serm.* p. 513.

*Sirs*, strive no more: such wither'd herbs as these  
Are meet for plucking up, and therefore mine.

Shakespeare, *Tit. And.* III. I. 178.

*Sirs*, you four shall front them in the narrow lane; Ned Poins and I will walk lower: if they 'scape from your encounter, then they light on us. Id. I *Hen. IV.* II. 2. 62.

Now, *sirs*: by'r lady, you fought fair; so did you Peto; so did you Bardolph. *Ibid.* II. 4. 329.

**Sit at meat** (Matt. ix. 10, xiv. 9, &c.)=sit down to table. See MEAT.

**Sith**, *conj.* (Ezek. xxxv. 6; Rom. v. c). A. S. *sifð*, since, which is only a contraction of the O. E. *sithence*, a corruption of A. S. *sifðan*. The distinction between '*sith*' and '*since*' in later writers appears to be that '*sith*' is only used as a causal particle,

and not as an adverb or preposition of time, while 'since' is used for both. Mr Marsh (*Lectures on the English Language*, p. 584—586) maintains that in the latter half of the sixteenth century "good authors established a distinction between the forms, and used *sith* only as a logical word, an illative, while *sithence* and *since*, whether as prepositions or as adverbs, remained mere narrative words, confined to the signification of *time after*... The English Bible of 1611 generally employs *since* for both purposes, but it is a curious fact that in the book of Jeremiah both forms are used, and in every instance accurately discriminated." This distinction however is not observed uniformly either in Shakespeare or in the A. V. of 1611. See note on *Hamlet*, II. 2. 6, Clarendon Press edition.

Gilbert was Thomas fader name: that truë was and god,  
And lovede God and holi church: *siththe* he wit understod.  
*Tho. Beket*, 2.

Thou hast one son; for his sake pity me,  
Lest in revenge thereof, *sith* God is just,  
He be as miserably slain as I.

Shakespeare, 3 *Hen. VI.* I. 3. 41.

Latimer (*Serm.* p. 43) uses *sithens*:

Which the world long *sithens* had by his dear wife Dame Hypocrisy.

And Shakespeare has 'sithence':

*Sithence*, in the loss that may happen, it concerns you something to know it. *All's Well*, I. 3. 124.

And after this he crieth out, O wretches, heard ye never of this? Hath it not been preached to you *sith* the beginning? *Homilies*, p 214, l. 34.

And this is one of their chief allegations for the maintenance of images, which hath been alleged *sith* Gregory the First's time. *Ibid.* p. 221, l. 7.

This is the reading of the earlier editions, but in that of 1571 and subsequently 'sith' is changed to 'since'.

In Shakespeare 'sith' is used in both senses.

*Sith* nor the exterior nor the inward man  
Resembles that it was.

*Hamlet*, II. 2. 6.

That, being of so young days brought up with him,  
And *sith* so neighbour'd to his youth and haviour.

*Ibid.* II. 2. 12.

In both passages 'sith' is the reading of the quartos, 'since' of the folios.

**Sixt**, *adj.* (Gen. xxx. 19; Ex. xvi. 5; Lev. xxv. 21). Sixth; in the ed. of 1611.

**Skill**, *v. i.* (1 K. v. 6; 2 Chr. ii. 7, 8, xxxiv. 12). From Icel. *skilja*, to discriminate, or distinguish; hence to understand the differences of things, and so, to understand, generally. Bacon, (*Adv. of Learning*, I. 7, § 29, p. 66) translates a passage from Suetonius (*Jul. Cæs. c. 77*):

Sylla could not *skill* of letters (*Sullam nescisse literas*), and therefore knew not how to dictate.

Panicke is eaten in some parts of Gaule, and principally in Aquitane or Guen: in Piemont also, and all about the Po, it is a great feeding, so there bee beanes among; for without beanes they cannot *skill* how to dresse any thing for their daily food. Holland's Pliny, XVIII. 10.

Whereas, on the contrary part, the true Church of God, as a chaste matron, espoused (as the Scripture teacheth) to one husband, our Saviour Jesus Christ, whom alone she is content only to please and serve, and looketh not to delight the eyes or phantasies of any other strange lovers or wooers, is content with her natural ornaments, not doubting by such sincere simplicity best to please him, which can well *skill* of the difference between a painted visage and true natural beauty. *Homilies*, p. 262, l. 8.

Mystical, invisible gods we cannot *skill* of. Andrewes, *Sermons* (Ang.-Cath. Lib.), i. 37.

**Slack**, *adj.* (Deut. vii. 10; 2 Pet. iii. 9). Negligent, dilatory.

By heavens, the duke shall know how *slack* thou art!

Shakespeare, *Rich. III.* I. 4. 282.

**Slack**, *v. t. and i.* (Josh. x. 6). To slacken, relax; A. S. *slacian* from the adjective *slæc*: used also intransitively, to delay (Deut. xxiii. 21, from the Bishops' Bible).

What a remorse of conscience shall ye have, when ye remember how ye have *slacked* your duty! Latimer, *Serm.* p. 231.

Say that they *slack* their duties,

And pour our treasures into foreign laps.

Shakespeare, *Oth.* IV. 3. 88.

But afterwards when charitie waxed colde, all their studie and trauaile in religion *slacked*, and then came the destruction of the inhabitantes. Stow, *Annals*, p. 133.

**Slackness**, *sb.* (2 Pet. iii. 9). Negligence.

A good rebuke,  
Which might have well becomed the best of men,  
To taunt at *slackness*.

Shakespeare, *Ant. and Cl.* III. 7. 28.

It also had the sense of slowness as opposed to haste.

Matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient *slackness*. *The Translators to the Reader*, p. cxvi.

**Slang** (1 Sam. xvii. 49). The past tense of 'sling.'

Thou ert the slinge, thy sone the ston  
That Davy *slange* Golye opon.

William de Shoreham, *Poems* (Percy Soc.), p. 132.

**Slaughtermen**, *sb.* (Gen. xxxvii. 36 *m*). 'Chiefe of the *slaughtermen*, or executioners,' is the marginal rendering of what stands in the text, 'captain of the guard.' It is the literal rendering of the Hebrew.

**Slaughter weapon**, *sb.* (Ezek. ix. 2).

**Sleep, on** (Acts xiii. 36). Asleep.

þo he hadde hys bone y do, he fel *on slepe* ryzt þere.

*Robert of Gloucester*, p. 14.

The stiward perceyvid it, and went in, and fond alle *on slepe*.

*Gesta Romanorum*, c. 69, p. 254, ed. Madden.

They went in to his chamber to rayse him, and comming to his beds side, found him fast *on sleepe*. Gascoigne, *Works*, p. 224.

Compare Ascham's *Scholemaster* (ed. Arber), p. 47:

And when I am called from him, I *fall on weeping*.

**Sleight**, *sb.* (Eph. iv. 14). Artifice; possibly connected with *G. schleichen*, to creep, and *E. sly*.

Thus may we see, that wisdom and riches,  
Beaute ne *sleight*, strengthe ne hardynes,  
Ne may with Venus holde champartye.

Chaucer, *Knight's Tale*, 1950.

As Ulysses and stout Diomede  
With *sleight* and manhood stole to Rhesus' tents,  
And brought from thence the Thracian fatal steeds.

Shakespeare, 3 *Hen. VI.* IV. 2. 20.



This *sleight* was first invented when entails fell out to be so inconvenient as is before declared, so that men made no conscience to cut them off if they could find law for it. Bacon, *The Use of the Law* (*Works*, ed. Spedding and Heath, VII. 494).

My good honest servant,  
I know thou wilt swear any thing to dash  
This cunning *sleight*.

Massinger, *New Way to pay Old Debts*, v. 1.

**Slice**, *sb.* (Lev. ii. 5 *m.*). A frying-pan; and, generally, a flat iron shovel.

Paletta, any kind of fire shoouell, *slice*, trowell, scoope or batledar to play at tennis with.

Paletta da fuoco, a fire-shoouell or *slice*.

Paletta di spetiale, a lingell, a spoone, a tenon, a spatle or *slice* as Apothecaries vse. Florio, *Worlde of Wordes*.

Friquet: *m.* A little *slice*, or scummer, to turne fish in a frying-pan. Cotgrave, *Fr. Dict.* s. v.

**Slime**, *sb.* (Gen. xi. 3, xiv. 10; Ex. ii. 3). The rendering of the Heb. word *chêmâr*, which unquestionably denotes what is now called bitumen. The following passages justify our translators in their use of the word.

It is thought by men of great learning and vnderstanding in the Scriptures, and set downe by them for truth, that this plant [the papyrus] is the same reede mentioned in the second chapter of Exodus: whereof was made that basket or cradle, which was dawbed within and without with *slime* of that country, called Bitumen Iudaicum, wherein Moses was put being committed to the water, when Pharaoh gaue commandement that all the male children of the Hebrues should be drowned. Gerarde, *Herball* (ed. 1597), p. 31.

The nature of Bitumen approacheth neare unto brimstone: where it is to be noted in the first place, that the bitumen whereof I speake, is in some places in manner of a muddie *slime*; in others, a verie earth or minerall. Holland's Pliny, XXXV. 15.

The very clammy *slime* Bitumen, which at certaine times of the yeere floteth and swimmeth upon the lake of Sodome, called Asphaltites in Iurie. Id. VII. 15.

**Smell to** (Ex. xxx. 38). Compare 'to see to.'

And *smelling to* a nosegay all the day.

Marlowe, *Edward II.* (ed. Dyce, 1862), p. 194.

**Smoke on a** (Ex. xix. 18). Smoking. We say still 'on fire.' The Geneva Bible has 'on smoke.'

**Smooth**, *sb.* (Gen. xxvii. 16). The smooth part: adjective used as substantive.

Compare 'bare' in Shakespeare, *Lover's Complaint*, 95:

Like unshorn velvet on that termless skin  
Whose *bare* outbragg'd the web it seem'd to wear.

**Snatch**, used as a substantive, in the preface of *The Translators to the Reader*, p. cvi. :

Thus not only as oft as we speak, as one saith, but also as oft as we do any thing of note or consequence, we subject ourselves to every one's censure, and happy is he that is least tossed upon tongues; for utterly to escape the *snatch* of them it is impossible.

**Snuff at** (Mal. i. 13). To treat scornfully, with a gesture of contempt or dislike. In the Bishops' Bible, Ps. x. 5 reads thus, 'He snuffeth at all his enemies': the marginal note being, 'He thinketh, as with a snuffe, easily to ouerthrow.'

**So as** (Rev. viii. 12). So that.

Catesby hath sounded Hastings in our business,  
And finds the testy gentleman *so* hot,  
*As* he will lose his head ere give consent.

Shakespeare, *Rich. III.* III. 4. 39, 40.

In the folio editions 'As' is altered to 'That,' and the same change is made in the folios of *Hamlet*, II. 1. 95:

He raised a cry *so* piteous and profound  
*As* it did seem to shatter all his bulk.

**Sober**, *adj.* (2 Cor. v. 13; 1 Tim. iii. 2). In its original sense as derived from Fr. *sobre*, Lat. *sobrius*, it signified, as it does still, 'not drunk'; hence 'temperate, regular,' and as applied to the deportment or character, 'grave, discreet, sedate.'

Your long experience of her wisdom,  
Her *sober* virtue, years and modesty,  
Plead on her part some cause to you unknown.

Shakespeare, *Com. of Err.* III. 1. 90.

**Soberly**, *adv.* (Rom. xii. 3; Tit. ii. 12). From the preceding; gravely, seriously.

Let any prince or state, thinke *soberly* of his forces, except his militia of natives, be of good and valiant soldiers. Bacon, *Ess.* XXIX. p. 121.

**Sod** (Gen. xxv. 29; 2 Chr. xxxv. 13) and **Sodden** (Ex. xii. 9), the præterite and past participle of seethe, corresponding to the A. S. *seað*, *soden*, respectively.

Ich makede me fur wel faste,  
And *seoth* me fisch a Godes name that threo dayes i-laste.  
*Leg. of St Brandan*, 643 [p. 30].

Hi makede fur, and *soden* hem fisch in a caudroun faste;  
Er this fish were *i-sode*, somdel hi were agaste.  
*Id.* 158, 159 [p. 8].

And many times meathe made of honey or licouresse *sodde* in water, for thereof they haue great store. More, *Utopia*, p. 76.

**Sodering**, *sb.* (Is. xli. 7). The old spelling of 'soldering.'

The decoction of Veronica dronken, doth *soder* and heale all fresh and old wounds, and clenseth the blood from all euill corruptions, and from all rotten and aduste humors. Lyte's *Herbal*, p. 31.

As if the world should cleaue, and that slaine men  
Should *soader* vp the Rift.

Shakespeare, *Ant. and Cl.* III. 4. 32 (ed. 1623).

**So far forth.** So far.

Also S. Augustine was of an other mind: for he, lighting upon certain rules made by Tychonius a Donatist for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them *so far forth* as they were worthy to be commended. *The Translators to the Reader*, p. cxiii.

In sutes of favour, the first comming ought to take little place: *so farre forth* consideration may bee had of his trust, that if intelligence of the matter, could not otherwise have beene had, but by him, advantage bee not taken of the note, but the partie left to his other meanes; and, in some sort, recompenced for his discoverie. Bacon, *Ess.* XLIX. p. 202.

**Softly**, *adv.* (Gen. xxxiii. 14; Is. viii. 6). Gently.

He commaunded certaine captaines to stay behinde, and to rowe *softely* after him. North's Plutarch, *Alcib.* p. 227.

For where a man cannot choose, or vary in particulars, there it is good to take the safest and wariest way in generall; like the going *softly* by one that cannot well see. Bacon, *Ess.* VI. p. 19.

**Sojourn**, *v. i.* (Gen. xii. 10, xix. 9, &c.). To dwell for a time, literally to stay the day; from O. Fr. *sojourner*, It. *soggiornare*, which are both from the Med. Lat. *jornus* = *diurnus*, whence It. *giorno*, Fr. *jour*. The word is especially applied to denote residence away from home.

The advantage of his absence took the king,  
And in the meantime *sojourn'd* at my father's.  
Shakespeare, *K. John*, I. I. 103.

**Sojourner**, *sb.* (Lev. xxv. 23). A temporary resident; from the preceding.

Report what a *sojourner* we have; you'll lose nothing by custom. Shakespeare, *Per.* IV. 2. 149.

**So many** (Heb. xi. 12). As many.

And had I twenty times *so many* foes.  
Shakespeare, *2 Hen. VI.* II. 4. 60.

Compare

Look I *so pale*, Lord Dorset, as the rest?  
Id. *Rich. III.* II. I. 83.

**Some**, *pron.* (Rom. v. 7; Eccclus. vi. 8, 10). One, some one: obsolete in the singular as applied to persons. In the first of the three passages quoted it is the rendering of the Greek *τις*.

*Som* man desireth for to have richesse,  
That cause is of his morthre or gret seeknesse.  
And *som* man wolde out of his prisoun fayn,  
That in his hous is of his mayne slayn.  
Chaucer, *Knight's Tale*, 1257—60.

For of other affections, there is occasion given, but now and then: and therefore, it was well said, *Invidia festos dies non agit*. For it is ever working upon *some*, or other. Bacon, *Ess.* IX. p. 35.

Lean but upon a rush,  
The cicatrice and capable impressure  
Thy palm *some* moment keeps.  
Shakespeare, *As You Like It*, III. 5. 24.

We are not so officiously befriended by him, as to have his presence in the tiring-house, to prompt us aloud, ...and sweat for every venial trespass we commit, as *some* author would, if he had such fine enghles as we. B. Jonson, *Cynthia's Revels*, Induction.

Neither hath this active good any identity with the good of society, though in *some* case it hath an incidence into it. Bacon, *Adv. of L.* II. 21, § 1, p. 194.

**Sometime**, *adv.* (Col. iii. 7; 1 Pet. iii. 20). Once, once upon a time; with reference to time past.

And fortherover, it [contricioun] makith him that *somtyme* was sone of ire, to be the sone of grace.

Chaucer, *Persones Tale*.

After the distruction of Pictland, it [Scotland] did extende even to the ryver Twede, yea *sumetyme* unto Tine, the uncerteyne chaunce of battayle shewing like mutabilitie in that pointe as it dothe in all other thinges. Pol. Verg. I. 5.

As 'By the sword of God and Gideon' was *sometime* the cry of the people of Israel, so it might deservedly be at this day the joyful song of innumerable multitudes.

Hooker, *Eccl. Pol.* v. ep. ded.

Chaucer also uses 'sometime' for 'sometimes.'

**Sometimes**, *adv.* (Eph. ii. 13; Col. i. 21). Once; like *some-time*. Compare *beside*, *besides*, *toward*, *towards*, &c.

Farewell, old Gaunt: thy *sometimes* brother's wife  
With her companion grief must end her life.

Shakespeare, *Rich. II.* I. 2. 54.

**Soon**, *adv.* (Wisd. xiv. 15). Early, quickly.

**Soothsayer**, *sb.* (Josh. xiii. 22; Is. ii. 6; Dan. ii. 27, &c.). Literally, 'a truth-sayer,' from A. S. *sōð*, truth, like G. *Wahr-sager*; hence foreteller, diviner. From the same root are 'for-sooth,' 'in sooth,' &c. The origin of the word is alluded to by Gower (*Conf. Am.* I. p. 305);

That for he wiste he saide soth  
A *soth-saier* he was for ever.

The wise *Southsayer* seeing so sad sight,  
Th' amazed vulgar tels of warres and mortall fight.

Spenser, *F. Q.* I. 5. § 8.

A *soothsayer* bids you beware the Ides of March.

Shakespeare, *Jul. Cæs.* I. 2. 19.

**Soothsaying**, *sb.* (Acts xvi. 16). Divination, prognostication of future events.

**Sope**, *sb.* (Jer. ii. 22 ; Mal. iii. 2). The old form of 'soap' (A. S. *sápe*, Lat. *sapo*), as in the *Vision of Piers Ploughman*, 8911:

With the *sope* of siknesse,  
That seketh wonder depe.

Compare *cloke*, *flote*.

**Sorcerer**, *sb.* (Ex. vii. 11 ; Jer. xxvii. 9 ; Acts xiii. 6, 8). From Fr. *sorcier*, Sp. *sortero*, Lat. *sortiarius*; literally one who predicts the future by casting lots (Lat. *sors*, Fr. *sort*, a lot); hence, a fortune-teller, or conjurer generally.

A *sorcerer* that by his cunning hath cheated me of the island.  
Shakespeare, *Temp.* III. 2. 49.

*Sorcerers* are too common; cunning men, wizards, and white-witches (as they call them), in every village, which, if they be sought unto, will help almost all infirmities of body and mind—*servatores* in Latine. Burton, *Anat. of Mel.* pt. II. sec. 1. mem. I. subs. 1.

**Sorceress**, *sb.* (Is. lvii. 3). A female fortune-teller; from the preceding.

Pucelle, that witch, that damned *sorceress*,  
Hath wrought this hellish mischief unawares.  
Shakespeare, 1 *Hen. VI.* III. 2. 38.

**Sorcery**, *sb.* (Is. xlvi. 9 ; Acts viii. 9). The art or practice of fortune-telling; from O. Fr. *sorterie*.

I fear me there be a great many in England which *use* such *sorteries*, to the dishonour of God and their own damnation. Latimer, *Serm.* p. 349.

The magicians say, that the gall of a blacke dogg...is a singular countrecharme and preservative against all *sorteries*, enchantments, and poisons. Holland's Pliny, xxx. 10.

This word of *Sorterie* is a Latine word, which is taken from casting of the lot, and therefore he that vseth it, is called *sortiarius à sorte*. King James I. *Dæmonologie*, II. 2.

**Sore**, *adj.* (2 Chr. xxi. 19 ; Job ii. 7 ; Ps. ii. 5, &c.). Literally, heavy, severe; A. S. *sár*, *swær*, G. *schwer*, Sc. *sair*.

I will persevere in my course of loyalty, though the conflict be *sore* between that and my blood.

Shakespeare, *K. Lear*, III. 5. 24.

**Sore**, *adv.* (Gen. xix. 9, &c.; Collect for 4 Sund. in Adv.). From A. S. *sár*, sore, heavy, painful, whence A. S. *sáre*, G. *sehr*; connected with the preceding. As an adverb it is used as an intensive, 'grievously, severely,' as *sorely* in Gen. xlix. 23; Is. xxiii. 5.

Ther is no wight parfytly trewe to him that he to *sore* dredeth.  
Chaucer, *Tale of Melibeus*.

I hear the king my father is *sore* sick.  
Shakespeare, 2 *Hen. IV.* IV. 3. 83.

**Sore** in the phrase 'lay sore upon' = pressed hard (Judg. xiv. 17). In 2 Sam. xiii. 25 where the A. V. has 'pressed' the Geneva and Bishops' Bibles have 'lay sore upon.'

The woords of the three weird sisters also (of whom before ye haue heard) greatlie encouraged him herevnto, but speciallie his wife *lay sore vpon* him to attempt the thing, as she that was verie ambitious. Holinshed, *Hist. of Scotland* (ed. 1585), p. 171, col. 1.

**Sorer**, *adj.* (Heb. x. 29). Comparative of 'sore.'

Then cometh in St Paul, who saith, *Magis autem laboret, ut det indigentibus*; 'Let him labour the *sorer*, that he may have wherewith to help the poor.' Latimer, *Serm.* p. 408.

**Sorrow**, *v. i.* (Jer. li. 29). To be sad or sorrowful, to grieve.

If thou *sorrow*, he will weep.  
Shakespeare, *Passionate Pilgrim*, 425.

**Sort**, *sb.* (Acts xvii. 5; 2 Cor. vii. 11; 2 Tim. iii. 6; 3 John 6; Ps. lxii. 3, Pr.-Bk.). Kind, manner; Fr. *sorte*, from Lat. *sors*, a lot; hence, a lot or condition of life; a class of persons; and so, degree or manner generally.

So forth they marchen in this goodly *sort*,  
To take the solace of the open aire.

Spenser, *F. Q.* I. 4. § 37.

The meaner *sort* are too credulous, and led with blinde zeale, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall propose. Burton, *Anat. of Mel.* pt. 3. sec. 4, mem. 1. subs. 2.

But whosoeuer knoweth any forme knoweth the vtmost possibilitie of superinducing that nature vpon any varietie of matter,

and so is lesse restrained in operation, either to the basis of the matter, or the condition of the efficient: which kinde of knowledge Salomon likewise, though in a more diuine *sort* [*sens* in some copies] elegantly describeth, *Non arctabuntur gressus tui, & currens non habebis offendiculum.* Bacon, *Adv. of L.* II. 7, § 6 (fol. 29 a).

So that the vengeance of God dydde sore plague the Israelites, and vtterly destroyed Baalam and Balaac, and al theyr *sort.* Lever, *Sermons*, p. 118.

The shallowest thick-skin of that barren *sort.*

Shakespeare, *Mid. N.'s Dr.* III. 2. 13.

Mine eyes are full of tears, I cannot see:  
And yet salt water blinds them not so much  
But they can see a *sort* of traitors here.

Id. *Rich. II.* IV. 1. 246.

**So that** (1 K. viii. 25; 2 Chr. xxxiii. 8). Provided that.

Poor queen! *so that* thy state might be no worse,  
I would my skill were subject to thy curse.

Shakespeare, *Rich. II.* III. 4. 102.

*So that* you had her wrinkles and I her money, I would she did as you say.

Id. *All's Well*, II. 4. 20.

**Sottish**, *adj.* (Jer. iv. 22). Foolish; A. S. *sot*, Fr. *sot*, a fool, Sp. *zote*, Med. Lat. *sottus*, to which Diez following Junius assigns a Hebrew origin, but without much probability.

All's but naught;  
Patience is *sottish*, and impatience does  
Become a dog that's mad.

Shakespeare, *Ant. and Cl.* IV. 15. 79.

See example from Burton under SORT.

**Sound forth**, *v. t.* To proclaim.

Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house; or like a proclamation *sounded forth* in the market-place. *The Translators to the Reader*, p. cix.

**Sowen** (Ex. xxiii. 16). The old form of 'sown' in the ed. of 1611.

**Space**, *sb.* (Ezr. ix. 8; Acts v. 34; Rev. ii. 21, xvii. 10). An interval of time; Lat. *spatium* in the same sense.



He hath to hem declared his entent,  
 And seyde hem certeyn, but he might have grace  
 To have Constance withinne a litel *space*,  
 He was but deed.

Chaucer, *Man of Law's Tale*, 4628.

'By the space' (Rev. xiv. 20) = for the space.

For the breadth of it beginneth a litle beneth the toppe of the hill, and still continueth *by ye space* of two miles, vntill it come to the ryuer of Anyder. More, *Utopia* (ed. Arber), p. 77.

Thus they continued a long *space*, the one crying, the other listning, yet could they not vnderstand one an other. North's Plutarch, *Pyrrus*, p. 423.

Plutarch (in the life of Artaxerxes) hath such a like story of one Chamus a souldier, that wounded King Cyrus in battel, and grew thereupon so arrogant, that in a short *space* after, he lost his wits. Burton, *Anat. of Mel.* pt. 1. sec. 2. mem. 3. subs. 14 (vol. I. p. 185).

**Spare** (2 Sam. xii. 4; Job xxx. 10) in the construction 'spare to take' = refrain from taking.

He which is single, let him *spare to spil*

The flowre of force, which makes a famous man.

Gascoigne, *Complaint of Philomene* (ed. Arber), p. 117.

**Spearman**, *sb.* (Ps. lxxviii. 30; Acts xxiii. 23). A man armed with a spear; a lancer. "*Speare men. Milites hastarij.*" Baret, *Alvearie*, s. v.

The expert *spear-men*, every Myrmidon,  
 Led by the brave heir of the mighty soul'd  
 Unpeer'd Achilles, safe of home got hold.

Chapman's Homer, *Odys.* III. 250.

**Specially**, *adv.* (Deut. iv. 10; Acts xxv. 26; 1 Tim. iv. 10, v. 8; Tit. i. 10; Philem. 16). Especially.

Wherewith they were maruellous angry, & *specially* when he receiued an Ambassador from Philip, and gaue eare vnto a treatie of peace which he offred. North's Plutarch, *Flaminius*, p. 411.

**Sped**, *pp.* (Judg. v. 30). Succeeded; A. S. *spédan*, to prosper.

But els neither in behaiour, nor action, accusing in himselfe any great trouble in mind, whether he *sped* or no. Sidney, *Arcadia*, p. 57, l. 22.

Howbeit they brake and ouerthrew the left wing where Cassius was, by reason of the great disorder among them, and also because they had no intelligence how the right wing had *sped*. North's Plutarch, *Brutus*, p. 1072.

**Speed**, *sb.* (Gen. xxiv. 12). Fortune.

The prince your son, with mere conceit and fear  
Of the queen's *speed*, is gone.

Shakespeare, *Wint. Tale*, III. 2. 146.

**Spend up**, *v. t.* (Prov. xxi. 20). To use up, consume.

Many instances may be given of the use of 'up' to add intensity to an expression which is already complete without it.

Why, universal plodding *poisons up*  
The nimble spirits in the arteries.

Shakespeare, *Love's L. Lost*, IV. 3. 305.

Put but a little water in a spoon,  
And it shall be as all the ocean,  
Enough to *stifle* such a villain *up*.

Id. *K. John*, IV. 3. 133.

For I knew the young count to be a dangerous and lascivious boy, who is a whale to virginity and *devours up* all the fry it finds. Id. *All's Well*, IV. 3. 249.

To fright the animals and to *kill them up*  
In their assign'd and native dwelling-place.

Id. *As You Like It*, II. 1. 62.

Forty times five, five times forty, two hundred days *kills* them all *up* by computation. B. Jonson, *Every Man in his Humour*, IV. 5.

Whereas a wholesome and penurious death  
Purges the soil of such vile excrements,  
And *kills* the vipers *up*.

Id. *Every Man out of his Humour*, I. 1.

**Spent**, *pp.* (Gen. xxi. 15; 1 Sam. ix. 7; 2 Cor. xii. 15; Rubric to Communion Service). Consumed; A. S. *spendan*.

Whyche by reson that their vitail is cōsumed & *spent*, are by daily famyn sore weakened, consumed & almost without spiritess. Hall, *Hen. V.* fol. 15 *b*.

For the phrase 'far spent' see under 'FAR.'

**Spewing**, *sb.* (Hab. ii. 16). Vomiting.

For ye trespassen so ofte tyme, as doth the hound that torneth to ete his *spewyng*. Chaucer, *Parson's Tale*.

**Spicery**, *sb.* (Gen. xxxvii. 25). Spices, aromatics; G. *spezerei*, Fr. *épicerie*, formerly *espicerie*, which are both from Lat. *species*, in its mediæval usage of 'aromatics of different kinds.'

In Surrie dwelled whilom a companye  
Of chapmen riche, and therto sad and trewe,  
That wyde where sent her *spycerye*.

Chaucer, *Man of Law's Tale*, 4556.

For (ahlas my goode Lorde) were not the cordial of these two pretious *Spiceries*, the corrosyue of care would quickly confounde me. Gascoigne, *The Steele Glas* (ed. Arber), epist. ded. p. 43.

**Spider**, *sb.* (Prov. xxx. 28). Used as a feminine.

Though the Spider poyson the flye, *shee* cannot infect the Bee. Lyly, *Euphues* (ed. Arber), p. 58.

**Spikenard**, *sb.* (Cant. i. 12, iv. 13, 14; Mark xiv. 3; John xii. 3). Lat. *spica nardi*; the *Nardostachys jatamansi* of Decandolle, "a highly aromatic plant growing in the East Indies" (*Imp. Dict.*).

There is an hearb growing every where called Pseudonardus, or bastard Nard, which is obtruded unto us and sold for the true *Spikenard*... But the good, syncere, and true Nard is known by the lightnes, red colour, sweet smell, and the tast especially: for it drieth the tongue and leaveth a pleasant relish behind it. The Spike carrieth the price of an hundred Romane deniers a pound. Holland's Pliny, XII. 12.

In the same chapter it is said,

The head of Nardus spreadeth into certaine *spikes* (*aristæ*) or eares, whereby it hath a twofold use, both of *spike* (*spica*) and also of leafe.

**Spitefully**, *adv.* (Matt. xxii. 6; Luke xviii. 32). Shamefully, disgracefully.

*Spitefullye*. Contemptim. Huloet, *Abcedarium*.

*Spitefullie*. Malitiosè, Virulenter, Contumeliosè. Baret, *Alvearie*, s. v.

**Spitted**, *pp.* (Luke xviii. 32). Past participle of 'spit.'

To be *spitted* vpon. Vbi nunc despui religio est. Baret, *Alvearie*.

**Spoil**, *v. t.* (Gen. xxxiv. 27, 29; Ex. iii. 22, &c.). To plunder; Fr. *spolier*, Lat. *spoliare*.

In the meane season, while the battell thus continued, and that the Englishmen had taken a great number of prisoners, certeine Frenchmen on horsebacke...entred vpon the kings campe, and there *spoiled* the hails\*, robbed the tents, brake vp chests, and caried awaie caskets, and slue such seruants as they found to make anie resistance. Holinshed, *Chron.* iii. 554 (ed. 1587).

So they chased them beating them into their campe, the which they *spoyled*, none of both the Chieftaines being present there. North's Plutarch, *Brutus*, p. 1072.

See quotation from Lever, s. v. MORE.

**Spoken for**, *pp.* (Cant. viii. 8). Asked in marriage.

**Sport** (Is. lvii. 4; 2 Pet. ii. 13). Used as a reflexive verb in a sense in which 'disport' is now employed.

So many hours must I *sport myself*.

Shakespeare, 3 *Hen.* VI. II. 5. 34.

These are they that dance on heaths and greens, as Lavater thinks with Trithemius, and, as Olaus Magnus adds, leave that green circle, which we commonly find in plain fields, which others hold to proceed from a meteor falling, or some accidental rankness of the ground; so nature *sports herself*. Burton, *Anat. of Mel.* pt. I. sec. 2. mem. 1. subs. 2 (vol. I. p. 68).

**Spring**, *v. i.* (Judg. xix. 25). (1) To rise, as the sun: applied to the day, to dawn; A. S. *springan*. Thus in Chaucer;

A morwe whan that the day bigan to *sprynge*

Up roos our ost.

Prol. to *C. T.* 824.

But thus I lete him in his jolité

This Cambinskan his lordes festeyng,

Til wel neigh the day bigan to *spryng*.

*Squire's Tale*, 10660.

(2) (Ps. xcii. 7; Joel ii. 22). To spring up, shoot forth as with grass or leaves. In Joel the Vulgate has *germinaverunt*.

To *spring*, to branch out, to burgen. Baret, *Alvearie*.

All blest secrets,

All you unpublish'd virtues of the earth,

*Spring* with my tears!

Shakespeare, *K. Lear*, IV. 4. 17.

\* Huts.

As gardeners do with ordure hide those roots  
That first shall *spring* and be most delicate.

Shakespeare, *Hen. V.* II. 4. 40.

*Springe* or flowryshe as floures do. Verno. Huloet, *Abcedarium*.

Hence in Ps. lxx. 10, 'springing' signifies 'growth' in the sense of that which grows.

**Spring**, *sb.* (1 Sam. ix. 26). (1) The dawn.

*Springe* of the daye called the twylyghte, or breake of the daye. Crepusculum. Huloet, *Abcedarium*.

As sudden

As flaws congealed in the *spring* of day.

Shakespeare, 2 *Hen. IV.* IV. 4. 35.

See DAY-SPRING.

(2) (Ezek. xvii. 9). A collective term for the young shoots of trees or plants.

*Springe* or ympe that commeth out of the rote. Viburnum, ni, Stolones, num. Huloet, *Abcedarium*.

The *Spring*, or yong imps that growe out of the stemmes, or rootes of trees. Stolo...Viburnum, Soboles. Baret, *Alvearie*.

And taught the byrdes, which in the lower *spring*,  
Did shrowde in shadie leaues from sunny rayes.

Spenser, *Shepherd's Calendar*, June, 53.

The note on this passage explains 'Spring, not of water, but of young trees springing.'

This canker that eats up Love's tender *spring*.

Shakespeare, *Ven. and Ad.* 656.

To dry the old oak's sap and cherish *spring*s.

Id. *Lucr.* 950.

**Spue**, *v. t.* (Lev. xviii. 28; Rev. iii. 16). To spit, vomit; metaphorically, to reject with loathing as nauseous food: A. S. *spīwan*. Spelt 'spew' in 1611. Now become a vulgarism.

Add thereto Contentious Suits, which ought to be *spewed* out, as the Surfet of Courts. Bacon, *Ess.* LVI. p. 223.

**Spy**, *v. t.* (Ex. ii. 11; 2 K. ix. 17, xiii. 21, xxiii. 16, 24). To see, behold; contracted from *espy* or *aspy*, which is the Lat. *aspicere*. [See ESPY.]

In whom yf thou put thy trust, & be an vnfayned reader or hearer of hys worde with thy hert, thou shalt fynde swetenesse theryn, & *spy* wöderous thynges. Coverdale's *Prologe*.

Wherefore lift up your heads, brethren, and look about with your eyes, *spy* what things are to be reformed in the church of England. Latimer, *Serm.* p. 52.

Unless to *spy* my shadow in the sun  
And descant on mine own deformity.

Shakespeare, *Rich. III.* I. I. 26.

**Stableness**, *sb.* Stability, firmness.

The effects [of the study of Scripture are], light of understanding, *stableness* of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost. *The Translators to the Reader*, p. cviii.

**Stablisth**, *v. t.* (2 Sam. vii. 13; 1 Chron. xvii. 12). The shortened form of *establish*, to make stable, or firm; as *state* of *estate*; from O. Fr. *establis*, Sp. *establecer*, Lat. and It. *stabilire*, as *banish* from *banir*.

They go about more prudently to *stablisth* men's dreams, than these do to hold up God's commandments. Latimer, *Serm.* p. 38.

For the wise man did easely foresee, this to bee the one and onlye waye to the wealthe of a communaltye, yf equalitye of all thinges should be broughte in and *stablisthed*. More, *Utopia* (ed. Arber), p. 68.

To stop effusion of our Christian blood  
And *stablisth* quietness on every side.

Shakespeare, 1 *Hen. VI.* v. I. 10.

A great state left to an heire, is as a lure to all the birds of prey, round about, to seize on him, if he be not the better *stablisthed* in yeares and iudgement. Bacon, *Ess.* xxxiv. p. 148.

**Stagger**, *v. i.* (Rom. iv. 20). To stumble, hesitate; Du. *staggeren*, connected with *stick*.

To *stagger*, as dronkerds do, and sicke men: to faile in speaking, as when the tongue doubleth, to stammer, to stumble. Titubo. Baret, *Alvearie*, s. v.

To stut: to *stagger* in speaking, or going: to stumble. Titubo. Id. s. v. *Stut*.

For Hippolyta,  
 And fair-eyed Emily, upon their knees  
 Begg'd with such handsome pity, that the duke  
 Methought stood *staggering* whether he should follow  
 His rash oath, or the sweet compassion  
 Of those two ladies.

Beaumont & Fletcher, *The Two Noble Kinsmen*, IV. 1.

It was formerly written '*stacker*,' as in Tyndale's, Cranmer's and the Bishops' Bibles.

After that saith he, 'Abraham fainted not in faith, nor *stackered* at the promise of God through unbelief, but was strong in faith.' There are two kinds of *stackerings* in mankind; the one is that, which, being overcome by evil temptations, doth bend to desperation, and the despising of God's promises. Such was the *stackering* of those ten spies of the holy land, of whom mention is made in the thirteenth and fourteenth chapters of Numbers. The other *stackering* is rather to be called a weak infirmity of faith, which also is tempted itself. Bullinger, *Decades*, I. 88.

**Stale** (Gen. xxxi. 20; 2 K. xi. 2). The past tense of 'steal' in the ed. of 1611. Altered to 'stole' in modern Bibles.

So Brutus by this meanes saued Antonius life, who at that present time disguised himselfe, and *stale* away. North's Plutarch, *Brutus*, p. 1061.

**Stanch**, *v. i.* (Luke viii. 44). To stop, cease to flow, as blood: obsolete as an intransitive verb. Fr. *estancher*.

**Stand**, *v. i.* (1) (1 Cor. ii. 5; Judith ix. 11; Collect for Peace). To consist.

And this [verray penitence] *stondith* in thre thinges, contrioun of hert, confessioun of mouth, and satisfaccioun. Chaucer, *Parson's Tale*.

Our verie righteousnes it selfe, is so great in this life, that it *standeth* rather in forgiuenes of our sinnes, then in perfection of righteousnes. Northbrooke, *Poore Man's Garden*, 1606, fol. 46 rev.

Luke xii. 15 is quoted by Latimer (*Serm.* p. 277) as follows;

For no man's life *standeth* in the abundance of the things which he possesseth.

(2) (Eph. vi. 13). To stand firm. So in the Litany.

Whereas men that feel the weight of duty and know the limits of self-love, use to make good their places and duties,

though with peril ; and if they *stand* in seditious and violent alterations, it is rather the reverence which many times both adverse parts do give to honesty, than any versatile advantage of their own carriage. Bacon, *Adv. of Learning*, I. 3, § 6 (ed. Wright, p. 23).

That John may *stand*, then Arthur needs must fall.  
Shakespeare, *K. John*, III. 4. 139.

The commonwealth doth *stand*, and so would do,  
Were he more angry at it.

Id. *Coriolanus*, IV. 6. 14.

**Stand in** (Eccl. viii. 3). To persist in.

But this is so plain to be lawful by God's word, and examples of holy men, that I need not to *stand in* it. Ridley, *Works* (Parker Society), p. 63.

That then I, being strengthened with the defence of thy right hand, may manfully *stand in* the confession of thy faith and of thy truth. *Ibid.* p. 142.

**Stand to**, *v. t.* (Deut. xxv. 8 ; 2 K. xxiii. 3 ; 2 Chr. xxxiv. 32). To agree to, abide by.

That all men ought to *stand to* mine act, & defend it as good. Ea conditione gesseram, ut meum factum semper omnes præstare, tuerique deberent. Cic. Baret, *Alvearie*, s. v.

**Stand upon**, *v. t.* (2 Sam. i. 9, 10). To attack: a Hebraism. The Geneva version has 'come upon.'

**Start** (Tob. ii. 4). Started. The old form of the præterite in the edition of 1611. It was modernised in 1762.

And pharaon *stirte* vp a-non.  
*Genesis & Exodus* (ed. Morris), 2931.

Sche let the ston falle in the welle,  
And *sterte* vnder the dore wel snelle.  
*The Seuyne Sages* (ed. Weber), 1472.

þe king of spayne stifli · *stert* vp sone.  
William of Palerne (ed. Skeat), 4355.

Richardson quotes the following :

But one Lilla y<sup>e</sup> kynges trusty seruaunt, disgarnysshed of shyldes or other wepyn, to defende his mayster, *start* betwene y<sup>e</sup> kyng & the swerde, and was stryken thorough y<sup>e</sup> body & dyed.  
Fabyan, *Chron.* c. 130 (p. 111, ed. 1811).



**Stay**, *v. t.* (2 Sam. xxiv. 16; Job xxxvii. 4, xxxviii. 37. From O. Fr. *estayer*, Sp. *estiar*, which are from the Lat. *statuere*.)

1. To stop.

Wee *staide* vs strait, and with a ruffull feare,  
Beheld this heauy sight.

Sackville, *Induction*, fol. 213 a.

We *stay'd* her for your sake,  
Else had she with her father ranged along.

Shakespeare, *As You Like It*, I. 3. 69.

2. (Cant. ii. 5). To support.

Who (for his skill of things superior) *stays*  
The two steep columns that prop earth and heaven.

Chapman's Homer, *Od.* I. 92.

And like as good husbandmen and gardeners are wont to pitch props & stakes close unto their yong plants, to *stay* them up and keepe them straight: even so, discrete and wise teachers plant good precepts and wholesome instructions round about their yong schollers. Holland's Plutarch, *Morals*, p. 5.

3. (1 Sam. xiv. c). To await, wait for.

Let me *stay* the growth of his beard, if thou delay me not the knowledge of his chin.

Shakespeare, *As You Like It*, III. 2. 221.

**Stay**, *v. i.* (2 Sam. xxiv. c). To stop, cease.

An 't please your grace, here my commission *stays*.

Shakespeare, 2 *Hen. VI.* II. 4. 76.

**Stay**, *sb.* 1. A stead, state, fixed condition; that in which one stays or stops. Thus in the *Burial Service*, 'never continueth in one *stay*.'

Amonge the Utopians, where all thinges bee sett in a good ordre, and the common wealthe in a good *staye*, it very seldom chaunceth, that they cheuse a newe plotte to buyld an house vpon. Sir T. More, *Utopia*, fol. 57 b.

Then the conceit of this inconstant *stay*  
Sets you most rich in youth before my sight.

Shakespeare, *Sonnet* XV. 9.

2. A support (Ps. xviii. 18, &c.; Is. iii. 1). Still used as a nautical term, like A. S. *stæg*, G. *stag*.

3. A stand-still, in the phrase 'to be *at a stay*' (Lev. xiii. 5, 37); i.e. to stop.

He that standeth at a *stay*, when others rise, can hardly avoid motions of envy. Bacon, *Ess.* XIV. p. 52.

The minde of man is more cheared, and refreshed, by profiting in small things, then by standing at a *stay* in great.

Id. *Ess.* XIX. p. 76.

**Stay upon** (Isa. l. 10). To wait upon.

Worthy Macbeth, we *stay upon* your leisure.

Shakespeare, *Macb.* I. 3. 148.

He *stays upon* your will.

Id. *Ant. and Cl.* I. 2. 119.

**Stead**, *sb.* (1 K. i. 30; 1 Chr. v. 22). Literally, a place, standing-place; A. S. *stede*.

So doe they looke from euey loftie *sted*,  
Which with the Surges tumbled too and fro,  
Seeme (euen) to bend, as trees are seene to doe.

Drayton, *Battle of Agincourt*, 638.

The souldier may not moue from watchfull *sted*,  
Nor leaue his stand, vntill his Captaine bed.

Spenser, *F. Q.* I. 9, § 41.

Fly therefore, fly this fearefull *stead* anon,  
Least thy foolhardize worke thy sad confusion.

*Ibid.* II. 4, § 42.

**Stick**, *v. i.* (1 Esd. iv. 21). To hesitate.

But for the ladders, Euphranor that was a carpenter and maker of engines, did not *sticke* to make them openly.

North's Plutarch, *Aratus*, p. 1083.

For once we stood up about the corn, he himself *stuck* not to call us the many-headed multitude. Shakespeare, *Coriol.* II. 3. 17.

They *stucke* not to say, That the King cared not to plume his Nobilitie and People, to feather himselfe.

Bacon, *Henry VII.* p. 111.

Else will it be like the authority, claimed by the Church of Rome; which under pretext of exposition of Scripture, doth not *sticke* to adde and alter. Bacon, *Ess.* LVI. p. 222.

**Still**, *adv.* (Ps. lxxxiv. 4). Continually.

And then my soul shall wait on thee to heaven,  
As it on earth hath been thy servant *still*.

Shakespeare, *K. John*, v. 7. 73.

Which she shall purchase with *still* lasting war.

Id. *Rich. III.* IV. 4. 344.

Thou *still* hast been the father of good news.

Id. *Hamlet*, II. 2. 42.

**Stir**, *sb.* (Is. xxii. 2; Acts xii. 18, xix. 23). Commotion; tumult; from A. S. *styrian*, to stir, move.

He should seeke to winne the barbarous people by gentle meanes, that had rebelled against him, and wisely to remedy these new *sturres*. North's Plutarch, *Alex.* p. 722.

**Stomach**, *sb.* (Ps. ci. 7, Pr.-Bk.; 2 Macc. vii. 21). Pride, courage.

For mannes bolde *stomacke* is good for nothyng els of it selfe, but to make the synner more outragiously to offend.

Udal's Erasmus, *Mark* xiv. 53, fol. 88 a.

For in them as men of stowter *stomackes*, bolder spirites, and manlier courages then handycraftes men and plowmen be, doth consiste the whole powre, strength, and puissance of oure army, when we muste fight in battayle.

More, *Utopia* (ed. Arber), p. 39.

Where as on the other part neade and pouertie doth holde downe and kepe under stowte courages, and maketh them patient perforce, takyng from them bolde and rebellynge *stomakes*. *Ibid.* p. 61.

The book of Wisdom also, willing to pull down our proud *stomachs*, moveth us diligently to remember our mortal and earthly generation. *Homilies*, p. 17, l. 2.

Which answer...was notwithstanding accepted without any further reply: in as much as they plainly saw, that when *stomach* doth strive with wit, the match is not equal.

Hooker, *Eccl. Pol.* Pref. ii. 7 (l. 170).

He was a man

Of an unbounded *stomach*, ever ranking

Himself with princes.

Shakespeare, *Hen. VIII.* IV. 2. 34.

In the Bishops' Bible, Isaiah ix. 8 (9) is rendered, 'that say with pryde and high *stomackes*.'

**Stomacher**, *sb.* (Is. iii. 24). An article of women's dress, worn over the bosom. It was once worn by men also.

"The 'stomachers' were coverings for the breast, of cloth, velvet, or silk over which the doublet was laced" (Fairholt, *Costume in England*, 2nd ed. p. 182).

Stay, Ursula; have you those suits of ruffs,  
Those *stomachers*, and that fine piece of lawn,  
Mark'd with the double letters C and S?

Heywood, *Fair Maid of the Exchange*, I. 1.

To conceal such real ornaments as these, and shadow their glory, as a milliner's wife does her wrought *stomacher*, with a smoaky lawn, or a black cyprus!

B. Jonson, *Every Man in his Humour*, I. 2.

**Stonebow**, *sb.* (Wisd. v. 22). A bow for throwing stones, as the name indicates.

O, for a *stonebow*, to hit him in the eye! Shakespeare, *Twelfth Night*, II. 5. 51.

The drawer, for female privatenes sake, is nodded out, who knowing that whosoever will hit the mark of profit must, like those that shoot in *stone-bowes*, winke with one eye, growes blind a the right side, and departs.

Marston's *Dutch Courtezan*, I. 1.

**Stony**, *adj.* (Ps. cxli. 6; Ezek. xi. 19, xxxvi. 26; Matt. xiii. 5, 20). Rocky.

He was driuen to disperse his army into diuers companies, in a *stony* and ill faured country, ill for horsemen to trauell.

North's Plutarch, *Alex.* p. 727.

The maine banks being for the most part *stonie* and high.

Ralegh, *Guiana*, p. 69.

**Stool**, *sb.* (1) (Ex. i. 16). A birth-stool, on which women sat when they were delivered.

Bring foorth the *Birth-stoole*, no, let it alone,  
She is so farre beyond all compasse growne.

Drayton, *The Moon-Calfe* (ed. 1631), 60.

(2) (2 Macc. xiv. 21). A chair of state. The rendering of the Greek *δίφρος*.

When all's done,

You look but on a *stool*.

Shakespeare, *Macb.* III. 4. 68.

But now they rise again,  
With twenty mortal murders on their crowns,  
And push us from our *stools*.

*Ibid.* III. 4. 82.

**Store**, *sb.* (Gen. xxvi. 14). Plenty, abundance; A. S. *stór*, great, vast. The phrase rendered 'a great *store* of servants' is, in Job i. 3, 'a very great household.'

*Store*, or plentie of monie & riches. Nūmorum facultas. Baret, *Alvearie*, s. v. *Plentie*.

All wallowd in his owne fowle bloody gore,  
Which flowed from his wounds in wondrous *store*.

Spenser, *F. Q.* I. 8. § 24.

Pitch and tarre, where *store* of firres and pines are, will not faile. Bacon, *Ess.* XXXIII. p. 141.

**Story**, *sb.* (Deut. ii. iii. c, &c.; 2 Chr. xiii. 22, xxiv. 27). In its original sense of 'history,' of which it is merely a contraction like the It. *storia*.

And sevene 3ere he was fully thore,  
With hungre, and thriste, and bones sore,  
In *storye* thus als we rede.

*Sir Isumbras*, 514.

It is sayd also he [Crassus] was very well studied in *stories*, and indifferently seene in Philosophy.

North's Plutarch, *Crassus*, p. 597.

This will easily be granted by as many as know *story*, or have any experience. *The Translators to the Reader*, cv.

**Storywriter**, *sb.* (1 Esd. ii. 17). A historian, chronicler.

**Stoupe** is the most frequent spelling of 'stoop' in the ed. of 1611. 'Stoope' only occurs in Prov. xii. 25, and 'Stowping' in Luke xxiv. 12. In all other passages we find 'stoupe,' 'stoupeth,' 'stouped,' and 'stouping.'

**Stout**, *adj.* (Job iv. 11; Is. x. 12; Mal. iii. 13). Strong; metaphorically, stubborn.

I knew once a great rich man, and a covetous fellow; he had purchased about an hundred pound: that same *stout* man came once to London, where he fell sick, as *stout* as he was.

Latimer, *Serm.* p. 541.

Commonly it is seen, that they that be rich are lofty and *stout*. *Ibid.* p. 545.

Aratus wrote vnto him, & wished him in any wise not to meddle with that iorney, because he would not haue the

Achaians to deale with Cleomenes king of Lacedæmon, that was a couragious and *stout* young Prince, and maruelligously growen in short time. North's Plutarch, *Aratus*, p. 1097.

**Stoutness**, *sb.* (Is. ix. 9). Stubbornness.

He that will be a christian man, that intendeth to come to heaven, must be a saucy fellow; he must be well powdered with the sauce of affliction, and tribulation; not with proudness and *stoutness*, but with miseries and calamities.

Latimer, *Serm.* p. 464.

They that were present at their meeting maruelled much at Eumenes, & greatly commended his *stoutnes*.

North's Plutarch, *Eumenes*, p. 644.

**Straight**, *adv.* (Ps. cxix. 128, Pr.-Bk.). To 'hold straight' is to keep strictly.

**Straightway**, *adv.* (1 Sam. ix. 13, xxviii. 20; Prov. vii. 22, &c.). Directly, immediately.

Blood will I draw on thee, thou art a witch,  
And *straightway* give thy soul to him thou servest.

Shakespeare, 1 *Hen. VI.* I. 5. 7.

'Straightways' was also used in the same sense:

None of the three, could win a palme of ground, but the other two, would *straightwaies* ballance it. Bacon, *Ess.* XIX. p. 78.

Another suddenly came behind him, and called him by his true name, whereat *straightwaies* he looked backe. Id. *Ess.* XXII. p. 95.

**Strain at** (Matt. xxiii. 24) is a misprint for 'strain out,' which is the rendering in Tyndale, Coverdale, the Great Bible, the Geneva, and the Bishops'; and is quoted in Lever's *Sermons* (ed. Arber), p. 85:

Wo, wo, wo vnto you hipocrites that stumble at a strawe, and leape ouer a blocke, that *strayne out* a gnat, and swalowe vp a camell.

The phrase 'strain at' is found in Shakespeare, *Troilus and Cressida*, III. 3. 112:

I do not *strain at* the position.

**Strait**, *sb.* (Job xxxvi. 16; Judith xiv. 11). A paß, narrow place.

The barbarous people lay in waite for him in his way, in the *straight* of Thermopyles. North's Plutarch, *Sylla*, p. 506.

He finding that Darius ment to meete with Alexander within the *straightes* and vallies of the mountains: besought him to tary rather where he was. Id. *Alexander*, p. 727.

Hence 'in a strait' (Phil. i. 23) signifies metaphorically 'in a difficulty.'

**Strait**, *adj.* (2 K. vi. 1; Is. xlix. 20; Judith iv. 7; Matt. vii. 13). Literally, narrow, from Lat. *strictus*, close drawn; and so used metaphorically, like the modern 'strict,' in the sense of rigid, severe. The entrance of the temple of Mars is described by Chaucer (*Knight's Tale*, 1986) as

Long and *streyt*, and gastly for to see.

To leaue that lodging for them, because it was to *streighte* for bothe coumpanies. Sir T. More, *Rich. III. Works*, p. 42 c.

All flying

Through a *strait* lane.

Shakespeare, *Cymb.* v. 3. 7.

That the *strait* pass was damm'd  
With dead men hurt behind, and cowards living  
To die with lengthen'd shame.

*Ibid.* 11.

For so cruell gouernaunce, so *streite* rules, and vnmercyful lawes be not allowable. More, *Utopia* (ed. Arber), p. 45.

In preieres and penaunces  
Putten hem manye,  
Al for the love of oure Lord  
Lyveden ful *streyte*.

*Vision of Piers Ploughman*, 52.

They shall give a *strait* account for all that perisheth through their negligence. Latimer, *Serm.* p. 193.

In Acts xxvi. 5, 'most straitest' is an example of the double superlative. See CHIEFEST, and Shakespeare, *K. Lear*, I. I. 219:

The argument of your praise, balm of your age,  
*Most best, most dearest.*

And *Julius Cæsar*, III. 2. 187:

This was the *most unkindest* cut of all.

**Straited**, *pp.* (Sus. 22). Straitened, placed in straits or difficulties.

An other time hauing *straighted* his enemies with scarcitie of victuals, in the territorie of the Saguntines, he was by force compelled to fight against his will, for that they sent great troupes of men to forrage the country, to get victuals.

North's Plutarch, *Sertorius*, p. 633.

**Straitly**, *adv.* (Gen. xliii. 7; Josh. vi. 1). Strictly, closely; from the preceding.

His majesty hath *straitly* given in charge  
That no man shall have private conference,  
Of what degree soever, with his brother.

Shakespeare, *Rich. III.* I. 1. 85.

Fyrste he sent menne of warre to all the next portes and passages to kepe *streightly* the sea coast.

Hall, *Rich. III.* fol. 15 *b.*

Then they commaunded him *straightly* to leade them against these tyraunts, who had vsurped the libertie of the people of Athens. North's Plutarch, *Alcibiades*, p. 226.

**Straitness**, *sb.* (Deut. xxviii. 53, 55, 57; Job xxxvi. 16; Jer. xix. 9). Literally, narrowness; hence, distress or difficulty.

**Strake** (Acts xxvii. 17). The past tense of 'strike.'

Yet whē the tother answered him that there was in euery mans mouth spokē of him much shame, it so *strake* him to y<sup>e</sup> heart that w<sup>h</sup>in fewe daies after he withered & consumed away. Sir T. More, *Rich. III. Works*, p. 61*f.*

But he would not attend his words, but still *strake* so fiercely at Amphialus, that in the end (nature preuailing aboue determination) he was faine to defend himselfe.

Sidney, *Arcadia*, p. 40, l. 16.

For I hit him not in vaine as Artagerses did, but full in the forehead hard by his eye, and *strake* him through and through his head againe, and so ouerthrew him, of which blow he died.

North's Plutarch, *Artaxerxes*, p. 1019.

**Strake**, *sb.* I. (Ezek. i. 18 *m.*). The felloe of a wheel.

The *strake* of a cart, the iron wherwith the cart wheeles are bound. Canthus. Baret, *Alvearie*, s. v.



2. (Gen. xxx. 37; Lev. xiv. 37). A streak.

Each floure being of three diuers colours, whereof the highest leaues for the most part are of a Violet and purple colour, the others are blewish or yellow, with blacke and yellow *strakes* alongst the same, and the middle hairie. Lyte's *Herbal*, p. 166.

**Strange**, *adj.* (Gen. xlii. 7; Ex. xxi. 8; Ps. cxiv. 1, &c.). Foreign; Fr. *étrange*, formerly written *estrange*, which is from Lat. *extraneus*. The Hebrew word rendered 'made himself strange' in Gen. xlii. 7 might with more force be translated 'played the foreigner,' or 'pretended to be a foreigner,' in consequence of which Joseph's brethren were still less likely to recognize him.

Thanne longen folk to gon on pilgrimages,  
And palmers for to seeken *straunge* strondes.

Chaucer, *C. T.* prol. 13.

For amongst other honours that he [Ptolemy] did him [Lucullus], he lodged him in his courte, and defraied his ordinarie diet, where neuer *strange* Captaine was lodged before. North's Plutarch, *Lucullus*, p. 541.

It is written in a story of a certain *strange* philosopher, which had a cursed wife, a froward, and a drunkard; when he was asked for what consideration he did so bear her evil manners, he made answer, 'By this means,' said he, 'I have at home a schoolmaster, and an example how I should behave myself abroad.' *Homilies*, p. 512, l. 35.

**Strangled** is used in Acts xxi. 25 for 'things strangled,' and the Translators in this have followed the Bishops' Bible in going back to Tyndale's rendering, although the Geneva Version has 'that that is strangled,' and in Acts xv. 20, they left 'things strangled.'

**Strawed** (Ex. xxxii. 20; Matt. xxi. 8, xxv. 24, 26). The præterite and past participle of the verb 'to *straw*,' the old form of 'strew.' The forms of the A. S. verb vary between *strewian*, *strewian*, and *streowian*, which correspond to *straw*, *strew*, and *strow* respectively.

Bryght helmes he fonde *strawed* wyde,  
As men of armys had loste ther pryde.

*Sir Eglamour*, 376.

It is difficult to say which is the older form. Wiclif (Matt. xxi. 8, ed. Lewis) uses *strewiden*;

And fulle myche peple spredden her clothis in the wey, other kittiden braunchis of trees and *strewiden* in the weye.

In the *Homilies*, p. 176, l. 21, Ezekiel vi. 5 is quoted, 'Your bones will I *strow* round about your altars and dwellingplaces.' The editor's note informs us that the editions from 1582 read '*straw*.'

**Strength**, *sb.* (Ps. xxxvii. 39 ; Ezek. xxx. 15). A fort or stronghold, as the same Hebrew word is rendered in Nah. i. 7.

But the greatest trouble he had, was to distresse their campe, and to breake their *strength* which they had made with their cartes. North's Plutarch, *Julius Cæsar*, p. 767.

This sense of the word is common in Scotch. In *The Bride of Lammermoor* (chap. vii.) the faithful Caleb Balderston apologizes for the appearance of 'Wolf's Crag':

'No to say it's our best dwelling,' he added, turning to Bucklaw ; 'but just a *strength* for the Lord of Ravenswood to flee until.'

**Stricken**, *pp.* (Is. liii. 4). Past participle of 'strike.'

We have drawn our swords of God's word, and *stricken* at the roots of all evil to have them cut down. Latimer, *Serm.* p. 249.

Among the Arabians they that were taken in adultery had their heads *stricken* from their bodies. *Homilies*, p. 130, l. 10.

**Stricken in age** (Gen. xviii. 11, xxiv. 1) and **Stricken in years** (Josh. xiii. 1 ; 1 K. i. 1 ; Luke i. 7). Advanced in years. From the Anglo-Saxon *strican*, to run or go quickly, which in Middle English is *striken*.

He was of a meane stature, and though *stricken in age*, yet bare he his bodye vpright. More, *Utopia* (ed. Arber), p. 36.

I chaunced to espye this foresayde Peter talkynge with a certayne Straunger, a man *well stricken in age*. *Ibid.* p. 29.

He being already well *stricken in yeares*, married a young Princesse named Gynecia. Sidney, *Arcadia*, p. 9, l. 48.

In the same parlement, the earle of Oxford far *stricken in age*, and his sonne and heire the lord Awbreie Veer...were both, with diuerse of their councellors, attainted, and put to execution. Holinshed, *Chron.* (ed. 1587), iii. 665, col. 2.

We say the king  
Is wise and virtuous, and his noble queen  
Well *struck in years*, fair, and not jealous.  
Shakespeare, *Rich. III.* I. I. 92.

Ben Jonson (*Sejanus*, III. 1) uses a similar phrase, but apparently connects it with the ordinary meaning of 'strike.'

Our mother, great Augusta, 's *struck* with time.

Compare the phrase 'stepped in years':

Againe being *stepped in yeares*, and at later age, and past marriage: he stole away Helen in hir minoritie. North's Plutarch, *Theseus and Romulus*, p. 43.

See note on *Rich. III.* I. I. 92 (Clarendon Press ed.).

**Strike**, *v. t.* (Ex. xii. 7; 2 K. v. 11). To stroke, rub. Germ. *streichen*.

Also euen when he [Sir T. More] shuld lay doune his head on the blocke, he hauyng a great gray beard, *stricked* out his beard and sayd to the hangman, I pray you let me lay my beard ouer the blocke least ye should cut it. Hall, *Chronicle* (ed. 1809), p. 818.

If the side-posts or doore-cheeks of any house be *stricked* with the said bloud, wheresoever magicians are busie with their feats and juggling casts, they shall take no effect. Holland's Pliny, XXVIII. 8 (ii. p. 313).

Compare Keightley's *Fairy Mythology* (Bohn's Ant. Lib.), p. 302:

The mother said nothing to this, but gave nurse a certain ointment, with directions that she should *strike* (i. e. *rub*) the child's eyes with it.

**Strike off** (Deut. xxi. 4), used of the neck.

Desceruigado, the necke *stricken off*. Exceruicatus. Percyvall, *Bibliotheca Hispanica*.

**Strike hands** (Job xvii. 3; Prov. xvii. 18, xxii. 26). To become surety for any one. A Hebraism: the ceremony of striking hands indicating the conclusion of a compact. The English phrase 'to *strike* a bargain,' and the Lat. *fœdus ferire* or *icere* have a different origin.

**Stripe**, *sb.* (Ex. xxi. 25 ; Deut. xxv. 3, &c.). A stroke, blow.

Euery one geue but one sure *stripe*, & surely y<sup>e</sup> iorney is oures. Hall, *Rich. III.* fol. 31 *a.*

The decoction of wilde Tansie, cureth the vlcers, and sores of the mouth, the hot humors that are fallen downe into the eies, and the *stripes* that perish the sight, if they be washed therewithall. Lyte's *Herbal*, p. 94.

The causes that engender a rupture bene sometimes primitiue, and sometimes antecedent. Primitiue be these, a fall from a high place, a *stripe* with the fist, with a staffe, with a dagger, with the foote. Vigo, *Whole Worke* (ed. Gale), fol. 117 *a.*

**Stripling**, *sb.* (1 Sam. xvii. 56). The diminutive of *strip*; used, like *slip*, *scion*, &c. to denote a youth.

There was among the twelue, a certayne young *stryplyng* that loued Jesus more then the reste, & folowed hym. Udal's Erasmus, *Mark* xiv. 51, fol. 88 *a.*

But the fame of Iulius Cæsar did set vp his friends againe after his death, and was of such force, that it raised a young *stripling*, Octavius Cæsar (that had no meanes nor power of himselfe) to be one of the greatest men of Rome. North's Plutarch, *Dion and Brutus*, p. 1080.

**Stroke** (Matt. xxvi. 51) and **Strooke** (1 Sam. ii. 14) are both forms of the præterite 'struck.' So in the first folio of Shakespeare we find (*Twelfth Night*, IV. 1. 38),

Though I *stroke* him first, yet it's no matter for that.

And *Romeo and Juliet*, II. 5. 1 :

The clocke *strook* nine, when I did send the Nurse.

**Strowed** (2 Chr. xxxiv. 4). See STRAWED.

**Study**, *v.i.* (1 Thess. iv. 11 ; 2 Tim. ii. 15). To endeavour earnestly.

So study evermore is overshott :

While it doth *study* to have what it would

It doth forget to do the thing it should.

Shakespeare, *Love's Labour's Lost*, I. 1. 144.

Revenge the jeering and disdain'd contempt

Of this proud king, who *studies* day and night

To answer all the debt he owes to you.

Id. 1 *Hen. IV.* I. 3. 184.

**Stuff**, *sb.* 1. (Gen. xxxi. 37, xlv. 20 ; 1 Sam. x. 22, xxv. 13, &c.). Furniture, baggage of an army or traveller.

The Frenchemen whiche by all symilitude had knowledge of the kynges passage entered amongst the kynges nauie and toke fowre vesselles nexte to the kynges shippe and in one of them Sir Thomas Rampston knight the kynges vicechamberlain with all his chamber *stuffe* and apparell. Hall, *Hen. IV.* fol. 26 *b.*

Baggage, is borrowed of the french, and signifieth all such *stuffe* as may hinder or trouble vs in warre or traueling, beyng not woorth cariage. Impedimenta. Baret, *Alvearie*, s. v. *Baggage*.

Therefore away, to get our *stuff* aboard.

Shakespeare, *Com. of Errors*, IV. 4. 162.

2. (2 Chr. ii. *c.*) Materials.

Ambition should be made of sterner *stuff*.

Shakespeare, *Julius Cæsar*, III. 2. 97.

**Submissly**, *adv.* (Ecclus. xxix. 5). Submissively. Richardson quotes the following :

Some time he spent in speech, and then began  
*Submissely* prayer to the name of Pan.

Browne, *Britannia's Pastorals*, B. II. Song 5, l. 652.

**Submit**, *v. refl.* (Gen. xvi. 9 ; 2 Sam. xxii. 45, &c.). Like 'repent' and other words, 'submit' was once used reflexively, and is so found throughout the A. V., like Lat. *se submittere*.

They for very remorce & dread of y<sup>e</sup> diuine plage wil either shamefully flie, or humbly *submitte them selves* to our grace and mercye. Hall, *Rich. III.* fol. 31 *a.*

So long as they [the Achaians] could *submit them selues* to be ruled by the wisdom and vertue of their Captaine, and not enuy and malice his prosperity and souerainty: they did not onely maintaine them selues as free men...but did also deliuer many other people of Greece from their tyrants. North's Plutarch, *Aratus*, p. 1085.

**Substance**, *sb.* (Heb. x. 34). Possession, property ; used with the indefinite article. 'A better and an enduring substance' has come down from the time of Tyndale. Wiclif has 'a better and a dwellynge substaunce.' Richardson quotes from Sir T. More (*Workes*, p. 235 *d.*) :

For I haue heard him called a very honest person & of a good *substaunce*.

**Success**, *sb.* (Josh. i. 8; 1 Sam. xviii. c). Issue, result, whether good or bad, and therefore used formerly always with a qualifying adjective; Fr. *succès* from Lat. *successus*.

But the Frenche kyng that mariage vtterly refused, sayng he wolde neuer ioyne affinitye after with the Englishe nacion, because that the aliance had so vnfortunate *successes*. Hall, *Hen. IV.* fol. 16 a.

He neuer answerd me, but pale & quaking, went straight away; and straight my heart misgaue me some euil *successes*. Sidney, *Arcadia*, p. 39, l. 41.

So his enterprise had so good *successes*, that there was none of his owne company slaine he brought with him. North's Plutarch, *Aratus*, p. 1085.

**Succour**, *v. t.* (2 Sam. viii. 5, xxi. 17; 2 Cor. vi. 2; Heb. ii. 18). Literally, to run up to for the purpose of assisting; hence, to help, assist; from Lat. *succurrere*, Fr. *secourir*. Not much used now.

God, our hope, will *succour* us.

Shakespeare, 2 *Hen. VI.* IV. 4. 55.

**Succour**, *v. t.* (Catechism). To support.

This order he must obserue the first fiftene daies, except hee haue some notable weaknesse, and in such case hee must bee *succoured* with giuing him to eat of a young Chicken, iointly, with the rest of the diet. Frampton, *Joyfull Newes out of the Newfound Worlde*, fol. 12 b.

I meane those hangebyes whome they *succour* with stipend. Gosson, *Schoole of Abuse* (ed. Arber), p. 40.

**Succourer**, *sb.* (Rom. xvi. 2). A helper.

**Such like** (Ezek. xviii. 14; Mark vii. 8, 13; Gal. v. 21). A reduplication used in phrases where we should now employ 'such' alone, or 'the like.'

**Sucking child** (Is. xi. 8, xlix. 15). An infant at the breast: A. S. *súcenge*.

For it was Icetes that caused Arete, the wife of Dion, to be cast into the sea, his sister Aristomache, and his son that was yet a *sucking child*. North's Plutarch, *Timoleon*, p. 299.

**Suckling**, *sò.* (Deut. xxxii. 25; 1 Sam. xv. 3, &c.). An infant at the breast; G. *säugling*.

The nurceis sitte seuerall alone with theyr younge *suckelinges* in a certaine parloure appointed & deputed to the same purpose.

Sir T. More, *Utopia*, fol. 64 a.

Androclides & Angelus in the meane time stole away Pyrrus, being yet but a *suckling* babe. North's Plutarch, *Pyrrus*, p. 422.

**Suddenly**, *adv.* (1 Tim. v. 22). 1. Hastily, rashly.

Sweryng *sodeynly* without avysement is eek a gret synne.

Chaucer, *Parson's Tale*.

2. Speedily, (Ps. vi. 10).

Do this *suddenly*,  
And let not search and inquisition quail  
To bring again these foolish runaways.

Shakespeare, *As You Like It*, II. 2. 19.

**Suffer hunger** (Ps. xxxiv. 10).

For you must vnderstand, y<sup>t</sup> kepe an Englishmā one moneth from hys warme bed, fat befe and stale drynke, and let him that season tast colde and *suffre hunger*, you then shall se his courage abated, hys bodye waxe leane and bare, and euer desirous to returne into hys own countrey. Hall, *Hen. V.* fol. 16 a.

Dion sayth, that english men could *suffer* watching and labor, *hunger* and thirst, and beare of al stormes with hed and shoulders. Gosson, *Schoole of Abuse* (ed. Arber), p. 34.

And Swine haue many sicknesses, & hold their heads aside: and when they be sicke, they wallowe in fenne and in puddles, and lye more on the right side then on the left side, and waxe fat in fortye dayes, and fat sooner if they *suffer hunger* three daies in the beginning of the feeding. *Bateman vppon Bartholome*, XVIII. 87, fol. 377.

**Suffice**, *v.t.* (Num. xi. 22; Ruth ii. 14, 18; John xiv. 8). To satisfy, be sufficient for; Fr. *suffire*, Lat. *sufficere*.

I do no fors the whether of the two,  
For as yow likith, it *suffisith* me.

Chaucer, *Wife of Bath's Tale*, 6817.

Now when the hungrie knights *sufficed* ar  
With meat, with drinke, with spices of the best.

Fairfax's Tasso, XI. 17.

**Sufficiency**, *sb.* (Job xx. 22; 2 Cor. iii. 5, ix. 8). Power, ability, capacity.

The wisest princes, need not thinke it any diminution to their greatnesse, or derogation to their *sufficiency*, to rely upon counsell. Bacon, *Ess.* xx. p. 82.

The fourth, *negotiis pares*; such as have great places under princes, and execute their places with *sufficiency*. Id. *Ess.* lv. p. 221.

**Sum**, *v. t.* (2 Kings xxii. 4). To compute, find the sum of.

You cast the event of war, my noble lord,  
And *summ'd* the account of chance, before you said,  
'Let us make head.'

Shakespeare, 2 *Hen. IV.* I. I. 167.

**Summer**, *v. i.* (Is. xviii. 6). To pass the summer; G. *sommern*.

Estivare, to *sommer* in some coole place. Florio, *Worlde of Wordes*.

Estiver, to *Summer*, to passe the Summer in; to rest in Summer. Cotgrave, *Fr. Dict.*

Aestivate, to *Summer* in a place. Cockeram, *English Dict.*

Who mindfull of what himselfe had suffered...assigned him this village to winter in, and the mountaines adjoyning for the *summering* of his cattell, with some command upon the frontiers.

Sandys, *Travels* (ed. 1637), p. 45.

**Sunder**, *v. t.* (Job xli. 17). To sever; A. S. *syndrian* or *sundrian*.

No, God forbid that I should wish them sever'd  
Whom God hath join'd together; ay, and 't were pity  
To *sunder* them that yoke so well together.

Shakespeare, 3 *Hen. VI.* IV. I. 23.

**Sunder, in** (Ps. xlvi. 9, cvii. 14, 16, &c.). Asunder. Compare 'on sleep,' 'asleep,' 'on board,' 'aboard,' 'on foot,' 'afoot,' &c.

In like manner, faith is not therefore changed or cut *in sunder*, because one is called general faith, and another particular faith.

Bullinger, *Decades*, I. 99.

See quotation from Holland's Pliny under KNAP.



**Sundry**, *adj.* (Heb. i. 1). Separate, different; A. S. *syndrig*.

It was neuer better with the congregacion of god, then whan euery church allmost had y<sup>e</sup> Byble of a *sondrye* trāslacion.

Coverdale's *Prologe*.

**Sunrising**, *sb.* (Josh. xix. 12, 27, 34). Sunrise.

And y<sup>e</sup> earle at the *sonne rysyng* remoued to harfford west, beyng distant from dalle not fully ten myle. Hall, *Rich. III.* fol. 27 a.

They entred into the hole, and were closed in at the sunne set, and abode there all the night, and the next morning issued out againe at the *sunne rising*. Stow, *Annals*, p. 499.

**Sup**, *v.t.* (Hab. i. 9). To sip; A. S. *súpan*. Compare *snuff* and *sniff*.

To *suppe*, as one suppeth potage. Sorbeo...To *suppe* up all. Obsorbeo. Baret, *Alwearie*, s. v.

Avaller. To let, put, lay, cast, fell, downe; to let fall downe; also to *sup*, or gulpe vp. Cotgrave, *Fr. Dict.*

**Supple**, *v.t.* (Ezek. xvi. 4). To make supple or pliant.

God therefore, for his mercy's sake, vouchsafe to purify our minds through faith in his Son Jesus Christ, and to instil the heavenly drops of his grace into our hard stony hearts, to *supple* the same. *Homilies*, p. 381, l. 30.

To haue a full and cleare voice, much heat is requisit to enlarge the passages, and measurable moisture which may *supple* and soften them. Huarte, *Examen de Ingenios*, Eng. tr. p. 137 (ed. 1594).

Touching the bitter Almond tree, the decoction of the roots thereof, doth *supple* the skin and lay it even and smooth without wrinkles; it embelisheth the visage with a fresh, lively, and cheerefull colour. Holland's Pliny, XXIII. 18.

I'le drink down flames, but if so be  
Nothing but love can *supple* me;  
I'le rather keepe this frost, and snow,  
Then to be thaw'd, or heated so.

Herrick, *Hesperides*, I. p. 6.

**Suppose**, *v.i.* (Wisd. xvii. 3). The construction in this passage is unusual;

For while they *supposed* to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness.

The Geneva version has 'And while they thought to be hid,' &c.

**Supputation**, *sb.* Reckoning, computation; Lat. *supputatio*.

The first Roman Emperor did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true *supputation*; than when he corrected the calendar. *The Translators to the Reader*, p. cvi.

At the end of the Geneva Bible of 1579 is a chronological table with the following title :

A perfite *supputation* of the yeeres and times from the creation of the world, vnto this present yeere of our Lord God 1579 proued by the scriptures, after the collection of diuers authors.

**Surcease**, *v.i.* (Office for Ordering Priests). To cease; from Fr. *sur* and *cesser*.

And thus I *surceasse* with my vain talke any longer to deteine your highnesse from the fructefull reading of Erasmus.

Udal's Pref. to Erasmus, *Luke* [fol. 6 b].

For thei haue now alreadie *surceased* any longer to bee carnal, and to bee subiect to the incommoditees of this worlde. Udal's Erasmus, *Luke* xx. 36, fol. 153 b.

Swore by his sword, that neither day nor weeke  
He would *surceasse*, but him, where so he were, would  
seke. Spenser, *F. Q.* VI. 7, § 13.

The Trojans instantly *surcease*, the Greeks Atrides stay'd.  
Chapman's Homer, *Il.* VII. 45.

I will not do 't,  
Lest I *surcease* to honour mine own truth.  
Shakespeare, *Cor.* III. 2. 121.

O time, cease thou thy course and last no longer,  
If they *surcease* to be that should survive.  
Id. *Lucrece*, 1766.

**Sure**, *adj.* (1 Sam. ii. 35; Prov. xi. 15; Is. xxii. 23). Secure; Fr. *sûr*, the old form of which was *segur*, from Lat. *securus*.

Whose loue of hys people and theyr entiere affeccion towarde him, hadde bene to hys noble children...a meruailouse forteresse and *sure* armour. Sir T. More, *Rich.* III. *Works*, p. 36 e.

As Negromācers put their trust in their cercles, within which thei thinke them self *sure* against all y<sup>e</sup> deuils in hel.

*Ibid.* p. 120 b.

For thies wysefooles & veye archedoltes thought the wealthe of the whole cōtrey herin to consist, if there were euer in a redinesse a stronge and a *sure* garrison, specially of old practised souldiours, for they put no trust at all in men vnexercised. Id. *Utopia*, fol. 13 b.

Theire armour or harneys, whiche they weare, is *sure* and strong to receaue strokes. *Ibid.* (ed. Arber), p. 141.

**Surely**, *adv.* (Prov. x. 9). Securely; from the preceding.

They fence and fortifie their campe *sewerlye* with a deape and a brode trenche. More, *Utopia* (ed. Arber), p. 141.

For by this knot thou shalt so *surely* tie  
Thy now unsured assurance to the crown.

Shakespeare, *K. John*, II. I. 470.

**Suretiship**, *sb.* (Prov. xi. 15). The office of a surety, or security.

As a man desperately swimming drowns him that comes to help him, by *suretiship* and borrowing they will willingly undo all their associates and allies. Burton, *Anat. of Mel.* Part I. sec. 2. mem. 3. subs. 13.

**Surety**, *sb.* (Gen. xliii. 9, xliv. 32). Security in the legal sense. The two words are of the same origin, but the latter is more generally used.

One that confirmeth an other mans promise, a *suretie*. Apromissor. Baret, *Alvearie*, s.v. *Sure*.

Fideiussor...A *suretie*, or borrowe. *Ibid.*

In the ordinary sense of 'security' *surety* is also found:

They desired that if there were not roome enough for them in the towne, that yet they might encampe vnder the walles, and for *surety* haue their prisoners (who were such men as were euer able to make their peace) kept within the towne. Sidney, *Arcadia*, p. 22, l. 18.

Furthermore, consider the decay of the towns nigh the seas, which should be most ready by the number of the people there to repulse the enemy; and we which dwell further off upon the land, having them as our buckler to defend us, should be the more in *surety*. *Homilies*, p. 290, l. 17.

**Surety, of a** (Gen. xv. 13, xviii. 13, xxvi. 9; Acts xii. 11). Surely, certainly, for certain.

But if it were requisite, and necessarie, that the matter shoulde also haue bene wrytten eloquentlie, and not alone truelye : *of a sueretic* that thyng coulede I haue perfourmed by no tyme nor studye. Sir T. More, *Utopia*, The Epistle, sig. Aiiiij. verso.

**Surfeiting**, *sb.* (Luke xxi. 34). Gluttony, and also the loathing produced by it. Spelt 'surfetting' in 1611.

Colewortes taken before meate keepe awaie dronkenesse, and after meate also driue awaie *surfetting*. Baret, *Alv.* s.v.

Take cleere water for strong wine,...for *surfetting*, hunger : for sleepe watching. Lyly, *Euphues* (ed. Arber), p. 118.

We are all diseased,  
And with our *surfeiting* and wanton hours  
Have brought ourselves into a burning fever.  
Shakespeare, 2 *Hen. IV.* IV. 1. 55.

**Surplusage**, *sb.* (Ex. xxvi. 13 *m.*). Surplus.

If then thee list my offred grace to vse,  
Take what thou please of all this *surplusage*.  
Spenser, *F. Q.* II. 7, § 18.

**Swaddle**, *v.t.* (Lam. ii. 22; Ez. xvi. 4). To swathe, bandage; from A. S. *sweðel* or *sweðil* a bandage, especially a swaddling band. With the custom of bandaging the limbs of new-born infants the word also has gone out of use. One old form of the word was *swedle*, as in Coverdale's Version of Ezek. xvi. 4.

The nurces also of Sparta vse a certaine manner to bring vp their children, without *swadling*, or binding them vp in clothes with swadling bandes, or hauing on their heads any crosse clothes. North's Plutarch, *Lycurgus*, p. 55.

**Swaddlingband**, *sb.* (Job xxxviii. 9). A bandage used for infants.

For many times it falleth out that very infants even from their cradle, inherite the realmes and seignories of their fathers; like as Charillus did, whom Lycurgus his uncle broght in his *swadling bands* into the common hall Phiditium, where the lords of Sparta were wont to dine together, set him in the roiall throne, and in the stead of himselfe, declared and proclaimed him king of Lacedæmon. Holland's Plutarch, *Morals*, p. 1277.

**Swaddling-clothes**, *sb.* (Luke ii. 7, 12). The bandages used in swaddling infants, called also 'swaddling-bands' (Job xxxviii. 9), and 'swaddling-clouts,' as in Shakespeare (*Ham.* II. 2. 400);

That great baby you see there is not yet out of his *swaddling-clouts*.

**Sware**, past tense of *swear*. **Swarest** (Num. xi. 12).

**Swear**, *v.t.* (Ex. xiii. 19; 1 Esdr. viii. c). To make to swear, adjure.

If study's gain be thus and this be so,  
Study knows that which yet it doth not know:  
*Swear* me to this, and I will ne'er say no.

Shakespeare, *Love's L. Lost*, I. 1. 69.

Ask him his name and orderly proceed  
To *swear* him in the justice of his cause.

Id. *Rich. II.* I. 3. 10.

*Swear* priests and cowards and men cautelous,  
Old feeble carrions and such suffering souls  
That welcome wrongs; unto bad causes *swear*  
Such creatures as men doubt.

Id. *Jul. Cæs.* II. 1. 129.

Now, by Apollo, king,  
Thou *swear'st* thy gods in vain.

Id. *K. Lear*, I. 1. 163.

Whom after under the confession's seal  
He solemnly had *sworn*.

Id. *Hen. VIII.* I. 2. 165.

**Sweat**, *sb.* (Rubr. for Comm. of the Sick). The sweating sickness.

For sodeynely a deadely burnyng *sweate* so assayed their bodies, and distempered their bloud wyth a moste ardent heat, that scarce one amongst an hundred that sickned did escape with life: for all in maner as soone as the *sweat* tooke them, or within a short tyme after yelded vp the ghost. Holinshed, *Chron.* p. 1426 b.

If a man on the daye tyme were taken with the *sweate*, then should he streight lye downe with al his clothes and garments, and continue in his sweat .xxiiij. houres, after so moderate a sort as might bee. *Ibid.* p. 1427 a.

**Swelling**, *adj.* (2 Pet. ii. 18; Jude 16). Inflated, proud, haughty.

Orgueilleux : m. euse : f. Proud, surly, *swelling*; puffed up with a conceit of his own worth; stately, haughty, lofty-minded; scornful, disdainful. Cotgrave, *Fr. Dict.*

'Tis not unknown to you, Antonio,  
How much I have disabled mine estate,  
By something showing a more *swelling* port  
Than my faint means would grant continuance.

Shakespeare, *Mer. of Ven.* I. I. 124.

There shall your swords and lances arbitrate  
The *swelling* difference of your settled hate.

Id. *Rich.* II. I. I. 201.

Beside, I fear me, if thy thoughts were sifted,  
The king, thy sovereign, is not quite exempt  
From envious malice of thy *swelling* heart.

Id. *Hen. VI.* III. I. 26.

Three lads of Cyprus, noble *swelling* spirits.

Id. *Oth.* II. 3. 57.

Let him follow the example of Peter and John, that without any ambitious *swelling* termes, cured a lame man.

Burton, *Anat. of Mel.* Part 3. sec. 4. mem. 2. subs. 6.

**Swelling**, *sb.* (2 Cor. xii. 20). Inflation by pride. In Wiclif's version the original is rendered 'bolnyngis bi pride.' Among the twigs of pride enumerated in Chaucer's *Parson's Tale*,

Ther is inobedienc, avauntyng, ypocrisy, despit, arraunce, impudence, *swellyng* of hert, insolence, elacioun, impatience, strif, contumacie, presumpcion, irreverence, pertinacie, veinglorie, and many another twigge that I can not tell ne declare.....*Swellyng* of hert, is whan a man rejoyseth him of harm that he hath don.

Only let men beware that they apply both to charity, and not to *swelling*. Bacon, *Adv. of Learning*, I. I. § 3 (ed. Wright, p. 10).

**Swine**, *sb.* (Lev. xi. 7; Prov. xi. 22). A pig; A. S. *swin*: obsolete in the singular.

For like as when we heare the grunting of a *swine*, the creaking of a cart wheele, the whistling noise of the winde, or the roaring of the sea, we take no pleasure therein, but are troubled and discontented: but contrariwise, if a merie fellow or

jester can pretily counterfeit the same, as one Parmeno could grunt like a *swine*, and Theodorus creake like the said wheelles, we are delighted therewith. Holland's Plutarch, *Morals*, p. 23.

**Sworn**, *pp.* (Ps. cii. 8). Bound by an oath.

Were you *sworn* to the duke, or to the deputy? Shakepeare, *Meas. for Meas.* IV. 2. 196.

## T.

**Taber**, *v.i.* (Nah. ii. 7). To beat as a taber or tabret.

Ich can nat *tabre* ne trompe, ne telle faire gestes.

*Piers Ploughman's Vis.*, p. 253 (ed. Whitaker).

For in your court is many a losengeour...

That *tabouren* in your eares many a soun.

Chaucer, *Legend of Good Women*, 354.

Shakespeare (*Winter's Tale*, I. 2. 125) uses *virginalling* in a similar way :

Still *virginalling*

Upon his palm!

The taber and pipe were once common in England, but used only in rustic dances. They are associated by Drayton (*Polyolbion*, IV. 368) :

The *Taber* and the Pipe, some take delight to sound.

A taberer was a player on the taber.

Ye will rather never serve God at all; never fast, never kneel; but drink and be merry, and pipe up John *taberer*, 'Tomorrow shall be my father's wake.' Calphill, *Answer to Martiall* (Parker Soc.) p. 257.

**Tabernacle**, *sb.* (Num. xxiv. 5; Job xi. 14; Matt. xvii. 4). A tent or moveable dwelling; Lat. *tabernaculum*. Our language is indebted for this word to the Vulgate, and in most instances the force of the original is destroyed and an unnecessary obscurity introduced by the substitution of 'tabernacle' for the simple and more expressive 'tent.' The word used to denote 'the tabernacle' or sacred tent which sheltered the ark of the covenant is literally, 'a dwelling,' 'the *habitation*

of Jehovah,' as it is rendered in 2 Chr. xxix. 6, where his honour dwelt (Ps. xxvi. 8 marg.). Coverdale uses 'habitation' constantly in this sense; see Ex. xxvi. 1, &c. The word translated 'tabernacle' in Ps. lxxvi. 2 is 'den' in Ps. x. 9, 'pavilion' Ps. xxvii. 5, and 'covert' Jer. xxv. 38. The feast of *tabernacles* was simply the feast of *booths*, when all Israelites dwelt in booths seven days (Lev. xxiii. 42, 43).

**Table**, *sb.* (Hab. ii. 2; Luke i. 63; 2 Cor. iii. 3). A writing tablet.

Zacharie as soone as he vnderstoode the matier made signes to haue wrytyng *tables*, to thentente he might by dum letters, in wrytyng signifie vnto theim, the thyng, whiche he had as yet no power with liuely voice to expresse. Udal's Erasmus, *Luke* i. 63, fol. 14 *a*.

After Cleopatra had dined, she sent a certaine *table* written and sealed vnto Cæsar. North's Plutarch, *Antonius*, p. 1008.

Yea, from the *table* of my memory  
I'll wipe away all trivial fond records.

Shakespeare, *Ham.* I. 5. 98.

**Tablet**, *sb.* (Ex. xxxv. 22). An ornament appended to a necklace; a locket.

None must wear Venus in a *Tablet*, but Alexander, none Pallas in a ring but Vlysses.

Lyly, *Euphues* (ed. Arber), p. 312.

Demaunding iustice on the blacke Knight, for hauing by force taken away the picture of Pamela from him, which in little forme he ware in a *Tablet*, and couered with silke had fastened it to his Helmet. Sidney, *Arcadia* (ed. 1598), p. 63.

Rich pearles were hanging at her eares, and *tablets* at her brest.

Golding's Ovid (ed. 1603), fol. 123 *a*.

joyel, a *tablet*. Percyvall, *Bibliotheca Hispanica*.

See other examples under OUCHES.

**Tabret**, *sb.* (Gen. xxxi. 27; Job xvii. 6). A small drum, perhaps like the tambourine. It is a diminution of *taber* which was the same instrument and derived its name from the Prov. *tabor*, which is the Fr. *tambour*. Diez traces it in the Persian and Arabic, and it is probably an imitative word.



And then gones and skuybes, and trompets and bagpipes, and drousselars and flutes...and then the mores danse dansyng with a *tabret*. Machyn's *Diary*, p. 13.

It occurs in the form 'tabouret.'

Or Mimo's whistling to his *tabouret*,  
Selling a laughter for a cold meal's meat.

Hall's *Satires* (ed. Singer), IV. I. 78.

**Tache**, *sb.* (Ex. xxvi. 6, 11, &c.). A fastening or catch. The word is the same as *tack*, and connected with *attach*; Fr. *attacher*, It. *attaccare*. In Old English the *k* and soft *ch* sounds were often interchanged; thus we find *beseke* and *beseech*, and in Chaucer 'seche' rhymes with 'beseche' and 'churche' with 'werche.' The former characterizes the northern dialect; the latter the southern. 'Kirk' and 'church' are examples in point: compare also 'make,' 'mate,' and 'match'; 'nook' and 'notch'; 'wake' and 'watch.'

A buckle: a *tache*: a claspe. Fibula.

Baret, *Alvearie*, s. v. *Buckle*.

A claspe or *tache*: also a wooden pinne, or thing made to clench two peeces together. Confibula.

*Ibid.* s. v. *Claspe*.

A *tache*: a buckle: a claspe: a bracelet. Spinter.

*Ibid.*

**Tackling**, *sb.* (Is. xxxiii. 23; Acts xxvii. 19). The cordage or rigging of a ship.

Neither used king Antigonus any other ropes about the *tackling* of his ships, but such as were made hereof [i.e. of papyrus]. Holland's Pliny, XIII. 11 (vol. I. p. 392).

The friends of France our shrouds and *tacklings*.

Shakespeare, 3 *Hen. VI.* v. 4. 18.

Like a poor bark, of sails and *tackling* reft.

Id. *Rich. III.* IV. 4. 233.

**Take**, *v.t.* (Prov. vi. 2, 25). To catch, entrap.

To the intent that my lord himself, or some other pertaining to him, were appointed to have been there, and to have *taken* me, if they could, in my sermon. Latimer, *Rem.* p. 324.

For, good youth, he went but forth to wash him in the Hellespont and being *taken* with the cramp was drowned.

Id. *As You Like It*, IV. I. 104.

'To take' is also used in Shakespeare for 'to infect.'

Then no planets strike,  
No fairy *takes*. Id. *Ham.* I. I. 163.

And 'taking' occurs as an adjective in the sense of 'infectious,' and as a substantive in the sense of 'infection.'

Strike her young bones,  
You *taking* airs, with lameness!  
Id. *K. Lear*, II. 4. 166.

Bless thee from whirlwinds, star-blasting, and *taking!*  
*Ibid.* III. 4. 61.

**Take care** (I Cor. ix. 9). To care, be careful.

Every man shift for all the rest, and let no man *take care* for himself. Shakespeare, *Temp.* v. I. 257.

**Taken**, *pp.* (I Macc. ix. 55). Seized: used of the attack of a disease.

Old John of Gaunt is grievous sick, my lord,  
Suddenly *taken*.  
Shakespeare, *Rich. II.* I. 4. 55.

**Take one's journey, to** (Deut. ii. 24). To travel.

Wherefore the Lantgraue standing in this perplexitie, whan he sawe no better remedy, trusting to the assuraunce of Duke Maurice and the Marques of Brandeburg, he *taketh his iourney*, and the xviii daye of June, he commeth to Hale in the euening.  
Sleidan's *Commentaries*, trans. Daus, fol. 289 a.

**Take order, to** (2 Macc. iv. 27). To take measures.

For if they rise not with their service, they will *take order* to make their service fall with them. Bacon, *Ess.* XXXVI. p. 153.

**Take up** (Neh. v. 2). To obtain on credit.

If a man is through with them in honest *taking up*, then they must stand upon security. Shakespeare, *2 Hen. IV.* I. 2. 46.

They will *take up*, I warrant you, where they may be trusted.  
Webster, *Northward Ho*, I. I.

**Take wrong, to** (I Cor. vi. 7). To endure wrong.

For where a souldyer seeth ryghteousnesse so rule, that a man can neyther do wronge nor yet *take wronge*, and that his

capitayne for his wysedom, can mayntayne hym, and for his liberalitie will maintayne hym, he must nedes both loue him and feare him. Ascham, *Toxophilus* (ed. Arber), p. 65.

**Tale**, *sb.* (Ex. v. 8, 18; 1 Sam. xviii. 27; 1 Chr. ix. 28). That which is told or counted; a number; A. S. *talū*, G. *zahl*.

He hath euē the verai heares of your heades noumbred out by *tale*. Udal's Erasmus, *Luke* xii. 7, fol. 103 b.

For we reckon our dayes by *tale* and number, whereas we should ponder and peise them by weight. Holland's Pliny, VII. 40.

But the Queen had the greater advantage, for she likewise took *tale* of her apostate subjects. Naunton, *Fragmenta Regalia* (ed. Arber), p. 32.

And every shepherd tells his *tale*  
Under the hawthorn in the dale.

Milton, *L'Allegro*, 67.

**Tare** (2 Sam. xiii. 31; 2 Kings ii. 24; Mark ix. 20), the past tense of 'tear.' The Anglo-Saxon *teran* has for its præterite *tær*.

Sche *tar* hire her and ek here cloth.

*The Seuyn Sages* (ed. Weber's *Metrical Romances*, iii. 20), l. 472.

Shakespeare only uses the modern form 'torc.'

**Target**, *sb.* (1 Sam. xvii. 6; 1 Kings x. 16). A shield; A. S. *targe*, O. Norse, *targa*, from O. H. G. *zarga*, a weapon of defence; possibly connected with the same root as *tarry*. Speaking of the statue of Pallas made by Phidias, Pliny refers for proof of the artist's skill to

The shield or *targuet* that the said goddesse is pourtraied with; in the embossed and swelling compasse whereof, he ingraued the battaile wherein the Amazons were defeated.

Holland's trans., XXXVI. 5.

I made no more ado but took all their seven points in my *targe*, thus. Shakespeare, 1 *Hen. IV.* II. 4. 224.

**Tarry**, *v.i.* (Gen. xix. 2, xxvii. 44, Ps. xxvii. 16, Pr.-Bk., &c.). To stay, wait for; said to be derived from the O. Fr. *targer*, which is the same as *tarder*, Lat. *tardare*, to delay:

Studying, preaching, and *tarrying* the pleasure and leisure of God. Latimer, *Rem.* p. 332.

Now he went thither and sought him out, and fell in acquaintance with him, and *tarryed* with him three or four days to see his conversation. Id. *Serm.* p. 392.

We'll rest us, Hermia, if you think it good,  
And *tarry* for the comfort of the day.

Shakespeare, *Mid. N.'s Dr.* II. 2. 38.

Our enemies have beat us to the pit:  
It is more worthy to leap in ourselves,  
Than *tarry* till they push us.

Id. *Jul. Cæs.* v. 5. 25.

**Tarrying**, *sb.* (Ps. xl. 17, lxx. 5). Delay.

For al be it so, that alle *taryinge* is anoyful, algates it is no reproef in gevyng of juggement, ne of vengauce takyng, whan it is suffisaunt and resonable. Chaucer, *Tale of Melibeus*.

**Taste**, *v.t.* (Ps. xxxiv. 8; Matt. xvi. 28; John viii. 52; Heb. ii. 9, vi. 4, 5). Used metaphorically for 'experience,' in a manner common to many languages.

Let parents and tutors do their duties to bring them up so, that as soon as their age serveth, they may *taste* and savour God. Latimer, *Serm.* p. 391.

In every where or sword or fyre they *tast*.

Sackville, *Induction*, fol. 212 a.

Cowards die many times before their deaths;  
The valiant never *taste* of death but once.

Shakespeare, *Jul. Cæs.* II. 2. 33.

Besides, we'll cut the throats of those we have,  
And not a man of them that we shall take  
Shall *taste* our mercy.

Id. *Hen. V.* IV. 7. 68.

See quotation from Hall under SUFFER HUNGER.

**Taverns**, *sb.* (Acts xxviii. 15). Shops; Lat. *tabernæ*. The "Three Taverns" was a station on the Appian road, ten miles nearer Romè than the Appian market.

**Tell**, *sb.* (Is. vi. 13). A lime or linden ; Lat. *tilia*.

Vpon the hilles of Phrygie neere a *Teyle* there stands a tree  
Of Oke enclosed with a wall.

Golding's Ovid (ed. 1603), fol. 102*b*.

This is the rendering of

'tiliæ contermina quercus  
Collibus est Phrygiis, modico circumdata muro.'

**Tell**, *v.t.* (Gen. xv. 5 ; Ps. xxii. 17, xlvi. 12 ; Jer. xv. 2). To count ; A. S. *tellan* in the same sense.

Compter. To count, account, reckon, *tell*, number.

Cotgrave, *Fr. Dict.*

When usurers *tell* their gold i' the field.

Shakespeare, *K. Lear*, III. 2. 89.

While one with moderate haste might *tell* a hundred.

Id. *Ham.* I. 2. 238.

And every shepherd *tells* his tale  
Under the hawthorn in the dale.

Milton, *L'Allegro*, 67.

**Tell on** (1 Sam. xxvii. 11). To inform against.

**Tell out** (Ps. xcvi. 10, Pr.-Bk., cvii. 22, Pr.-Bk.). To proclaim, publish.

**Temper**, *v.t.* (Ex. xxix. 2, xxx. 35). To mix, compound ; Lat. *temperare*.

The queen, sir, very oft importuned me  
To *temper* poisons for her.

Shakespeare, *Cym.* v. 5. 250.

This is altogether artificiall, and is made of Cyprian verdegris or rust of brasse, the urine of a yong lad, and salnitre, *tempered* all together and incorporat in a brasen mortar, stamped with a pestill of the same mettall. Holland's Pliny, XXXIII. 5.

**Temperance**, *sb.* (Acts xxiv. 25 ; Gal. v. 23 ; 2 Pet. i. 6). This word has lately assumed almost exclusively the meaning of moderation in the matter of drink : its original sense was that of self-restraint (Lat. *temperantia*) or moderation generally.

Doctor Barnes, I hear say, preached in London this day a very good sermon, with great moderation and *temperance* of himself. Latimer, *Rem.* p. 378.

He ghest his nature by his countenance,  
And calmd his wrath with goodly *temperance*.  
Spenser, *F. Q.* I. 8, § 34.

Be by, good madam, when we do awake him;  
I doubt not of his *temperance*.  
Shakespeare, *K. Lear*, IV. 7. 24.

The vertue of prosperitie, is *temperance*; the vertue of adversity, is fortitude. Bacon, *Ess.* v. p. 17.

Chaucer (*Parson's Tale*) uses *attemperance* in the same sense;

The felawes of abstinence ben *attemperaunce*, that holdith the mene in alle thinges.

'Temperate' in the sense of 'moderate' is found in Bacon (*Ess.* XXXIII. p. 142) in 'a temperate number.'

**Tempt**, *v.t.* (Gen. xxii. 1; Ex. xvii. 7; Num. xiv. 22, &c.). To try, put to the test; Lat. *tentare*. Thus in John vi. 6 Wiclif's earlier version has

Sothli he seide this thing, *temptinge* him.

This markis caughte yet another lest  
To *tempte* his wif yet ofter, if he may.  
Chaucer, *Cant. Tales* (ed. Tyrwhitt), 8495.

Right so this markis fully hath purposed  
To *tempt* his wif, as he was first disposed.  
*Ibid.* 8583.

Who shall *tempt* with wandring feet  
The dark unbottom'd infinite abyss.  
Milton, *P. L.* II. 404.

The compound 'attempt' has preserved more of the original meaning.

**Temptation** in Deut. iv. 34 is used in its literal sense of trial, putting to the test or proof. See TEMPT.

**Tender**, *v. t.* (2 Macc. iv. 2). To care, be solicitous for.

If it bee the persone that ye esteeme, then ought ye more to *tendre* the preseruyng of one solemā, then of a right great noūbre of oxen or asses. Udal's Erasmus, *Luke* xiv. 5, fol. 115 *a*.

Hee hath a care that his sheepe be wel *tendered* and washt, but neuer regardeth his sonnes discipline. Gosson, *School of Abuse* (ed. Arber), p. 71.

**Tender eyed** (Gen. xxix. 17). Blear eyed.

Pitañoso, bleare eied, *tender eied*. Minsheu, *Span. Dict.* (1599).

**Tentation**, *sb.* (Ex. xvii. 7 *m*). The old form of 'temptation' in the ed. of 1611.

All which things ought to serve for our comfort against the *tentations* of our consciences, whereby the devil goeth about to shake, or rather to overthrow, our faith. *Homilies*, p. 527, l. 8.

And surely this is a great *tentation* to the minde of man, the disadvantage and hinderance of brethren. King, *On Jonas*, p. 43.

**Terribleness**, *sb.* (Deut. xxvi. 8; 1 Chr. xvii. 21; Jer. xlix. 16). Terror, dread.

**Tetrarch**, *sb.* (Matt. xiv. 1; Luke iii. 1, 19; Acts xiii. 1). A ruler over a fourth part of the country; Gr. τετραρχης. The word has never become English, although 'heptarchy' has been naturalized.

*Tetrarches*, that is to saie in Englishe, the fower Princes, or the fower head rewlers. For the name of a kyng was long afore abolished by a lawe of the Romaines, who would haue no kynges. Udal's Erasmus, *Luke* iii. 1, fol. 29 *a*.

**Than both they** (Eccl. iv. 3). An unusual construction.

Coverdale has 'thē they both,' and the Geneva Version 'then thē both.'

**Thank**, *sb.* (Luke vi. 32, 33, 34). Thanks.

He that thus should haue sayed like Tindall, shoulde haue gotten lyttle *thanke*. Sir T. More, *Works*, p. 496 *d*.

Compare 'pain' for 'pains.'

Ye see by daily experience, what *pain* fishers and hunters take. Latimer, *Rem.* p. 24.

**Thankworthy**, *adj.* (1 Pet. ii. 19). Deserving thanks. A. S. *þancweorðlic*, meritorious. We have still 'praiseworthy.'

**That**, *pron.* (Ruth ii. 17; Neh. v. 9; Matt. xx. 14). That which: it is either the A. S. *þæt-te* which is compounded of *þæt* and the indeclinable *þe* used as a relative; or it is simply the demonstrative *þæt* used as a relative. It is of frequent occurrence.

*That* laborers and lowe folk  
Taken of hire maistres,  
It is no manere mede,  
But a mesurable hire.

*Vision of Piers Ploughman*, 1877.

And wonnen *that* wastours  
With glotony destruyeth.

*Ibid.* 43.

For he wold have *that* is not in his might.

Chaucer, *Wife of Bath's Tale*, 6770.

No man when he hath rashely there spokē *that* commeth to his tonges ende, shall then afterwarde rather studye for reasons wherwith to defende & maintaine his first folissh sentence, than for the cōmoditie of y<sup>e</sup> cōmonwealthe. Sir T. More, *Utopia*, 53 *b*.

That you may do *that* God commandeth, and not *that* seemeth good in your own sight without the word of God. Latimer, *Rem.* p. 308.

If you dissemble sometimes your knowledge, of *that* you are thought to know; you shall be thought another time, to know *that*, you know not. Bacon, *Ess.* XXXII. p. 137.

THAT is omitted in modern usage in 'after that', 'because that', 'before that', 'if that' (Phil. iii. 12), 'lest that' (1 Cor. ix. 27), 'until that', &c.

**The** redundant. *The* prayer (Ps. lxxv. 2, Pr.-Bk.). *The* life = life (Ps. lxxiii. 4, Pr.-Bk.). Compare the phrase 'die *the* death.'

It nere, quod he, to, the no gret honour,  
For to be fals, ne for to be traytour  
To me, that am thy cosyn and thy brother  
I-swore ful deepe, and ech of us to other,  
That never for to deyen in *the* payne,  
Til that deeth departe schal us twayne.

Chaucer, *Knight's Tale*, 1135.



This and much more, much more than twice all this,  
Condemns you to *the* death.

Shakespeare, *Rich. II.* III. 1. 29.

The same redundancy occurs in the expressions 'at *the* least,' 'at *the* length' (see p. 57), 'in *the* which,' 'of *the* which,' 'at *the* last' (Ps. xxxvii. 38, 39, xxxix. 4, xc. 13, Pr.-Bk.), &c.

Now seeing the devil is both author and ruler of the darkness, in *the* which the children of this world walk, or to say better, wander; they mortally hate both the light, and also the children of light. Latimer, *Serm.* p. 41.

This alone I can say grossly, and as in a sum, of *the* which all we (our hurt is the more) have experience, the devil to be a stinking sentine of all vices. *Ibid.* p. 42.

Of *the* which two, if the one be not false, yet at *the* least it is ambiguous. *Ibid.* p. 37.

THE in the expression 'upon the feet' (Dan. vii. 4) is used for the possessive pronoun.

I would, while it was smiling in my face,  
Have pluck'd my nipple from his boneless gums,  
And dash'd *the* brains out, had I so sworn as you  
Have done to this. Shakespeare, *Macb.* I. 7. 58.

At *the* feet sat

Cæsarion, whom they call my father's son.

Id. *Ant. and Cl.* III. 6. 5.

For we see that it is the manner of men to scandalize and deprave that which retaineth *the* state and virtue, by taking advantage upon that which is corrupt and degenerate. Bacon, *Adv. of Learning*, I. 4, § 1 (p. 27, ed. Wright).

**Theft**, *sb.* (Ex. xxii. 3, 4). The thing stolen.

If he steal aught the whilst this play is playing,  
And 'scape detecting, I will pay the *theft*.

Shakespeare, *Hamlet*. III. 2. 94.

**Then**=than, in Ex. xxx. 15 and elsewhere in the ed. of 1611. See example from Herrick under SUPPLE.

**Thereafter** (Ps. xc. 11, cxi. 10, Pr.-Bk.). Accordingly; from A. S. *þær-after*.

They may be good and fruitfull instruments to farther your service, (which if you finde) use them *therafter*. Lord Grey of Wilton, p. 72.

The numerous combinations of *there* with a preposition are almost all antiquated; most of them however are to be found in our A. V. 'Thereabout' (Luke xxiv. 4), 'thereat' (Ex. xxx. 19; Matt. vii. 13), 'thereby' (Gen. xxiv. 14), 'therefrom' (Josh. xxiii. 6), 'thereinto' (Luke xxi. 21), 'thereout' (Lev. ii. 2; Judg. xv. 19), 'thereupon' (Ezek. xvi. 16; Zeph. ii. 7; 1 Cor. iii. 10, 14), are instances, besides 'therefore,' 'therein,' 'thereof,' 'thereon,' 'thereto,' 'thereunto,' 'therewith,' which are of frequent occurrence.

And so a scholer yat purposeth to be a good husband, and desireth to repe and enioy much fruite, of learninge, muste tylle and sowe *thereafter*. Ascham, *Toxophilus* (ed. Arber), p. 27.

**Therefore** (Rub. in Comm. of Sick). For that, on that account.

For ever as tender a capon eateth the foxe,  
Though he be fals, and hath the foule betrayed,  
As shall the good man that *therefore* paid.

Chaucer, *Legend of Good Women*, 1387.

This John Grene dyd his errand to Brakenbury, knelyng before oure lady in the Towre, who plainly answered that he woulde neuer put thē to deathe to dye *therefore*. Hall, *Rich. III.* fol. 3 a.

I think not the contrary, but that many have these two ways slain their own children unto their damnation; unless the great mercy of God were ready to help them when they repent *there-for*. Latimer, *Serm.* p. 15.

**Thievish**, *adj.* (Ps. x. 8, Pr.-Bk.). Frequented by thieves.

O, bid me leap, rather than marry Paris,  
From off the battlements of yonder tower,  
Or walk in *thievish* ways.

Shakespeare, *Romeo and Juliet*, IV. I. 79.

**Think much.** To reckon highly as an act of importance; hence, to grudge.

Neither did we *think much* to consult the translators or commentators, *Chaldee, Hebrew, Syrian, Greek, or Latin. The Translators to the Reader*, p. cxvi.

Whereat Hippias was offended, and said, More than for courtesy's sake, he did *think much* to dispute with any that did allege such base and sordid instances. Bacon, *Adv. of Learning*, II. I, § 5 (p. 88, ed. Wright).

Thou *think'st* 'tis *much* that this contentious storm  
Invades us to the skin.

Shakespeare, *Lear*, III. 4. 6.

Thou dost, and *think'st* it *much* to tread the ooze  
Of the salt deep. Id. *Tempest*, I. 2. 252.

**Thirst after** (Matt. v. 6) in its metaphorical sense has passed into the language from the translations of the Bible.

He so sore *thirsted after* the croune and scepter royall that he cared litle though the kyng his brother, and his two sonnes had bene at Christes fote in heauen. Hall, *Hen. IV.* fol. 26 b.

So that from point to point now have you heard  
The fundamental reasons of this war,  
Whose great decision hath much blood let forth  
And more *thirsts after*.

Shakespeare, *All's Well*, III. I. 4.

**This**, *pr.* (Gen. xxxi. 38). Used with a numeral where we should now employ the plural. In the passage quoted it happens to be the exact rendering of the Heb. idiom, but is nevertheless properly English.

*This* seven yeer hath seten Palamon.

Chaucer, *Knight's Tale*, 1453.

I have maintained that salamander of yours with fire any time *this* two and thirty years. Shakespeare, I *Hen. IV.* III. 3. 54.

I have ventured,  
Like little wanton boys that swim on bladders,  
*This* many summers in a sea of glory.

Id. *Hen. VIII.* III. 2. 360.

**Thitherward**, *adv.* (Jer. I. 5). In that direction; A. S. *þiderweard*.

Howbeit in his voyage *thitherward*, he met with fowle and rough weather. North's Plutarch, *Sertorius*, p. 624.

But in the baie *thitherward* it was shole and but six foote water. Raleigh, *Guiana*, p. 45.

**Thorow**, *prep.* (Ex. xiv. 16). The old form of 'through' in the ed. of 1611.

Lively describing Christian resolution; that saileth, in the fraile barke of the flesh, *thorow* the waves of the world. Bacon, *Ess.* v. p. 17.

**Thorowout**, *prep.* (Num. xxviii. 29). The old form of 'throughout' in the ed. of 1611.

**Thought**, *sb.* (1 Sam. ix. 5; Matt. vi. 25). Anxiety, melancholy: hence 'to take thought' is 'to be anxious, melancholy.'

Care *thought*—chagrin s, m.; soing z, m. Palsgrave.

He will die for sorrowe and *thought*. Moriatur præ dolore. Conficietur mœrore. Baret, *Alwearie*, s.v.

Take you no *thought*. Tu modò, anime mi, noli te macerare. Ter. Noli te solitudine conficere. *Ibid.*

'That knowe I well,' said Merlin, 'as well as thy selfe, and of all thy thoughts; but thou art but a foole to *take thought*, for it will not amend thee.' *King Arthur*, c. 18, I. p. 45.

The Ladies themselues, howsoever they looke, wil thus imagine, that if thou *take thought* for loue, thou art but a foole, if take it lyghtly, no true seruaunt. Lyly, *Euphues* (ed. Arber), p. 272.

The Duke of Norfolke departed sorrowfully out of the realme into Almaine, and at the laste came to Venice, where he for *thought* and melancholy deceased. Holinshed, *Chron.* II. p. 1101.

Charles, the seuenth of that name, vppon a strange misconceite without eyther ground or probability, that his owne Sonne would commit him to safe-keeping; *tooke* so deepe a *thought*, as afterward he would neuer receiue any thing to sustaine nature. Howard, Earl of Northampton, *A Defensative against the poyson of supposed Prophecies*, fol. 33 a (ed. 1620).

M. Lepidus so entirely loved his wife Apuleia, that he died for very *thought* and grieffe of heart, after shee was divorced from him and turned away. Holland's Pliny, VII. 36 (I. p. 174).

'Doth God *take thought* for oxen?' is Tyndale's rendering of 1 Cor. ix. 9.

If he love Cæsar, all that he can do  
Is to himself, *take thought* and die for Cæsar.  
Shakespeare, *Jul. Cæs.* II. I. 187.

And thus the native hue of resolution  
Is sicklied o'er with the pale cast of *thought*.  
Id. *Ham.* III. I. 85.

Hawis, an alderman of London, was put in trouble, and dyed with *thought*, and anguish, before his businesse came to an end. Bacon, *Hen. VII.* p. 230.

'Think' is used by Shakespeare in the sense of giving way to moody reflection and despondency.

*Cleo.* What shall we do, Enobarbus?

*Eno.* *Think,* and die.

Shakespeare, *Ant. and Cl.* III. 13. 1.

If swift *thought* break it not, a swifter mean  
Shall outstrike *thought*: but *thought* will do't, I feel.

*Ibid.* IV. 6. 35, 36.

**Thought** (Num. xxiv. 11; Judg. xx. 5; 1 Sam. xviii. 25; 2 Sam. xxi. 16). Intended.

Then when she saw Proculeius behind her as she came from the gate, she *thought* to have stabbed her selfe in with a short dagger she wore of purpose by her side. North's Plutarch, *Antonius*, p. 1005.

**Thousand**, *adj.* (2 Esdr. vii. 68). Thousandth: which was substituted for it in ed. 1638.

Hee that will diuide a minute into a thousand parts, and breake but a part of the *thousand* part of a minute in the affairs of loue, it may be said of him that Cupid hath clapt him oth' shoulder, but Ile warrant him heart hole. Shakespeare, *As You Like It*, IV. 1. 46 (ed. 1623).

The same form occurs in the quartos and folios of *Pericles*, V. 1. 136.

**Threed** is the uniform spelling of 'thread' in the A. V. of 1611 (Gen. xiv. 23, xxxviii. 28; Josh. ii. 18; Judg. xvi. 9, 12; Cant. iv. 3).

**Threescore and ten** (Ps. xc. 10, &c.). Seventy. On this time-honoured and as he calls it 'patriarchal' phrase, Mr Thomas Watts has remarked:

"It is to the pen of Coverdale, the early English translator of the Bible, that we appear to have been indebted for an expression so happy. In the original it does not occur... Coverdale has been accused of making too much use in his English of the German translation of Luther, which preceded his; but in that version also, nothing but the ordinary 'siebenzig' appears. It has not been supposed that he consulted the French translation, but in that language the turn of phrase which in ours is a beauty or a blemish, is a strict necessity, and the ungraceful 'soixante-dix' may possibly have suggested the fortunate paraphrase" (*Proc. of the Philological Society*, VI. p. 7).

Euery one of these parts was such, as might yeeld vnto the owner yeerely, *three score and ten* bushels of barley for a man, and twelue bushels for the woman, and of wine and other liquide fruites, much like in proportion. North's Plutarch, *Lycurgus*, p. 49.

*Threescore and ten* I can remember well.

Shakespeare, *Macb.* II. 4. 1.

Eight yards of uneven ground is *threescore and ten* miles afoot with me. Id. I *Hen. IV.* II. 2. 27.

We find in Judg. viii. 14, 'threescore and seventeen'; Num. i. 27, 'threescore and fourteen'; Num. iii. 43, 'threescore and thirteen'; Num. xxxi. 33, 'threescore and twelve'; Num. xxxi. 37, 'threescore and fifteen'; Num. xxvi. 22, 'threescore and sixteen.' Compare Marston, *The Malcontent*, III. 1: 'Fourscore and nineteene gentlemen.'

**Throng**, *v. t.* (Mark iii. 9; Luke viii. 45). To crowd; A. S. *þringan*, G. *dringen*.

To fight hand to hand they were so pestered behind, that one *thronged* & ouerlaid an other. North's Plutarch, *Flaminius*, p. 410.

Here one being *throng'd* bears back, all boll'n and red.

Shakespeare, *Lucr.* 1417.

**Throughaired**, *adj.* (Jer. xxii. 14 *m*). Airy.

**Thoroughly**, *adv.* (Matt. iii. 12). Thoroughly. The two words *through* and *thorough* or *thorow* are the same; A. S. *þorh*, or *þurh*, G. *durch*. Thus in Shakespeare (*Mid. N.'s Dr.* II. 1. 3, 5):

Over hill, over dale,  
*Thorough* bush, *thorough* briar,  
 Over park, over pale,  
*Thorough* flood, *thorough* fire.

I humbly thank your highness;  
 And am right glad to catch this good occasion  
 Most *thoroughly* to be winnowed.

Id. *Hen. VIII.* v. 1. III.

And the best time, to doe this, is, to looke backe upon anger, when the fitt is *thoroughly* over. Bacon, *Ess.* LVII. p. 228.

**Throwen** (Ex. xv. 1). The old form of 'thrown' in the ed. of 1611.

**Thrum**, *sb.* (Is. xxxviii. 12 *m*). This word is still in local use for the end of a weaver's web, the fringe of threads by which it is fastened to the loom, and from which the piece when woven

has to be cut off. It seems to be the same as the Icel. *thraum*, G. *trum*, an end or fragment of a thing.

And tapestries all golden fring'd and curl'd with *thrumbs* behind.  
Chapman, *Hom. II. XVI. 220.*

O fates, come, come,  
Cut thread and *thrum*.

Shakespeare, *Mid. N.'s Dr. v. 1. 291.*

The '*thrum'd hat*' was part of the attire of the fat woman of Brentford (*Merry Wives*, IV. 2. 80). According to Mr Fairholt (*Costume in England*, p. 597), silk *thrummed* hats "were made with a long nap like shaggy fur."

**Thyine wood** (Rev. xviii. 12) is found in modern Bibles in place of the 'Thine wood' of 1611. It first appears, according to Dr Scrivener, in the Cambridge Bible of 1629.

**Tidings** (2 Sam. xviii. 31 *m*) is used as a singular.

The *tidings* comes that they are all arrived.

Shakespeare, *King John*, IV. 2. 115.

Now, Travers, what good *tidings* comes with you?

Id. 2 *Hen. IV. I. I. 33.*

**Till**, *v. t.* (Gen. ii. 5, &c.). To cultivate; A. S. *tilian*, to labour.

And the same Salomon saith, that he that travaileth and besieth him to *tilye* the lond, schal ete breed. Chaucer, *Tale of Melibeus*.

To *till*, or husband the ground. Terram moliri. Baret, *Alvearie. s. v.*

Hereof comes it that Prince Harry is valiant; for the cold blood he did naturally inherit of his father, he hath, like lean, sterile and bare land, manured, husbanded and *tilled* with excellent endeavour of drinking good and good store of fertile sherris, that he is become very hot and valiant. Shakespeare, 2 *Hen. IV. IV. 3. 130.*

**Tiller**, *sb.* (Gen. iv. 2). A cultivator.

But ere he it in his sheves shere,  
May fall a weather that shall it dere,  
And make it to fade and fall,  
The stalke, the greine, and floures all,  
That to the *tiller* is fordone,  
The hope that he had too soone.

Chaucer, *Rom. of the Rose*, 4339.

*Tillers* of the ground; free servants; & handy-crafts-men, of strong, & manly arts, as smiths, masons, carpenters, &c.; not reckoning professed souldiers. Bacon, *Ess.* XXIX. p. 125.

**Timberwright**, *sb.* (Wisd xiii. 11 *m.*) A worker in wood, woodcutter. It is given as a marginal variation upon 'carpenter' as the rendering of ἑλοτόμος τέκτων, and appears to have been taken from the Vulgate, *Artifex faber de sylva.*

**Timbrel**, *sb.* (Ex. xv. 20; Judg. xi. 34). The Sp. *tamboril*, a small tambour or drum, approaches most nearly in form to this word, which is from the same root as the Fr. *tambourin*, *tambour*, and our *taber*, *tabret*, which are all probably from an imitative root preserved in Gk. τύπ-τω. E. *tap*, *thump*.

Tympan, *m.* A Timpan, or *Timbrell*; also a Taber. Cotgrave, *Fr. Dict.*

Apion the famous grammarian, even he whome Tiberius Cæsar called the Cymball of the world (whereas indeed he deserved to be named a *Timbrell* or Drum rather for ringing and sounding publicke fame) was so vainglorious, that he supposed all those immortalized, unto whome he wrote or composed any pamphlet whatsoever. Pliny's *Epist. to T. Vespasian*, Holland's trans.

**Tire**, *sb.* (Is. iii. 18; Ezek. xxiv. 17, 23; Judith x. 3, xvi. 8). A head-dress. The Persian *tiara* from which this word is supposed to be derived appears in A. S. in the form *tyr*. Milton spells it *tiar*:

Of beaming sunnie raies, a golden *tiar*  
Circl'd his head.

*P. L.* III. 635.

It may be doubted however whether it is not the same as the G. *zier*, an ornament. The word is of frequent occurrence.

Ne other *tyre* she on her head did weare,  
But crowned with a garland of sweete Rosiere.

Spenser, *F. Q.* II. 9, § 19.

I think,  
If I had such a *tire*, this face of mine  
Were full as lovely as is this of hers.

Shakespeare, *Two Gent. of Ver.* IV. 4. 190.



**Tire**, *v. t.* (2 K. ix. 30). To attire, deck, adorn with a tire; possibly connected with the G. *ziere*n. See ATTIRE.

Attouré, *m., ée, f.* *Tired*, dressed, attired, decked, trimmed, adorned. Cotgrave, *Fr. Dict.*

For she, being indeed not only an harlot (as the Scriptures calleth her) but also a foul, filthy, old, withered harlot, (for she is indeed of ancient years,) and understanding her lack of natural and true beauty, and great loathsomeness which of herself she hath, doth (after the custom of such harlots) paint herself, and deck and *tire* herself with gold, pearl, stone, and all kind of precious jewels. *Homilies*, p. 261, l. 23.

She speaks as she goes *tired*, in cobweb-lawn, light, thin. B. Jonson, *Every Man out of his Humour*, II. 1.

**Tithe**, *v. t.* (Deut. xiv. 22; Luke xi. 42). To give the tithe or tenth of.

I *tythe*, I gyve, or pay the tythe of thinges. Je disme. Palsgrave.

To *tith*: to take the tenth part. Decimo. Baret, *Alvearie*.

Dismer. To *tythe*, or take the tenth of. Cotgrave, *Fr. Dict.*

**Title**, *sb.* (2 K. xxiii. 17; John xix. 19, 20). A sign, inscription, or inscribed tablet; such especially as used to be carried, according to the custom of the Romans, to whom we owe the word (Lat. *titulus*), before those who were condemned to death, or was affixed to the instrument of their punishment.

There was set vpon the toppe of the crosse the *tytle* of the cause wherfore he suffred. Udal's Erasmus, *Mark* xv. 26, fol. 92 a.

Tell me once more what *title* thou dost bear :

'Who chooseth me shall get as much as he deserves.'

Shakespeare, *Mer. of Ven.* II. 9. 35.

**Titlle**, *sb.* (Matt. v. 18; Luke xvi. 17). Apparently a diminutive of *tit*, small. It is used to denote the tiniest thing possible, and in the passages quoted refers to the little points or corners by which some of the Hebrew letters are distinguished from each other.

For fear least some words should be either left out, or pronounced out of order, there is one appointed of purpose as a prompter to read the same before the priest, out of a written booke, that he misse not in a *tittle*. Holland's Pliny, XXVIII. 2.

**To**, *prep.* (Judg. xvii. 13; Matt. iii. 9; Luke iii. 8, &c.). Like the A. S. *to* this preposition is used where we should employ 'for.' In Anglo-Saxon the construction with two datives, the latter governed by *to*, corresponds to the Lat. double dative. For instance in the above-quoted passage, "we have Abraham *to* our father," is in the A. S. version "we habbaþ Abraham *us to* fæder." The construction is common in Old English and in the northern dialects.

Thou mayst hire wyne *to* lady and *to* wyf.  
Chaucer, *Knights Tale*, 1291.

For he that hath the devil *to* his father, must needs have devilish children. Latimer, *Serm.* p. 41.

And in that prayer we pray for our cattle, that God will preserve them *to* our use from all diseases. *Ibid.* p. 397.

I have a king here *to* my flatterer.  
Shakespeare, *Rich. II.* IV. I. 308.

**Tongue**, *sb.* (Gen. x. 20, 31; Is. lxvi. 18, &c.). Language; by the figure metonymy.

Ye have condemned it [the Scripture] in all other common *tongues*. Latimer, *Rem.* p. 320.

**Tormentor**, *sb.* (Matt. xviii. 34). A torturer, executioner.

Thre strokes in the nek he smot hir tho  
The *tormentour*, but for no maner chaunce  
He might nought smyte hir faire necke a-tuo.  
Chaucer, *Second Nun's Tale*, 12455.

Yet yf one should can so lyttle good, to shewe out of seasonne what acquaintance he hath with him, and calle him by his owne name whyle he standeth in his magestie, one of his *tormentors* might hap to breake his head, and worthy for marring of the play. Sir T. More, *Rich. III. Works*, p. 66 *g.*

When Master Latimer stood at the stake, and the *tormentors* were about to set the fire upon him and that most reverend father Doctor Ridley, he lifted up his eyes towards heaven, with a most amiable and comfortable countenance, saying these words, 'God is faithful, which does not suffer us to be tempted above our strength.' Foxe, *Acts and Mon.* quoted in Latimer's *Sermons* (Parker Soc. ed.) p. XIII.

There were but foure persons that could speake vpon knowledge, to the murther of the Duke of Yorke: Sir Iames Tirrel

(the employed-man from King Richard) Iohn Dighton, and Miles Forrest, his seruants (the two butchers or *tormentors*) and the priest of the Tower, that buried them. Bacon, *Hen. VII.* p. 123.

**Torn** (Mal. i. 13). Stolen. Retained from the Geneva Bible, perhaps following the Latin of Sebastian Münster, *quod raptum est*.

**Touching** (Num. viii. 26), **As touching** (Gen. xxvii. 42; Matt. xviii. 19). Concerning, with regard to.

*As touching* the words that our Saviour Christ spake to his disciples. Latimer, *Rem.* p. 302.

*As touching* the Falerne wine, it is not holesome for the bodie, either very new, or over old; a middle age is best, and that begins when it is fiteene yeares old, and not before. Holland's Pliny, XXIII. I (vol. II. p. 151).

We will adde this, in generall, *touching* the affection of envy. Bacon, *Ess.* IX. p. 35.

**Touch-stone**, *sb.* "TOUCH, *s.* was often used for any costly marble; but was properly the *basanites* of the Greeks, a very hard black granite, such as that on which the Adulitic inscription, and that from Rosetta, now in the British Museum, are inscribed.....It obtained the name from being used as a test for gold, thence called *touchstone*." Nares, *Glossary*.

Sure we are, that it is not he that hath good gold, that is afraid to bring it to the *touch-stone*, but he that hath the counterfeit. *The Translators to the Reader*, p. cxi.

The fifth, an hand environed with clouds,  
Holding out gold that's by the *touchstone* tried.  
Shakespeare, *Per.* II. 2. 37.

Shakespeare also uses 'touch' in the same sense.

O Buckingham, now do I play the *touch*,  
To try if thou be current gold indeed.  
*Rich.* III. IV. 2. 8.

**To-ward**, *prep.* (A. S. *to-weard*). The phrases 'to God-ward,' 'to us-ward,' in which the subject is placed between the two parts of the preposition are obsolete. [See WARD.]

They taken here leve, and hom-ward they ryde  
*To Thebes-ward*, with olde walles wyde.  
Chaucer, *Knights Tale*, 1882.

Christ is our Redeemer, Saviour, peace, atonement, and satisfaction; and hath made amends or satisfaction *to Godward* for all the sin which they that repent (consenting to the law and believing the promises) do, have done, or shall do. Tyndale, *Doctr. Treat.* p. 52.

Surely, as they were faithful *to Godward*, and therefore discharged their duty truly in telling us what was God's will, so, of a singular love *to usward*, they laboured not only to inform us, but also to persuade with us, that to give alms, and to succour the poor and needy, was a very acceptable thing and an high sacrifice to God, wherein he greatly delighted and had a singular pleasure. *Homilies*, p. 384, ll. 33—35.

As merry as when our nuptial day was done,  
And tapers burn'd *to bedward*.

Shakespeare, *Cor.* I. 6. 32.

**To you wards** (2. Cor. i. 12).

You that had stony hearts towards other shall find all the creatures of God *to youwards* as hard as brass and iron. *Homilies*, p. 397, l. 22.

In the edition of 1567 and subsequently 'to youward' is the reading.

**Trace**, *v.t.* (Ecclus. xiv. 22). To track out, follow a track; Fr. *tracer*, It. *tracciare*, from Lat. *tractus*.

And bring him out that is but woman's son  
Can *trace* me in the tedious ways of art  
And hold me pace in deep experiments.

Shakespeare, I *Hen. IV.* III. I. 47.

Chaucer uses it as a substantive for a track or path.

This ilke monk lette olde thinges pace,  
And held after the newe world the *trace*.

*Prol. to C. T.* 176 (ed. Tyrwhitt).

**Trade**, *v.t.* (Ezek. xxvii. 13, 17). To traffic with; followed by the accusative of the object of traffic.

Now the Brytaines began first to paie tolles and tribute without grudging, for all wares which they *traded*. Stow, *Annals*, p. 23.

**Traffickers**, *sb.* (Is. xxiii. 8). Traders, merchants.

Your mind is tossing on the ocean;  
There, where your argosies with portly sail,  
Like signiors and rich burghers on the flood,  
Or, as it were, the pageants of the sea,  
Do overpeer the petty *traffickers*.

Shakespeare, *Mer. of Ven.* I. I. 12.

**Translate**, *v.t.* (2 Sam. iii. 10; Heb. xi. 5). To remove, transfer from one place to another; now only applied to a bishop. 'Transfer' and 'translate' are from the same root, Lat. *transferre*, pp. *translatus*. We are indebted for the word to the Vulgate, "quia *transtulit* illum Deus." Coverdale has "because God had taken him away."

Consider how much thy selfe art beholden to God, whiche hath illumined the sytting in the shadow of death, and *translating* the out of the company of them (which like dröken mē without a guide wandre hether and thether in obscure darcknes) hath associate the to the children of light. Sir T. More, *Works*, p. 16*d.*

By turninge, *translatinge*, and remouinge thies markes into other places they maye destroye theire enemies nauies, be they neuer so many. More, *Utopia* (ed. Arber), p. 73.

Wherefore (partly out of courage, and partly out of policie) the king forthwith banished all Flemmings (as well their persons, as their wares) out of his kingdome; commanding his subiects likewise (and by name his merchants-aduenturers) which had a resiance in Antwerpe, to returne; *translating* the mart (which commonly followed the English cloth) vnto Calice, and embarred also all further trade for the future. Bacon, *Hen. VII.* p. 130.

**Translation**, *sb.* (Heb. xi. 5). Removal; the substantive from the preceding, also derived from the Vulgate "ante *translationem*," which Coverdale renders "afore he was taken away." So in the heading of Gen. v. we read "the godlinesse and *translation* of Enoch."

**Travail**, *sb.* (Gen. xxxviii. 27; Ps. xlviii. 6; Is. liii. 11). Labour, toil; applied especially to the 'labour' of a woman in childbirth. Diez connects the Fr. *travail*, It. *travaglio*, Sp. *trabajo*, with the Rom. *travar*, to hem in, stop, and traces from this the original sense of the word 'oppression.' In the general sense of 'labour' it was formerly common. Sackville thus describes Sleep;

The bodies rest, the quiet of the hart,  
The *travailes* ease, the still nights feere was hee.

*Induction*, fol. 209*b.*

For you may be sure we shall never be without battle and *travail*. Latimer, *Serm.* p. 360.

Let all these abuses be counted as nothing, who is he that is not sorry, to see in so many holidays rich and wealthy persons to flow in delicates, and men that live by their *travail*, poor men, to lack necessary meat and drink for their wives and their children. *Ibid.* p. 53.

Two things of principal moment there are which have deservedly procured him honour throughout the world: the one his exceeding pains in composing the Institutions of Christian religion, the other his no less industrious *travails* for exposition of holy Scripture according unto the same Institutions. Hooker, *Eccl. Pol.* Pref. ii. 8 (1. 172).

Generally, all warlike people, are a little idle; and love danger better than *travaile*. Bacon, *Ess.* XXIX. p. 125.

'Travel' is the modern form of the word, though that which was once labour has become pleasure.

**Travail**, *v. i.* (Gen. xxxv. 16, xxxviii. 28, &c.). To be in labour; from the preceding (Fr. *travailler*). Its original sense was to 'labour' generally. Thus Wiclif's earlier version of John iv. 38;

I sente 3ou for to repe, that that 3e *traueliden* not; othere men *traueliden*, and 3e entriden in to her *trauelis*.

In Chaucer's description of the statue of Diana (*Knight's Tale*, 2085) it is said;

A womman *travailyng* was hire biforn.

In Gen. xxxv. c, we find in the ed. of 1611, "Rachel *traueileth* of Benjamin."

**Travel**, *sb.* (Lam. iii. 5). Labour, toil. [See TRAVAIL.]

Those that have ioyned with their honour, great *travels*, cares, or perills, are lesse subject to envy. Bacon, *Ess.* IX. p. 32.

The Latin translation has *labores*.

Having by my private *travel* collected many of the grounds of the common laws. Bacon, *Maxims of the Law*, Epist. Ded. (Works, ed. Spedding, VII. 316).

**Treasures**, *sb.* (Ps. cxxxv. 7, Pr.-Bk.; Jer. x. 13, li. 16). Treasuries.

'Will' will fulfil the *treasure* of thy love,  
Ay, fill it full with wills, and my will one.

Shakespeare, *Sonnet* CXXXVI. 5.

**Treatise**, *sb.* (Acts i. 1). Narrative.

Your *treatise* makes me like you worse and worse.

Shakespeare, *Ven. and Ad.* 774.

My fell of hair

Would at a dismal *treatise* rouse and stir

As life were in't!

Id. *Macb.* v. 5. 12.

**Tree** in the A. V. of Ps. i. 3 is masculine or neuter. In the Geneva Bible it is feminine, perhaps following the Latin, and so in the A. V. of Ezek. xxxiv. 27; Joel ii. 22.

**Tresspass**, *v. i.* (1 K. viii. 31; 2 Chr. xix. 10, &c.). To transgress, with which it is analogous both in origin and signification. (Comp. G. *uebertreten*; A. S. *ofer-stæppan*.) The O. Fr. *trespasser* is literally 'to pass beyond'; hence to trespass is to overstep a boundary, and in this sense it is still used. As applied to moral actions it is obsolete.

'I am right sorry and loth,' sayd Sir Tor, 'of that gift which I have graunted you; let him make you amends in that which he hath *trespased* against you.' *King Arthur*, c. 55, Vol. I. p. 107.

If e'er my will did *tresspass* 'gainst his love.

Shakespeare, *Oth.* IV. 2. 152.

**Tresspass**, *sb.* (Gen. xxxi. 36, &c.). Transgression; from the preceding.

Not a party to

The anger of the king nor guilty of,

If any be, the *tresspass* of the queen.

Shakespeare, *Wint. Tale*, II. 2. 63.

Lay not that flattering unction to your soul,

That not your *tresspass*, but my madness speaks.

Id. *Han.* III. 4. 146.

**Troth**, *sb.* (Marr. Serv.). Truth, good faith; A. S. *trebōðu*.

It is a good shrewd proverbe of the Spaniard; Tell a lye, and finde a *troth*. Bacon, *Ess.* VI. p. 21.

**Troupe**, the spelling of 'troop' in all passages in the A. V. of 1611 (except Is. lxxv. 11, where it is 'troope') following the Fr. *troupe*. Cotgrave (*Fr. Dict.*) gives, Troupe: f. A *troupe*, crue, rout, rable, throng, or multitude of people, &c.

**Trow**, *v. i.* (Luke xvii. 9). To think, believe, suppose; from A. S. *trebōwian* to trust, G. *trauen*.

The kyng biholdez the vesage free,  
 And evermore *trowed* hee  
 That the childe scholde bee  
 Syr Percyvelle sonne.

*Sir Perceval*, 586.

The whych y *trowe* ys for thy love and no mo.

*Sir Eglamour*, 78.

Where lawe lacketh errour groweth,  
 He is nought wise who that ne *troweth*.

Gower, *Conf. Am.* i. p. 21.

The lady *trowid* the traitour, and went to the ship; and when she enterid the ship, the traytour seruaunt aboode withoute. *Gesta Romanorum*, c. 69, p. 256 (ed. Madden).

And, *trow* ye, we shall not find them asleep? Latimer, *Serm.* p. 228.

What became of his blood that fell down, *trow* ye? *Ibid.* p. 231.

**True**, *adj.* (Gen. xlii. 11). Honest; A. S. *treówe*; connected with *trow*, to trust.

And 'twere not as good a deed as drink, to turn *true* man and to leave these rogues, I am the veriest varlet that ever chewed with a tooth. Shakespeare, *1 Hen. IV.* II. 2. 24.

The thieves have bound the *true* men. *Ibid.* 98.

If the tag-rag people did not clap him and hiss him, according as he pleased and displeased them, as they use to do the players in the theatre, I am no *true* man. Id. *Jul. Cæs.* I. 2. 263.

Rich preys make *true* men thieves.

Id. *Venus and Adonis*, 724.

Neither is it the *true* man that shunneth the light, but the malefactor. *The Translators to the Reader*, p. cxi.

**True** (John xix. 35) in the phrase 'saith true' = speaketh truth.

**Trump**, *sb.* (1 Cor. xv. 52; 1 Thess. iv. 16). Trumpet; Fr. *trompe*.

Whan that I hearde ferre off sodainly,  
 So great a noise of thundering *trumpes* blow,  
 As though it should have departed the skie.

Chaucer, *Flower and the Leaf*, 192.



**Truth, of a** (1 Sam. xxi. 5; Matt. xiv. 33, &c.). Truly, verily.

**Try out** (Ps. xxvi. 2, Pr.-Bk.). To try thoroughly. Retained from Coverdale's Version.

But if it chaūce that any of their men in any other countrey be maimed or killed, whether it be done by a cōmen or a priuate counsel, knowyng & *trying out* the trueth of the matter by their ambassadours, onlesse the offenders be rendered vnto them in recompence of the iniurie, they will not be appeased. Sir T. More, *Utopia*, trans. Robynson, fol. 103a.

Yea, a godly kyng shall fynde more pleasure in casting lottes for Ionas, to *try out* offenders, whiche trouble the ship of this comune wealthe, then in castyng dice at hasard. Lever, *Sermons* (ed. Arber), p. 72.

**Turbant**, *sb.* (Dan. iii. 21 *m*). A turban.

Turban: *m.* A *Turbant*; a Turkish hat, of white and fine linnen wreathed into a rundle; broad at the bottome to inclose the head, and lessening, for ornament, towards the top. Cotgrave, *Fr. Dict.*

*Turbants* are made like great globes of callico too, & thwarted with roules of the same; having little copped caps, on the top, of greene or red velvet. Sandys, *Relation of a Journey begun An. Dom. 1612* (ed. 1637), p. 63.

**Turks**, *sb.* (Coll. for Good Friday). Mohammedans.

Now when we be shod, we must have a buckler; that is, faith; and this must be a right faith, a faith according unto God's word: for the *Turks* have their faith, so likewise the Jews have their faith. Latimer, *Serm.* p. 504.

Peace shall go sleep with *Turks* and infidels.

Shakespeare, *Rich. II.* IV. I. 139.

**Turn again** (Judg. xi. 8; Ruth i. 11; 1 Sam. xv. 25, &c.). To return.

O holde the fro me, let me alone, that I maye ease myself a litle: afore I go thyther, from whence I shal not *turne agayne*. Coverdale, *Job* x. 21.

Though a body might pleate with God, as one man doth with another, yet the nombre of my yeares are come, & I must go the waye, from whence I shal not *turne agayne*. *Ibid.* xvi. 22.

**Turtle**, *sb.* (Cant. ii. 12). A turtle-dove.

There mighte men see many flockes  
Of turtles and of laverockes.

Chaucer, *Rom. of the Rose*, 662.

Tourterelle, *f.* A *Turtle*, or Turtle Doue. Cotgrave, *Fr. Dict.*

**Tush**, *int.* (Ps. x. 6, 12, 14, Pr.-Bk.). An exclamation of scorn or impatience. It occurs frequently in Coverdale's Version. Thus in Ezek. xx. 49,

Then sayde I: O Lorde, they wil saye of me: *Tush*, they are but fables, that he telleth.

Well, I looked on the gospel that is read this day: but it liked me not. I looked on the epistle: *tush*, I could not away with that neither. Latimer, *Serm.* p. 247.

The latter will be iudged to be the better horse, and the fourme as to say, *Tush*, the life of this horse is but in the spurre, will not serve as to a wise iudgemente. Bacon, *Colours of Good and Evil*, III. p. 250.

'Tushing' occurs as a substantive.

Now after a peruerse kynde of iudgemēt (as it wer, setting the carte before y<sup>e</sup> horses) y<sup>u</sup> flaterest & pleasest thy self in thyne owne good qualitees, as though thei wer singular, & at another mānes thou makest muche *tushyng*, & many excepciōs. Udal's Erasmus, *Luke* vi. 42, fol. 66a.

**Tutor**, *sb.* (Gal. iv. 2). A guardian.

The lawe, as a *tutour*, leadeth and bryngeth al men to this sauour, to receaue of him that perfection, which the law it selfe lacketh. Lever, *Sermons* (ed. Arber), p. 88.

The first six kings being in truth as *tutors* of the state of Rome in the infancy thereof was the principal cause of the immense greatness of that state which followed. Bacon, *Adv. of Learning*, ii. 19 § 2 (ed. Wright, p. 184).

**Twain**, *adj.* (1 Sam. xviii. 21; Ezek. xxi. 19, &c.). Two; A. S. *twegen*. Chaucer uses the forms *twayne*, *tweyne*, *tweye* (comp. G. *zwei*).

And forth they yede togider, *twain* and *twain*.

*Flower and the Leaf*, 295.

Till that deeth departe schal us *twayne*.

*Knight's Tale*, 1136.

The batayl in the feeld betwix hem *tweyne*. *Ibid.* 1634.

This Palamon gan knytte his browes *tweye*. *Ibid.* 1130.

Gret was the stryf and long bytwixe hem *tweye*.  
*Ibid.* 1189.

After his moder quene Eleine  
 He sende, and so betwene hem *tweine*  
 They tretten.

Gower, *Conf. Am.* I. p. 276.

With the expression 'both *twain*,' Ezek. xxi. 19, compare  
 Gower, *Conf. Am.* I. p. 275;

He hath him clesed *bothe two*  
 The body and the soule also.

I behelde ryght well *bothe* the wayes *twayne*  
 And mused oft whiche was best to take.

Hawes, *Pastime of Pleasure*, cap. 1.

Hence *both twaine*.

And let me see you play me such a part againe.

Udal, *Roister Doister* (ed. Arber), p. 38.

Both find each other, and I lose *both twain*.

Shakespeare, *Sonnet* xlii. 11.

**Twenty** is used as an ordinal in 2 Macc. xi. 21 (1611). See  
 ONE, THOUSAND.

The one and *twenty* day also hauing done the like as before,  
 hee was much more inflamed than he had bene.

North's Plutarch, *Alexander*, p. 757.

**Twinned**, *pp.* (Ex. xxvi. 24 *m*; xxxvi. 29 *m*). The text of the  
 A. V. has in both instances 'coupled,' and the reading of the  
 margin is the literal rendering of the Hebrew. In modern  
 editions it is misprinted 'twined.' This word must not be con-  
 founded with the Old English '*twinned*,' separated; from *twinne*  
 to divide in two, part.

Hath nature given them eyes  
 To see this vaulted arch, and the rich crop  
 Of sea and land, which can distinguish 'twixt  
 The fiery orbs above and the *twinn'd* stones  
 Upon the number'd beach?

Shakespeare; *Cymb.* I. 6. 35.

## U.

**Unadvisedly**, *adv.* (Ps. cvi. 33; 1 Macc. v. 67). Inconsider-  
 ately, without forethought.

All things that seemeth to vaine and foolish men, in all  
 naturall things to be doone *unaduisedly*, or by chance, are not

done but by his word & prouidence. Northbrooke, *Poore Man's Garden*, 1606, fol. 22*b*.

Men shall deal *unadvisedly* sometimes.

Shakespeare, *Rich. III.* IV. 4. 292.

The rendering of 2 Sam. i. 6 in the Bishops' Bible is,

As I came *vnadvisedly* to mount Gilboa, beholde Saul leaned vpon his speare.

**Unawares, at** (Num. xxxv. 11; Josh. xx. 9; Ps. xxxv. 8). Unexpectedly.

Like vassalage *at unawares* encountering

The eye of majesty.

Shakespeare, *Tr. and Cr.* III. 2. 40.

So we, well cover'd with the night's black mantle,  
*At unawares* may beat down Edward's guard.

Id. 3 *Hen. VI.* IV. 2. 23.

Out of this conceit, Cato, surnamed the Censor, one of the wisest men indeed that ever lived, when Carneades the philosopher came in embassage to Rome, and that the young men of Rome began to flock about him, being allured with the sweetness and majesty of his eloquence and learning, gave counsel in open senate that they should give him his dispatch with all speed, lest he should infect and enchant the minds and affections of the youth, and *at unawares* bring in an alteration of the manners and customs of the state. Bacon, *Adv. of L.* I. 2, § 1 (p. 11).

**Uncapable, adj.** (Ezek. xliv. c). Incapable.

I am sorry for thee: thou art come to answer

A stony adversary, an inhuman wretch

*Uncapable* of pity.

Shakespeare, *Mer. of Ven.* IV. 1. 5.

**Uncomely, adj.** (1 Cor. xii. 23). Unbecoming.

Besides (to say truth) nakednesse is *uncomely*, as well in minde, as body. Bacon, *Ess.* VI. p. 20.

**Uncomely, adv.** (1 Cor. vii. 36). In an unbecoming manner.

**Uncorruptness, sb.** (Tit. ii. 7). Soundness, purity.

**Uncreate, pp.** (Ath. Creed). Uncreated. On this form of the past participle see CONSECRATE.

**Unction**, *sb.* (1 John ii. 20). Literally, 'anointing,' as the word is rendered in 1 John ii. 27. It is applied to the spiritual influence of the Holy Ghost. The word still exists in its literal sense in the phrase "extreme *unction*," the ceremony of anointing with oil in cases of dangerous sickness, reckoned among the seven sacraments of the Roman Catholic Church.

**Underseters**, *sb.* (1 K. vii. 30, 34). Props, supports. The verb is used by Sir T. More (*Works*, p. 38*g*), in describing the death of Edw. IV.;

When these lordes with diuerse other of bothe the parties were comme in presence, the kynge liffinge vppe himselfe and *undersette* with pillowes, as it is reported on this wyse said vnto thē.

Encharnelé : m. ée : f. Propped, *underset*, vpheld, as a vine. Cotgrave, *Fr. Dict.*

Encharneler vne vigne. To prop, or *underset* a vine. *Ibid.*

**Understanded**, *pp.* (Art. xxiv.). Understood.

Whan the Lorde had thus muche sayd, because he knewe that the woordes whiche he had spoken wer not perfectly *understaded* of euerie bodye...he cryed with a loude voice. Udal's Erasmus, *Luke* viii. 8, fol. 78 *a*.

But this was sufficiently *understoded* of the worde resurrection or risyng agayn that wēte nexte before. Erasmus, *On the Creed*, Eng. tr. fol. 25 *b*.

When these oracles were *understanded*, the priestes prepared all things for diuine seruice, and the people went about the water of the lake to turne it againe. North's Plutarch, *Camillus*, p. 144.

Wherefore, when Christ so earnestly forbad swearing, it may not be so *understanded* as though he did forbid all manner of oaths. *Homilies*, p. 76, l. 2.

**Understanding**, *adj.* (Deut. i. 13, iv. 6; 1 K. iii. 9, &c.). Used as an adjective in the sense of 'intelligent.'

Was this taken  
By any *understanding* pate but thine?  
Shakespeare, *Winter's Tale*, I. 2. 223.

On the other side, an ancient clerke, skilfull in presidents, wary in proceeding, and *understanding* in the businesse of the court, is an excellent finger of a court. Bacon, *Ess.* LVI. p. 226.

**Undertake**, *v.i.* (Is. xxxviii. 14). To be surety.

To be suretie for, to *undertake*, to will one to doe, or deliuer to a certaine man vpon the assurance of his vndertaking. Fideiubeo. Baret, *Alvearie*, s. v. *Sure*.

**Undiscreet**, *adj.* (Ecclus. xxvii. 12; Preface to Pr.-Bk., 'Of Ceremonies'). Indiscreet. Altered in 1744.

Indiscret. *Vndiscreet*, inconsiderate, vnaduised, rash, haire-braind, headie, fond, witlesse. Cotgrave, *Fr. Dict.*

**Undressed**, *pp.* (Lev. xxv. 5, 11). Untrimmed. [See DRESS.]

**Uneasy**, *adj.* (2 Macc. xii. 21). Difficult.

*Uneasie*, damageable, hurtfull, noisome, vngainfull, vnhand-some. Incommodus. Baret, *Alvearie*, s. v.

**Ungodly**, *adv.* (2 Pet. ii. 6). See FRIENDLY, GODLY.

Impiement. Impiously, *ungodly*, gracelesly, vngraciously, without respect of God, or of man. Cotgrave, *Fr. Dict.* (ed. 1632).

**Ungacious**, *adj.* (2 Macc. iv. 19, viii. 34, xv. 3). Graceless, wicked.

Whan he espyeth that, he gooeth his waie & taketh vnto hym seuē other spirites, more *ungracious* thā himself euer was. Udal's Erasmus, *Luke* xi. 26, fol. 98 b.

Ungodlie, wicked, *ungratious*. Impius. Baret, *Alvearie*.

Wicked: *ungratious*: naughtie. Impius. *Ibid.*

*Ungratious*, mischievous, vengeable, full of naughtinesse. Scelestus. *Ibid.*

*Ungracious* wretch,

Fit for the mountains and the barbarous caves,

Where manners ne'er were preach'd! out of my sight!

Shakespeare, *Tw. Night*, IV. I. 51.

I am no traitor's uncle; and that word 'grace'

In an *ungracious* mouth is but profane.

Id. *Rich. II.* II. 3. 89.

But, good my brother,  
Do not, as some *ungracious* pastors do,  
Show me the steep and thorny way to heaven ;  
Whiles, like a puff'd and reckless libertine,  
Himself the primrose path of dalliance treads,  
And reckes not his own rede.

Id. *Ham.* I. 3. 47.

**Unhappily**, *adv.* (2 Chron. xx. c). Unfortunately. So in Shakespeare, *Lear*, I. 2. 157 :

I promise you, the effects he writes of succeed *unhappily*;  
that is, turn out unfortunately.

**Unicorn**, *sb.* (Num. xxiii. 22, xxiv. 8, &c.). The 'reem' of the Hebrews, of which 'unicorn' is a translation, was probably a bison. The following passage explains what the unicorn was believed to be.

The Unicorne, as Lewes Vartinian testifieth, who saw two of them in the towne of Mecha, is of the height of a yong horse or colt of 30. moneths old, which is two yeares and a halfe olde, hee hath the head of a Hart, and in his forehead he hath a sharpe pointed horne three cubites long, hee hath a long necke, and a mane hanging downe on the one side of his necke, his legges are slender, as the legges of a Goat, and his feete are clouen much like to the Goate, his hinder feete are hairy, and his haire in collour is like to a bay horse. This beast in countenance is cruell and wilde, and yet notwithstanding mixed with a certaine sweetnes or amiablenes. His horne is of a merueilous greate force and vertue against Venome and poyson. The Unicorne is founde in Æthiopia, like as the Indian Asse is found in India, which hath likewise one onely horne in his forehead. Blundevile, *Exercises*, fol. 260 a.

**Unity**, *at* (Ps. cxxii. 3, Pr.-Bk.). United: hence 'to set at unity' is 'to unite.'

I would wish they would endeavour themselves rather to be peacemakers; to counsel and help poor men; and when they hear of any discord to be between neighbours and neighbours, to set them together *at unity*. Latimer, *Serm.* p. 486.

**Unjust**, *adj.* (Luke xvi. 8). Dishonest.

Such as indeed were never soldiers, but discarded *unjust* serving-men, younger sons to younger brothers, revolted tapsters and ostlers trade-fallen. Shakespeare, I *Hen. IV.* IV. 2. 30.

**Unlearned**, *adj.* (Acts iv. 13; 1 Cor. xiv. 16). Untaught, illiterate.

And though the curate be *unlearned*, and not able to do his duty, yet we may not withdraw from him, of private authority, that thing which is appointed unto him by common authority. Latimer, *Serm.* p. 503.

*Unlearned*, without knowledge, or good letters. Illiteratus, Indoctus, Ineruditus. Baret, *Alvearie*, s. v.

**Unmeasurable**, *adj.* (Bar. iii. 25; Prayer of Manasses). Immeasurable.

For that in one place, God himselfe saies, that it was hee which planted the pillers which support the earth: giving vs to vnderstand (as S. Ambrose doth well expound it) that the *unmeasurable* weight of the whole earth is held vp by the hands of the divine power. Acosta, *Hist. of the Indies*, Eng. tr. p. 10.

Common mother, thou,  
Whose womb *unmeasurable*, and infinite breast,  
Teems, and feeds all.

Shakespeare, *Tim. of Ath.* IV. 3. 178.

The body is so much disquieted by them, that, as Jesus the son of Sirach affirmeth, the unsatiabie feeder never sleepeth quietly, such an *unmeasurable* heat is kindled, whereof ensueth continual ache and pain to the whole body. *Homilies*, p. 304, l. 23.

The treasures of the Lord be *unmesurable*. Lever, *Sermons* (ed. Arber), p. 106.

**Unmoveable**, *adj.* (Acts xxvii. 41; 1 Cor. xv. 58). Immoveable.

Owen Glendor a squire of Wales, perceiuyng the realme to be vnquieted, and the kyng not yet to be placed in a sure and *unmouable* seate,...so enuegled entised and allured the wilde and vndiscrete Welshmen, that they toke hym as their prince. Hall, *Hen. IV.* fol. 16 *b*.

But Ptolomie, Aristotle, and all other olde writers affirme the earth to be in the midst, and to remaine *unmoouable* and to be in the very Center of the world. Blundevile, *Exercises*, fol. 181 *a*, ed. 1594.

Thus it alone resteth *unmoouable*, whiles the whole frame of the world turneth about it: and as it is knit and united by all, so all rest and beare upon the same. Holland's Pliny, II. 5.



For of surety the glory of God should be more evidently known, if it were declared by reasonable and living creatures rather than by dead and *unmoveable* images. *Homilies*, p. 182, l. 23.

**Unnurtured**, *adj.* (Wisd. xvii. 1). Untrained, undisciplined. Richardson quotes from Fuller's *Worthies*, Westmoreland, p. 138 :

Thus he [Sir Edward Bellingham] surprised the Earl of Desmond, being rude and *unnurtured*, brought him up to Dublin, where he informed and reformed him in manners and civility.

**Unpassable**, *adj.* (Esth. xvi. 24). Impassable.

Impassabile, that cannot be passed, *unpassable*. Florio, *World of Wordes*.

**Unperfect**, *adj.* (Ps. cxxxix. 16; Wisd. iv. 5; Eccclus. xlii. 24). Imperfect. Spelt 'unperfit' in Eccclus. xlii. 24 in ed. 1611.

But they consyder not what God is, and how great his diuine maiestie is, which is not divine in dede, if it be *unperfect*. Musculus, *Common Places*, trans. Man (1563), fol. 5 b.

This is the true wisdome of a man, to knowe himselfe to bee *unperfect*, and as I might saye, the perfection of all iust men liuing, in the flesh is *unperfect*. Northbrooke, *Poore Man's Garden*, 1606, fol. 43 b.

Neither we may reioice in any works that we do ; which all be so *unperfect* and unpure that they are not able to stand before the righteous judgment seat of God. *Homilies*, p. 21, l. 35.

**Unpossible**, *adj.* (Matt. xvii. 20, xix. 26 ; Luke i. 37, xviii. 27). Impossible ; in the edition of 1611. Altered in modern editions.

Now must I paint things *unpossible* for mine art, but agreeable with my affections. Lyly, *Campaspe*, III. 5 (*Works*, I. 128).

That faith is a necessary instrument in all these holy ceremonies we may thus assure ourselves, for that, as St. Paul saith, without faith it is *unpossible* to please God. *Homilies*, p. 444, l. 20.

**Unprofitable**, *adj.* (Matt. xxv. 30 ; Luke xvii. 10). Useless, good for nothing.

And for the moste parte it chaunceth, that this latter sorte is more worthy to enioye that state of wealth, then the other be : bycause the ryche men be couetous, craftye, and *unprofitable*. Sir T. More, *Utopia*, trans. Robynson, fol. 42 a.

Thereupon, Philip being afrayed, commaunded them to cary him [Bucephalus] away as a wild beast, & altogether *unprofitable*. North's Plutarch, *Alex.* p. 719.

To the ende the commons myghte bee perswaded, that he was an *unprofitable* Prince to the common wealthe. Holinshed, *Chron.* II. p. IIII, col. I.

**Unproperly**, *adv.* (Wisd. v. 16 *m*). Improperly. Altered in modern editions.

I kneel before thee; and *unproperly*  
Show duty.

Shakespeare, *Cor.* v. 3. 54.

**Unquietness**, *sb.* (Job xv. *c*). Disquiet.

What is he for a fool that betroths himself to *unquietness*? Shakespeare, *Much Ado*, I. 3. 50.

He went hence but now,  
And certainly in strange *unquietness*.

Id. *Oth.* III. 4. 133.

**Unrebukeable**, *adj.* (I Tim. vi. 14). That cannot be rebuked, blameless.

**Unrecoverable**, *adj.* (Ezek. xxvii. *c*). Irrecoverable. Richardson quotes from Bishop Hall's *Contemplations*, Jehu and Jehoram (*Works*, ed. 1634, p. 1265) :

No common pace will serve us when we go on Gods message; The very losse of minutes may be *unrecoverable*.

**Unrepentance**, *sb.* (Matt. xi. *c*). Impenitence.

Impenitenza, *vnrepentance*. Florio, *Ital. Dict.*

**Unreproveable**, *adj.* (Col. i. 22). Blameless.

And in my selfe this covenant made I tho,  
That right such as ye felten wele or wo,  
As ferforth as it in my power lay,  
*Unreproveable* unto my wifehood aye,  
The same would I felen, life or death.

Chaucer, *Legend of Good Women*, 691.

Furthermore, touching the warres : Dion alway shewed himselfe a captaine *vnreprouable*, hauing wisely and skilfully taken order for those things, which he had enterprised of his owne head and counsell. North's Plutarch, *Dion and Brutus*, p. 1079.

Irreprehensible: com. Irreprehensible, blamelesse, *vnreprouable*. Cotgrave, *Fr. Dict.*

Irreproúeuole, *vnreprouable*. Florio, *Ital. Dict.*

**Unresistable**, *adj.* (Is. viii. c, xlvii. c). Irresistible.

If his golde now indaunger vs, hee will then be *vnresistable*. Raleigh, *Guiana*, p. 15.

They were not before so willing to be rid of their learned pastor, as now importunate to obtain him again from them who had given him entertainment, and which were loath to part with him, had not *vnresistable* earnestness been used. Hooker, *Eccl. Pol.* Pref. ii. 3 (I. 162).

**Unright**, *adj.* (Wisd. xii. 13). Unjust, unrighteous.

**Unsatiabie**, *adj.* (Ezek. xvi. 28; Ecclus. xxxi. 17, 20, xxxvii. 29). Insatiable. The modern form occurs in Prov. xxx. c.

*Unsatiabie* truly are the affections and lusts of man's heart. *Homilies*, p. 302, l. 16.

Insatiable: com. Insatiate, *vnstatiabie*, vnfillable; rauenuous, gluttonous, that neuer hath enough. Cotgrave, *Fr. Dict.*

**Unsatiableness**, *sb.* (Is. xxix. c; Hab. ii. c). Insatiableness.

Insatiableté: f. Insatiétie, *vnstatiableness*; greedinesse, gluttonie, rauenuousnesse. Cotgrave, *Fr. Dict.*

**Unsauioury**, *adj.* (2 Sam. xxii. 27). This word appears to have been forced upon our translators by the exigencies of the text, which is here corrupt. The true reading is preserved in Ps. xviii. 26, "with the froward thou wilt shew thyself froward." The following passage from Baret's *Alvearie* will shew the metaphorical meaning attached to the word at the end of the 16th century, by adopting which a certain sense is to be extracted from the clause in question.

*Unsauiourie*, foolish, without smacke of salt, without wise-dome, that hath no grace, that hath no pleasant fashion in wordes, or gesture, that no man can take pleasure in. *Insulsus*... *ἀγνώμος, ἀπειρόκαλος, ἀναίσθητος*.

**Unseemly**, *adv.* (1 Cor. xiii. 5). In an unbecoming manner.

One will say, peradventure, You speek *unseemly* and inconveniently. Latimer, *Serm.* p. 185.

*Unseemlie*, after an vncomelie sort. *δεικῶς*. Messeamment, indecentement. Baret, *Alvearie*, s. v. *Unseeming*.

**Untemperate**, *adj.* (Ecclus. xxiii. 13). Intemperate. Altered in 1744.

Why give you peace to this *untemperate* beast,  
That hath so long transgress'd you?

Beaumont and Fletcher, *Maid's Tragedy*, v. 2.

**Unto**, *prep.* (Ex. xxix. 34; Num. xxxv. 25). Until.

Shalle they never wyn away,  
Hence *unto* domys day.

*Towneley Mysteries*, p. 20.

The following are examples of the word as a conjunction :

And now thou woldest falsly ben aboute  
To love my lady, whom I love and serve,  
And evere schal, *unto* myn herte sterve.

Chaucer, *Knight's Tale*, 1146.

The Chaldees, Assyrians, Persians, Grecians and Romans, the mightiest princes on the earth, oft subdued the Jews, forsaking their God : but the Lord, their old Saviour, ever restored them again when they sought him, *unto* they utterly refused Christ their Saviour. Pilkington, *On Obadiah*, pref. (*Works*, p. 205, Park. Soc.).

**Unto**, *prep.* Used like 'for' in the phrase, "*Unto* Adam also, and to his wife, did the Lord God make coates of skinnes, and cloathed them" (Gen. iii. 21). The idiom is common in the north.

**Untolerable**, *adj.* (Prov. xxx. c). Intolerable.

For the people of the East part of the world were wont to rent their garments, if anything had happened unto them that seemed *untolerable*. *Homilies*, p. 530, l. 34.

**Untoward**, *adj.* (Acts ii. 40). Perverse, intractable; forward. 'Toward' is used in Suffolk of animals in the sense of 'tame, manageable.' Thus a colt is said to be 'toward.' Bacon uses 'towardness' for 'docility' (*Ess.* XIX. p. 79).

Thou shalt goe afore him, to prepaire mens hertes to the receiuyng of suche a great saluacion, leste if thesame commyng

of the Lorde shoulde fynd the hertes of men slouthfully slug-gyng, and vtterly *untowarde*, the health that is now offred, might percase be turned into a manifold castyng awaie & perishing of the solle. Udal's Erasmus, *Luke* i. 76, fol. 16 a.

**Untowardness**, *sb.* (Is. xxviii. c; Hos. vi. c). Perversity, wilfulness.

As the Jews were stiff-necked, and were ever ready to walk inordinately, no less are we Englishmen given to *untowardness*, and inordinate walking after our own phantasies and brains.

Latimer, *Sermons*, p. 89.

**Unvaluable**, *adj.* (Ecclus. vi. 15). Invaluable. Altered in 1762.

Impreciable: com. Vnprisable, *vnvaluable*. Cotgrave, *Fr. Dict.*

Richardson quotes from Ben Jonson's *Magnetic Lady*, I. 1:

I will tell you, sister,  
I cannot cry his caract up enough,  
He is *unvaluable*.

**Unwashen**, *adj.* (Matt. xv. 20; Mark vii. 2, 5). Unwashed.

The Jewes had a custome confirmed by their elders whiche were magistrates, that no man should eat wyth *vnwashen* handes. Christe Iesu leaſte thys custome, brake thys tradicion wythout any grudge of conscience. Lever, *Sermons* (ed. Arber), p. 46.

**Unwitting**, *adv.* (1 Sam. xiv. c). Unknown.

**Unwittingly**, *adv.* (Lev. xxii. 14; Josh. xx. 3). Without knowing.

If I *unwittingly*, or in my rage,  
Have aught committed, that is hardly borne  
By any in this presence, I desire  
To reconcile me to his friendly peace.

Shakespeare, *Rich. III.* II. I. 56.

**Up** (Judg. ix. 32; Ps. xii. 6, Pr.-Bk.). In the phrase 'I will *up*' the preposition is used without the verb of motion. Instances of this omission are common.

Thei plainly menyng good feith, *vp* & declare at large vnto Jesus the summe of all the wholle matier, as to a straüger, and one that was ignoraunt of all that had been dooen. Udal's Erasmus, *Luke* xxiv. 18, fol. 176 b.

Tyburce answerde, and sayde, 'Brother dere,  
First tel me whider I *schal*, and to what man.'

Chaucer, *Second Nun's Tale*, 12231.

So 'forth' and 'in' are used by Shakespeare with the same ellipsis.

So soon as dinner's done, we'll *forth* again,  
My Alcibiades.

*Tim. of Ath.* II. 2. 14.

Nay, more,  
Some parcels of their power are *forth* already,  
And only hitherward.

*Cor.* I. 2. 32.

Good nuncle, *in*, and ask thy daughters' blessing.

*Lear*, III. 2. 12.

**Upon**, *prep.* (Gen. xxxi. c.; Ps. v. 7, Pr.-Bk.). In phrases where we should now use 'out of,' or 'in consequence of.'

And if we will resolve, to resolve *upon* modesty with S. Augustine. *The Translators to the Reader*, p. cxvi.

It were good not to use men of ambitious natures, except it be *upon* necessitie. Bacon, *Ess.* XXXVI. p. 153.

Many examples of the same idiom will be found in Bacon's *Essays*.

**Upon**, in the phrases 'Upon a day' (I Sam. xiv. 1), 'Upon heaps' (Ex. viii. 14). See ON.

**Uprightnesses**, *sb.* (Is. xxxiii. 15 *m*). "In uprightnesses" is the literal rendering of the Hebrew, for which our translators have more properly given in the text 'uprightly.'

**Uprising**, *sb.* (Ps. cxxxix. 2). Rising.

The Lordes and Princes of his campe comming to waite vpon him at his *vprising*, maruelled when they found him so sound a sleepe. North's Plutarch, *Alex.* p. 735.

**Uprore**, the spelling of 'uproar' in the ed. of 1611 (Mark xiv. 2; Acts xvii. 5, xix. 40, xx. 1, xxi. 31, 38). In I Kings i. 41, Matt. xxvi. 5, it is 'vproare.' So in Cotgrave, *Fr. Dict.* (1611):

Tempester. To storme, bluster, keepe a horrible coyle or stirre, raise a tumult, be in an *vprore*.

Tumulte: *m.* A tumult, *vprore*, sedition, broyle, ruffling, stirre, insurrection, commotion, hurlyburly.

An *Vprore*, I dare warrant,  
Begun through malice of the Bishops men.

Shakespeare (1623), I *Hen. VI.* III. 1. 74.

**Use**, *v. i.* (Ex. xxi. 36). To be accustomed.

So that it is, in truth of operation upon a mans minde, of like vertue, as the alchymists *use* to attribute to their stone, for mans bodie ; that it worketh all contrary effects, but still to the good, and benefit of nature. Bacon, *Ess.* XXVII. p. III.

Besides, of her own nature she ever loved privacy and a sequestered life, being of the pelican's nature, which *use* not to fly in flocks. Fuller, *Holy State*, XI. (*Life of Paula*).

**Use**, *v. t.* (Lev. xix. 26 ; 2 K. xvii. 17). To practise ; as in the phrases 'use divination,' 'use enchantments,' &c.

If I may escape this misadventure I shall destroy all where I may find these false damosels that *use* *inchantments*. *King Arthur*, c. 67, Vol. I. p. 128.

**Use** of Sarum, &c. (Intr. to Pr.-Bk.) refers to the different Liturgies in existence before the Reformation. The offices according to the Use of Sarum (Salisbury) were used in the South ; those of York in the North ; those of Hereford in S. Wales ; and in N. Wales those of Bangor. Osmund, Bp of Salisbury, about A.D. 1070, is said to have compiled the Use of Sarum.

**Usury**, *sb.* (Ex. xxii. 25 ; Lev. xxv. 36 ; Matt. xxv. 27). From Lat. *usura*, Fr. *usure* ; it formerly denoted 'interest,' or a sum of money paid for the *use* of money, but is now applied to excessive and illegal exactions of that kind. Thus Bentham (*Def. of Usury*, Let. II.) says,

I know of but two definitions that can possibly be given of *usury*. One is, the taking of a greater interest than the law allows of : this may be styled the political or legal definition. The other is, the taking of a greater interest than it is usual for men to give and take : this may be styled the moral one.

Since there must be borrowing and lending, and men are so hard of heart, as they will not lend freely, *usury* must be permitted. Bacon, *Ess.* XLI. p. 168.

**Utmost**, *adj.* (Num. xxii. 36, 41). Outermost.

Riccio, curled, crisped, frizled, shagged, bushie, hairie, rough, curled cipres, crispin, vnshorne veluet, the *utmost* huske or prickles of a chesnut. Florio, *Worlde of Wordes*.

Now that part therof which is *utmost* and next to the pill or rind, is called Tow or Hurds. Holland's Pliny, XIX. I (vol. II. p. 4)

**Utter**, *v. t.* (Lev. v. 1; 2 Macc. iii. c). To give out, disclose: "Simon *uttereth* what treasures are in the temple."

For their madnes shalbe *uttered* vnto all men as theirs was. 2 Tim. III. 9 (Tyndale).

God worketh not sins in us, but *uttereth* the sins which we have by the corruption of our nature, and which lie hidden in us, when and where and how it pleaseth God. Bradford, *Writings* (Park. Soc.), I. p. 321 marg.

This is the key that solveth all their arguments, and openeth the way to shew us all their false and abominable blasphemous lies upon Christ's words, and *uttereth* their sly juggling over the bread, to maintain antichrist's kingdom therewith. Tyndale, *Answer to More*, p. 240.

I am glad to be constrained to *utter* that  
Which torments me to conceal.

Shakespeare, *Cymb.* v. 5. 141.

He *uttered* to their confusion,  
The execrable illusion.

Roye, *Dyaloge* (ed. Arber), p. 94.

Of the contrarie parte, to him that openeth and *uttereth* suche counselles, be decreed large giftes. More, *Utopia* (ed. Arber), p. 49.

**Utter**, *adj.* (Ezek. x. 5, xlii. 1). Outer; A. S. *úter*.

The next daye he gaue a sore assaute againe, and with great force entered the *utter* court of the Castle. Hall, *Hen. IV.* fol. 23 *b*.

Achilles left that *utter* part, where he his zeale applide,  
And turn'd into his inner tent.

Chapman's Homer, *II.* xvi. 146.

The out side or *utter* circuite of ye land is also ful of hauens. More, *Utopia* (ed. Arber), p. 73.

Beware that thou playe not the wycked seruaunt, which kepte his talent hyd, and not deliuered vnto any vse, for then it shall be taken from the, and thou shalte be caste into *utter* derkenesse. Lever, *Sermons* (ed. Arber), p. 80.

**Utterly** (Art. 34). Entirely, extremely, to the utmost. We are quite accustomed to the phrase 'utterly unlike' but 'utterly like' is not familiar.



**Uttermost**, *adj.* (Matt. v. 26). Utmost, last; A. S. *ýtemest*; compare *nethermost* from A. S. *niðsemest*.

The Father of heaven will not suffer him to be tempted with this great horror of death and hell to the *uttermost*. Latimer, *Serm.* p. 233.

Therefore the lord called him, and cast him into prison, there to lie till he had paid the *uttermost* farthing. *Ibid.* p. 429.

It doth certainly belong unto kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea to promote it to the *uttermost* of their power. *The Translators to the Reader*, p. cvii.

Though the Cornish-men were become like metall often fired and quenched, churlish, and that would sooner breake then bow; swearing and vowing not to leaue him, till the *uttermost* drop of their bloud were spilt. Bacon, *Hen. VII.* p. 183.

## V.

**Vagabond**, *sb.* (Gen. iv. 12, 14; Ps. cix. 10). From Lat. *vagabundus*, a wanderer, fugitive. The word has acquired a disreputable sense from the character of those to whom it was originally applied.

For he did not thinke he should incontinently please and gratifie them in all things, though they had made him now their generall ouer all their ships, and so great an army, being before but a banished man, a *vacabond*, and a fugitiue. North's Plutarch, *Alcib.* p. 226.

**Vain**, *adj.* In its original sense of 'empty, worthless' (Lat. *vanus*); of frequent occurrence (Ex. v. 9, &c.; Judg. ix. 4, xi. 3).

This Andrew, a worshipfull man, and an especiall frende of Picus, had by his letters geuē him counsell to leaue the study of philosophie, as a thing, in whiche he thought Picus to haue spent tyme enough: and which, but if it were applied to y<sup>e</sup> vse of some actual besines, he iudged a thiſg *vaine* & vnprofitable. Sir T. More, *Works*, p. 14 a.

I trust I may not trust thee; for thy word  
Is but the *vain* breath of a common man.

Shakespeare, *K. John*, III. I. 8.

To laugh at gibing boys and stand the push  
Of every beardless *vain* comparative.

Id. I *Hen. IV.* III. 2. 67.

**Valiantly, do** (Num. xxiv. 18 ; Ps. lx. 12, cxviii. 15, 16). To behave gallantly.

Then ranne agayne the .ij noble kynges, who *dyd* so *valiantly* that the beholders had great ioy. Hall, *Hen. VIII.* fol. 78*b*.

**Valiantness, sb.** (Ecclus. xxxi. 25). Valour, courage.

Then sodainely, one of the chiefest Knights he had in all his armie called Camulatus, and that was alway maruellously esteemed of for his *valiantnesse*, vntill that time : he came hard by Brutus on horsebacke, and rode before his face to yeeld himselfe vnto his enemies. North's Plutarch, *Brutus*, p. 1076.

Although from the beginning there was euer emulation among them for honour and glory, by striuing who should exceede other in vertue and *valiantnes*. Id. *Pelopidas*, p. 309.

In foreign wars our countrymen in obtaining the victory win the praise of *valiantness*. *Homilies*, p. 574, l. 35.

**Valiants, sb.** (2 Sam. xxi. c). Heroes, valiant men ; originally 'strong men' from Lat. *valere*, to be strong, whence Fr. *valoir* and *vallant*. 'Valiant' is still used in Northumberland in its literal sense of 'strong.'

Ioyne to them also sturdy and *valiaunte* beggers, clokinge their idle lyfe vnder the coloure of some disease or sickenes. More, *Utopia* (ed. Arber), p. 85.

Sir Simonds d'Ewes (*Life*, i. 41) describes his grandfather as 'in his youth *valiant* and active.'

**Vanities, lying** (Ps. xxxi. 6). Empty falsehoods.

Whateuer also is written as touching the vertues medicinable of Lyncurium, I take them to be no better than fables, namely, that if it be given in drinke, it wil send out the stone of the bladder : if it be drunke in wine, it will cure the jaundise presently, or if it be but caried about one, it will do the deed : but ynough of such fantastick dreames and *lying vanities*. Holland's Pliny, XXXVII. 3.

**Vaunt, v. refl.** (Judg. vii. 2 ; 1 Cor. xiii. 4). To boast ; from Fr. *vanter*, used reflexively *se vanter*, It. *vantare*, *vantarsi*, and these again from Lat. *vanitare*, used by Augustine in the same sense. All are derived from the Lat. *vanus*, 'empty.'

Not anie damzell, which *her vaunteth* most  
In skilfull knitting of soft silken twyne.

Spenser, *Muioptomos*, 361.

Gloriarse, to brag, to boast, to glorie, to make a great shew, to *vaunt himselfe*. Minshen, *Span. Dict.* (1599).

The old form of the word was 'avaunt.'

And thus of o thing I *avaunte me*.

Chaucer, *C. T.* 5985.

They reioyse and *avaunt themselues*, if they vanquishe and oppresse their enemies by crafte and deceite. More, *Utopia* (ed. Arber), p. 133.

**Vaunting**, *sb.* (Wisd. v. 8, xvii. 7). Boasting.

You say you are a better soldier :

Let it appear so ; make your *vaunting* true,

And it shall please me well.

Shakespeare, *Jul. Cæs.* IV. 3. 52.

**Vehement**, *adj.* (Cant. viii. 6 ; Jon. iv. 8). Violent, strong ; Lat. *vehemens*. Used now with reference to the passions, but not to the elements.

For if the daye folowyng shall bee faire and drye, and that the Bees maye issue out of their stalles, without pearyll of rayne, or *vehement* wynde, in the mornynge erely he calleth them, makinge a noyse, as it were the sowne of a Horne, or a Trumpet. Elyot, *Governour*, fol. 6b.

**Vengeances**, *sb.* (Ezek. xxv. 17 *m*). The plural, in accordance with the Hebrew, not the English usage.

**Venime**, *sb.* (Deut. xxxii. 33 ; Eccclus. xxviii. 19). Venom ; in ed. 1611. Fr. *venin*, of which *venim* is an older form.

Eche gras þat þer inne wexeþ azeyn *venym* yt ys.

Robert of Gloucester, *Chron.* (ed. Hearne, p. 43).

An aungel men herden

An heigh at Rome crye,

*Dos ecclesie* this day

Hath y-dronke *venym*.

*Vision of Piers Ploughman* (ed. Wright), 10666.

The vertue expulsif, or animal,

Fro thilke vertue cleped natural,

Ne may the *venime* voiden, ne expell.

Chaucer, *C. T.* (ed Tyrwhitt), 2753.

**Venison**, *sb.* (Gen. xxv. 28, xxvii. 3, 5, 7, &c.). Flesh of beasts taken in hunting, game ; Fr. *venaison*, Lat. *venatio* in the same sense.

So, likewise, the hunter runneth hither and thither after his

game; leapeth over hedges, and creepeth through rough bushes; and all this labour he esteemeth for nothing, because he is so desirous to obtain his prey, and catch his *venison*. Latimer, *Rem.* p. 24.

*Venison.* Ferina...Ferina caro...θηράγα...& Aprugna caro.  
*Venison* of a wild Bore. Baret, *Alvearie*, s.v.

The while he caccheth conynges,  
He coveiteth nocht youre caroyne,  
But fedeth hym al with *venyson*.

*Vision of Piers Ploughman*, 386.

They live upon the *venison* of Elephants flesh, which they use commonly to hunt and chase. Holland's Pliny, vi. 30 (vol. i. p. 147).

The Troglodites, a people bounding upon Æthiopia, who live onely upon the *venison* of Elephants flesh, use to clime trees that be neere their walke, and there take a stand. Ibid. viii. 8 (i. p. 197).

Now it was ordred betweene them afore, that Philomenes comming in at the usuall little wicket, with his *venison* that he had hunted, should bring in with him some armed men. Holland's Livy, xxv. p. 552 H.

**Venture, at a** (1 K. xxii. 34; 2 Chr. xviii. 33). At random. The phrase was originally and properly "at aventure, or adventure."

But *at aventure* the instrument I toke,  
And blewe so loude that all the toure I shoke.

Hawes, *Pastime of Pleasure*, cap. 26.

Sence that tyme, they haue imagined caltrappes, harowes and other new trickes to defende the force of the horsmen, so that if the enemies *at aventure* runne against theyr engines, either sodeinly theyr horses be wounded wyth the stakes, or theyr feete hurt wyth the other engines. Hall, *Hen. V.* fol. 16*b*.

He was some hilding fellow that had stolen  
The horse he rode on, and, upon my life,  
Spoke *at a venture*.

Shakespeare, 2 *Hen. IV.* i. 1. 59.

In this passage the Quarto has 'at a venter'; the Folios, 'at adventure.'

Certes, I am not able to say, whether strange, forain, and ineffable words hard to bee pronounced, are more availeable to the effecting of these incredible things, or our Latin words, comming out *at a venture* unlooked for and spoken at random. Holland's Pliny, xxviii. 2 (vol. ii. p. 296).

**Verily**, *adv.* (Catechism). Truly; from 'very' in its original sense. In the N. T. it is the rendering of the Heb. word 'Amen.'

And he that synneth, and *verraily* repenteth him in his last ende, holy chirche yit hopeth his savacioun. Chaucer, *Parson's Tale*.

**Verity**, *sb.* (Ps. cxi. 7; 1 Tim. ii. 7; Athan. Creed). Truth; Fr. *verité*, from Lat. *veritas*.

**Very**, *adj.* (Gen. xxvii. 21; Prov. xvii. 9; John vii. 26). In the phrases "very and eternal God"; "very God of very God"; "art thou my very son Esau?" *very* has its original sense of 'true'; from Fr. *vrai*, O. Fr. *verai*, which again are referred by Diez to a Lat. form, *veracus*, not *verax*.

He that holdeth him in *verray* penitence, is blessed, after the sentence of Salomon. Chaucer, *Parson's Tale*.

Nor the flokke of cryst is not so folysshe as those heretyques bere them in hāde, that where as there is no dogge so madde, but he knoweth a *very* cony frō a cony carued & paynted, crystē peple y<sup>t</sup> haue reason in theyr heddys, & therto the lyght of fayth in theyr soulys, shold wene that thymages of our lady were our lady her selfe. Sir T. More, *Dial.* fol. 14a.

It could not be lost, but by the discorde of his *verye* frendes, or falshed of his fained frendes. Id. *Rich. III. Works*, p. 60e.

We must be clothed or armed with the habergeon of *very* justice or righteousness. Latimer, *Serm.* p. 30.

He did such miracles which no man else could do but only he which was both *very* God and man. Id. *Rem.* p. 71.

This gentleman, the prince's near ally,  
My *very* friend, hath got his mortal hurt  
In my behalf.

Shakespeare, *Rom. and Jul.* III. I. 115.

**Vesture**, *sb.* (Gen. xli. 42; Ps. xxii. 18). Dress, clothing, garment; O. Fr. *vesture*, from Low Lat. *vestitura*.

The courser whiche hys grace roade on, was trapped in a marueilous *vesture* of a newe deuised fashion. Hall, *Hen. VIII.* fol. 76a.

None of these are seene to weare any owches, or chaines of gold, but being clad with thin white *vestures*, they shewe the countenance of mourners. Stow, *Annals*, p. 41.

**Vex**, *v. t.* (Ex. xxii. 21 ; Num. xxv. 17 ; Matt. xv. 22, xvii. 15 ; Acts xii. 1). To torment, harass, oppress ; from Lat. *vexare*, Fr. *vexer*. The word had formerly a stronger sense than at present ; it now signifies to irritate by little provocations.

The yonger, which besides his infancie that also nedeth good loking to, hath a while ben so sore diseased *vexed* with sicknes. Sir T. More, *Rich. III. (Works, p. 49 b)*.

This yeere master Iohn Wicliffe, sometime student in Canterbury Colledge in the Vniversitie of Oxford, parson of Lutterworth in Leicestershire, hauing beene *vexed* with a palsey by the space of two yeeres, died, on the last of December, and was buried at Lutterworth. Stow, *Annals, p. 474*.

In the Prayer-Book Version of Ps. lxxxviii. 6, 'And hast *vexed* me with all thy storms,' we are reminded of the 'still-*vex'd* Bermoothes' of Shakespeare (*Temp.* I. 2. 229).

**Vexation**, *sb.* (Deut. xxviii. 20 ; 2 Chr. xv. 5). Like 'vex' this word was formerly used in a much stronger and more physical sense than at present, and the Hebrew of which it is the rendering is elsewhere translated 'discomfiture' (1 Sam. xiv. 20) and 'destruction' (Deut. vii. 23 ; 1 Sam. v. 9, 11). The older meaning is capable of abundant illustration.

Vexation : *f. Vexation*, torment, extreame griefe, trouble, or disquiet. Cotgrave, *Fr. Dict.*

All thy *vexations*  
Were but my trials of thy love.  
Shakespeare, *Temp.* IV. I. 5.

The deep *vexation* of his inward soul  
Hath served a dumb arrest upon his tongue.  
Id. *Lucr.* 1779.

And think no more of this night's accidents  
But as the fierce *vexation* of a dream.  
Id. *Mid. N.'s Dr.* IV. I. 74.

An example more directly in point is given by Richardson from Fabyan's *Chronicle*, A. 1335 (ed. 1811, p. 444):

By reason whereof the sayde Scottys made sharpe warre vpon the kynges seruauntys & frendys, and put the lande to great *vexacion* & trouble.

**Victual**, *sb.* (Ex. xii. 39; 2 Chr. xi. 23). Victuals; Lat. *victualia*. Spelt 'vitaile' in 2 Chr. in ed. 1611. Compare *thank* and *thanks*.

For thei cōstrued with themselves that their *vitaile* would some fayle because of the ayre of the sea and smell of the water. Hall, *Hen. V.* fol. 13 a.

In a country of plantation, first looke about, what kinde of *victuall*, the countrie yeelds of it selfe, to hand. Bacon, *Ess.* XXXIII. p. 140.

**View**, *v. t.* (Josh. vii. 2; Ezr. viii. 15). To review, survey. In Joshua the Hebrew is elsewhere rendered 'spy out.'

Before whose arriuell the kyng was departed from WyndSOR to Winchester, entending to haue gone to Hampton and to haue *viewed* his nauie. Hall, *Hen. V.* fol. 10 a.

Therefore, I say 'tis meet we all go forth  
To *view* the sick and feeble parts of France.  
Shakespeare, *Hen. V.* II. 4. 22.

Then Pelopidas hauing wonne the hilles, stayed on the toppe of them, *viewing* the armie of his enemies, which were not yet returned from their flying, but waued vp and down in great disorder. North's Plutarch, *Pelopidas*, p. 324.

**Vigils**, *sb.* (Pr.-Bk.). This word, which is derived from Lat. *vigilia*, 'night watches,' is used in the Pr.-Bk. to denote the eves of certain festivals which the church directs to be solemnly observed with fasting and prayer, in imitation probably of the whole nights which our Saviour used to spend in devout exercises; though some think they took their rise from the necessity the early Christians were under of meeting in the night during times of persecution, a practice which they continued when the necessity had ceased, before certain festivals, in order to prepare their minds for a due observation of them. The actual custom of watching or spending the night in religious exercises has long ceased to be usual, though the name is still retained.

**Vile**, *adj.* (Jer. xxix. 17; Phil. iii. 21; Jam. ii. 2). Literally, cheap, worthless, contemptible; Fr. *vil*, Lat. *vilis*.

Edward the second...was faire of bodie, but vnstedfast of manners, and disposed to lightnes, haunting the company of *vile* persons, and giuen wholly to the pleasure of the bodie, not regarding to gouerne his common weale by discretion and iustice. Stow, *Annals*, p. 327.

But I will inset you neither in gold nor silver, but in *vile* apparel, and send you back again to your master, for a jewel. Shakespeare, *2 Hen. IV.* I. 2. 20.

**Viol**, *sb.* (Is. v. 12, xiv. 11; Am. v. 23, vi. 5). From Norm. *viele*, which is the same as A. S. *fīðel*, and E. *fiddle*. A six-stringed guitar; Sp. *vihuela* and *viola*.

*Viols* had six strings, and the position of the fingers was marked on the fingerboard by frets, as in guitars of the present day. Chappell, *Pop. Mus.* I. 246.

Cleopatra's barge is described in North's Plutarch (*Antonius*, p. 980);

The poepe whereof was of gold, the sailes of purple, and the owers of silver, which kept stroke in rowing after the sound of the musicke of flutes, howboyes, cytherns, *vyolls*, and such other instruments as they played vpon in the barge.

**Virtue**, *sb.* (Mark v. 30; Luke vi. 19). Might, power; Lat. *virtus*, literally, manliness or that which is excellent in man; applied first to physical excellence, in the sense of courage, and then to moral excellence in the sense in which it is now commonly used. The following are examples of the former usage, which is not yet entirely obsolete.

For so astonied and asweved  
Was every *vertue* in my heved.

Chaucer, *House of Fame*, II. 42.

Be bold, and comforted 'by our Lord, and by the power of his *virtue*.' Latimer, *Serm.* p. 25.

The general end of God's external working is the exercise of his most glorious and most abundant *virtue*. Hooker, *Eccl. Pol.* I. 2, § 4.

Or have ye chos'n this place  
After the toyl of Battel to repose  
Your wearied *vertue*.

Milton, *Par. Lost*, I. 320.

**Vocation**, *sb.* (Matt. xxii. c; Eph. iv. 1). In its original sense of 'calling' (Lat. *vocatio*, from *vocare*), i. e. to the knowledge of salvation.

We should tarry our *vocation* till God call us; we should have a calling of God. Latimer, *Rem.* p. 26.



**Void**, *adj.* (Gen. i. 2; 1 K. xxii. 10). Empty; like Fr. *vide*. Thus in Wiclif's Version of Luke xx. 10 (ed. Lewis);

And in the tyme of gadering of grapis he sente a servaunt to the tilieris : that they schulden gyue to hym of the fruyt of the vyneyerd : which beeten him, and letten him go *voyde*.

Their hosen, cappes, & cotes, were ful of poises & H. & K. of fine gold in bulliō, so that the groūd could scarce apere & yet was in euery *voyde* place spangels of gold. Hall, *Hen. VIII.* fol. 10 *b*.

Here the street is narrow :  
The throng that follows Cæsar at the heels,  
Of senators, of prætors, common suitors,  
Will crowd a feeble man almost to death :  
I'll get me to a place more *void*, and there  
Speak to great Cæsar as he comes along.

Shakespeare, *Jul. Cæs.* II. 4. 37.

So Nashe (*Lenten Stuffe*, p. 14) speaks of " *voide* ground in the townne."

**Volume**, *sb.* (Ps. xl. 7; Heb. x. 7). Literally, something rolled up, a roll (Lat. *volumen* from *volvere*), as the MSS. of the ancients usually were (compare Jer. xxxvi. 2).

**Voyage**, *sb.* (Judith ii. 19; 2 Macc. v. 1). A journey, whether by sea or land; Med. Lat. *viagium* or *voiagium*; Fr. *voyage*. Now restricted to the former.

This is the poynt, to speken schort and playn,  
That ech of yow to schorte with youre weie,  
In this *viage*, schal telle tales tweye.

Chaucer, *Prolog. to C. T.*, 784.

Yet were the greyhoundes left wyth me behynde,  
Whyche did me comferte in my great *vyage*  
To the toure of Doctryne, with their fawnyngge courage.

Hawes, *Pastime of Pleasure*, cap. 2.

**Vulgar**, *adj.* (Baptismal Office, &c.). From Lat. *vulgaris*, that which is used by the *vulgus*, or 'great body of persons in the state; not necessarily carrying with it any depreciatory meaning. The 'vulgar' tongue is simply the common language of the country.

A noble lady...hath desired & required me to trāslate & reduce this said book out of frenssh into our *vulgar* englissh,

to thêde that it may the better be vnderstōde of al suche as shal rede or here it. Caxton, *Knyght of the Toure*, Prol. (Herbert's *Ames*, I. 51).

And in this blindenesse had England still cōtinued, had not God of his infinite goodnesse & botomelesse mercie reised vp vnto vs a newe Ezechias to confound all idolles, to destruie all hille altares of supersticion, to roote vp all countrefaict religions, & to restore (as muche as in so litell time maie bee) the true religion & wurship of God, y<sup>e</sup> sincere preaching of gods worde, & the booke of the lawe, that is to saie, of Christes holy Testamente to bee read of the people in their *vulgare tounge*. Udal's Erasmus, *Luke, Translator's Preface*, sig. iiij b.

I wald Prelattis and Doctouris of the Law  
With us lawid peple wer nocht discontent,  
Thocht we into our *vulgare tounge* did know  
Of Christ Jesu the lyfe and Testament.

Sir D. Lyndsay (*Works*, II. p. 250, ed. Laing).

If we should tell them that Valla, Stapulensis, Erasmus, and Vives, found fault with their *vulgar* translation, and consequently wished the same to be mended, or a new one to be made; they would answer peradventure, that we produced their enemies for witnesses against them. *The Translators to the Reader*, p. cxiv.

For souldiers, I finde the generalls commonly in their hortatives, put men in minde of their wives and children: and I thinke the despising of marriage, amongst the Turkes, maketh the *vulgar* souldier more base. Bacon, *Ess.* VIII. p. 27.

**Vulgar**, *sb.* 1. The vulgar tongue, or common language of a country.

They provided translations into the *vulgar* for their countrymen. *The Translators to the Reader*, p. cx.

Therefore, you clown, abandon,—which is in the *vulgar* leave,—the society,—which in the boorish is company,—of this female,—which in the common is woman. Shakespeare, *As You Like It*, v. 1. 53.

2. The common people.

But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very *vulgar*. *The Translators to the Reader*, p. cxviii.

So do our *vulgar* drench their peasant limbs  
In blood of princes. Shakespeare, *Hen. V.* IV. 7. 80.

I'll about,  
And drive away the *vulgar* from the streets.  
Id. *Jul. Cæs.* I. 1. 75.

3. The Vulgate Latin translation of the Bible.

But what will they say to this, That Pope Leo the tenth allowed Erasmus's translation of the New Testament, so much different from the *Vulgar*, by his apostolick letter and bull? *The Translators to the Reader*, p. cxiv.

## W.

**Wag**, *v.t.* (Matt. xxvii. 39). To move. The word has now somewhat of a ludicrous sense, which did not formerly belong to it.

You may as well forbid the mountain pines  
To *wag* their high tops and to make no noise,  
When they are fretten with the gusts of heaven.  
Shakespeare, *Mer. of Ven.* IV. 1. 76.

What have I done, that thou darrest *wag* thy tongue  
In noise so rude against me?  
Id. *Ham.* III. 4. 39.

Tremble and start at *wagging* of a straw.  
Id. *Rich. III.* III. 5. 7.

**Wait**, *sb.* (Ps. xli. 9, Pr.-Bk.; Jer. ix. 8). Ambush, watch; like Fr. *guet*. It occurs in the phrases 'laying of *wait*' (Num. xxxv. 20), 'lie in *wait*.'

That the spittle of a fasting man slayeth Serpents and Adders, and is venom to venomous beasts, as sayth Basilius super illud verbum in exameron: He shall bruse thyne head, and thou shalt lie in a *waite* vpon his heeles and steppes. Batman *vppon Bartholomew*, fol. 46 b (ed. 1582).

**Wait upon**, *v.t.* (Ps. cxxiii. 2). To watch, attend.

After his souldiers had heard his Oration, they were all of them pretily cheared againe, wondering much at his great liberality, and *waited vpon* him with great cries when he went his way. North's Plutarch, *Brutus*, p. 1074.

Comets, out of question, have likewise power and effect, over the grosse and masse of things : but they are rather gazed upon, and *waited upon* in their iourney, then wisely observed in their effects; specially in their respective effects. Bacon, *Ess.* LVIII. p. 233.

It is a point of cunning; to *wait upon* him, with whom you speake, with your eye; as the Iesuites give it in precept; for there be many wise men, that have secret hearts, and transparent countenances. Id. *Ess.* XXII. p. 92.

*Serv.* There is a gentleman  
At door would speak with you on private business.

*Clarangè.* With me?

*Serv.* He says so, and brings haste about him.

*Clarangè.* *Wait on* him in.

Beaumont and Fletcher, *The Lovers' Progress*, II. 1.

So 'wait on' is used in 1 Chr. vi. 32, Rom. xii. 7, in the sense of attending to the duties of an office.

See quotation from Coverdale under WEALTH.

**Wake**, *v. i.* (Ps. cxxvii. 1; Mal. ii. 12 *m.*; 1 Thess. v. 10).  
To watch.

**Walk**, *v. i.* (Ps. viii. 8, Pr.-Bk.). To go.

And then both ploughs not *walking*, nothing should be in the common weal but hunger. Latimer, *Sermons*, p. 66.

**Wallow thyself** (Jer. vi. 26). Roll thyself. 'Wallow,' like many other words, was once used reflexively. See REMEMBER. It occurs in a transitive sense in Purvey's revision of Wiclif's version of Mark xv. 46:

And Joseph bou te lynnyn cloth, and took hym doun, and wlapside in the lynnyn cloth, and leide hym in a sepulcre that was hewun of a stoon, and *walewide* a stoon to the dore of the sepulcre.

**Wan** (1 Macc. i. 2), the past tense of 'win.'

With a certain number of knightes, he rode on to Notyng-  
ham, & *wan* the castell. Stow, *Summarie*, fol. [71] 72 *a.*

These faire perswasions *wanne* him: for it was predestined that the gournment of all the world should fall into Octavius Cæsars handes. North's Plutarch, *Antonius*, p. 995.

The which thing did not so much increase his power, as it *wanne* him honor, by policie to haue wonne such an vnlikely conquest. Id. *Sertorius*, p. 631.

**Want**, *v. i.* (Ps. xxiii. 1; Prov. xiii. 25; 2 Cor. xi. 9). To be in want.

A swallowing gulf that even in plenty *wanteth*.  
Shakespeare, *Lucr.* 557.

**Want**, *v. t.* (Matt. xxii. c). To lack, be without.

This noble isle doth *want* her proper limbs.  
Shakespeare, *Rich.* III. iii. 7. 125.

**Wanton**, *sb.* (Prov. vii. c). One dissolute or licentious: etymology uncertain.

A man shall see, where there is a house full of children, one or two, of the eldest, respected, and the youngest made *wantons*. Id. *Ess.* VII. p. 24.

**Wantonness**, *sb.* (Rom. xiii. 13; 2 Pet. ii. 18). Licentiousness, dissolute living.

I rather will suspect the sun with cold  
Than thee with *wantonness*.  
Shakespeare, *Merry Wives*, IV. 4. 8.

If he outlive the envy of this day,  
England did never owe so sweet a hope,  
So much misconstrued in his *wantonness*.  
Id. 1 *Hen.* IV. v. 2. 69.

Of Paracelsus Fuller says (*Holy State*, B. I. c. 3, p. 53, ed. 1652),

Guilty he was of all vices but *wantonness*; and I find an honest man his compurgatour, that he was not given to women.

**War**, *v. i.* (Num. xxxi. 7; Josh. xxiv. 9; Judg. xi. 27; Ps. xviii. 34; 1 Pet. ii. 11). To make war.

Morgan, the eldest sonne of Dame Gonorilla, claimed Brytain, and *warred* on his nephewe Cunedagius, that was king of Camber (that now is Wales) & of Cornwall. Stow, *Annals*, p. 15.

Be copy now to men of grosser blood,  
And teach them how to *war*.  
Shakespeare, *Hen.* V. III. I. 25.

**Ward**, *adv.* Used as a termination to denote motion towards a place; "to-ward," signifying "with regard to," when used of an action, and "towards" when actual direction is indicated.

Thus "to us-ward" (Ps. xl. 5; Eph. i. 19; 2 Pet. iii. 9), "to thee-ward" (1 Sam. xix. 4), "to you-ward" (2 Cor. xiii. 3; Eph. iii. 2), "to the mercy-seatward" (Ex. xxxvii. 9). It occurs frequently in Udal's Erasmus:

Whiche wheras vnto the worldward they were reputed for abiectes, yet neuerthelesse had a perfeict zele of godly deuocion in theyr brestes. *Luke* iii. 17, fol. 33*a*.

Jesus...begā to take his iourney to Jewryward. *Id. Mark* ix. 30, fol. 59*b*.

Who so euer, saith he, putteth away his wife, and maryeth an other, committeth adoutrye to herward. Agayne if the wyfe forsake the husband, and marye an other, she committeth adoutry to her former husbandward. *Id. Mark* x. 11, 12, fol. 63*b*.

Surely, as they were faithful to Godward, and therefore discharged their duty truly in telling us what was God's will, so of a singular zeal to usward, they laboured not only to inform us, but also to persuade with us, that to give alms, and to succour the poor and needy, was a very acceptable thing and an high sacrifice to God. *Homilies*, p. 384.

You that had stony hearts towards other shall find all the creatures of God to youwards as hard as brass and iron. *Ibid.* p. 397.

The promises, when they are believed, are they that justify; for they bring the Spirit, which looseth the heart, giveth lust to the law, and certifieth us of the good-will of God unto usward. Tyndale, *Doctr. Treat.*, p. 52.

See TO-WARD.

**Ward**, *sb.* (Gen. xl. 3, 4, 7, xli. 10, &c.). Guard, prison; A. S. *weard*.

To commit one to *ward*, or prison. In custodiam tradere. Baret, *Alvearie*, s. v.

I know, ere they will have me go to *ward*,  
They'll pawn their swords for my enfranchisement.

Shakespeare, 2 *Hen. VI.* v. 1. 112.

**Ware**, *sb.* (Neh. x. 31, xiii. 16, &c.). Merchandise; A. S. *wāru*.

The craftsman, or merchantman, teacheth his prentice to lie, and to utter his *wares* with lying and forswearing. Latimer, *Serm.* p. 500.

Let us, like merchants, show our foulest *wares*,  
And think, perchance, they'll sell.

Shakespeare, *Tr. & Cr.* I. 3. 359.

**Ware**, *adj.* (Matt. xxiv. 50, ed. 1611; Acts xiv. 6; 2 Tim. iv. 15).  
Aware; literally wary, cautious; A. S. *wær*, connected with G.  
*warten*, E. *ward*, *guard*.

And as I stood and cast aside mine eie,  
I was *ware* of the fairest medler tree,  
That ever yet in all my life I sie.

Chaucer, *Flower and Leaf*, 86.

The darke had dimd the day ere I was *ware*.

Sackville, *Induction*, fol. 206*a*.

But rather he intendeth to spy such a time that no man shall  
be *ware* of him. Latimer, *Rem.* p. 60.

Suredly you of the kynges most honourable counsell, beyng  
the chefe maiestrats and rulers in this realme, had nede to be  
*ware*, circumspect and diligent. Lever, *Sermons* (ed. Arber),  
p. 93.

**Ware** (Luke viii. 27). Past tense of *wear*.

The quarto reading 'ware' has been changed to 'wore' in  
the following:

I am his first-born son, that was the last  
That *ware* the imperial diadem of Rome.

Shakespeare, *Tit. And.* I. I. 6.

He (Mulmutius Dunwallo) was the first that *ware* a crowne  
of gold. Stow, *Annals*, p. 16.

See also quotation from North's Plutarch, under ATTIRE, *v.t.*

**Warfare, go a** (1 Cor. ix. 7). The 'a' in this phrase is the  
abbreviated preposition 'on' or 'in,' as in the expressions 'a  
coming' (Luke ix. 42), &c.

In January followyng, the kyng came to Paris, and to ap-  
pease Gods wrath, he goeth *a* pylgrymage to diuers saintes,  
with an vncredible nombre and concourse of people. Sleidan's  
*Commentaries*, trans. Daus, fol. 120*a*.

Nothing but to show you how a king may go *a* progress  
through the guts of a beggar. Shakespeare, *Ham.* IV. 3. 33.

Militer. To warre, goe *a* *warfaring*, be in warres, practise  
the feats of warre; to souldierize it. Cotgrave, *Fr. Dict.*

In the Geneva Bible, Deut. xxiv. 5 is rendered, 'When a man  
taketh a newe wife, he shal not go *a* *warfare*.'

**Warily**, *adv.* (Rubric to Office for Baptism of Infants). Carefully, cautiously; 'he shall dip it in the water discreetly and *warily*.'

They that ride so and ride not *warily*, fall into foul bogs.  
Shakespeare, *Hen. V.* III. 7. 61.

Accortement. *Warily*, discreetly, heedfully, circumspectly, aduisedly; wittily, subtilly, cunningly. Cotgrave, *Fr. Dict.*

**Warranty**, *sb.* (Art. XXII.). Guarantee, security, confirmation; O. Fr. *warant* or *guarant*, Fr. *garantie*, Du. *waarande*, the root of which is the same as that of the A. S. *warian*, and E. *ware*.

**Washpot**, *sb.* (Ps. lx. 8, cviii. 9). A vessel for washing in.

**Wasteness**, *sb.* (Zeph. i. 15). Devastation.

**Waster**, *sb.* (Prov. xviii. 9; Is. liv. 16). A spendthrift, destroyer.

Some putten hem to the plough,  
Pleiden ful selde,  
In settynge and sowynge  
Swonken ful harde,  
And wonnen that *wastours*  
With glotonye destruyeth.

*Vision of Piers Ploughman*, 43.

A destroyer, a conqueror, or *waster* of a countrie. Populator. Baret, *Alvearie*, s.v. *Destroie*.

A *waster*, spoiler, or destroyer. Vastator. *Ibid.*

**Wasting**, *sb.* (Is. lix. 7, lx. 18). Devastation.

A *wasting*: a destroying by cōquest: a pilling, or robbing of a countrie. Populatus. Baret, *Alvearie*, s.v. *Destroie*.

**Watch**, *sb.* Before the captivity the night was divided into three parts or watches; the *first* watch occurs in Lam. ii. 19; the *middle* watch Judg. vii. 19; and the *morning* watch Ex. xiv. 24. These probably varied in length according to the time of year. In Matt. xiv. 25 (compare Mark xiii. 35) a *fourth* watch is mentioned, having been introduced among the Jews by the Romans. *Watch* and *wake* are the same word; hence a *watch* is the portion of time during which one watches or remains awake.



Neither may the citizens fortifie the towne, nor vse red waxe in their publike seales, nor winde a horne in their night *watches*, as other cities doe. Moryson, *Itinerary*, p. 7.

To 'keep the watch' (2 Sam. xiii. 34; 2 K. xi. 6) = to stand sentinel.

And I with them the third night *kept the watch*.

Shakespeare, *Ham.* I. 2. 208.

**Watch**, *sb.* (Judg. vii. 19). Guard or body of sentinels.

To the platform, masters; come, let's set the *watch*.

Shakespeare, *Oth.* II. 3. 125.

But look thou stay not till the *watch* be set.

Id. *Rom. & Jul.* III. 3. 148.

**Watching**, *pr. p.* (Luke xii. 37). Waking, awake. Of those who are struck by lightning Pliny says;

Hee that is stricken *watching*, is found dead with his eyes winking and close shut: but whosoever is smitten sleeping, is found open eyed. Holland's Pliny, II. 54.

**Watching**, *sb.* (2 Cor. vi. 5, xi. 27). Wakefulness, sleeplessness.

Dion sayth, that english men could suffer *watching* and labor, hunger and thirst. Gosson, *Schoole of Abuse* (ed. Arber), p. 34.

Take cleere water for strong wine, browne breade for fine manchet, beefe and brewys, for Quailes and Partridge; for ease labour, for pleasure paine: for surfetting hunger: for sleepe *watching*: for the fellowship of Ladies, the company of Philosophers. Lyly's *Euphues* (ed. Arber), p. 118.

It is reported, that the Thasiens doe make two kinds of wine of contrary operations; the one procureth sleepe, the other causeth *watching*. Holland's Pliny, XIV. 11.

**Water**, *sb.* (2 Esdr. vii. 7). A piece of water.

And the king thought there was under him farre from him a hedious and a deepe blacke *water*. *King Arthur*, III. 330.

So in Tennyson's *Morte d'Arthur*:

On one side lay the Ocean, and on one

Lay a great *water*, and the moon was full.

**Water brooks**, *sb.* (Ps. xlii. 1), and **Water springs**, *sb.* (Ps. cvii. 33, 35). In these compounds, the word 'water,' which is apparently redundant, is literally from the Hebrew.

**Waterflood**, *sb.* (Ps. lxi. 15). A flood.

In the moneth of May, namely on the second day, came downe great *water floods*, by reason of sodaine showres of haile and raine that had fallen, which bare downe houses, yron milles, the prouision of coales prepared for the said milles, it bare awaie cattell, &c. in Sussex and Surrey: to the great losse of manie. Stow, *Annals*, p. 1277.

**Wax**, *v.i.* (Ex. xxii. 24; Lev. xxv. 47; 1 Sam. iii. 2, &c.). To grow; A. S. *weaxan*, G. *wachsen*, probably connected with the Gr. *αὔξεν*, *αὐξάνειν*, and Lat. *augere*.

Al so wroth as the wynd  
Weex Mede in a while.

*Vision of Piers Ploughman*, 2033.

Biholde ye the lilies of the feeld hou thei *wexen*, thei traueilen not neither spynnen. Wiclif, Matt. vi. 28 (ed. Lewis).

And othere seedis felden among thornes, and thornes *wexen* up and strangliden hem. Id. Matt. xiii. 7.

Sauing that by litle and litle it commeth in, and *waxeth* narrower towards both the endes. More, *Utopia* (ed. Arber), p. 72.

Certainly, if a man will keep but of even hand, his ordinary expences ought to be, but to the halfe of his receipts; and if he thinke to *waxe* rich, but to the third part. Bacon, *Ess.* XXVIII. p. 116.

**Waxen**, *pp.* (Gen. xix. 13; Lev. xxv. 39). Grown; A. S. *weaxen*: the past participle of the preceding.

Ich am wel *waxen* and wel may eten.

*Havelok*, ed. Skeat, 791.

**Way**, *sb.* (Gen. xvi. 7; 1 Sam. vi. 12, &c.). Road. Sir G. Grove (*Smith's Dict. of the Bible*, Art. "Way") has pointed out that many passages would be made clearer by substituting 'road' for 'way.'

For thei would goe walkyng vp and down in their philacteries: thei would stāde praiyng in the open stretes where soon-drie *waies* mete. Udal's Erasmus, *Luke* xiv. 7, fol. 115a.

But all the *waies* he kept, by which his foe  
Might to or from the citie, come or goe.

Fairfax's *Tasso*, III. 65.

Neither is it ill aire onely, that maketh an ill seat, but ill *wayes*, ill markets; and, if you will consult with Momus, ill neighbours. Bacon, *Ess.* XLV. p. 180.

In Chaucer 'way' is opposed to 'street,' as a country road to the street of a town.

I schal him seeke by *way* and eek by strete.

*Pardoner's Tale*, 14109.

**Way**, *sb.* (Mark x. 52; Luke x. 3; John xi. 46). The phrases "go your ways," and "come your ways," are still common in Yorkshire; the former is used to a troublesome person whom you want to get rid of, the latter enticingly to one whom you wish to induce to come near. They were once of frequent occurrence.

Sche kyst hir sone, and hom sche *goth hir weye*.

Chaucer, *Man of Law's Tale*, 4805.

*Come your waies* (saieth he) for now are all thynges in a readinesse. Udal's Erasmus, *Luke* xiv. 17, fol. 117 a.

He declared to his friend that he was never guilty in the murdering of the man: so he *went his ways*. Latimer, *Serm.* p. 191.

*Come your ways, come your ways*; an you draw backward, we'll put you in the fills. Shakespeare, *Tr. and Cr.* III. 2. 47.

When Aire to Caldor calls, and bids her *come her wayes*.

Drayton, *Polyolbion*, xxviii. 76.

'*Ways*' in this case is probably the old genitive. Compare the Germ. 'er zog seines Weges,' 'he went his ways.'

'Went his way' (Gen. xviii. 33, xxiv. 61).

Theseus who would not liue idly at home and doe nothing, but desirous therewithall to gratifie the people, *went his way* to fight with the bull of Marathon. North's Plutarch, *Theseus*, p. 7.

'By the way' = on the road (Gen. xlii. 38, xlv. 24; Josh. v. 4; Luke x. 4, &c.).

And trewely, thus moche I wol yow say,

My newe wif is comyng *by the way*.

Chaucer, *Clerk's Tale*, 8681.

For when a man rideth *by the way*, and cometh to his inn, and giveth unto the hostler his horse to walk, and so he himself sitteth at the table and maketh good cheer, and forgetteth his horse; the hostler cometh and saith, 'Sir, how much bread shall I give unto your horse?' He saith, 'Give him two penny-worth.' I warrant you, this horse shall never be fat. Latimer, *Serm.* p. 395.

‘Out of the way’ = straying from the path.

If we be ignorant, they will instruct us; if *out of the way*, they will bring us home. *The Translators to the Reader*, p. cvii.

‘That way’ = in that direction.

Which though it be not altogether the same thing to that we have in hand, yet it looketh *that way*. *Ibid.*, p. cxvii.

**Way**, *sb.* (Acts xix. 9, 23). Used metaphorically for a course of life.

Hear me, Sir Thomas : you’re a gentleman  
Of mine own *way*; I know you wise, religious.  
Shakespeare, *Hen. VIII.* v. 1. 28.

Men of his *way* should be most liberal.  
*Ibid.* 1. 3. 61.

Have these my daughters reconciled themselves,  
Abandoning for ever the Christian *way*,  
To your opinion?  
Massinger, *Virgin Martyr*, 1. 1.

**Wayfaring**, *adj.* (Judg. xix. 17; 2 Sam. xii. 4; Is. xxxiii. 8, xxxv. 8). Travelling; A. S. *wegfærend*, from *faran*, G. *fahren*, to fare, travel.

A traoueller by the waie : a *wayfaring* man. Viator...ὁδῖτης. *Voitager, viateur.* Baret, *Alvearie*, s. v. *Trauell*.

Moreover for the refreshing of *wayfaring* men, he ordained cups of yron or brasse, to be fastned by such cleare wels and fountaines as did runne by the waies side. Stow, *Annals*, p. 91.

For like as *wayfaring* men, after they have once stumbled upon a stone; or pilots at sea when they have once split their ship upon a rocke and suffred shipwracke, if they call those accidents to remembrance, for ever after doe feare and take heed not onely of the same, but of such like; even so they that set before their eies continually the dishonours and damages which they have received by this hurtfull and excessive modestie, and represent the same to their mind once wounded and bitten with remorse and repentance, will in the like afterwards reclaime themselves, and not so easily another time be perverted and seduced out of the right way. Holland’s Plutarch, p. 173.

**Waymark**, *sb.* (Jer. xxxi. 21). A guide-post.

**Ways**, *sb.* (Lev. xx. 4; Num. xxx. 15; 2 Chr. xxxii. 13). The phrase "any ways" is equivalent to "any wise" (i.e. in any manner), of which it is possibly a corruption. Latimer uses 'other ways' for 'otherwise':

We may not put God to do any thing miraculously, when it may be done *other ways*. *Serm.* p. 505.

Bacon uses 'no wayes' for 'in no way' (*Ess.* x. p. 38, XXII. p. 95).

**Wealth**, *sb.* (2 Chr. i. 12; Ps. cxii. 3; Litany). Weal, or well-being generally, not as now applied exclusively to riches. In this sense it is used in the Litany, "In all time of our tribulation, in all time of our *wealth*;" and "commonwealth" is "common weal," *bonum publicum*.

But fye on that seruant which for his maisters *wealth*  
Will sticke for to hazarde both his lyfe and his health.

Udal, *Roister Doister*, IV. I (ed. Arber, p. 59).

Somwhat (as menne demed) more faitly thē he y<sup>t</sup> wer hartely minded to his *welth*. Sir T. More, *Rich. III.*; *Works*, p. 37 g.

What office soeuer thou hast wayte vpon it, and execute it, to the mayntenaunce of peace, to the *welth* of thy people. Coverdale's *Prologé*.

I once did lend my body for his *wealth*.

Shakespeare, *Mer. of Ven.* v. I. 249.

**Wealthy**, *adj.* (Ps. lxvi. 11; cxxiii. 4, Pr.-Bk.; Jer. xlix. 31). Prosperous, well to do. See WEALTH.

As for this same ryche and *welthie* citee of whiche the Jewes at this present take an high pryde, and in whiche thei thinke theimselfes to bee kynges felowes: shall bee euen from the foundation destroyed by the Gentiles. Udal's Erasmus, *Luke* xxi. 20, fol. 158 a.

**Wedlock, to break** (Ezek. xvi. 38; Eccclus. xxiii. 18). To commit adultery; like Germ. *ehe brechen*.

And he sayeth vnto them: whosoeuer putteth away his wyfe, and marieth an other, *breaketh wedlock*, to herward. Udal's Erasmus, *Mark* x. 11 (as in Tyndale).

*Breakers of wedlocke* be punyshed with mooste greuouse bondage. More, *Utopia* (ed. Arber), p. 125.

**Ween**, *v.i.* (2 Macc. v. 21). To think, imagine. A. S. *wénan*.

*Ween* you of better luck,  
I mean in perjured witness, than your master,  
Whose minister you are, whiles here he lived  
Upon this naughty earth?

Shakespeare, *Hen. VIII.* v. 1. 136.

*Weening* to redeem  
And have install'd me in the diadem.

Id. 1 *Hen. VI.* II. 5. 88.

**Well**, *adv.* in the phrase '*well-nigh*' (Ps. lxxiii. 2) for 'very near.'

O wicked, wicked world! One that is *well-nigh* worn to pieces with age to show himself a young gallant! Shakespeare, *Merry Wives*, II. 1. 21.

'*Well-near*' was also used in the same sense.

His pulse did scant beat, and his sences were *wel-neare* taken from him. North's Plutarch, *Alex.* p. 727.

**Well**, *sb.* (Ps. cxiv. 8, Pr.-Bk.; Cant. iv. 15; John iv. 14). The force of these passages is greatly increased by remembering that 'well' (A. S. *wyl*, *well*) originally signified a spring or fountain and not merely a pit containing water.

It springeth up as doth a *welle*,  
Which may none of his stremes hide,  
But renneth out on every side.

Gower, *Conf. Am.* I. 293.

Here from when scarce I could mine eyes withdrawe  
That fylde with tears as doth the springing *well*.

Sackville, *Induction*, fol. 212*b*.

**Well**, in the phrases '*well is him*' (Ecclus. xxv. 8, 9), '*well is thee*' (Ps. cxxviii. 2, Pr.-Bk.), for 'it is well with him or thee.'

He loved hir so, that *wel him was* therewith.

Chaucer, *Nun's Priest's Tale*, 16362.

And *wel was him*, that therto chosen was.

Id. *Knight's Tale*, 2111.

He had also a great number daily attending upon him, both of noblemen and worthy gentlemen, of great estimation and possessions, with no small number of the tallest yeomen, that

he could get in all this realm, in so much that *well was* that nobleman and gentleman, that might prefer any tall and comely yeoman into his service. Cavendish, *Life of Wolsey*, I. 34.

**Well favoured**, *adj.* (Gen. xxix. 17, xxxix. 6, xli. 2, &c.). Good-looking, handsome. Used generally of beauty of face. [See FAVOUR.]

Then to her yron wagon she betakes,  
And with her beares the fowle *welfauoured* witch:  
Through mirkesome aire her readie way she makes.  
Spenser, *F. Q.* I. 5, § 28.

He was a very goodly person, and singular well featured, and all his youth *well favoured*, and of a sweet aspect. Naunton, *Fragmenta Regalia* (ed. Arber), p. 28.

So 'wellfavouredly' is used for 'handsomely.'

Cleopatra was in such a rage with him, that she flew vpon him, & tooke him by the haire of the head, and boxed him *welfauouredly*. North's Plutarch, *Antonius*, p. 1007.

**Well liking**, *adj.* (Ps. xcii. 13, Pr.-Bk.). In good condition. See LIKING.

At that time, the poor was wonderfully preserved of God; for after man's reason they could not live, yet God preserved them, insomuch that their children were as fat and as *well-liking*, as if they had been gentlemen's children. Latimer, *Serm.* p. 527.

Moreover, this is observed in perusing the inwards of beasts, That when they be *well liking*, and do presage good, the Heart hath a kind of fat in the utmost tip thereof. Holland's Pliny, XI. 37 (vol. i. p. 340).

**Wellspring**, *sb.* (Prov. xvi. 22, xviii. 4). A spring, or fountain; A.S. *well-spring*.

In the wilderness also there shall be *well-springs*. Is. xxxv. 6, quoted by Latimer, *Rem.* p. 72.

The word of God is truth: but God is the only *well-spring* of truth: therefore God is the beginning and cause of the word of God. Bullinger, *Decades*, I. 38.

For from the prince, as from a perpetual *wel sprynge*, comethe amonge the people the floode of al that is good or euell.  
More, *Utopia* (ed. Arber), p. 34.

Then shall the *welspryng* of mercye, which of long tyme hath watered thys Realme with the grace of God be closed vp. Lever, *Sermons* (ed. Arber), p. 58.

**Wench**, *sb.* (2 Sam. xvii. 17). A girl; applied generally to one of low birth. Derived from a root of which A. S. *wencle* is another form (compare Sc. *muckle* and E. *much*).

Lord, lady, groome and *wench*.

Chaucer, *House of Fame*, l. 98.

I am a gentil womman, and no *wenche*.

Id. *Merchant's Tale*, 10076.

To whom it had been an happie chaunce to haue brought fourth a *wenche*. Udal's Erasmus, *Luke* i. 57, fol. 13 b.

Leontiscus, says Pliny (Holland's trans. xxxv. 11, vol. ii. p. 550),

Painted also a minstrell *wench* playing upon a Psaltrie, and seeming to sing to it; which was thought to bee a daintie peece of worke.

In *The Tempest* (1. 2. 139), the word is familiarly applied by Prospero to Miranda:

Well demanded, *wench*.

**Went** (1 Sam. xvii. 12) in the phrase 'went among men for an old man' = passed, was reckoned, as an old man.

But because a pleasant fellow of my acquaintance set forth her praises in verse, I will only repeat them, and spare mine owne tongue, since she *goes* for a woman. Sidney, *Arcadia*, p. 10.

Ay, in the catalogue ye *go* for men.

Shakespeare, *Macb.* III. 1. 92.

**What**, *pr.* used for 'why,' like Lat. *quid*. See 2 K. vi. 33; Luke xxii. 71, &c.

But *what* mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practised, or hoped for, is contained in them? *The Translators to the Reader*, p. cvii.

*What* do we marvel at that which Christ calleth wicked mammon? *Homilies*, p. 258.

*Bru.* But since he hath

Served well for Rome,—

*Cor.* *What* do you prate of service?

Shakespeare, *Cor.* III. 3. 83.



Alas, *what* need you be so boisterous-rough?  
I will not struggle, I will stand stone-still.

Id. *K. John*, IV. I. 76.

But *what* should I speake of these painters, when as Apelles surmounted all that either were before, or came after. Holland's Pliny, XXXV. 10 (vol. ii. p. 537).

*What* sit we then projecting peace and war?

Milton, *P. L.* II. 329.

**What**, *pr.* (Num. xxvi. 10; Job vi. 17; Ps. lvi. 3). In the phrase 'what time'=at what time, for 'when.'

Therefore let our king, *what time* his grace shall be so minded to take a wife, choose him one which is of God; that is, which is of the household of faith. Latimer, *Serm.* p. 94.

*What time* the shepherd, blowing of his nails,  
Can neither call it perfect day nor night.

Shakespeare, 3 *Hcn.* VI. II. 5. 3.

He shall conceal it.

Whiles you are willing it shall come to note,  
*What time* we will our celebration keep  
According to my birth.

Id. *Tw. Night*, IV. 3. 30.

The full phrase 'at what time' occurs in Dan. iv. 5.

As Saul, when he kept back the sword from shedding of blood *at what time* he was sent against Amaleck, was refused of God for being disobedient to God's commandment, in that he spared Agag the king. Latimer, *Sermons*, p. 63.

Shakespeare uses 'which time' for 'at which time' in the same way:

*Which time* she chanted snatches of old tunes.

*Ham.* IV. 7. 178.

**What man** (Ps. xxv. 12, xxxiv. 12). Who.

And *what man* is i-wounded with the strook  
Schal never be hool, til that you lust of grace  
To strok him with the plat in thilke place  
Ther he is hurt.

Chaucer, *Squire's Tale*, 10474.

**Whatsoever.** Any whatsoever.

And being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for *whatsoever* speeches or practices. *The Translators to the Reader*, p. cvii.

**What time as** (Ps. lxxxii. 7, cv. 13, Pr.-Bk.). When.

Ascham begins the dedication of his *Toxophilus* to Henry the Eighth as follows:

*What tyme as*, moste gracious Prince, your highnes this last year past, tooke that your moost honorable and victorious iourney into Fraunce, &c.

**When as** (Matt. i. 18; 1 Macc. iv. 44; 2 Macc. x. 6, xiv. 46, xv. 20). When.

Yet, notwithstanding, after this he left not his banqueting, but in one night swilled in so much wine that he fell into a fever; and, *when as* by no means he would abstain from wine, within few days after in miserable sort he ended his life. *Homilies*, p. 302, l. 3.

For he ment nothing els but that Gods children florishe continually, and are alwayes wated with the secrete Grace of God, so as whatsoever happeneth to them is a furtheraunce to their welfare, *when as* eyther y<sup>e</sup> sodeine storme washeth away the vngodly, or els excessiue heate seareth them vp. Calvin on the Psalms, trans. Golding (ed. 1571), fol. 2 a, col. 2.

But leaving all these reasons, it seemes that the Moone is sufficient in this case, as a faithfull wisse of the Heaven it selfe, seeing that her Eclipse happens, but *when as* the roundnesse of the earth opposeth it selfe diametrally betwixt her and the Sunne, and by that meanes keeps the Sunne-beames from shining on her. Acosta, *Hist. of the Indies*, Eng. tr. p. 6.

And now by night, *when as* pale leaden sleepe  
Vpon their eye-lids heuily did dwell.

Drayton, *Barons' Wars*, II. 4 (ed. 1619).

The first line was altered from the ed. of 1605, where it stood thus:

Where now by night, euen when pale leaden sleepe.

See quotation from Holland's Pliny under WHAT.

After thys slender dinner they be either teachynge or learnynge vntyll v. of the clocke in the euenyng, *when as* they haue

a supper not much better then theyr dyner. Lever, *Sermons* (ed. Arber), p 122.

**Where**, *sb.* Place.

As for example, if we translate the Hebrew or Greeke word once by Purpose, neuer to call it Intent; if one *where* Iourneying, neuer Traueiling; if one *where* Thinke, neuer Suppose; if one *where* Paine, neuer Ache; if one *where* Ioy, neuer Gladnesse, &c. *The Translators to the Reader* [p. cxvii.].

Bid them farewell, Cordelia, though unkind :  
Thou lovest here, a better *where* to find.

Shakespeare, *K. Lear*, I. I. 264.

See quotation from Sackville under TASTE.

**Where**, *conj.* (Art. 37). Whereas.

It hath been said of one, 'Oh, Latimer ! nay, as for him, I will never believe him while I live, nor never trust him; for he likened our blessed Lady to a saffron bag; *where* indeed I never used that similitude. Latimer, *Sermons*, p. 60.

The Act of Uniformity of Elizabeth begins thus :

*Where* at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform Order of Common Service and Prayer &c. be it enacted &c.

**Where-through**, *adv.* Through which.

These are the two golden pipes, or rather conduits, *where-through* the olive branches empty themselves into the gold. *The Translators to the Reader*, p. cxvi.

On Easter day in the after-noone, at a Sermon in Saint Dunstons in the East of London, a great fray happened in the Church, *where-through* many people were sore wounded. Stow, *Ann.* p. 575.

Happy is the tree *wherethrough* righteousness cometh. Wisdom xiv. 7, quoted in the *Homilies*, p. 172, l. 4.

Mine eyes have drawn thy shape, and thine for me  
Are windows to my breast, *where-through* the sun  
Delights to peep, to gaze therein on thee.

Shakespeare, *Sonn.* XXIV. II.

**Whereunto**, *adv.* (Acts v. 24; Priest's Exh.). Unto which; and so, for what purpose, to what end. As the compounds formed by prefixing *there-* to prepositions, *thereby*, *thereof*, &c. may generally be replaced in modern language, by *by it*, *of it*, &c.; those

which are formed with *where-*, such as *whereby*, *whereof*, &c. may be replaced by *by which*, *of which*, &c.

Now when Andrew heard *whereunto* Christ was come, he forsook his master John, and came to Christ. Latimer, *Rem.* p. 25.

**Whet**, *pp.* (Ps. lxiv. 3, Pr.-Bk.). Sharpened.

Assaying how hir speres were *whette*.

Chaucer, *Troil. and Cr.* v. 1772.

**Whether**, *pr.* (Matt. xxi. 31). Which, of two; Mæso-Goth. *hwathar*, A. S. *hwæðer*, used, like the Icel. *hvárr* and Sans. *katara*, when the question is of two things or persons. The following passages illustrate the usage.

And *wæper* of hem al so lengore were alyue,  
Were oþere's eyr, bote he adde an eyr by hys wyue.

Robert of Gloucester, p. 424.

And thus byhote I yow withouten fayle  
Upon my trouthe, and as I am a knight,  
That *whethir* of yow bothe that hath might,  
This is to seyn, that whethir he or thou &c.

Chaucer, *Knight's Tale*, 1858.

Chesith yourself which may be most pleasunce  
And most honour to yow and me also,  
I do no fors the *whether* of the tuo.

Id. *Wife of Bath's Tale*, 6816.

Seing againe that all these euellles and troubles were endles : at the laste layde their heades together, and like faithfull and louinge subiectes gaue to their kynge free choise and libertie to kepe styll the one of these two kingdomes *whether* he would. More, *Utopia* (ed. Arber), p. 58.

*Whether* of both he shall attempt I am ready to releue them, and if he doe nether, then doe I hope to sett these parts freer and in better securitie then theie were these vij.yeres. Leycester Correspondence, p. 262.

It shall be tried before we do depart,

*Whether* accuseth other wrongfully.

Heywood, *1. Ed. IV.* II. 3.

**Whether**, *adv.* (Mark ii. 9). As an interrogative particle 'whether' is almost superfluous; but it serves to introduce one of two alternatives.

*Whether* had you rather lead mine eyes, or eye your master's heels? Shakespeare, *Merry Wives*, III. 2. 3.

*Whether* dost thou profess thyself, a knave or a fool? Id. *All's Well*, IV. 5. 23.

*Whether* hadst thou rather be a Faulconbridge,  
And like thy brother, to enjoy thy land,  
Or the reputed son of Cœur-de-lion,  
Lord of thy presence, and no land beside?

Id. *K. John*, I. I. 134.

**Whetter**, *sb.* (Gen. iv. 22 *m.*). A sharpener; from A. S. *hwetan*, G. *wetzen*, to sharpen. Richardson quotes from Beaumont and Fletcher (*Valentinian*, IV. 1);

No more; I have too much on't,  
Too much by you, you *whettors* of my follies,  
Ye angel-formers of my sins, but devils!  
Where is your cunning now?

**Which**, *pr.* (Lord's Prayer). Commonly used for the relative *whō*, applied to persons: A. S. *hwilc*, O. H. G. *hwēlīh*, Mæso-Goth. *hwēleiks* or *hwileiks*, literally *who-like*. The G. *welch* and Sc. *whilk* are other forms of the word.

And al alone, save oonly a squyer,  
That knew his pryvyté and all his cas,  
*Which* was disgysed povrely as he was.

Chaucer, *Knight's Tale*, 1414.

Whosoever loveth God, will love his neighbour, *which* is made after the image of God. Latimer, *Serm.* p. 338.

**While**, *sb.* Time; A. S. *hwil*. Of the Seventy, our Translators say,

They did many things well, as learned men; but yet as men they stumbled and fell, one *while* through oversight, another *while* through ignorance. *The Translators to the Reader*, p. cix.

All dinner-*while* he talked of these affaires: but I and diuers others marked with what appetite those that sate at the table dined. Philip de Commynes, trans. Danett, p. 176.

Season your admiration for a *while*  
With an attent ear.

Shakespeare, *Ham.* I. 2. 192.

**While as** (Heb. ix. 8). While.

*While as* the silly owner of the goods  
Weeps over them and wrings his hapless hands.

Shakespeare, 2 *Hen.* VI. I. I. 225.

**Whiles**, *adv.* (Matt. v. 25). While. It is the genitive sing. of *while*, which was originally a substantive, used adverbially. Compare *needs* and others. In Gothic *-is* is a common adverbial termination, and in Icelandic also the genitive expresses an adverbial sense (Rask, *Icel. Gr.* p. 165, tr. Dasent). So also *-is* is the common termination of adverbs formed from nouns.

The wonded knyghte hym downe sett,  
And for his wyfe fulle sare he grett,  
*Whils* he thaire schipe myghte see.

*Sir Isumbras*, 357.

Look round about you, and *whiles* you quake at the plagues so natural to our neighbours, bless your own safety and our God for it. Adams, *Devil's Banquet*, p. 248.

Such men as he be never at heart's ease,  
*Whiles* they behold a greater than themselves.

Shakespeare, *Jul. Cæs.* I. 2. 209.

**Whirlpool**, *sb.* (Job xli. 1 *m*). Perhaps the cachalot or sperm-whale, which is distinguished from its congeners by its peculiar manner of blowing.

The .vii. daye of October [1551] were two great fyses taken at Grauesend, which were called *whirlpooles*, they were afterwarde drawn vp aboue the bridge. Stow, *Summarie*, fol. 219 *a*.

Great *whirlpooles*, which all fishes make to flee.

Spenser, *F. Q.* II. 12, § 23.

The fish also called *Musculus Marinus*, which goeth before the Whale or *Whirlpoole* as his guide, hath no teeth at all. Holland's Pliny, XI. 37 (vol. I. p. 337).

The Indian sea breedeth the most and the biggest fishes that are: among which, the Whales and *Whirlpooles* called *Balænaë*, take up in length as much as foure acres or arpens of land. *Ibid.* IX. 3.

In the French ocean there is discovered a mightie fish called *Physeter*, [*i. a whirlle-poole*] rising up aloft out of the sea in manner of a colunne or pillar. *Ibid.* IX. 4.

To conclude, Whales, *Whirlpooles*, and Seales nourish their young with their udder and teats. *Ibid.* XI. 40 (I. p. 348).

Tinet: *m.* The Whall tearmed a Horlepoole, or *Whirlpoole*. Cotgrave, *Fr. Dict.*

**Whisperer**, *sb.* (Prov. xvi. 28, xviii. 8 *m*; Rom. i. 29). A secret informer, talebearer, as the Hebrew word is elsewhere rendered.

Now this Doeg being there at that time, what doeth he? Like a *whisperer*, or man-pleaser, goeth to Saul the king, and told him how the priest had refreshed David in his journey, and had given unto him the sword of Goliath. Latimer, *Serm.* p. 486.

But yet their trust towards them, hath rather beene as to good spialls, and good *whisperers*; then good magistrates, and officers. Bacon, *Ess.* XLIV. p. 179.

**Whispering**, *sb.* (2 Cor. xii. 20). Secret and malicious information.

**Whit**, *sb.* (1 Sam. iii. 18; John vii. 23, xiii. 10; 2 Cor. xi. 5). A. S. *wiht*, literally, thing. The word enters into the composition of *ought* (O. H. G. *éowiht*, A. S. *áwiht*) and *naught*, A. S. *ná-wiht*. *What* in *somewhat* is the same, and is used by itself in Wiclif (John vi. 7); 'that eche man take a litil *what*.' Sir T. More (*Works*, p. 37 *f*) uses 'much *what*.'

Frende and foo was *much what* indifferēt.

One garmente wyl serue a man mooste commenlye .ij. yeares. For whie shoulde he desyre moo? seinge yf he had thē, he should not be the better hapte or couered from colde, neither in his apparel anye *whitte* the comlyer. Sir T. More, *Utopia*, trans. Robynson, fol. 62 *b*.

And what other thing doth stir him to call us to him when we be strayed from him, to suffer us patiently, to win us to repentance, but only his singular goodness, no *whit* of our deserving? *Homilies*, p. 473, l. 31.

Nether do I see or perceyue ony *whitte* at all, what laude or prayse I shall gete by this my laboure. Erasmus, *On the Creed*, Eng. tr., Pref.

Mahomet cald the hill to come to him, againe, and againe; and when the hill stood still, he was never a *whit* abashed, but said; If the hill will not come to Mahomet, Mahomet wil go to the hil. Bacon, *Ess.* XII. p. 45.

*Whit* is used adverbially like A. S. *wihte*, at all.

**White**, *v. t.* (Matt. xxiii. 27; Mark ix. 3). To whiten. 'Whited' is the A. S. *hwitod* from *hwitian*, or *hwitted* from *hwitan*.

*Whited*: appareled in white. Albatrus...λελευκωμένος. *Vestiu de blanc*. Baret, *Alvearie*, s. v.

Blanchi ; m. ie: f. Blanched, *whited*, whitened. Cotgrave, *Fr. Dict.*

**Who**, used as an indefinite pronoun, like the Latin *quis*.

So the first Christened Emperor...got for his labour the name *Pupillus*, as *who* would say, a wasteful Prince, that had need of a guardian, or overseer. *The Translators to the Reader*, p. cvi.

She hath hem in such wise daunted,  
That they were, as *who* saith, enchanted.

Gower, *Conf. Am.* I. p. 285.

As *who* should say, here no cost can be too great. Latimer *Serm.* p. 37.

There is neither mean nor measure in making new holidays, as *who* should say, this one thing is serving of God, to make this law, that no man may work. *Ibid.* p. 52.

And speaking it, he wistly look'd on me ;  
As *who* should say, 'I would thou wert the man  
That would divorce this terror from my heart.'

Shakespeare, *Rich. II.* v. 4. 8.

Compare the use of 'what' in Shakespeare (*Wint. Tale*, I. 2. 44):

I love thee not a jar o' the clock behind  
*What* lady she her lord.

**Who** (Acts xxi. 37). The construction in this passage is archaic. Compare the following :

The Lacedæmonians wished for him often when he was gone, and sent diuers and many a time to call him home: *who* thought their Kings had but the honour and title of Kings, and not the vertue or maiestie of a prince, wherby they did excell the common people. North's Plutarch, *Lycurgus*, p. 46.

About this time Sir Iohn Froisart Chanon of Chimay in the Earledome of Heynault, as himselfe reporteth, came into England, he demaunded of Sir William Lisle (who had been with the King in Ireland) the manner of the hole that in Ireland is called Saint Patrikes Purgatory, if it were true that was said of it, or not: *who* answered, that such a hole there was, and that himselfe and another knight had been there while the king lay at Dubline. Stow, *Annals*, p. 499.



**Who.** With the construction in the phrase 'I know thee *who* thou art' (Mark i. 24; Luke iv. 34), compare Shakespeare, *Lear*, I. I. 272 :

I know you *what* you are :  
And like a sister am most loath to call  
Your faults as they are named.

**Who** (Matt. xiii. 9). He who, whosoever,

*Who* steals my purse steals trash.

Shakespeare, *Oth.* III. 3. 157.

*Who* tells me true, though in his tale lie death,  
I hear him as he flatter'd. Id. *Ant. and Cl.* I. 2. 102.

*Who* does i' the wars more than his captain can  
Becomes his captain's captain. *Ibid.* III. 1. 21.

**Whole**, *adj.* (Josh. v. 8; Matt. ix. 12; Luke vii. 10). Hale, healthy, sound; A. S. *hál*.

Right so men gostly in this mayden free  
Seen of faith the magnanimité,  
And eek the clernes *hool* of sapience,  
And sondry werkes, bright of excellence.

Chaucer, *Second Nun's Tale*, 12039.

And therefore, if ye wil truste to my counseil, I schal restore  
you youre doughter *hool* and sound. Id. *Tale of Melibeus*.

I had else been perfect,  
*Whole* as the marble, founded as the rock.

Shakespeare, *Macb.* III. 4. 22.

Mass, 'twill be sore law, then ; for he was thrust in the mouth  
with a spear, and 'tis not *whole* yet. Id. 2 *Hen. VI.* IV. 7. 11.

A piece of work that will make sick men *whole*.

Id. *Jul. Cæs.* II. 1. 327.

**Wholesome**, *adj.* (Ps. xx. 6, xxviii. 9, Pr.-Bk. ; Prov. xv. 4 ; 1 Tim. vi. 3). Healthy, healing, health-giving, salutary ; G. *heilsam*, Sc. *hailsome*. The root of course is the same as that of *heal*, *hale*, *hail*.

The Lorde therefore, who had with onely touchyng healed  
the man that had the dropsie, was verai desirous to cure these  
mennes disease also, with y<sup>e</sup> medicine of *holosome* woordes and  
doctrine. Udal's Erasmus, *Luke* xiv. 7, fol. 115 a.

Like a mildew'd ear  
Blasting his *wholesome* brother.

Shakespeare, *Hamlet*. III. 4. 65.

In Chaucer's *Tale of Melibeus*, Prov. xvi. 24 is thus alluded to ;

I se wel that the word of Salamon is soth ; he seith, that the wordes that ben spoken discretly by ordinaunce, been honycombes, for thay geven swetnes to the soule, and *holsomnes* to the body.

**Whosoever**, *pron.* (John xx. 23). Of whomsoever.

**Whoso**, *pron.* (Prov. xxv. 14, &c.). Whoever.

And that's the wavering commons: for their love  
Lies in their purses, and *whoso* empties them  
By so much fills their hearts with deadly hate.

Shakespeare, *Rich. II.* II. 2. 130.

And *who so* is out of hope to attaine to anothers vertue, will seeke to come at even hand, by depressing an others fortune. Bacon, *Ess.* IX. p. 30.

**Whot**, *adj.* (Deut. ix. 19). Hot; so printed in the ed. of 1611.

And heare ale of Halton I have,  
And *whotte* meate I hade to my hier.

*Chester Plays*, I. p. 123.

The indignacion of the Lord waxed *whot* agaynst Israel, and he stired vp Dauyd. Lever, *Sermons* (ed. Arber), p. 126.

But he maketh not many words hereabouts, as one that knew well those fiery flames to have been stored up sufficiently by them which went about to make *whote* and to furnish their cold and empty kitchens. Philpot, *Exam. and Writings* (Parker Soc.), p. 414.

**Wicked**, *sb.* (2 Thess. ii. 8). A wicked person.

There lay his body vnburied all that Friday, and the morrow till afternoone, none daring to deliuer his body to the sepulture, his head these *wicked* tooke, and nayling thereon his hooode, they fixe it on a pole, and set it on London Bridge. Stow, *Ann.* p. 458.

**Wiliness**, *sb.* (Ps. x. 2, Pr.-Bk.). Cunning, from A. S. *wilc*, wile, craft.

For whyle thei dooe with their subtile *wylynesse* striue against the purpose & weorkyng of God: thei haue bothe bewraied their owne foolishnesse, & also vnawares renoumed the sapience of God. Udal's Erasmus, *Luke* i. 51, fol. 12 b.

**Will**, *v. t.* (Mark vi. 25; Rom. ix. 16; Tit. iii. 8; 2 Macc. vi. 23). To desire, wish, A. S. *willan*.

They say also that Cæsar sayd, when he heard Brutus plead: I know not, sayd he, what this young man would, but what he would, he *willeth* it vehemently. North's Plutarch, *Brutus*, p. 1055.

Then he sent into the city to his friends, to *will* them to come vnto him. Id., *Aratus*, p. 1084.

Euridanus and Thessalonus, who for couetousnesse of the pray, had ioyned themselues with him, *willed* to cut off all delaie, while their enemies were vnprouded. Stow, *Ann.* p. 17.

For in evill, the best condition is, not to *will*; the second, not to can. Bacon, *Ess.* XL. p. 40.

For it is common with princes, (saith Tacitus) to *will* contradictories. Id. *Ess.* XIX. p. 77.

In Matt. xi. 27, Luke xiii. 31, John v. 40, vii. 17, 1 Tim. v. 11, and other passages, it is important to observe that 'will' is not simply an auxiliary verb.

**Willingly offered themselves** (Judg. v. 2, 9; Neh. xi. 2) is equivalent to the modern 'volunteered'.

Wherefore taking those that *willingly offered themselues* to followe him, he went out of the citie. North's Plutarch, *Coriolanus*, p. 239.

**Will-worship**, *sb.* (Col. ii. 23). A literal rendering of the Greek *ἑθελοθησκεία*. The Geneva version has 'voluntarie religion,' and in the margin 'such as men haue chosen according to their owne fantasie.'

**Wimple**, *sb.* (Is. iii. 22). A covering for the neck; A. S. *winfel*. It occurs in Chaucer's description of the Prioress (*Prolog.* to *C. T.* 151);

Ful semely hire *wymple* i-pynched was.

And of the Wif of Bathe it is said;

Uppon an amblere esely sche sat,  
*Wymplid* ful wel, and on hire heed an hat.

*Ibid.* 472.

Gower (*Conf. Am.* I. p. 326) describes Thisbe's flight from the lion.

And she tho fledde away,  
So as fortune shulde falle,  
For fere and let her *wimpel* falle  
Nigh to the wel upon therbage.

For she had layd her mournfull stole aside,  
And widow-like sad *wimple* throwne away.

Spenser, *F. Q.* I. 12. § 22.

**Win**, *v. t.* (Prov. xi. 30; Phil. iii. 8). To gain, which is radically the same word. The A. S. *winnan* is, originally, to contend, labour; hence, to gain by labour. Bacon (*Ess.* I. p. 204) says of books;

For they teach not their owne use; but that is a wisdom without them, and above them, *won* by observation.

**Winebibber**, *sb.* (Prov. xxiii. 20; Matt. xi. 19; Luke vii. 34). A drunkard.

Now who knoweth not, that short sleepes agree not to those that drinke meere wine, neither will they serve their turne: also when as he contested with Agamemnon, and reviled him, at the first word hee gave him the tearme *οἰνοβapés*, *wine-bibber* or drunkard; as if drunkenness and wine-bibbing were the vice which his heart abhorred most. Holland's Plutarch, *Morals*, p. 720.

See BIBBER.

**Winefat**, *sb.* (Is. lxiii. 2; Mark xii. 1). The vat or vessel into which the liquor flows from a wine-press. See FAT.

By which meanes the Delphians had respite to lay for themselves, and manned the Towne by the helpe of their neighbours, or euer the Frenchmen could be called from the *Wine fat* to the standard. Stow, *Annals*, p. 17.

**Wink**, *v. i.* (Acts xvii. 30). To connive; A. S. *wincian*, literally, to close the eyes.

Were it not better for us, more for estimation, more meeter for men in our places, to cut away a piece of this our profit, if we will not cut away all, than to *wink* at such ungodliness. Latimer, *Serm.* p. 53.

And herupon again we may gather, that because he is an assured auenger of wickednesse, he will at length destroy all the vngodly, though he *wink* at them for a time. Calvin on the Psalms (trans. Golding), fol. 2b.

To *winke* with the eies, to make as though we did not see and perceiue some thing: to beare patiently, to let it passe as though we knew nothing. Conniueo. Baret, *Alvearie*, s.v.

I know my enuie were in vaine, since thou art mightier farre:  
But we must giue each other leaue, and *winke* at eithers warre.  
Chapman's *Homer*, II. iv. 66.

**Wise**, *sb.* (Matt. i. 18). Manner, way, guise; the latter being the Norman form of the A. S. *wise*. It appears in the compounds *likewise*, *otherwise*, *crosswise*, *contrariwise*. The termination *gates* in the obsolete *anothergates* and the Somersetshire *gess* or *guess* are analogous. 'On this *wise*' is 'in this way.'

The nexte hour of Mars folwyng this,  
Arcite to the temple walkyd is,  
To fyry Mars to doon his sacrificise,  
With al the rightes of his payen *wise*.

Chaucer, *Knight's Tale*, 2372.

He would in no *wise* retire his armie nor breake his iorney but would with all diligence entre into the realmè of Fraunce & destroy the people. Hall, *Hen. V.* fol. 10a.

Thou shalt well perceiue how thou shalt make answer unto it; which must be made on this *wise*. Latimer, *Serm.* p. 4.

The priest or minister, call him what you will, he hath power given unto him from our Saviour to absolve in such *wise* as he is commanded by him. *Ibid.* p. 423.

**Wish**, *v.i.* (Acts xxvii. 29). To long; A. S. *wýscan*: a stronger sense than now belongs to the word.

The Lacedæmonians *wished* for him often when he was gone, and sent diuers and many a time to call him home. North's Plutarch, *Lycurgus*, p. 46.

**Wist**, (Ex. xvi. 15; Mark ix. 6). Knew; *wiste* is the past tense of A. S. *witan* to know (G. *wissen*), which remains in the phrase 'do to *wit*,' *i.e.* 'cause to know.'

Whanne sche hadde seid these thingis sche turnyde backward and sigh jhesus stondynge, and *wiste* not that it was iesus.

Wiclif, *John* xx. 14 (ed. Lewis).

Scho *wiste* never whare to wonne,  
 Whenne scho *wiste* her zonge sonne  
 Horse hame brynge! *Sir Perceval*, 350.

See quotation from North's Plutarch in the next article.

**Wit**, *sb.* (Ps. cvii. 27; Intr. to Pr. Bk.). Knowledge, understanding; A. S. *wit*, from *witan* to know.

But other again which knewe better the suttle *wit* of the proctour, deny that he euer opened his enterprise to the duke, vntill he had brought to passe the thinges before rehersed. Sir T. More, *Rich. III.*; *Works*, p. 52a.

How fortuneth all this? Because that the will of man followeth the *wit*, and is subject unto the *wit*; and as the *wit* erreth, so does the will; and as the *wit* is in captivity, so is the will; neither is it possible that the will should be free, where the *wit* is in bondage. Tyndale, *Doctr. Tr.* (Parker Soc.), p. 182.

The farmers hearing him say so, were at their *wittes* ende, and wiste not what to doe. North's Plutarch, *Alcibiades*, p. 212.

He removeth the scales from our eyes, the vail from our hearts, opening our *wits* that we may understand his word. *The Translators to the Reader*, p. cxviii.

**Wit**, *v.i.* (Gen. xxiv. 21; Ex. ii. 4; 2 Cor. viii. 1). To know, from A. S. *witan*. 'To do to wit' is 'to cause to know.' [See Do.]

He *dothe* us somdele for *to wite*  
 The cause of thilke prelacie.

Gower, *Conf. Am.* I. p. 13.

The protector as hee was very gentle of hymselfe, and also lōged sore to *wit* what they mente, gaue hym leaue to purpose what hym lyked. Sir T. More, *Rich. III.*; *Works*, p. 65c.

'Now go thou, sir Lucan,' said the king, 'and *doe* me *to wite* what betokeneth that noise in the field.' *King Arthur*, III. 334.

'To wit' (1 Kings ii. 32; Ezek. xiii. 16) = namely, that is to say.

From whom he bringeth sensible regreets,  
*To wit*, besides commends and courteous breath,  
 Gifts of rich value. Shakespeare, *Mer. of Ven.* II. 9. 90.

**Witch**, *sb.* (Deut. xviii. 10). Used of a man, like the A. S. *wicca*, a wizard. In Wiclif's translation of Acts viii. Simon Magus is called 'a wicche.'

Hechizero, a *witch*, Veneficus.

Percyvall, *Bibliotheca Hispanica*.

But this is notable in that story; that this young *Witch*, doubting that his wives examination would bewray his knavery, told the Inquisitor: that in truth his wife was guilty as well as he. Scot, *Disc. of Witchcraft*, B. III. ch. 4 (ed. 1665, p. 25).

So Dromio of Syracuse says,

I could find in my heart to stay here still and turn *witch*.

Shakespeare, *Com. of Err.* IV. 4. 160.

And Charmian says to the soothsayer,

Out, fool! I forgive thee for a *witch*.

Id. *Ant. and Cl.* I. 2. 40.

Again,

He is one

The truest manner'd: such a holy *witch*

That he enchants societies into him.

Id. *Cymb.* I. 6. 166.

I think this fellow is a *witch*.

Webster, *Devil's Law Case*, II. I.

Many other examples are given by Sidney Walker in his *Critical Examination of Shakespeare's Text*, II. 88.

**With**, *sb.* (Judg. xvi. 7, 8, 9). A twisted branch of a tree, like the willow, used for a band; from Icel. *við* or *viðja*.

Brydille hase he righte nane;

Seese he no better wane,

Bot a *wythe* has he tane,

And kenylles his stede. *Sir Perceval*, 423.

The Greek Willow is red, and commonly is sliven for to make *withes*. Holland's *Pliny*, XVI. 37.

An Irish rebell condemned, put up a petition to the deputie, that he might be hanged in a *with*, and not in an halter, because it had bene so used, with former rebels. Bacon, *Ess.* XXXIX. p. 163.

**With**, *prep.* (Wisd. xix. 11). Used in a construction in which we should now employ 'by.'

Alexander was bred and taught under Aristotle the great philosopher, who dedicated divers of his books of philosophy unto him: he was attended *with* Callisthenes, and divers other learned persons, that followed him in camp, throughout his journeys and conquests. Bacon, *Adv. of L.* I. 7, § 11 (p. 59).

All thynges out of fassyon, and comelinesse, inhabited *with* the wylde Beastes. More, *Utopia* (ed. Arber), p. 31.

He is attended *with* a desperate train.

Shakespeare, *K. Lear*, II. 4. 308.

Rounded in the ear

*With* that same purpose-changer.

Id. *K. John*, II. 1. 567.

**Withal**, *adv.* (1 *K.* xix. 1 ; *Ps.* cxli. 10 ; *Acts* xxv. 27). Used adverbially in the sense of likewise, besides, at the same time ; and also (*Lev.* xi. 21 ; *Job* ii. 8, &c.) where we should use *with* simply. The A. S. *mid-ealle* has the same senses.

A maydene scho tuke hir *withalle*,

That scho myzte appone calle,

Whenne that hir nede stode.

*Sir Perceval*, 182.

When the religion formerly received, is rent by discords ; and when the holinesse of the professours of religion is decayed, and full of scandall ; and *withall* the times be stupid, ignorant, and barbarous ; you may doubt the springing up of a new sect.

Bacon, *Ess.* LVIII. p. 234.

I'll tell you who Time ambles *withal*, who Time trots *withal*, who Time gallops *withal* and who he stands still *withal*. Shakespeare, *As You Like It*, III. 2. 328, 329.

**Withdraw** is never used intransitively in the Authorised Version, but is always either transitive or reflexive. See *Is.* lx. 20, *Cant.* v. 6, *Hos.* v. 6, *Matt.* xii. 15, &c.

Harry, *withdraw thyself*; thou bleed'st too much.

Shakespeare, 1 *Hen. IV.* v. 4. 2.

He is, my lord, and safe in Leicester town ;

Whither, if it please you, we may now *withdraw us*.

Id. *Rich. III.* v. 5. 11.

But in Shakespeare the word is frequently intransitive.

**Withdrawen**, *pp.* (*Deut.* xiii. 13). Drawn aside, misled. The old form of 'withdrawn' in the ed. of 1611.

**Without**, *prep.* (2 *Cor.* x. 13, 15). Beyond ; as in the phrase 'without our measure,' which in the Geneva (1557) version of 2 *Cor.* x. 15 is rendered 'without the compas of our measure.'



His mother was a witch, and one so strong  
That could control the moon, make flows and ebbs,  
And deal in her command *without* her power.

Shakespeare, *Temp.* v. 1. 271.

Our intent

Was to be gone from Athens, where we might,  
*Without* the peril of the Athenian law.

Id. *Mid. N.'s Dr.* iv. 1. 158.

Things *without* all remedy

Should be without regard : what's done is done.

Id. *Macb.* iii. 2. 11.

So in the culture and cure of the mind of man, two things are *without* our command; points of nature, and points of fortune. Bacon, *Adv. of L.* ii. 22, § 3 (p. 204).

**Witness**, *v. i.* (Deut. iv. 26; Is. iii. 9; Matt. xxvi. 62; Rom. iii. 21). To testify, give evidence, attest; from A. S. *witnes*, literally, knowledge.

All other tokens *witnessed* them to be of the lowest calling.  
Sidney, *Arcadia*, p. 22, l. 30.

The Scripture *witnesseth* that when the book of the Law of God had been sometime missing, and was after found, the king, which heard it but only read, tare his clothes. Hooker, *Eccl. Pol.* v. 22. § 4.

When I came hither to transport the tidings,  
Which I have heavily borne, there ran a rumour  
Of many worthy fellows that were out;  
Which was to my belief *witness'd* the rather,  
For that I saw the tyrant's power a-foot.

Shakespeare, *Macb.* iv. 3. 184.

**Witness**, *sb.* (Mark xiv. 55). Evidence, testimony.

An evil soul producing holy *witness*  
Is like a villain with a smiling cheek,  
A goodly apple rotten at the heart.

Shakespeare, *Mer. of Ven.* i. 3. 100.

Ween you of better luck,  
I mean, in perjured *witness*, than your master,  
Whose minister you are, whiles here he lived  
Upon this naughty earth?

Id. *Hen. VIII.* v. 1. 137.

**Wittingly**, *adv.* (Gen. xlviii. 14). Knowingly; A. S. *wit-endlíce*.

And yf it happen that the preest made the sacrament of wyn without watre it shal be reputed veri sacrament but the prest shold synne moche greuously yf he left the watre *wetyngly*. And yf he made it of watre without wyn, that shold be noo sacrament. *Doctrinal of Sapience*, Caxton, 1489 (Herbert's *Ames*, p. 1768).

Of such men that regard not their godly promises bound by an oath, but *wittingly* and willingly breaketh them, we do read in holy Scripture two notable punishments. *Homilies*, p. 77, l. 34.

Nor yet do I account those judges well advised, which *wittingly* will give sentence after such witnesses. Latimer, *Rem.* p. 325.

**Witty**, *adj.* (Prov. viii. 12; Judith xi. 23). Skilful, ingenious, clever: from A. S. *witig*. Like *cunning* and *crafty* this word has become degenerated.

He thought polecie more meter to be vsed thē force, and some *wittie* practise rather to be experymented then manyfest hostilitie or open warre. Hall, *Hen. IV.* fol. 11b.

Paule dyd dyspose the secretes of God by the preachynge of the Gospell, whych was euer secretly hydde from the *wyttye*, wyse, and learned in the worlde. Lever, *Sermons* (ed. Arber), p. 106.

Now concerning actual rebellion, amongst many examples thereof set forth in the holy Scriptures, the example of Absolon is notable; who, entering into conspiracy against king David his father, both used the advice of very *witty* men, and assembled a very great and huge company of rebels. *Homilies*, p. 577.

Contrariwise, certaine Laodiceans, and luke-warme persons, thinke they may accommodate points of religion, by middle waies, and taking part of both; and *witty* reconcilements; as if they would make an arbitrement, betweene God and man. Bacon, *Ess.* III. p. 10.

**Woe worth** (Ez. xxx. 2). 'Woe worth the day!' is simply 'woe be to the day!' *worth* being the A. S. *worðan*, G. *werden*, to be or become, imperative *weorð*.

But 'wo worthe wykkyde armour!'  
Percyvelle may say.

*Sir Perceval*, 139.

*Wo worth* thee, O devil, *wo worth* thee, that hast prevailed so far and so long. Latimer, *Serm.* p. 74.

Go to Job, what saith he?...*Wo worth* the day that I was born in, my soul would be hanged. *Ibid.* p. 221.

*Wo worth* that such an abominable thing should be in a christian realm! *Ibid.* p. 232.

But *wo worth* dissimulation: for theyr bodies were ioyned by hande in hande, whose heartes were farre in sunder. Stow, *Summarie*, fol. 151*b*.

Compare

So *wo was* him, his wyf loked so foule.

Chaucer, *C. T.* 6664.

We find in the *Vision of Piers Ploughman*, 372, 'worthe' = be.

For-thi I counseille al the commune  
To late the cat *worthe*.

Again, in *Le Morte Arthur* (ed. Furnivall), 1817, 'worthe' = become :

Launcelot, what shalle *worthe* of vs twoo.

May we not justly cry, *Woe worth* the time that ever we sinned? *Homilies*, p. 423, l. 16.

In the *Vision of Piers Plowman* 13823, we find *well worth*;

And *wel worthe* Piers the Plowman,  
That pursueth God in doynge.

And in Coverdale's *Remains* (Parker Soc.), p. 417:

Yet *well worth* the Corinthians! for though they were fallen into abuse about this holy mystery, and about other things, we read not that they spurned against the Holy Ghost.

**Womankind**, *sb.* (Lev. xviii. 22). Women.

So easie is, t' appease the stormie wind  
Of malice in the calme of pleasant *womankind*.

Spenser, *F. Q.* II. 6, § 8.

My passions are corrected, and I can  
Look on her now, and *woman-kind*, without  
Love in a thought.

Baumont and Fletcher, *The Night Walker*, v. 2.

**Wonderful**, *adv.* (2 Chr. ii. 9). Wonderfully.

And this his coming shall be *wonderful* comfortable and joyful unto them which are prepared, or chosen to everlasting life. Latimer, *Rem.* p. 54.

*Wonderfull* like is the case of boldnesse, in civill businesse: what first? Boldnesse; what second and third? Boldnesse. Bacon, *Ess.* XII. p. 44.

**Wonderous** is the spelling everywhere in the edition of 1611, except in Job xxxvii, 14, 16; Ps. lxxviii. 32, cv. 2, where it is 'wondrous'.

**Wont**, *adj.* (Ex. xxi. 29; Mark x. 1). Accustomed. It is properly the participle of the old word 'to won.' A. S. *wunian*, G. *wohnen*, 'to dwell,' whence A. S. *wune*, habit, custom.

In which they whilom *woned* in rest and pees.

Chaucer, *Knight's Tale*, 2929.

And outhere while he is *woned*

To wenden on pilgrimages.

*Vis. of Piers Ploughman*, 9985.

There was the hert *y-wont* to have his flight.

Chaucer, *Knight's Tale*, 1694.

Chaucer (*Knight's Tale*, 1066) also uses the substantive *wone*;

And Palamon, this woful prisoner,

As was his *wone*, by leve of his gayler

Was risen.

**Work**, *v. t.* (Rom. iv. 15, v. 3; 2 Cor. vii. 10). To produce.

The Lord *work* a care and conscience in us to know him and serve him. *The Translators to the Reader*, p. cxviii.

This communicating of a mans selfe to his frend, *works* two contrarie effects; for it redoubleth ioyes, and cutteth griefes in halves. Bacon, *Ess.* XXVII. p. 110.

The lowest vertues draw praise from them; the middle vertues *worke* in them astonishment, or admiration; but of the highest vertues, they have no sense, or perceiving at all. *Id. Ess.* LIII. p. 213.

**Workfellow**, *sñ.* (Rom. xvi. 21). Fellow worker. The word has come down to us from Tyndale, but in the Rhemish Version the rendering of the Greek appears in the more modern form 'coadjutor'.

**Worn**, *adj.* (Luke v. c). Worn out.

Infirmity  
Which waits upon *worn* times.  
Shakespeare, *Wint. Tale*, v. 1. 142.

**Worship**, *v. t.* (Marr. Serv.). To honour, without regard to the object; now only used with reference to God, except in metaphor. The original form of the substantive 'worship' was 'worthship' (A. S. *weorð-scipe*), which clearly shews its derivation from *weorð*, worth, honour. Abp. Trench has a note upon this word in his *English Past and Present*. The following examples will illustrate its use, both as a verb and as a substantive.

Whanne thou doist almes, nyle thou trumpe bifore thee as ypocrites don in synagogis and stretis, that thei be *worschipid* of men. Wiclif, *Matt.* vi. 2 (ed. Lewis).

A profete is not withouten *worschip*, but in his own cuntre. *Ibid.* xiii. 57.

*Worschipe* thi fadir and thi modir. *Ibid.* xix. 19.

If ony man serue me, my fadir schal *worschipe* him. Id. *John* xii. 26.

'To do *worship*' (Josh. v. 14) is to shew honour and reverence by an outward act: the Heb. is simply 'to bow down,' and is elsewhere rendered 'to do obeisance.' But here 'did worship' may be simply equivalent to 'worshipped.'

**Worship**, *sb.* (Ps. xlvii. 4, Pr.-Bk.; Luke xiv. 10). Respect, reverence, honour.

Whom I from meaner form  
Have bench'd and rear'd to *worship*.  
Shakespeare, *Wint. Tale*, I. 2. 314.

*Second Watch.* 'Tis the more honour, because more dangerous.

*Third Watch.* Ay, but give me *worship* and quietness;  
I like it better than a dangerous honour.  
Id. 3 *Hen. VI.* IV. 3. 16.

**Worthy**, *adj.* (Deut. xxv. 2; Luke xii. 48; Rom. i. 32; 2 Macc. iv. 25)., Like the A. S. *wyrðe* or *weorðe* it is used simply in the sense of 'deserving' whether of good or ill. Compare 'success' and other words. The construction 'worthy the high priest-

hood' in 2 Macc. iv. 25 is illustrated by the following passages from Sir T. More (*Works*, p. 12 e);

Which whan they dayly see the iustice of God, yet vnderstande they not, that such as these thinges committe are *worthy* death.

Certainly my lorde if they haue so heinously done, thei be *worthy* heinouse punishment. *Ibid.* p. 54 e.

In the twenty-sixth of Matthew it was laid to our Saviour Christ's charge before a temporal judge, as a matter *worthy* death, by the two false witnesses, that he had said he could destroy the temple of God, and in three days build it again. *Homilies*, p. 160, l. 23.

I do not thyncke that euery man is *worthy* blame that hath a great luyunge, nor to be prayed that hath a litle luyng. Lever, *Sermons* (ed. Arber), p. 114.

Euphues feature is *worthy* as good as I, but Philautus his faith is *worthy* a better. Lyly, *Euphues* (ed. Arber), p. 57.

He that steleth any part of a mans substaunce, is *worthy* to lose his lyfe. Sir J. Cheke, *Hurt of Sedition*, sig. E iij b.

And if the besetting of one house to robbe it, be iustly deemed *worthy* death, what shall we thinke of them that besiege whole Cities for desire of spoile? *Ibid.* sig. F i a.

Having already declared vnto you such things *worthy* memorie as we could collect, and gather of the life of Pericles: it is now good time we should proceede to write also of the life of Fabius Maximus. North's Plutarch, *Fabius*, p. 190.

**Worthy**, *sb.* (Nah. ii. 5). An honourable man, a hero. The 'nine *worthies*' were famous characters in the old plays.

There to the Lord his welfare they commended,  
And with him left the *Worthies* of the crew.

Fairfax's Tasso, XI. 16.

The senate house [at Hamburg] is very beautifull, and is adorned with carued statuaes of the nine *Worthies*. Moryson, *Itinerary*, p. 3.

**Worthily**, *adv.* (Coll. for Ash Wed.). Deservedly.

They would not leave their sins, they had a pleasure in the same, they would follow their old traditions, refusing the word of God: therefore their destruction came *worthily* upon them. Latimer, *Rem.* p. 51.

**Wot, Wotteth** (Gen. xxi. 26, xxxix. 8, xliv. 15, &c.). The present tense of *wit*, A. S. *witan* to know, of which the 1st and 3rd persons sing. are *wát*.

Wel I *woot* he wepte fast.

*Vis. of Piers Ploughman*, 3433.

We *wote* nevere what thing we prayen heere.

Chaucer, *Knight's Tale*, 1262.

Because, sayeth he, ye perceyue not what maner a thyng the kyngdome of God is, therefore ye *wotte* not what ye desyre. Udal's Erasmus, *Mark* x. 38, fol. 67 b.

He that hath not this faith, is but an unprofitable babbler of faith and works; and *wotteth* neither what he babbleth, nor what he meaneth. Tyndale, *Doctr. Tr.* p. 55.

Ye noblemen, ye great men, I *wot* not what rule ye keep. Latimer, *Serm.* p. 255.

**Would God!** (Num. xi. 29; Deut. xxviii. 67; 2 K. v. 3). An exclamation, purely English; it has no existence in the original. 'Would to God' (Ex. xvi. 3; Josh. vii. 7; Acts xxvi. 29) is similarly used.

While I am here, whiche as yet intende not to come forthe and iuarde my selfe after other of my frendes: which *woulde god* wer rather here in suertie with me, then I were there in iuardy with thē. Sir T. More, *Rich. III.*; *Works*, p. 49f.

And yet *would God* they were no worse than butterflies! Latimer, *Sermons*, p. 64.

*Would God* that any in this noble presence  
Were enough noble to be upright judge  
Of noble Richard!

Shakespeare, *Rich. II.* IV. 1. 117.

I *would to God*, my lords, he might be found. *Ibid.* v. 3. 4.

I *would to God* some scholar would conjure her.

Id. *Much Ado*, II. 1. 264.

**Would none of** (Prov. i. 25). Would not have, refused.

It's four to one she'll *none of* me. Shakespeare, *Tw. N.* I. 3. 113.

For you, Mouldy, stay at home till you are past service; and for your part, Bullcalf, grow till you come unto it: I *will none of* you.

Id. *2 Hen. IV.* III. 2. 271.

**Wreathen**, *pp.* (Ex. xxviii. 14, 22, 24, 25; 2 K. xxv. 17). Twisted; A. S. *wriðen*.

The hegge also that yede in compas,  
And closed in all the greene herbere,  
With sicamour was set and eglatere;  
*Wrethen* in fere so well and cunningly,  
That every branch and leafe grew by mesure.  
Chaucer, *The Flower and the Leaf*, 57.

We have in Scripture express mention *de tortis crinibus*, of *wreathen* hair; that is, for the nonce forced to curl. Latimer, *Serm.* p. 254.

**Wrest**, *v. t.* (Ex. xxiii. 2, 6; Deut. xvi. 19; Ps. lvi. 5; 2 Pet. iii. 16). To twist, pervert; A. S. *wrǣstan*.

Lest thou be a knower of persones in iudgmēt, and *wrest* the righte of the straunger. Coverdale's *Prologe*.

Yet that notwythstandynge some there be that labour by *wrestynge* of the scripture to pulle them selues from vnder due obedience. Lever, *Sermons* (ed. Arber), p. 27.

And, whereas the adversaries go about to *wrast* this place for to maintain their auricular confession withal, they are greatly deceived themselves, and do shamefully deceive others. *Homilies*, p. 539.

In the editions after 1567 the spelling is 'wrest'.

**Wretchlessness**, *sb.* (Art. XVII.). Recklessness, carelessness; A. S. *reccleásnes*. The Latin Articles of 1562 have 'securitatem.' *Recheless*, *wretchless* and *reckless* are forms of the same word, which is the A. S. *reccleás* or *réceleás*.

And this is fruytful penitence agayn tho thre thinges, in whiche we wraththe oure Lord Jhesu Crist; this is to sayn, by delit in thinking, by *rechelesnes* in speking, and by wicked synful werkyng. Chaucer, *Parson's Tale*.

Som lesyng cometh of *rechelesnes* withoute avisement, and semblable thinges. *Ibid.*

The form *retcheles* occurs in Erasmus, *On the Commandments*, Eng. trans. fol. 155 b.

Such maner persones (as thou doste saye) eyther do not beleue that god is, or els they do beleue that he is dull and foolyshe, that he dothe not knowe what men done, or els they beleuen, that he is slepy and *retcheles*.



Where Death, when hee the mortall corps hath slayne,  
With *retchlesse* hand in graue doth couer it.

Sackville, *Induction*, fol. 210a.

He was not *retchless* in God's matters. Sandys, *Sermons* (Parker Soc.), p. 287.

O what and how justly may he and will he give to Satan to entreat the *retchless* and impenitent sinners! Bradford, *Writings* (Parker Soc.), I. 409.

For the interchange of the sounds of *k* and soft *ch* compare *wake*, *watch*, O. E. *make* and *match*, O. E. *biseke* and *besecech* and many others.

**Wringed** (Judg. vi. 38). Wrung.

**Writ** (Judg. viii. 14*m*). Wrote.

For some, verily, *writ* an history of the words and deeds of Christ, and some of the words and deeds of the apostles. Bullinger, *Decades*, I. 53.

Yet, for I loved thee,  
Take this along; I *writ* it for thy sake,  
And would have sent it. Shakespeare, *Cor.* v. 2. 96.

But that self hand,  
Which *writ* his honour in the acts it did,  
Hath, with the courage which the heart did lend it,  
Splitted the heart. *Id. Ant. and Cl.* v. 1. 22.

**Written hand.** Manuscript.

Much about that time, even in our King Richard the second's days, John Trevisa translated them into English, and many English Bibles in *written hand* are yet to be seen with divers; translated, as it is very probable, in that age. *The Translators to the Reader*, p. cx.

**Wroth**, *adj.* (Gen. iv. 5; Ps. lxxxix. 38). Wrathful, angry; A. S. *wrǫð*.

For he was nether *wroth*, nor murmured against Christ, but went his way wyth mourning chere and silence. Udal's Erasmus, *Mark* x. 22, fol. 65*a*.

Whereat Cadwallin *wroth*, shall forth issew,  
And an huge hoste in Northumber lead.  
Spenser, *F. Q.* III. 3, § 39.

**Wrought** in Jonah i. 11 is used of the action of the sea in a storm.

The sea *works* high, the wind is loud, and will not lie till the ship be cleared of the dead. Shakespeare, *Per.* III. 1. 48.

**Wryed**, *pp.* (Ps. xxxviii. 6*m*). Twisted.

But preachers slie & wilie men followynge youre counsel (as I suppose) bicause they saw men euel willing to frame theyr manners to Christes rule, they haue wrested and *wriede* his doctryne, and like a rule of leade haue applyed it to mens manners. Sir T. More, *Utopia*, trans. Robynson, fol. 39*a*.

At such tyme as the croune was set vpon the protectours hed, his eye could neuer abyde the sight therof, but *wryed* his hed another way. Hall, *Rich. III.* fol. 6*b*.

Tors...Wreathed, or twined; also, wrested, wrinched, wrung; bowed, crooked, *wried*, awrie. Cotgrave, *Fr. Dict.*

## Y.

**Yea** and **Nay** were originally the answers to questions framed in the affirmative; YES and NO the answers to questions framed in the negative, according to the famous passage of Sir T. More (*Works*, p. 448, ed. 1557), in which there is an odd misprint, repeated from the edition of 1532.

*No* aunswereth the question framed by the affirmatiue. As for ensample, if a manne should aske Tindall hymselfe: ys an heretike mete to translate holy scripture into englishe. Lo to thys question if he will aunswere trew englishe, he muste aunswere *nay* and not *no*. But and if the question be asked hym thus lo: Is not an heretyque mete to translate holy scripture into english. To this questiō lo if he wil aūswer true english, he must aūswer *no* & not *nay*. And a lyke difference is there betwene these two aduerbes *ye*, and *yes*. For if the questeion bee framed vnto Tindall by thaffirmatiue in thys fashion. If an heretique falsely translate the newe testament into englishe, to make hys false heresyse seeme y<sup>e</sup> worde of Godde, be hys bookes worthy to be burned? To this question asked in thys wyse yf he wil aunswere true englishe he must aunswere *ye*, and not *yes*. But nowe if the question be asked hym thus lo by the negatiue: If an heretike falsely translate the newe testament in to englishe, to make hys false heresyse seme the word of God, be not his bokes well worthy to be burned? To thys question in thys fashion framed if he wyll aunswere trew englyshe, he maye not aunswere *ye*, but he must aunswere *yes*, and say *yes* mary be they, bothe the translation and the translatur, and al that wyll holde wyth them.

As the passage in Tyndale's version upon which this is a criticism, is "Arte thou a prophete. And he aunswered *no*," it is evident that in the first line we must read 'Nay' for 'No.'

**Yearn**, *v. i.* (Gen. xliii. 30; 1 K. iii. 26). To stir with emotion. The etymology of the word is uncertain. See note on Julius Cæsar, II. 2. 129 (Clarendon Press Edition).

No: for my manly heart doth *yearn*.

Shakespeare, *Hen. V.* II. 3. 3.

Used also transitively;

Oh! how it *yearn'd* my heart when I beheld  
In London streets, that coronation-day,  
When Bolingbroke rode on roan Barbary.

Id. *Rich. II.* v. 5. 76.

**Yer**, *adv.* (Num. xi. 33, xiv. 11; 2 Sam. ii. 26). Ere; in the ed. of 1611.

*Yer* Eurus blew, *yer* moon did wax or wain,  
*Yer* sea had fish, *yer* earth had grass or grain,  
God was not void of sacred exercise;  
He did admire his glorie's mysteries.

Sylvester's *Du Bartas*, p. 3 (ed. 1611).

Sylvester also uses 'yerst' for 'erst.' Compare the forms 'ean' and 'yeañ.'

Similarly we find 'yearthe' for 'earth.'

The *yearthe* is the Lordes, and the plenty therof. Lever, *Sermons* (ed. Arber), p. 43.

And 'yeel' for 'eel.'

Verrius writeth, That boies under seventeen years of age, were wont to be swinged and whipped with *yeeles* skins, and therefore they were freed from all other mulct and punishment. Holland's *Pliny*, IX. 23 (vol. i. p. 248).

**Yesternight**, *sb.* (Gen. xix. 34, xxxi. 29, 42). We retain 'yesterday' though *yesternight* has become obsolete. In old English many other such compounds are found; *yestermorn*, *yestere'en*, *yestereve*, &c. and Holinshed uses *yesterfang*. The first part of the word is the A. S. *gystran*, or *gyrstan*, G. *gestern*, Lat. *hesternus*; whence *gystran-night*.

I will tell you what I remembered *yesternight* in my bed. Latimer, *Sermons*, p. 149.

My lord, I think I saw him *yesternight*.

Shakespeare, *Ham.* I. 2. 189.

'Since Martius hath begunne to refine that, which was *yesternight* resolved; I may the better haue leaue, (especially in the mending of a proposition, which was mine owne,) to remember an omission, which is more than a misplacing. Bacon, *Of an Holy War*, p. 112, ed. 1629.

**Yet** is redundant in Judg. ix. 5; 1 Sam. viii. 9; 2 Chr. xxxii. 15.

Say not to our Saviour with the Gergesites, Depart out of our coasts; neither *yet* with Esau sell your birthright for a mess of pottage. *The Translators to the Reader*, p. cxviii.

**Yokefellow**, *sb.* (Phil. iv. 3). Comrade.

*Yoke-fellows* in arms,

Let us to France!

Shakespeare, *Hen. V.* II. 3. 57.

Thou robed man of justice, take thy place;  
And thou, his *yoke-fellow* of equity,  
Bench by his side.

Id. *Lear*, III. 6. 39.

**Young youth** (Sus. 45). A youth.

Then which there cannot possibly be named a more woorthy or commendable end of the liberall education and bringing up of a *yoong youth* well descended. Holland's Plutarch, *Morals*, p. 78.

One day when King Henry the Sixth (whose Innocencie gaue him Holines) was washing his hands at a great Feast, and cast his Eye vpon King Henry, then a *young Youth*, he said; This is the Lad, that shall possesse quietly that, that we now striue for. Bacon, *Henry VII.* p. 247.

**Yourselves** (1 Thess. iii. 3; v. 2) is used for the nominative. In the ed. of 1611 it is printed in two words, as in the old editions of Shakespeare.

*Your selfe* is not exempt from this.

Shakespeare (ed. 1623), *Rich. III.* II. 1. 18.

The other reflexive pronouns are similarly employed.

Even so *myself* bewails good Gloucester's case.

Id. 2 *Hen. VI.* III. 1. 217.

*Thyself* thyself misusest.

Id. *Rich. III.* IV. 4. 376.

*Ourselves* will hear

The accuser and the accused.

Id. *Rich. II.* I. 1. 16.

O, could their master come and go as lightly,  
*Himself* would lodge where senseless they are lying!

Id. *Two Gent.* III. 1. 143.

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 and the earlier and later versions are  
 distinguished as Wiclif (1) and Wiclif  
 (2).

*Other editions are specially mentioned.*

## ADDENDA.

**After**, *prep.* (Matt. xx. 2 *m*). At the rate of.

If this law hold in Vienna ten year, I'll rent the fairest house  
 in it *after* three-pence a bay.

Shakespeare, *Meas. for Meas.* II. I. 253.

**Freely**. Add the following example.

For since there must be borrowing and lending, and men are  
 so hard of heart as they will not lend *freely*, usury must be  
 permitted.

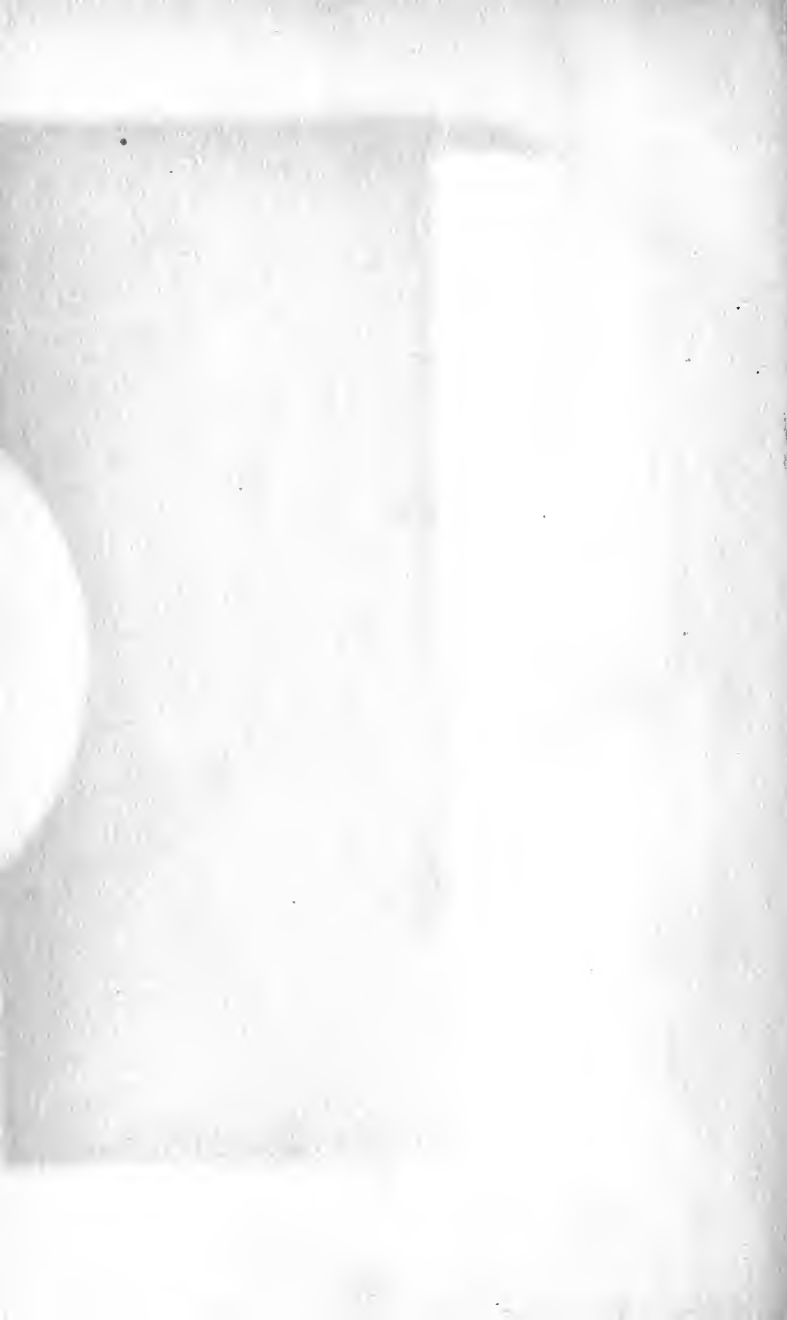
Bacon, *Essay* XLI. p. 168.











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