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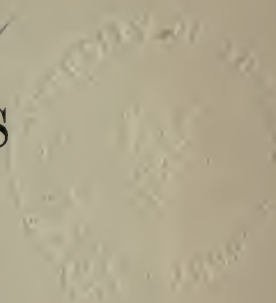
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TRANSACTIONS

OF THE

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1860-1.

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TRANSACTIONS
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PHILOLOGICAL SOCIETY.
1860.

I.—ON CERTAIN PECULIAR AND ADVANTAGEOUS
PROPERTIES OF THE WRITTEN LANGUAGE OF
CHINA. BY SIR JOHN F. DAVIS, BART., K. C. B.

IT is just seventeen years since, as an original member of this society, I had the honour to contribute a Paper (Proceedings, 1843, vol. I.) on the 214 Roots of the Chinese Language; which Roots, as I therein observed, enter into the composition, and influence the meaning, of every word in that Language. By the ingenious, and often philosophical, combination of these elementary symbols, expressing as they do (according to the analysis which I before gave) the principal objects or ideas which occur to men in the infancy of their knowledge, all other objects or ideas were destined to be expressed. How superior to the more rude and artificial scheme of going on to form new and additional characters, altogether independent and arbitrary, and thus launching on a sea of multitudinous perplexity, to which scarcely any human intellect could ever have been equal!

Such, however, has been the notion attached to the Chinese by many uninformed persons, who have in this manner most erroneously enhanced the supposed amount of labour,

and power of memory, required in the mastery of the language; at the same time that they have ignored the extreme ingenuity by which an ideographic system has been rendered comparatively simple and easy of acquirement. Comparative simplicity and facility of acquirement, however, are not the only merits of the system. These will be best developed by considering in succession the three distinct uses which the Roots serve. First, as supplying, in their simple and uncombined state, the place of an Alphabet for Lexicographic arrangement and reference. Secondly, as indicating, when combined, the derivation and meaning of compound words. Thirdly, as constituting the heads of distinct *Genera*, under which all the other words of the language are ranged like *Species*.

I. An *alphabet* the Chinese roots certainly are not, for they are not phonetic, but ideographic symbols; but, as already stated, they have been made to serve all the purposes of an alphabet in Dictionaries. The arrangement and succession of the letters in our European alphabets would seem to be purely arbitrary. There is no reason in the nature of things why *Z* might not have been the first letter in the English alphabet, and *A* the last; or why, in the Greek, *Omega* should not have come in time to imply "the beginning", and *Alpha* "the end". But a good and sufficient reason exists for the arrangement of the Chinese roots. They succeed each other strictly according to the number of strokes of which each is composed. The limited number of Letters in our Western alphabets renders their arbitrary arrangement of little importance, for the "abécédaire", as the French term it, is easily committed to memory; but, the Chinese roots being rather more than eight times as numerous as our phonetic elements, this disadvantage has been greatly mitigated by the numerical classification; and those ideographic elements are thus turned to in their dictionaries, and found with equal facility and dispatch by the above simple method. The obvious advantage of this numerical system has been extended, in the Chinese Dictionaries, from the Roots themselves to the

Compounds which are ranged under them. Similar ends suggest analogous means. As the Chinese extend the arrangement by the number of strokes from the Roots themselves to the Compounds ranged under them, so we of the West extend the alphabetic arrangement from the letters of the Alphabet themselves to the words ranged under them, according to the alphabetic succession of the letters in each word. On turning in Chinese to the Root, you find the Compound under it, in its proper place, indicated as this is by the number of distinct strokes which compose it, independent of the Root. Thus in looking at the character or word which signifies *Copper*, before he seeks it in the Dictionary, the searcher sees at a glance it is *Kin tsze Poo*, "the root Kin", or "metal", with the addition of another character of six strokes, and thus easily discovers the word in its proper place, defined as the *species* "copper" under the *genus* "metal". We shall see presently that the Chinese have not availed themselves, to the fullest extent, of the advantages which this admirably ingenious method held out.

II. Our alphabetic spelling affords no indication of the meaning of a word to him who has never met with it before. The first letter M, or the first syllable Man, would be no clue to the import of the word Manacle. But when a Chinese sees that 人 *jhin* "a man" (or the contracted form 亻 when compounded) is the Root of a Character, he knows the word has a reference to the human race in some one or other of its relations, and this at once assists his conception of the meaning, and helps him to remember it. The writing of his country conveys at once its impression through the eye, and produces a more vivid effect on the mind than by the less direct phonetic medium; for

Segnius irritant animos demissa per aurem,

Quàm quæ sunt oculis subjecta fidelibus.

For this reason the 214 Chinese Roots are remembered with little difficulty; but an alphabet of 214 mere elements of sound (if this were necessary, or even possible,) would be a serious affair. A Chinese has at first no conception of the

use of our letters. He sees on a page a perpetual repetition of a few (to use a schoolboy phrase) *pot-hooks* and *hangers*; he is astonished to hear that we have only about 26 characters in all; and if he proceeds to learn them, his previous literary notions are completely upset. To him the “*premier pas qui coute*” is the trying to acquire mere elements of sound, instead of elements of ideas. In his own language he had learned that the root 日 *jih* meant the “sun”, and the root 月 *yuě*, “the moon”, and as these bore some real or fancied resemblance to the objects, he easily remembered them. When, again, he learned that the combination of these two elements signified 明 *ming*, “bright, enlightened”, the relation was obvious, and he did not forget it. This in a measure compensates for the disadvantage of so many as 214 ideographic elements, in lieu of only 26 of a phonetic description. I do not intend this as a piece of special pleading to prove that their system is better than ours, which it certainly is not, nor nearly as good; but to show that the case of the Chinese is not altogether so bad as has been supposed.

The peculiar advantages of this medium have rendered it a universal character, not only among the 300 millions of China, but in the kingdoms of Japan and Annam (or Cochinchina), Corea, and Tungking,—in fact nearly half the human race. I proceeded in 1847 with two of Her Majesty’s ships to Turon Bay (where the French have now been fighting for two years,) with the view of trying to conclude a commercial treaty; and there I found that without knowing a syllable of their spoken language I could correspond with the officers of government as perfectly as in China¹.

III. We now come to notice at length the third and most interesting office of the Roots, in serving as genera under

¹ It was soon found that, besides an extreme disinclination on their part to deal with foreigners, there was not much trade worth having in a country, where the absolute sovereign is chief monopolist of all trade, and the arts so little advanced that raw produce is sent to China to be returned in a manufactured state.

which all the compound words of the language are arranged like species. In my former paper I quoted the opinion of Adam Smith, (in an essay on the first formation of Languages), that the institution of nouns substantive would probably be the first step; and that these would include all the principal and most striking objects in nature, having some relation or other to man and his wants. The Chinese roots are a remarkable confirmation of this, as the slightest inspection will prove. Among the Roots which stand at the head of the greatest number of compounds are Fish, Bird, Insect, Tree, Grain, Bamboo, Herb, Metal, Earth, Hill, Sun, Water, Fire, &c. The majority by far consists of the names of the most prominent objects in nature or early art. As might be expected in China, the Roots "Bamboo" and "raw Silk" are among those which have many compounds. "Man" naturally stands nearly at the head of all in comprehensiveness.

The associations that have governed the formation of compounds are often obvious; and they are occasionally curious lessons in psychology, or the operations of the human mind. The Root "Man" combined with "one" simply denotes *alone*, *deserted*; with "thousand", *a chiliarch*, the chief of a thousand; with "hundred", *a centurion*; with "white", *a senior*, (*laou pih-tow*, "old white head", a common term for an old man;) with "a field", *a husbandman*; with "a village", *rustic*, *untutored*; with "emperor", *noble*, *elevated*; with "justice", *right*, *correct*. The root *Ta* "great" combined with *koong*, "a bow" forms the word *E*, "a barbarian", which has raised so much trouble and discussion with the Chinese. On this point of etymology, however, we have turned the tables on them, for they retain the bow, while we have advanced to the rifle, which latter article will in time call for the invention of a new term among them.

It may be remarked that the Root *sin* "heart" enters into the composition of more words than most of the others. With us the heart is the seat of the *affections* or *emotions*, but with them of the *intellect* also. Combined with *hea*, "downwards", it means literally "downhearted"; with *taou*, "a knife", the

meaning is *taou*, "grieved"; with *seug*, "nature, birth", it implies *sing*, "natural disposition"; with *urh*, "the ear", it forms *che*, "conscience, a sense of shame", thus presenting in a single word the idea conveyed by our phrase, *the whisperings of conscience*.

With regard to the classification of the three kingdoms of nature—we find under the Root *che* "hog", the compound *seang* "elephant" which, as one of the *pachydermata*, may be correct enough. Many of the compounds, however, are very incorrectly classed, and have not the remotest affinity with the root. Under *new* "ox" is found *se* "rhinoceros". The wolf and fox are properly ranged under the root *keuen* "dog", but so also is the ape, and strange to say, the lion!

The vegetable kingdom is (with the exception of a very few instances as "Rice" and "Bamboo", which are themselves Roots *par excellence*) arranged mainly under the Roots 木 *Muh* "Trees", and 艸 *T'saou* "Herbs", the former indicating not only all species of Trees, but every thing composed of, or having relation to *wood*; the latter all herbaceous plants and vegetable productions that are not ligneous. The cereal grains are, from their importance, arranged under a distinct Root 禾 *Ho*. From imparting their direct meaning to compounds, the roots proceed to convey a figurative signification. Thus 禾 *Ho* "grain", in composition with 火 *Ho* "fire", "heat", means the "autumn"; 冬 *Tung*, "winter", is distinguished by the presence of 冰 *Ping*, "icicle", "cold"; the meaning of 春 *Chun* "spring" is indicated by the "Sun" appearing from below. If Anglo-Chinese Dictionaries would always point out these relations between the composition of words and their import, not only would the meaning be elucidated, but the memory of the searcher at the same time greatly assisted. He has generally been left to do this for himself.

The mineral kingdom is classed principally under 土 *Too* "earth" and 金 *Kin* "metal", and these Roots also compose the names of every implement or thing having a relation to those materials. A philosophical Chinese chemist,

in advance of his countrymen, might arrange all our alkaline substances under the Root *Too* "earth", and their metallic bases under *Kin* "metal". But their usual mode of designating any new foreign importation is by adopting the name of something native, that bears a real or fancied resemblance to it, and adding the term "foreign".

It is curious that a language, constituted so differently from all others, should possess so many things in common with them. Among the rest, a system of Poetry which (as I long ago shewed in another place¹) includes poetical numbers or measure; the observance of a regular cæsural pause in its verse; the use of terminal rhymes; and that quality termed *parallelism*, noticed by Bishop Lowth with reference to Hebrew poetry, and especially illustrated by him in an elaborate treatise on the subject.

Little or nothing was known in England of Chinese before the commencement of the present century; but the last fifty or sixty years have produced a list of Dictionaries, Grammars, and Translations which afford abundant aid in its acquisition. The opening of so many new points of access, in addition to Canton, and the encouragements held out by the Foreign office, have had the effect of supplying a number of very able and accomplished linguists. Additional motives are now afforded by the opening of Japan, where the Chinese character still forms the medium of their sacred and higher literature; though a contraction of the same character has been adapted to the formation of a phonetic syllabary of the spoken language, entirely different from the Chinese.

¹ Royal Asiatic Trans. 4to.

II.—ON THE NAMES OF THE WOOD-LOUSE.

BY ERNEST ADAMS, ESQ., PH. D.

I will commence my examination of the synonymes of the *wood-louse* with an extract from a Lecture delivered by Mr. Wright before the Historic Society of Lancashire and Cheshire (1857) for the purpose of introducing the singular name *Lockchester*. "An English-Latin Dictionary of the 15th century, known by the title of the *Promptorium Parvulorum*, furnishes us with another example (i. e. of words not found in Anglo-Saxon literature, but still surviving in our provincial dialects). You will there find, under the letter *L*, the words "Locchester, wyrm", meaning that Locchester was the name of a kind of worm, and the Latin equivalent *multipes* is added. Now as the word worm had in A. S. and O. E. a very extensive meaning, and as the Latin *multipes*, meaning simply an animal with many feet, was not much more definite, the modern editor of the *Prompt. Parv.*, Mr. Way, was unable to fix the exact meaning of the English word; and there seemed no means left of ascertaining it, until two or three years ago my friend, Mr. Halliwell, walking in a garden in Oxfordshire, accidentally overheard the gardener talking about *Lock-chesters*, and immediately asking what these were, received for answer that they were *wood-lice*. On a further enquiry he ascertained that *lock-chest* or *lock-chester* was not an uncommon word in some parts of Oxfordshire for a wood-louse, although it was rapidly going out of use. As the *Prompt. Parv.* was compiled in Norfolk, this must in the 15th century have been an ordinary word for a wood-louse and not confined to a special locality."

From this extract we may infer that Mr. Wright considers it an A. S. word which, from its non-occurrence in the extant A. S. literature, has never found its way into the dictionaries of that language. In default of a more satisfactory explanation, the following is suggested. The passage in the *Promptorium* to which Mr. Wright refers, is as follows: "*Lokdore, wyrm, or locchester, multipes*" (p. 311). On com-

paring the terms *lok-dore* and *loc-chester*, it is evident that the first portion of the word is an independent element, *lok*; and this is still further confirmed by another synonyme for the wood-louse recorded by Halliwell with no indication of time or locality, viz. *lug-dor*. This I assume to be another form of *lok-dore*. The termination *dor* is that general name for a beetle or fly to which I have alluded in a former paper. What is the meaning of *lok*, *log* or *lug*? In Hampshire, and I believe in other counties, the word *lug* is frequently applied to a certain salt-mud worm used in fishing called *lug-worms*, and in Manx *lugg* means "a sea or sand-worm used for bait". Halliwell says that "the term *lug* was applied to anything *slow in movement*", and hence I imagine the name of these worms. Compare the words *luggard*, a sluggard; *luggish*, dull; *lug-loaf*, a heavy fellow; *lugsome*, heavy, and the phrase "I cry *lug*", meaning 'I am in no hurry'. Again the root *lug* appears with an initial *s*; as we find *mash* and *smash*, *moulder* and *smoulder*, *luggard* and *sluggard* &c., so we have *lug* and *slug*. Hence the name of that slow-moving mollusk that infests our gardens; and further, the modern English *slow* is a later development of this word *slug*. Hence we meet with the term *slow-worm*, as well as *lug-worm*.

I imagine then that the element *lock* means 'sluggish' or 'slow', and the propriety of its application to the wood-louse cannot be doubted, if we reflect that its common name in ancient times was *ovog* and *asellus*—if we watch the asinine movements of the animal, and recall the solemn march of the "lente gradientis aselli".

With regard to the second element *chester*, I believe that it has originated in a false orthography. The primitive form of the word appears to have been *log-*, or *lok-estre*, a termination which is generally assumed by Anglo-Saxon grammarians to be a feminine suffix, but which is not unfrequently found as an affix simply denoting the agent. Mouffet speaks of "those wall-lice, which the Dutch call *Knol-sters* and *Qual-sters*" (L. I, 29). Compare the A. S. *lopp-estre*, the 'leap-er', which appears in modern English as 'lob-ster'.

I believe this suffix will also be found disguised in the North-country word for a wood-louse, *lobstrous-louse*, a word which I cannot pass by without adding a few remarks on the element *lob*.

In addition to the forms *lok*, *log*, *lug*, we find the collateral forms *lop*, *lob*, *lub*, with an identity of meaning so striking as to induce a suspicion of an identity of origin. Labial and guttural forms are frequently interchanged. Thus at our last meeting I called your attention to *cop-web*, *cob-web*, and *cock-web*; and Skinner says that ‘*Cop of Hay*’ is ‘*vox agro Cantiano usitata*’ for a *Hay-cock*.

In Hampshire, and elsewhere, there are not only *lug-worms*, but *lob-worms*. The large, sluggish, garden worms are so called. Skinner mentions them as the food for trout. “*Lob-worm, vermis Troitae piscis esca*”, but when he proceeds to derive it “*ab A. S. Loppe, pulex*”, and to describe it as a “*vermis valde vividus, vivax et vegetus*”, I believe that he is utterly wrong both in theory and fact. The word *lob* is evidently akin in meaning to *lug*: e. g. *Lob-cock*, a term of contempt not uncommon in Old E., is thus employed by Cotgrave, “*Baligant, an unweldie lubber, great lob-cock*”; and if we compare the O. E. *loby*, and the modern terms *looby* and *lubber*, this idea of slow, sluggish, movement is confirmed. The word appears in the O. N., where *lubbi* means ‘*servus ignavus*’. The Lancashire word *lobb* is “*a heavy, clumsy fellow*”; the Welsh *llob*, “*a heavy lump, a blockhead*”, and the Gaelic *liobar*, “*a lubberly, awkward fellow*”—(see *Trans. Phil. Soc.* 1855, p. 235). Shakspeare’s ‘*Lob of spirits*’ and Milton’s ‘*lubber-fiend*’ must be included in this family. Mr. Davies, however, has claimed for them a Welsh parentage.

The word sometimes appears under the form *lop*. In the North a leech is called a *lop-loach*, and it is probable that the word *lop-sided* means heavy on one side. To *lop*, in Kent, is ‘*to lounge slowly*’; *lop-lolly*, in the West, is ‘*a lazy fellow*’, and *loppetig* is an old adjective meaning ‘*loitering, idle*’. We have already seen a similar change in the word *lop-web*, from the A. S. *lobbe*, a spider. I infer

then that the term *lobstrous-louse* is identical in meaning with *lock-chester*, 'a loitering, sluggish louse'.

I would take this opportunity of pointing out that we possess, in English, three distinct *lobsters*, as I believe, from three distinct sources.

(1) The well-known crustacean, derived from the A. S. *loppestre*, a 'leaper', from its quick, jerking movements in its native element; hence called *locusta marina* by Latin writers.

(2) The wood-louse, from the root *lob-*, "the sluggish mover".

(3) I find that a stoat or weasel is called a *lobster* in the Eastern counties. In this word the *ster* has no connection with the suffix in the other two. I find the following synonyms for the animal, *lob-stert* and *lop-start*. This is the A. S. *stert*, 'a tail', and the word means 'heavy tail'. Compare the *Start Point*, and the bird *Red-start*, which is also known as a *Red-tail*, a *Fire-tail*, and a *Bran-tail*. Another name for the stoat, *clubster*, is derived from the club-shaped-tail.

Before passing from Lockchester I would mention another very singular word for a wood-louse, quoted by Mr. Wright from a MS. of the 15th century. It is *Socchetre*. I cannot avoid the suspicion that the initial *S* is merely a clerical error of the transcriber of the MS., and that *Locchetre* is a mere corruption of *Lok-estre*, just as the French *être* is a softened form of *estre*.

The following extract from Topsell's *Serpents* (p. 786) will introduce another, and a very perplexing, synonyme. "In rotten and hollow trees there are also to be found exceeding black spiders having great bodies, short feet, and keeping together with the *Cheeselips*, or those creeping vermine with manie feet called of some *Sowes*". Mouffet devotes a separate chapter to *Cheslips*. The word had evidently perplexed our forefathers, for Mouffet, who commonly ventures upon a derivation of any unusual term, candidly writes: "In some places also they call them *Cherbugs* and *Cheslips*, but *I know not why*", (L. II, c. 9), and Skinner

(v. *Cheslip*) remarks: "Hoc animalculum vulgo *Sowes* vocamus; nescio an ab aliqua hujus bestiolae et ventriculi (quod A. S. *ceosol* dicitur) similitudine." As I can find no satisfactory explanation of the word, I am again compelled to offer a speculative solution.

If we compare the word *cheese-lip* with another synonyme *cheese-boll* and *chissel-bol*, it is clear that we may separate the element *lip* as a distinct word. I will deal with this first. I believe it to be merely a modified form of the word *lop*, and I am supported in this belief by the Swedish name *sugga-loppe*, 'sow-lop'. But the element *cheese* or *ches* presents greater difficulties. The solution of the difficulty may possibly be found in the Gothic *sces-lip*. The word *sces* I interpret as *sows*, and with the entire word would compare the Swedish *sugga-loppe*, the German *schwein-laus*, the O. Eng. *Hog-louse*, *Sow-louse*, and the modern Somerseshire *Pigs-louse*.

To account for the change in the later form of the word, it is necessary to bear in mind, that there exists another, and, as I believe, totally distinct word, *Cheese-lope*, *Ches-lop*, or *Kes-lop*, meaning *rennet*, derived from the A. S. *ceselib*, a word which may be connected either with *ceosol*, a paunch, or with *cese*, cheese. I imagine that some confusion has existed in the popular mind between these two words.

If this explanation of the element *ches* is correct, it will equally apply to the first part of the synonymes *chese-bolle* and *chissel-bol*. The last part of these words is identical with the modern English *Ball*. *Bolle* in O. E. means a seed-pod, and the plant *Ball-weed* was formerly called *Bolle-wed*. The same root appears in *Bull-feist*, a provincial word for *Puff-ball*, in *Bull-head*, a tadpole, and in *Bullies*, round pebbles. The name is applied to the wood-louse from the animal's well-known habit of rolling itself up into a ball when disturbed; a habit mentioned by Bacon in his Nat. Hist. (Cent. VII, 696): "We see that the worms with many feet, which round themselves into *balls*, are bred chiefly under logs of timber." Hence also the names *Kitchen-bole*, *Kitchen-ball*, and *Kitchen-bell*.

With the word *Kitchen* compare the Hungarian name *Pincze-bogár*, a 'cellar-bug', and the German *Keller-wurm* and *Keller-esel*; the latter a name of some antiquity, for it is thus mentioned by Mouffet (L. II, c. 9): "George Agricola calls it also a *schefflein* and vulgarly *Keller-esel*, as if you would say a *cellar-hog*."

Not to disguise the difficulty attending the investigation of this word, I think it right to mention the fact that the term *Cheese-bol* is constantly employed to designate a poppy-head, and that too from a very early date. Whether the name was applied to the plant from the animal, or whether it springs from a different source, I am quite unable to determine.

The name *Sow* appears to be of considerable antiquity. In an old MS., cited by Wright, containing remedies against various diseases, we find: "also give him of these *sowes* that creep with many feet and fall out of howce rovys" (MS. Lambeth, 306, f. 177). We have seen that the term is recognized by Topsell and Skinner, and Mouffet speaks of it thus: "The English from their form call them *sowes*, i. e. little Hogs" (L. II, c. 9). They are also known in O. E. as *Dirty-Hogs*. In various modern dialects they are called *Pigs*; in the Eastern counties *Hogs* and *Old-Sows*; in Cornwall *Grammer-sows*, and in Northampt. *Tiggy-Hogs*; *Tiggy* being, I presume, a diminutive of *Tick* or *Tike*, a louse. In Italian they are known as *Porcelli* and *Porcelletto*; in Swedish as *Grås-sugga* 'grass-sow', and in A. S. as *gers-swýn* 'grass-hogs'. The term *Hog-lice* is also recognized in O. Eng. They were highly esteemed in those times as a specific against asthma. Thus Mouffet writes (L. II, c. 9): "Aselepias also building on the authority of the ancient physicians much commends live *Hog-lice*, burnt in the fire and taken to a spoonful, for by their property they cure asthma. Hollerius and Johannes Agricola make good this opinion by their practice. Some do torrifie in a dish a small quantity of them into most white ashes and then give them with honey, &c." But, rendered somewhat sceptical by experience, he adds: "To conceal nothing from you I

thought fit to add that Pennius himself, lying sick of the Asthma, used for a long time *Hog-lice* steeped in wine: but having done it always to no effect, by my advice at last he did take in the smoke of brimstone through a tunnel, and he grew perfectly well from that horrid symptome."

In French it is sometimes known by the name *Truyette*, 'little sow'; but the common name is *Cloporte*. The derivation of this word appears to be quite unknown; but I believe the explanation is to be found in a synonyme in the Walloon dialect, *gros-porc*, or 'fat-pig'. This will account for the apparent anomaly that *Cloporte*, with a feminine termination, is masculine in modern French. In provincial Swiss it is called *Holz-molre*, 'wood-sow'.

The Portuguese name *Porquinha de santo Antaõ* contains an allusion to a tradition widely diffused in mediæval times that pigs were placed under the special guardianship of St. Anthony. An amusing account of the origin of the phrase 'St. Anthony's pigs' may be seen in Brand's Antiquities (vol. I, p. 358), and in Hone's Every Day Book. In Kent to the present day the youngest of a litter is called *T'Antony-pig*. → Γωντ (?)

The ordinary Spanish name is *Cucaracha*, but it was also called *Cochinilla*. Hence, as Mr. Wedgwood remarks in his Dictionary (v. Cochineal), "when the Spaniards came to America, they transferred the name to the animal producing the scarlet dye (the Cochineal insect), which somewhat resembles a wood-louse in shape."

A certain marine species of wood-louse is abundant on the sea-shore, and it is to this, I presume, that Mouffet refers in the following passage: "The *Flea*, or *Sea-asellus*, is like to a soft squilla. From its bunched back it is called a *sow*."

Another animal which frequently supplies the wood-louse with a specific designation, is the Ass. Aristotle in his Hist. Animal. (IV, 1. 6) calls it *ονος* and *πολυπους*; Theophrastus in his Hist. Plant. (IV, 3. 6), *ονος*, *ομισκος*, and *ιουλος*, and Mouffet states that in his time the Germans named it *esel*, *eselchen*, and *Kellar-esel*. He observes that

“it is called *ovog*, not from the forme or slownesse of an ass, but because it is of the same colour” (L. II, c. 9), and this remark he repeats on two other occasions. “It is a little creature of many feet, asse-coloured”, and again: “the Saxons call it *eselchen* from its asse-colour.” Its denomination in modern science is *oniscus asellus*.

The ordinary English name *Wood-louse* appears to be recognized by most of the European nations. The animals are so called, not from being wood-borers, but because, as Mouffet remarks, “they are oft times found between the bark and the tree.” In his time the Germans knew them as *Holz-wantzel*. In Dutch they are *Hout-luis*; in French *Pou de Bois*; in modern German *Holz-laus*, and in Swedish *Trå-lus*. In O. Eng. we find them mentioned as *Wood-Pews* (Mouff.); *Pews* being an Anglicised form of the French *Pou*. The Irish call it *Reudan*, ‘timber-worm’.

Another O. E. synonyme, *Tylers-louse*, is thus explained by Mouffet: “The English call them, from the place where they dwell, *Tylers-louse*, i. e. lice from the roofs of houses.” The old MS. before quoted asserts that they “falle oute of howce rovys”.

The same MS. gives them the singular name of *White-worms*: “also give him *White-worms* that breed between the bark and the tree”, and this may perhaps explain the German *Weisse-Ameise*, the Dutch *Witte-Mier*, and the French *Fourmi-blanche*. I am somewhat at a loss to account for this name; but modern Coleopterists, who in their search after myrmecophilous beetles have had the temerity to disturb the internal arrangements of an ant-hill, must frequently have observed numerous individuals of this order, living in perfect harmony with their irascible neighbours, and uniformly *white*.

Among the miscellaneous names by which the animal is known, are the following. Mouffet states that “the Asiatic Greeks call them *zvaqios* from their likeness to a bean (Galen), for it looks like it when the Cheslip rolls itself up into a round body.” In Hampshire they are popularly known as *Carpenters*, evidently from their connection with

wood. I am informed, on the authority of a Kentish coast-guard-man, that the inhabitants of his district uniformly call the creature a *Monkey-Pee*. The explanation of this mysterious word I obtained last summer, on exhibiting a specimen of the animal to an urchin who was tending pigs in a rural part of Kent. He unhesitatingly pronounced it to be a *Molti-pee*, and was supported by a young companion who was invited to give his opinion. This is of course the Kentish form of the Latin *multipes*. I confess I was somewhat surprised at the time, because from that class of English boys, in a thoroughly rural district, I had expected a lawful Saxon word rather than a miserable specimen of corrupt Latin. It was the ghost of Aristotle's *πολυπους* troubling these shores. We find the good O. E. term *Many-feet* in the West of England, sometimes with an addition, *Maggy-many-feet*; and in the North we meet with the variation *Meggy-mony-legs*. The term *Many-feet* appears in Mouffet's time to have had a rather more extended signification; he says (L. II, c. 8): "The *Scolopendræ* and *Juli* and *Cheeselips* march in the last rank. They far surpass in the number of their feet Caterpillers, Staphylini and Whurl-worms and all kindes of Insects, whence they are called *Many-feet* by a peculiar name belonging to them." In Hungarian the wood-louse is also distinguished by the term *Száz-láb*, 'hundred-feet', and in English it is sometimes called *millepede* and *Pill-millepede*. It also bears the name *Armadillo*.

We have seen above that Mouffet professed his inability to explain the term *Cher-bug*. I find an Old Eng. word *chire*, meaning 'a blade of grass', and Halliwell quotes a '*chyer* of grasse' from Drayton's *Harmonie* (1591). If we consider the Saxon *Gærs-swýn*, and the Swedish *Grås-sugga*, we may possibly make *cher-bug* an equivalent of 'grass-bug'. The name *chur-worm*, a cricket, is from a totally different source.

The origin of the names *Wel-bode* and *Wol-bode* is somewhat uncertain. I have heard it suggested that *wel* or *wol* is our English word *wall*, and reference was made to the German *Wand-laus* or 'wall-louse'. My objection is that

the *Wall-lice* of the Gothic nations is a member of another, and far more offensive, order of insects. I venture to suggest the following explanation of these words. The element *bode*, seen in such words as *sharn-bode*, I have explained on a former occasion as meaning 'worm' or 'beetle'. Of the two forms *wel* and *wol* the latter is the earlier, as in the case of *Kitchen-bell* and *Kitchen-bol*. The root *wol* must, I think, be connected with a verb used in the Eastern counties, *wold-er*, 'to roll up'. That the *d* in this word is not radical, is shown by another form of the verb recorded by Halliwell, *wole*. This, I presume, is the root of the verb *wallow*, A. S. *wealt-ian*, where the *t* is a strengthening affix. The same root appears in the Latin *volv-* and the Greek $\epsilon\iota\lambda-$ in the word $\iota\lambda-\iota\alpha-$, a snail, and in the English *whel-k*. If this theory be correct, *wol-bode* simply means 'the worm that rolls itself up', a name well suited to the character and habits of the insect.

I will conclude these remarks on the wood-lice with a brief examination of the name *Thrush-lice*. A careful consideration of this name will, I think, throw some light upon a vexed question which has frequently tasked the ingenuity and research of commentators on the *Midsummer-Night's Dream*, viz. the origin of Puck. Critics have travelled far in search of his prototype, to Arabia, Persia, India, Scandinavia, and where not, and Dr. Bell, in his elaborate volume on the subject, arrives at the rather unsatisfactory conclusion that he is the "Man in the moon". I believe that the object of their search was lurking in this island buried among our national traditions, and that he once held a subordinate, though definite, position in the mythological system of our Saxon forefathers. The name *Thrush-lice* is a North-country synonyme of the Cheslip. Who or what was *Thrush*? An earlier form of the word is contained in the O. Eng. *Thurs-lice*. This *Thurse* (A. S. *thirs* or *thyrs*) was an old Anglo-Saxon spirit of a very uncertain character. He is sometimes represented as a malignant giant or spectre; at other times as a good natured, harmless goblin. In some aspects of his character he resembles the Norse *Troll*; in

others the mocking, mischievous, or, if kindly treated, helpful goblin, called Robin-good-fellow. Bosworth compares him with the Icelandic *Thuss*, bipes bellua, gigas, and describes him as "a giant, spectre, hobgoblin, ignis fatuus". His harmless character is maintained by Mouffet in the following passage: "They are also called *Thurs-lows*, or *Jovial lice*, from a *spirit that was not hurtful*, to whom our ancestors superstitiously attributed the sending them to us" (L. II, c. 9). The 'hairy strength' of the 'lubber fiend' is a reminiscence of his giant form, and his *ignis fatuus* freaks are familiar to all readers of our Fairy Mythology. In Lancashire he is viewed in the light of Orcus, or Hades, and is called *Thurse*, a connecting link between *Thurs* and *Thrush*. We find traces of him again in the word *Thurs-house* which Kennett describes as "a hollow vault in a rock that serves as a dwelling house to a poor family". The name evidently implying that the cave was the native haunt of the *Thurse*. I would remind you of the mixed character of Puck, as drawn by a master hand:

Either I mistake your shape and making quite
Or else you are that shrew'd and knavish sprite
Called *Robin-good-fellow*. Are you not he
That fright the maidens of the villagery;
Skim milk; and sometimes labour in the quern,
And bootless make the breathless housewife churn,
And sometimes make the drink to bear no barm;
Mislead night-wanderers, laughing at their harm;
Those that *Hobgoblin* call you and *sweet Puck*,
You do their work, and they shall have good luck;
Are you not he?

Evidently then there exists a striking similarity of character in the *Thurse* and *Puck*. But this similarity might be accidental. Evidence is still required to prove that our ancestors positively identified the *Thurse* with the *Hobgoblin* or *Robin-good-fellow* so popular in their day. That link in the chain of evidence can be supplied. Wright furnishes us with the name *Hob-thrush*, and explains it as "an old name of a goblin or spirit", and accordingly we find the millepede bearing the designation *Hob-thrush-louse*. This is

an approximation to *Hob*, the goblin. But all reasonable doubt respecting the identity of the two spirits should be removed, when we learn that Huloet (1552) supplies us with another synonyme for the Cheslip, *Robin-good-fellows-louse*.

That the Saxon *Thyrs* is the true prototype of Puck appears at least highly probable. Robin-good-fellow had undoubtedly been introduced to the reading world before the creation of the *Midsummer-night's Dream*, but in a coarser form; and our great poet seems to have employed the gross materials, but, with his marvellous genius, to have transmuted them into gold, and stamped them with his imperial die.

In the passage quoted above Mouffet interprets *Thurslows* by the phrase '*Jovial lice*'. In this he was apparently waver-
 ✓
 ing between two opinions. He was evidently acquainted with the popular tradition that associated the name with "a spirit that was not hurtful"; but as a literary man he was also fully conscious that the scholars of his time, probably ignorant of the current superstition, sought for an explanation of the term in the god *Thor*, or Jupiter. This, the bookworm's view of the word, is clearly stated by Skinner, who adds a remarkable excuse for associating the Thunderer's name with so lowly and undignified an animal. He writes: "*Thurselice*, Millepedes, Aselli, *οπισθοι*, a *Thor* priscorum Saxonum et Gothorum Jove, q. d. Joviales vel Jovi sacri pediculi. Et sane hoc animalculum licet aspectu sordidum, tamen ob eximias virtutes quibus contra Calculum, Ieterum, Ophthalmiam, et alios morbos pollet, dignum est quod Jovi consecratur."

I may remark that I have been unable to meet with any account of this Saxon goblin in those works to which I naturally referred for such information, viz. Brand's *Antiquities*, Hones' *Every Day Book*, Wright's *Essays on the Lit. and Superstitions of England in the Middle Ages*, &c. &c. The *Thurse* seems to have been overlooked.

III.—ON SISTERFAMILIES OF LANGUAGES, ESPECIALLY THOSE CONNECTED WITH THE SEMITIC FAMILY. BY DR. C. LOTTNER.

As the number of linguistic families is so very great—in Asia and Europe alone there are about thirty—, it is but a natural question, whether some of these families, each of them taken as a whole, may not stand to one another in a more remote yet traceable relationship.

Several attempts in this sense have been made to connect our own family with the Semitic. However, they were attended with so little success, that, besides being failures in themselves, they have thrown this whole branch of linguistic enquiry into discredit. More especially the undeniable points of resemblance between the Semitic and certain African families of speech, though repeatedly brought forward by scholars of no small merit, have not been considered by the general mass of philologists with that degree of attention which they certainly deserve. Thus Bunsen and Schwartze pointed out the salient traces of relationship between Koptic and Semitic, but they maintained at the same time that the Semitic family was also related to our own. This latter being an untenable doctrine, the former theory of theirs also met with only a very indifferent reception on the part of their fellowlabourers in the domain of linguistic science. It is true that Benfey, who first called attention to the numerous coincidences of Egyptian and Semitic, and Newman, who showed that the Berber is allied to the Semitic, did not bring in the Indogerman family. Nevertheless they too have been little regarded, partly no doubt because the truth they teach is not given by them without some alloy of spurious metal. Under these circumstances, and considering moreover that none of these writers has embraced in his comparison at once *all* the sisterfamilies of the Semitic, I deem it not unnecessary to go over this ground again, especially as I have to bring to light some new facts that seem hitherto to have escaped general observation. The end I aim at in this matter is, not to give a great number of

doubtful comparisons, but a few facts that are—in my opinion—decisive. At the end of this enquiry into the sisterfamilies of the Semitic, I shall add the other instances of a similar relationship that I have found, with more or less certainty, in other quarters of the globe. They are however few, and being so, hold out no hope that every family of human speech may one day turn out a relation of some other family, far less do they justify a belief in the possibility of establishing the mutual relationship of all linguistic families. *On the contrary, whatever may be a man's belief concerning the historical unity of all languages, let it be remembered that scientific enquiry is unable to countenance it in any way.* No such attempt at the impossible was contemplated even from afar by the present writer.

The three sisterfamilies of the Semitic are the Saho-Galla, the Berber, and the Egyptian.

I. THE SAHO AND GALLA.

It has not been overlooked by Ewald (Journal for the Knowledge of the Orient, V, 410 sq.) that the Saho, a language of upper Abyssinia first made known by the French traveller Abbadie, has a certain similarity with the Semitic, and consequently he calls it at once a Semitic dialect; however with the prudent qualification, that the separation from the Semitic stock must have taken place in an unmeasurably high antiquity ('unermessliche Urzeit', l. c. p. 421). Since then, by Tutschek's labours, we have become acquainted with the Galla; and I can hardly doubt that Ewald, had he known anything of the latter language, would have modified his view of the Saho so as to say, that this language is nearly related to the Galla, and that both—in spite of unmistakable Semitic features—differ by far too much from it to constitute with it one family, in the same sense as the different Indogerman languages do. The scanty information on the Saho showed indeed the similarity with the Semitic, but the difference was not clearly perceived. It will be therefore my task at present, to put both equally in full relief. This task comprehends three stages. First

it must be shown, that the Saho and Galla are very near relations; secondly, that the Saho-Galla family thus found offers points of resemblance with the Semitic which could not be explained by loans; and thirdly, that nevertheless the differences of both forbid us to call them one family in the proper sense of the term.

First, the dictionary of the Saho, although at present very insufficiently known, shows some quite peculiar points of coincidence with the Galla, compare

SAHO	GALLA
<i>bol</i> , abyss	<i>bola</i> , hole, cavity, pit, grave
<i>rob</i> , rain	<i>roba</i> , it is raining
<i>af</i> , mouth	<i>afan</i> , mouth
<i>kafa</i> , to-day	<i>gafa</i> , day.

This indeed taken separately is not very much, but somewhat more important is the similarity exhibited by the personal pronouns.

	<i>I</i>	<i>thou</i>	<i>he</i>	<i>she</i>	<i>we</i>	<i>you</i>	<i>they</i>
SAHO	anu	atu	usuk (?)	ishe	nanu	atin	usun
GALLA	ani	ati	iza ('him')	izin	nu	izin	izan

But still far more important is the conjugation.

All the tenses of the Galla originate from the present, with which must be compared the form of the Saho called future by Abbadie. It ought to be remarked that in Galla, as in Saho, the third pers. msc. sing. and the first pers. sing. have no termination. Compare

	SAHO	GALLA
sing. 1.	beta 'I shall eat'	adema 'I walk'
2.	bet-ta	adem-ta
3.msc. beta		adema
3.fem. bet-ta		adem-ti
pl. 1.	ben-na	adem-na
2.	bet-tan	adem-tu, {-tan-} before the suffixed
3.	bet-an	adem-u, {-an-} <i>i</i> , see below.

But the Galla has also an aorist, which is formed by adding to the presential form *E*, or *I*, before which the concluding vowels are rejected, and in the plural 2. 3. the apparently older forms of the terminations *TAN*, *AN* appear. The same tense is found in Saho, compare

	SAHO	GALLA
sing. 1.	bet-e 'ḗy ayov'	adem-e 'ḗβηv'
2.	bet-t-e	adem-t-e
3. m.	bet-e	adem-e
3. f.	bet-t-e	adem-t-e
plur. 1.	ben-n-e	adem-n-e
2.	bet-ten	adem-tan-i
3.	bet-en	adem-an-i.

In Saho the 2. 3. ps. pl. seem to stand for *-tani*, *-ani*, the *i* at the end having caused an infection ('Umlaut') of *a* into *e*, and then having been lost.

While the vowel *a* is the characteristic termination of the present, *i* (*e*) that of the aorist, the third original vowel *u* (*o*) is added to the forms of the Galla present, in order to form a subjunctive mood, which Tutschek however has partly brought under the imperative, and which besides takes for its second and third person plural the corresponding forms of the aorist. Abbadie gives in his Saho-imperative several forms, that are evidently counterparts of this subjunctive, being framed by adding *o* to the forms of the future, compare

	SAHO	GALLA
sing. 1.		adem-u
2.		adem-t-u
3. m.	bet-o	adem-u
3. f.	bet-t-o	adem-t-u
plur. 1.	ben-n-o	adem-n-u
2.		} (aorist instead)
3.	bet-ona	

In the third pers. plural of the Saho, *ona* seems to stand for an original *ano*, the *o* having entered the preceding syllable by a sort of 'Umlaut' (see the aorist, above).

The imperative of both these languages has only two forms, but they correspond closely to each other, in as much as they both lack the characteristic *t* of the indicative present; compare

	SAHO	GALLA
sing. 2.	bet	ademi
plur. 2.	beta	adema.

This is at present all that can be said regarding the close

relationship of Saho and Galla, but it is indeed very much, especially if we bear in mind that with what has been said, our knowledge of the Saho is nearly exhausted.

We come now to the second point, the relation of the Galla family to the Semitic.

First,—the present of the Galla or future of the Saho is the same as the so called perfect of the Semits; compare the terminations:

	sing.	1.	2.m.	2.f.	3.m.	3.f.	pl. 1.
{	GALLA	—	ta	—	—	ti	na
{	SAHO	—	ta	—	—	ta	na
{	ARABIC	tu	ta	ti	—	at	nâ
{	HEBREW	tî	tâ	t(i)	—	at ¹	nû
		pl. 2.m.	2.f.		3.m.		3.f.
{	GALLA	tu (tan-i)				u (an-i)	
{	SAHO	tan				an	
{	ARABIC	tum	tunna			û	
{	HEBREW	tem	ten ²			û (un ¹)	

The coincidence is striking, the only—and indeed a characteristic—difference being the absence of any termination of the 1. sing. in Saho and Galla.

But even a form corresponding to the Semitic imperfect has been preserved, not indeed in Galla, but in Saho. Namely this:—Abbadie gives us of the verb 'to be' (the present of which shows a root *ki* or *kin*) both the future and preterite, which we need only put opposite the Semitic imperfect to see at once the coincidence.

		SAHO		ARABIC	HEBREW
sing.	1.	e-kke 'I was'	a-kke 'I shall be'	a-ktulu	e-kt'ôl
	2. m. }	te-kke	ta-kke	ta-ktulu	ti-kt'ôl
	2. f. }			ta-ktul-îna	ti-kt'l-i
	3. m.	je-kke	ja-kke	ja-ktulu	ji-kt'ôl
	3. f.	te-kke	ta-kke	ta-ktulu	ti-kt'ôl
plur.	1.	ne-kke	na-kke	na-ktulu	ni-kt'ôl
	2. m. }	te-kki-n	ta-kki-n	ta-ktul-ûna	ti-kt'l-û
	2. f. }			ta-ktul-na	ti-kt'ôl-nâ
	3. m. }	je-kki-n	ja-kki-n	ja-ktul-ûna	ji-kt'l-û
	3. f. }			ja-ktul-na	[ji-kt'ôl-nâ ³]

¹ old.

² Before suffixes *tu*, *mscl.* and *fem.*

³ Commonly *ti-k'tôl-nâ*. The other form is very rare.

It is quite unnecessary to make a long talk about the analogy with the Semitic, it is clear as the sun.

Another point of resemblance is the gender. Like the Semitic, the Saho-Galla has two genders, which however are only distinguished in the third person sing., but quite after the Semitic fashion. Already in the conjugation we found in the third person a *t* as the characteristic sign of the feminine, both in the suffixed *ti* of the Galla present, and the prefixed *t* of the future and aorist of the verb substantive in Saho. The Galla adjectives frequently add a similar suffix in the feminine, as *hama* 'bad', fem. *ham-tu*; *hieza* 'poor', fem. *hie-ti*¹. *T* is also the characteristic of the Semitic feminine.

The comparison of the Semitic languages with one another shows that the original character of the plural is $\hat{U}N$, as well in the verb as in the noun. This $\hat{U}N$ becomes *in* or *ân* in Aramean, in the Hebrew verbs and pronouns partly *û*, partly *em*, *en*. In the Saho and Galla verb we find the plural character *u*, *an*, (*i*)*n* clearly enough; which forms point back to the same original $\hat{U}N$.

Here now would be the place to treat of the pronouns, in as much as they too are very much like the Semitic. But this is on the one hand apparent at once from the verbal personal prefixes and suffixes being identical, and on the other hand the isolated pronouns of the Saho-Galla are somewhat phonetically decayed, so that they *alone* would not be sufficient evidence for the Semitic relationship. I therefore prefer to treat of them afterwards, embracing at once in one comparative view all the sisterfamilies of the Semitic. What has been brought forward, is sufficient to establish the connection between Saho-Galla and Semitic.

The connection. For nevertheless we cannot call them at once Semitic languages, because the points of coincidence are counterbalanced by contrasts equally striking. Thus the curious tripartition of the *present* tense by means of the three original vowels into present, aorist, subjunctive (*adema*,

¹ The *z* is lost before *t*, according to an invariable phonetic law.

ademe, ademu, s. above), is unsemitic¹, and so is the differentiation of the tense that corresponds to the Semitic imperfect, into two, by giving the prefixes now the vowel *e*, and now *a*. More vital still is the diversity in the formation of the derivative verbs, which are made in Galla by adding suffixes; as *bá*, to go, *badá*, to go out for one's self, *ba-za*, to cause to go out, *ba-fada*, to let go out, drive out for one's self, *baziza*, to cause to let go out, drive away, *bazizafada*, to cause to let go out for one's self, &c. &c. Again, the trilateral roots are entirely unknown to the Galla, in which—apparently at least—most roots are disyllables, but the vowel is always an integral part of them, and not liable to the symbolical vowel-changes so characteristic of Semitic speech. Minor differences are, the lesser extent of the gender, the want of a termination in the first person sing. pres., the total absence of the Arabic caseterminations, which have not only left traces in Hebrew and even Aramean, but of late have been discovered too in the Assyrian cuneiform inscriptions, and must therefore have belonged to the original Semitic.

As in the grammar, so also in the dictionary, the individuality of the Galla is very strongly marked. How very great the difference is in this respect—which is all the more remarkable because of the close resemblance of the Semitic languages properly so called in their roots and words—, is evident from the fact that not one of the Galla numerals resembles the Semitic.

Thus to the thesis: "*the Saho-Galla is related to the Semitic*" we have the antithesis: "*yet they are not one family*".

Thereby we are forced, in order to express this particular relationship, to introduce into linguistic science the new term of sisterfamilies; or, to apply ourselves more especially to the case in hand, we must assume, that one aboriginal nation developed their common speech up to the point of common verbal inflexion, common signs of plural and femi-

¹ Compare however the cohortative *imperfect* in Hebrew, made by adding *á(h)* to the original forms.

nine, common pronominal forms, that afterwards one branch of this aboriginal nation continued the forming process of speech after their own fashion, by which the original Semitic was evolved, while on the other hand in the same manner an original Saho-Galla was produced, both of the two in their turn—of course long after their first separation—branching off into individual languages.

(To be continued.)

IV.—ON THE WORD *CULORUM*. BY HERBERT COLERIDGE, ESQ.

In the Vision of Piers Plouhman (Wright's edition) we find the following passages in which this singular word occurs.

- A. The *culorum* of this cas
 Kepe I noght to telle,
 On aventure it noyed men,
 Noon *ende* wol I make. vv. 1927-31.
- B. Ac I wene it worth of manye,
 As was in Noes tyme,
 Tho he shoop that shipe
 Of shides and of bordes;
 Was nevere wrighte saved that wroghte theron,
 Ne oothir werkman ellis,
 But briddes and beestes,

 Of wightes that it wroghte
 Was noon of hem y-saved.
 God leve it fare noght so bi folk
 That the feith techeth!
 Of holi chirche, that herberwe is
 And Goddes hous to save
 And shilden us from shame therinne,
 As Noes ship did beestes;
 And men that maden it
 A-mydde the flood a-dreynten.
 The *Culorum* of this clause
 Curatours is to mene,

That ben carpenters holy kirk to make
For Cristes owene beestes:

Homines et jumenta salvabis, Domine, &c.

Ibid. vv. 6415 - 41.

In the curious alliterative Poem on the Deposition of Richard II, edited by Mr. Wright for the Camden Society in 1838, two other instances are found.

- C. And thou; that elde opyn it (i. e. this book) other while amonge,
And poure on it prevyly, and preve it well after,
And *constrewe ich clause* with the *culorum*,
It should not apeire hem a peere, a prynce thou; he were,
Ne harme nother hurte the hyghest of the rewme. p. 3.

The next passage occurs in the satirical description of the "famous parliament which surrendered so readily to Richard the privileges of his country".¹

- D. And somme were tituleris, and to the kyng wente,
And fformed him of foos, that good ffreendis waren,
That bablid ffor the best, and no blame served,
Of kyng ne conceill, ne of the comunes nother,
5 Ho so toke good kepe to the *culorum*;
And somme slombrid and slepte, and said but a lite;
.....
And some were so soleyne, and sad of her wittis,
That er they come to the *clos* acombred they were,
9 That thei the *conclucioun than constrewe ne couthe*
No burne of the benche, of borowe nother ellis,
So blynde and so ballid and bare was the reson. Ibid. p. 29.

The editor leaves the word unexplained in his Glossaries to the two poems. Halliwell in his Dictionary explains it as, 'the conclusion, moral or corollary of a tale or narrative', and there can be very little doubt that this is correct. The passage marked C is the only one where an uncertainty might find place, but a comparison with the 5th and 9th lines of extract D, where the same phraseology is repeated with the substitution of the ordinary 'conclucioun' instead of 'culorum', which had been used just before, removes the difficulty. In B the 'culorum' is declared to refer to the 'curatours', who correspond to the 'wrightes' of the

¹ Editor's Preface p. vii.

allegory which precedes, and in which they occupy the last or concluding place. A explains itself and need not be further noticed.

The interpretation being thus settled, the next question is the etymology and origin of so singular a word. I believe it to be nothing more nor less than a corrupted abbreviation of the Latin word *sæculorum*, which forms the conclusion of the last phrase in the Paternoster, viz. *et in sæcula sæculorum*; our 'for ever and ever'. As the Paternoster was and is the best known and most frequently recited of all prayers, its phrases became familiar to the ears of hundreds of persons, who could not have construed a line of it grammatically; and it is perfectly natural to suppose that the sonorous syllables with which it terminates, may have been caught up by the ignorant laity and friars of the 'mumpsimus' order, and applied generally to denote the end or conclusion of anything. We have in our own language a singular parallel to this, derived from the same source, which goes a long way to confirm the suggestion I have hazarded. In many novels and other works of a light character the words '*kingdom come*', which form the third clause of our version of the Lord's Prayer, are not unfrequently employed, without respect of grammar, as a synonym for the next world or a future state. "If this place (or mine) blows up, we shall all go to *kingdom come* in a jiffey" is the prevailing type of sentence, in which the phrase occurs; and any one who has Lever's novels within reach could no doubt easily pick out half-a-dozen authentic instances. The parallel here is singularly close; the source is the same in both cases; there is the same want of respect for grammatical laws, which proves that neither can be looked on as a *quotation*; and the only difference between them is one of which the absence would have been as remarkable as the presence, viz. that '*sæculorum*', belonging to a dead language, unintelligible to all but few, has suffered corruption and mutilation, while the latter phrase, consisting of two very common words and being of comparatively recent introduction, has retained its

original form. The word '*rendezvous*', now a simple substantive both in English and French, but formerly a French phrase or sentence, is another instance in point; and the same may be said of '*legerdemain*'. Other less striking examples could no doubt easily be found.

V.— ENGLISH ETYMOLOGIES. BY HENSLEIGH
WEDGWOOD, ESQ.

1. Figurative derivations from the notion of STAMMERING.

The idea of bungling, imperfect, impeded action is commonly expressed by the figure of stammering, stuttering, imperfect, impeded speech, an image which obviously admits with great facility of oral representation. By further abstraction the expression often comes to signify impediment, hindrance, restraint, defeat.

The first step in the foregoing train of development is from the conduct of the voice to that of the body in walking, from imperfect speech to a vacillating gait, which are often designated either by the same term or by modifications so slight as to leave no doubt of original identity. Thus we have Lat. *titubare* linguâ, *titubare* gressu, as in English *faltering* lips and *faltering* steps; Sc. *hamp*, to stutter and *hamp*, to halt in walking; Sc. *habble*, to stutter, E. *hobble*, to limp, to totter; Swiss *staggeln*, to stammer, E. *to stagger*; G. *stammeln*, to stammer, E. *to stumble*, both of which are expressed by Sw. *stappla*; Portuguese *tataro*, stuttering, E. *to totter*.

A large number of expressions for the imperfect speech of infancy, stammering, and the related ideas, are formed from a combination or repetition of the simplest articulations, *ba*, *fa*, *ma*, *ha*, *ga*; as *babble*, *habble*, *gabble*, *haffle*, *faffle*, *maffle*, *mammle* (*mamelen*, to mumble, mutter—Prompt. Parv.), *famble*, from whence may be explained many expressions the figurative origin of which has passed entirely out of view.

It must be observed that the imperfect speech of infancy connects the idea of mumbling, slobbering, stammering on the one side, with that of prattle, purposeless, idle, jesting talk, trifling occupation on the other. Thus we have Du. *babelen*, to babble, speak imperfectly or confusedly, also to mumble or chew with toothless jaws; *babben*, to babble, trifle, jest—P. Marin; Kil.; Fr. *baboyer*, to blabber with the lips, to famble, to falter—Cot.; Ptg. *babarse*, to slobber, stammer, gabble; Fr. *baver*, to slaver, also to falter or famble in speaking, also to toy, trifle, jest; *bavasse*, an idle tale, bible-babble; *bavarder*, to drivel, to babble, also to scoff or flout at—Cot.; Rouchi *baflier*, *befler*, to slaver, *bafliou*, a stammerer. Here the inarticulate, purposeless babble of infancy is applied to express trifling, jesting, scoffing, explaining the step from Rouchi *baflier*, *befler*, to slaver or stammer, to Fr. *beffler*, to mock or gull with fair words—Cot., and It. *beffa*, a trifle, jest, mock—Fl. The same train of thought would lead from Prov. E. *boffle*, to stammer from anger, *buffle*, to speak thick and inarticulately, to handle clumsily, *buff*, to stammer—Hal., to E. *affle*, to trifle, to work ineffectually, and in a factitive sense, to cause another to work ineffectually, to foil his efforts. “To what purpose can it be to juggle and baffle for a while” —Barrow. *Baffling* winds are variable winds ineffectual to a settled purpose. *Paffling*, trifling, idle, silly; *boffle*, to change, to vary, to prevent from doing a thing—Hal. In the same way we have *faffle*, to stutter or stammer (and in a secondary sense) to fumble, to trifle—Hal. Hence may be explained Fr. *faufeleur*, babbler, trifler, *faufelue*, *faufeluche*, trifle, toy—Roquef., and perhaps *faufiler*, to baste or stitch in a superficial manner, where the reference to false sewing (*fauw* and *fil*, thread) may offer a deceitful clue. Compare the expression of *slubbering* up a piece of work, doing it in a hasty superficial way from the figure of *slobbering*.

Again Du. *majfelen*, *mojfelen*—Kil., Prov. E. *majfle*, to stammer, to mumble; *muff*, to speak indistinctly; *mojfle*, to do anything badly or ineffectually—Hal., and (like *baffle*)

in a factitive sense, *to muffle*, to render ineffectual, "to envelope so as to impede, embarrass or prevent the action of the distinct parts"—Richardson. Hence Du. *moffel*, E. *muff*, a warm wrapping for the hands; and from the notion of indistinct, purposeless speech, *muffling*, *mufflingard*, a simpleton, *muff*, a stupid fellow—Hal. The opposite arrangement of the consonantal sounds gives *famble*, to stammer ("stameren other *famelen*"—Hal.), and thence *fumble*, to do anything in an imperfect bungling manner; Dan. *famle*, to grope.

Prov. E. *haffle*, to falter, stammer, prevaricate; *haffering*, unsettled, unsteady; *to hafer*, to stand higgling; *to haver*, to talk nonsense; *haveril*, a simpleton. Sc. *habble*, *habber*, to stutter; *to habble* or *hobble*, to cobble or mend clumsily—Jam. E. *hobble*, to limp, to get along with difficulty; *hoppling*, tottering, moving weakly and unsteadily—Hal.; *hobble*, a position of difficulty, where our action is hampered by circumstances. *To hobble* or *hopple* a horse, to impede its action, to tie its legs to prevent its straying. Sw. *happla*, to stammer, hesitate, to be at a loss; Du. *haperen*, to stammer, to stick fast, to boggle. *Zyn les zonder haperen opzeggen*, to say his lesson without boggling, as in Sc. *to habble up a lesson*, to say it confusedly. G. *Woran hapert es denn?* what hinders it, where does it stick?—Küttner. Du. *hapering*, hindrance. The insertion of the nasal gives E. *hamper*, to impede, restrain, entangle; Du. *hompelen*, to totter, stumble; Pl. D. *humpelen*, to hobble, limp, bungle, E. *himple*, to halt.

In E. *hamel*, to limp—Hal., O. N. *hamla*, to impede, restrain, disable, the intrusive nasal has swallowed up the consonant of which it was originally a mere supporter. *To hamel* or *hamble* dogs was to disable them from poaching by cutting out the ball of the foot, and G. *hammeln*, to castrate sheep, has doubtless the same origin. In the same way Sc. *hamp*, to stutter and also to limp—Jam. Supp., leads to Sw. *håmma*, G. *hemmen*, E. *hem*, to restrain, stop the course of, confine. The *hem* of a garment is that which binds it round and hinders it from ravelling out.

A similar relation is seen between Sw. *stamma*, to stammer,

and *stamma*, to stanch, dam, stop. To stem the flood, to restrain, oppose it. To the same root belong G. *stümmeln*, to mutilate; *stümpeln*, *stümpern*, to bungle, to speak broken language.

To *boggle*, in the sense of making difficulties, has been erroneously explained by me as the action of one frightened at a ghost or bogle. But the analogy of the foregoing series of words expressing difficulty, hindrance, impediment, leave little doubt that *baggle* or *boggle* is a similar form with *babble*, *gabble*, *gaggle*, originally signifying to stutter, whence Fr. *béque*, stammering, *bégayer*, to stammer, corresponding to Ptg. *gago*, *gaguejar*, in the same senses; *baglon*, a gag, from the stuttering, inarticulate noises made by the person whose mouth is stopped. The original form is preserved in O. N. *bagla*, in the figurative sense of bungling, imperité construere,—Haldorsen. Hence *bagr*, *bógulegr*, clumsy, awkward; *bógu-mæli*, faulty speech, *bægi-fotr*, club footed; *bægia*, *baga*, *bagga*, to hinder. *Hvad baggar hönnum*, what hinders him, what does he boggle at. Gael. *bac*, hinder, restrain; *bacach*, crippled, lame; *bacag*, a stumble; *bacail*, an obstacle, hindrance, explaining Fr. *bacler*, to bar the way, to bolt.

2. WITWAL, WITTOL.

When we inquire into the meaning of obsolete terms designating objects of natural history, we are often misled by looking for an accuracy of application like that we are accustomed to at the present day. In early times however a striking character of the most superficial nature was often made the basis of nomenclature, and thus a variety of species which would be widely separated in any systematic arrangement, are confounded under a common name. The name of *dock* for example was given to any plant having large broad leaves, as the common dock, burdock, and A. S. *ea-docca* (Swab. *wasser-döcklein*), the water lily, plants of no botanical relationship according to our present notions. For the same reason the Norse *hest-hov* (horse-hoof) is applied to our colts-foot as well as the water lily, and in like manner the term *wood-wale* or *witwall*, Du. *weede-wael*,

was given to different birds of which the most striking characteristic was their yellow or greenish yellow colour, from Du. *weede*, E. *wad*, *woad*, *weld*, *weed*, terms which singularly enough were used to signify both a blue and a yellow dye. Du. *weed*, *glastum*, *isatis*, *luteum*—Kil.; It. *guado*, woad to dye blue with, *dyers weed*, *wad*, any greening weed to dye yellow with (where *weed* must not be confounded with the ordinary sense of a noxious herb)—Florio.

The term *weede-wael* is explained by Kilian *galgulus*, *galbula*, *chlorion*, *icterus*, *avis lurida*, all terms signifying a bird of a yellow or greenish yellow colour. At the present day the name *woodwal*, *witwal*, *whetile*, is provincially applied to different species of wood-peckers, having no doubt been applied in the first instance to the green wood-pecker, but when the name was no longer significant to English ears, extended to the pied species with respect to which it has no etymological propriety. In our old ballad poetry however the bird thus designated was classed among the songsters.

The *woodwele* sang and would not cease,
Sitting upon the spray,
So loud he wakened Robin Hood
In the green wood where he lay.

And so in Chaucer we find mention of

Nightingales

And alpes (bull-finches) and finches and *woodwoales*.

Among birds of this class the designation would apply only to the greenfinch and yellowhammer, and was probably used indifferently of either of them, like the Du. *geelgerse* (given by Kilian as a synonym of *weedewael*), or the Fr. *verdier*, although Cotgrave makes a distinction between *verdier*, the greenfinch, and *verdrier*, the yellowhammer.

The greenfinch and yellowhammer are both mentioned by Bewicke among the class of *cuckolled* birds or those in whose nest the cuckow lays a surreptitious egg. Thus the Witwal or Wittal, as it was often written, (*godano*, a wittal, a woodwall—Altieri) would afford a natural type of an in-

jured husband. The Picard *huyau*, a greenfinch or yellow-hammer (*verdon*—Hécart), is in like manner used in the sense of cuckold. It is true that *wittol* is commonly explained a contented cuckold, but this is probably a theoretical sense from the supposition that the word was derived from A. S. *wittol*, *sciens*, *sapiens*—Som. It is certainly often used without implying any acquiescence on the part of the husband in his own misfortune.

They say the *jealous* wittolly knave hath masses of money.

Merry Wives of W.

The same metaphor is seen in Mid. Lat. *curruca*, which in its primary sense is used by Kilian in the rendering of Du. *geelgorse*, the synonym of *weedewael* or E. *witwall*. Then figuratively for a cuckold or wittol. “*Curruca, adulteræ maritus*”—Kil. “*Curruca—est avis &c. vel ille qui cum credat nutrire filios suos, nutrit alienos—dudendop vel hânrei*”—Dief. Supp. I have little doubt that the G. *hahnrei* which has so much puzzled etymologists, has been a name of the hedge-sparrow.

3. GAMBISON.

O. Fr. *gamboison*, *gambeson*, *wambais*, a wadded coat or frock worn under a coat of mail, or sometimes alone as armour of defence. “*Armati reputabantur qui galeas ferreas in capitibus habebant, et qui wambasia, id est tunicam spissam ex lino et stuppâ et veteribus pannis consutam.*”—Chron. de Colmar in Dict. Etym. G. *wanms*, a doublet.

Commonly derived from O. H. G. *wamba*, the wame or belly, as signifying a defence for the belly, but this explanation is founded on too narrow a meaning of the word, which was applied to other wadded structures as well as a body-coat.

Raymond des Agiles in his history of the siege of Jerusalem says that the walls were protected against the machines of the besiegers by mattresses, “*culcitris de gambasio*”. In a bull of Innocent IV it signifies a wadded rug, “*Abbatess quoque in dormitorio cum aliis super wambitios jaceant*”—Carpentier. “*Tunicas gambesatas sive gambesoness*”—Carp. “*Cotes, houppelandess gamboussiées*”—Duc.

The word is in fact a simple adoption of Gr. βαμβάκιον or βαμβάκινον, a fabric stuffed with cotton. The Gr. β being pronounced like a *v*, was rendered in the Western languages sometimes by a *b*, and sometimes by *w* passing into *g*. The latter mode of writing gave rise to forms like *wambasia* or *gambeso*, while the former produced It. *bambasina*, *bambacina*, any bumbaste in stuff or cloth (i. e. any stuff wadded with bumbaste or cotton)—Fl. Now *bombicinium* like *gamboison* was specially applied to a wadded jacket, “*Bombicinium*, pourpoin vel aqueton—pourpoinz fait de coton”—Gl. in Carp. “Ab hoc nomine quod est *bumbace* dicitur *bumbacinum* quod est Gallice pourpoinz”—John de Garlandiâ. It should be observed that the synonymous *hacqueton*, *auqueton*, *hoqueton*, Prov. *alcoto*, is named in the same way from the cotton with which it is stuffed.

4. HANSEL, HANSE-TOWN.

Hansel, or more fully *good-hansel*, is an earnest, something given or done to make good a contract. In the way of *good-hansel*, de bon erre—Palsgrave in Hal. Gossips feasts, as they term them *good-hansel-feasts*—Withals, *ibid*. Then applied to the first use of a thing viewed as ratification of ownership.

The formation of the word (*hand* and A. S. *sellan*, *syllan*, O. N. *selia*, to give, bestow, deliver) has been commonly misunderstood as if it signified delivery of possession, giving a thing into the hand of another. The real import is a striking of hands, giving of the hand in token of conclusion, making the expression synonymous with A. S. *hand-fæstan*, to pledge one's hand; Sc. *handfast*, to betroth by joining hands—Jam.; O. N. *Handsal*, stipulatio manufacta, an agreement upon which hands have been joined, and hence a signet-ring as the sign of confirmation; *handsala*, fidem dextrâ stipulari, to join hands on it.

From *handsal*, a contract, were named the *Handsalsstadir*, the Hanse-Towns, a confederation of towns on the Baltic and North Sea united by mutual pledges for the security of trade. When the term became a proper name the real meaning of the word seems to have fallen out of

sight, leading to a mutilation, to *Hansa*, *Hanse*, which was applied to other mercantile corporations, and was supposed to signify an association. Fr. *Hanse*, a company, society or corporation of merchants (for so it signifies in the book of the ordonnances of Paris, and in some other old books); also an association with, or the freedom of the Hanse, also the fee or fine which is paid for that freedom. *Hanser*, to make free of a civil company or corporation—Cotgr. G. *hänseln*, to hansel, to initiate a novice—Küttner. Here it will be observed we apparently get back to the original form of the word, but in reality the second syllable of the German verb is the usual frequentative termination instead of the element signifying delivery in the O. N. *handsal* or E. *hansel*.

VI.—ON THE EXCLUSION OF CERTAIN WORDS FROM A DICTIONARY. BY HERBERT COLERIDGE, ESQ.

Before I reach the proper subject of this paper, I wish to say a few preliminary words as to the nature of the communication I am about to make. Several evenings of discussion in the earlier part of the present year have resulted in the production of a series of Rules and Canons, by means of which a definite shape and outline has been given to our work, and the Editor's functions brought within what seemed to some too narrow limits. However notwithstanding the supposed stringency of the fetters thus imposed, it must have been obvious to every one that numerous minor difficulties would necessarily from time to time present themselves to the mind of a man engaged in so complicated a task, and that for these difficulties a solution must be found somehow; but the Canons did not attempt to indicate any source of information or advice which would meet all the exigencies of the case. Under these circumstances I feel that I cannot do better than assume for myself in Chancery phrase 'liberty to apply', and request the Society, if not

to decide, at any rate to ventilate the questions I may have from time to time occasion to submit to them by discussion; philological matter, unlike physical, usually becomes clearer by shaking.

The difficulty which forms my present subject may be stated briefly to be concerned with 'the exclusion of words'. Are we to include every word, which can anyhow claim a place on any pretext within the wide precincts of our Canons, or are there any circumstances or conditions which may so affect a particular word as to render it inadmissible, notwithstanding it has passed without what I shall take leave to term 'canonical' objection. And here I would just remind those who may have forgotten it that, supposing such power of exclusion to be conceded, we do not expose ourselves to any charge of inconsistency or desertion of principle, inasmuch as in our Prospectus (p. 3) there is reserved a discretion, to be cautiously used no doubt, but still real and exerciseable in this very thing.

Now in answer to my own query I maintain that instances of such words do occur, and that it will be in the proper decision of these ambiguities that the Editor's judgment will be most severely taxed. I have found it difficult, indeed impossible, to reduce the various examples I have met with to a single class, but those I shall give will sufficiently illustrate my meaning even in the absence of a logical definition.

I. In the first place then come a number of words, which are not exactly *slang*, because they are free from any contortion either of form or meaning; nor pedantic coinages of an affected author, such as 'palmiferous', 'medioxumous', &c., but yet seem to acknowledge a kind of relationship to both the foregoing classes. Perhaps the phrase 'Vocabular Parodies' would come nearer, as a short definition, than any other, but here is an example. The phrase 'Your Lordship' is of course perfectly familiar to us as the proper mode of addressing any nobleman under the rank of Duke. Nash however in his tract called "Pierce Penniless", having thought fit to commence with a solemn invocation of Satan,

addresses him throughout as 'Your Devilship'. Is such a word as 'Devilship' to be admitted? Consider its claims a little, and see what there is against them, remembering always that in such a scheme as ours, every word is *prima facie* to be looked upon as admissible, till its inadmissibility be satisfactorily established. That it is a *ἄπαξ λεγόμενον*, is nothing against it—such is the Shaksperian 'gallow', so is Burton's 'diverb' in the sense of 'proverb'; not to mention this, that the fact of a word's being a *ἄπαξ λεγόμενον* may be due to a mere accident. That it is an ugly, uncouth, or absurd word, is not necessarily against it; for the same may be said with equal justice of 'septemfluous' and the numerous pedanticisms collected in pp. 6, 7 of the Dean of Westminster's Essay, 2^d ed. Wherein then does the special objection to 'Devilship' lie? In this, I answer, that it never was intended even by its author for general circulation or adoption,—he uses it for the purpose of creating what might be termed an acoustic effect, a sort of surprise on the reader, which is perceptible enough when the word is read with its peculiar context, but which would be lost utterly or to a considerable degree by transplantation. Now, when H. More called the Nile a 'septemfluous' river, he meant to imitate the terseness of a Latin epithet, which, he was aware, could not be done in English but by the adoption of the expedient of naturalizing the Latin word itself, and he would no doubt have been glad enough to have seen this and many of his other attempts received into public favour. With him indeed these experiments were seldom fortunate—but Bentley succeeded in anglicizing several useful classicisms (*idiom* for instance), which had to encounter a far more trying hostility from the Christ Church wits than was ever directed against the bantlings of the philosopher. Nash however, as I have said, evidently used the word 'devilship' with a view of imparting a quaint comicality to a particular piece of special extravagance, in which he was then allowing his pen to run riot. Both 'devilship' and 'septemfluous' are of course in one sense coinages, but Nash's only bears a private trade-mark, and is therefore

rather of the nature of a medal than a coin: More's is a bona fide attempt to imitate with his own mint the literary currency then in use. And on this ground of speciality alone I contend that 'devilship' ought not to be received into any Dictionary, however wide its scope may be. Other examples are 'neckweed' in the phrase 'playster of neckweed', meaning a halter, and 'Knaveship' is a parallel to 'Devilship' in Pap with a Hatchet.

II. Here too may be mentioned the numerous quaint verbs and past participles formed by prefixing 'be-' to substantives and verbs, such as 'be-stockinged', 'be-hatted', 'be-hugged', 'be-backed', (a word I saw not very long ago in a bookseller's catalogue, and intended no doubt for 're-backed'); and many playful or 'hypocoristic' terms, as they have been called, formed with such suffixes as '-kin', '-let', '-ling' &c., most of which are referrible to this category.

I may in passing just mention another species of this word-genus, which employs an already formed and familiar word in an extraordinary and unexpected sense, which properly it could not bear according to the ordinary laws of the language. Thus Marprelate addresses the Primate as 'Your gracelessness of Canterbury', thereby creating a sort of imperfect pun. It is not however worth while to discuss the matter, because the word 'gracelessness', on which the author has operated, must come into the Dictionary in its own right, and when once there, it would be easy to note the quaintness, if sufficiently neat to deserve that distinction.

III. Words such as I have been hitherto describing meet us first in the writings of Skelton, but are not much resorted to till we come to the writers of the numberless pamphlets and broadsides, which were produced during the latter half of Elizabeth's reign and the whole of that of her successor. Few examples, comparatively speaking, occur from the reign of Charles II to that of George IV, but within the last 30 years the antipurist reaction which has set in, has stimulated the growth of these literary fungi with alarming rapidity. Southey's Doctor is an early instance of the kind

of writing in which they are found—witness such formations as ‘cattery’ for a collection of cats, ‘cattophilist’, ‘philofelist’, ‘bonafidely’, and ‘sinequanonniness’; witness Sydney Smith’s ‘foolometer’, Carlyle’s ‘whiskerage’, ‘Correggiosity’, ‘promenaderess’, ‘rainous’, a vernacular rendering of the Revolution name for one of the months (Pluiose), and ‘Yourø Majesty’, a parody on the German court form ‘ihro’, Thackeray’s ‘snobonomer’, Dickens’s ‘have-his-carcase’, and a host of others, of which the number in any given work is usually in inverse proportion to the literary rank and standing of the author.

IV. There is however another and quite distinct class of novelties imported by the writers of our own day, which perplex the Lexicographer even more than those I have hitherto been engaged with. I allude to a host of terms, chiefly derived from Greek or Latin, rivalling the worst of Henry More’s in pedantry, very commonly malformations, owing to the utter ignorance of their authors of the laws of composition in the classical languages, and what is worst of all, introduced in cases where a word exactly expressing the sense required already exists in familiar use. Every one knows the meaning of the phrase ‘visual organ’ as a synonym for the eye, what then is gained by a modern writer’s substitution of ‘visive’? Why, when we possess ‘psychologist’, are we to be troubled with ‘psychologer’? why is ‘disembarrass’ to be discarded for ‘debarrass’, ‘tentative’ for ‘peirastic’, ‘monarchical’ for ‘monarchal’ &c., or why should such terms be introduced at all into the language? I have no vague fear of new words, because they happen to be classical or foreign, if they supply a want, and are formed with such deference to the laws of composition which obtain in the language from which they are drawn, as to be intelligible at once and without hesitation to persons versed in that language—‘orography’ and ‘uranography’ are just as useful as ‘topography’, or ‘hydrography’, or ‘geography’; but I do strongly protest against the reception of words, which not only are not wanted, but by virtue of their malformation either mean nothing at all, or

mean something totally different from that intended by the ingenious author. The attempt to justify this practice of altering words or coining new ones on the ground, that the rhythm of the particular sentence where they occur, happens to be improved and therefore requires such change, is an argument which to my mind simply proves the unskilfulness of the writer in the use of his materials. A great writer may pardonably enough take a license once now and then with his language, but if every one who writes a book is to consider himself at liberty to snip pieces out of words or to add syllables to them according to his or her notions of rhythm, every new publication will soon have to be accompanied with its glossary, just as it is now with its index or table of contents.

V. It would be easy to go further on this subject and discuss the kindred question as to the admissibility of all books as authorities, whether all three-volume novels, sermons, tracts, and newspapers are of right to claim admittance, or can in fact be cited for any useful purpose whatever. But the solution of the difficulty which has commended itself most to my mind, renders this unnecessary. All words belonging to the classes I have been describing in this article, I should propose to treat as probationers on trial; they should be carefully noted for the benefit of a second Edition of our work or of a future lexicographer, and even (if it was wished) printed in alphabetical order at the end of the Dictionary, as Forcellinus has done with his *Antibarbarus*, but not admitted into the columns of the Main Dictionary *at present*. And further it seems to me that words imperfectly naturalized, and which any particular author may have imported in their foreign garb, should be dealt with on the same principle—had I lived in King James the First's reign and been commissioned to compile a dictionary for his Majesty's guidance, I should certainly have placed 'dosis' and 'idioma' (familiar as they are now to us in their English dress) in my list of ambiguities, and left it to my successor to give them promotion; and I see no reason, why expressions like *ροῦς*, *οἱ πολλοί*, *ne plus*

ultra, or such as 'smorzando', 'crescendo', 'pizzicato', 'scherzo' &c., should not receive a similar treatment in the days of Queen Victoria.

As I have no intention of converting these communications into essays on Lexicography, I feel I had better leave the further discussion of the point I have raised to the collective wisdom of those from whom I am to receive an answer. I would just add that although I have indicated my own opinions on the matter clearly enough in what precedes, I am perfectly prepared to relinquish or modify them, if the general sense of the Society should be adverse to my views. I say this, because I should wish any discussion which may arise upon the reading of this paper, to be conducted without reference to any private inclinations which I may be supposed to have in relation to the matter in question.

The questions raised by Mr. Coleridge's Paper were discussed and decided by the Meeting of the Society, before whom the Paper was read, on Nov. 8. The Members present thought that the main question was decided by the previous determinations of the Society and its Dictionary-Rules-Committee, that, except in very special cases, *all* words should be admitted into the proposed Dictionary; and though they allowed that a discretion was reserved to the Editor to exclude some words, they desired that it should be exercised sparingly. I. All the members present voted for the inclusion of Mr. Coleridge's instance *devilship*, and its class. II. As to the forms '*be* + noun + *ed*' (*bestocking-ed* &c.), ten voted for the inclusion of the whole class, three for the exclusion of the less common words of the class,—some members not voting at all. III. Of the 'literary fungi' mentioned by Mr. Coleridge, examples (since added in the Paper) were asked for; but it was decided that word-puns, such as *hepistle*, *shepistle*, should be excluded. IV. On this class of words (*visual* and *visive*, &c.) it was said that the business of the Dictionary-maker was to register the two equivalent forms, that others coming

after might see which prevailed, or whether both continued to exist, becoming desynonymized or not. If an Editor did not like them, he might add some note of his dissent, but should not exclude them. Professor Key instanced Dr. Bentley in his Phalaris saying 'Why have you Oxford men introduced this new word '*signify*' when you already have a word which *means* the same thing'. Prof. Key also stated that at the first Meeting of this Society, in 1842, the members were about equally divided on the question, whether *philologist* (cf. astrologer, philosopher, astronomer, geographer &c.) or *philologist* was the right form. There was no doubt therefore that both forms should be registered in the Dictionary. As to *disembarrass*, *debarrass*; *disembark*, *debark*, a French visitor said that the words were not equivalent in French, that 'to remove an *embarras*', and 'to clear things—from a table', say;—to disembark people only, and to debark people and goods &c., were different things, and that a Dictionary should notice whether the French distinctions had been kept, in the transfer to English use. V. The *Antibarbarus* plan was not approved, except as an interesting extract of words in the body of the Dictionary. And as to the Italian musical terms,—they were to be inserted; but it was suggested that they should be treated as other terms of science and art; that when you import racing and steamboats into France &c., you import *groom*, *stop-her* &c. with them, and these words should be in a French Dictionary; that *scherzo* was a term for which we have no equivalent in English, that *crescendo* has a metaphorical sense; and that as we must have in the Dictionary a *sine-qua-non*, a *quorum*, a *nisi-prius* argument &c., so certainly we ought to have *scherzo* &c.

F. J. FURNIVALL.

VII.—ON METRICAL TIME, OR, THE RHYTHM OF VERSE, ANCIENT AND MODERN. BY THOMAS FOSTER BARHAM, M. B., CANTAB.

I venture to submit to the Members of the Philological Society a few observations on the present subject, from a belief that it has not hitherto received among us the attention which it deserves, and that consequently it is not, in general, clearly understood.

Most people, indeed, are aware that verse has some connexion with time and numbers; but very few have any precise ideas of the nature of this connexion, and still fewer are accustomed to apply such as they have to any practical purpose. The commonest notion probably, when *numbers* are spoken of in relation to verse, is, that the thing intended is the number of syllables of which it ought to consist;—whether six, eight, or ten, to each line.

Yet it is not, I conceive, that there is any thing really very profound, or difficult in this subject, but simply that it is neglected. One meets little notice of it either in books, or in conversation. It has no place in the instructions of our schools; our critics are silent about it; even our poetic authors themselves,—except so far as guided instinctively by their ears,—appear to make no account of it. In short, it is a branch of the poetic art, with which hardly any one seems to have formed any intimate acquaintance.

RHYTHM,—as I have here to speak of it,—*is the due observance of time in the recitation of metre.* It is therefore quite a practical thing, and evidently essential to the object for which metre is composed. It may be difficult to explain why it is, that in all recurring sounds and movements, we naturally delight in the maintenance of some law of time:—but such is the fact. It is thus that we sing, and dance, and play, and ring, and row. In all these recreations, a rhythm, or law of time, governs our performances, and the least violation of it mars our enjoyment.

Before proceeding to explain in what manner the principle of rhythm is applied to the recitation of metre, it will be

expedient to make a few preliminary observations on the structure of this latter.

The materials of verse, of course, are syllables,—that is, articulate vocal sounds. Yet not every succession of such sounds will be susceptible of rhythm. If the sounds be all alike, and recur perpetually at uniform intervals, like the tolling of a bell, no rhythm will be indicated. To this end, the syllables must be *varied by some distinctions*;—and they must *exhibit some certain arrangement* in regard to such distinctions, which shall recur over and over again in continual succession. When this is done, the successive analogous groups of syllables,—or, as they are commonly called, the *feet* of the metre,—easily admit of being uttered in *equal successive intervals of time*; which in fact, by their constitution, they go near to determine. Now it behoves the reciter of metre, in order to its producing its proper effect, actually to subject these metrical feet to a rule of strict *isokhrony*, just as a performer of music does those bars to which they are strictly analogous. And whether in metre or music, it is the observance of time in the manner here described, which constitutes *rhythm*. It is however to be observed, that this law of rhythm must ever be held subject to one of a higher nature:—that of the subjection of the sound to the sense. By this latter there will often be interspersed breaks and pauses, accelerations and retardations, by which the ordinary course of the rhythm will be suspended, or modified.

The observance of the rhythm may take place *mentally*, that is without being assisted by any outward motions; and in recitation by a single person, such is the ordinary practice. But where scholars are to be trained, or numerous reciters or performers have to take their parts together, as in dramatic or choral pieces, in such cases it is found useful, in order to ensure a regular observance of time, to indicate the rhythmical periods by *certain motions of the hand or foot*. Such is our own practice in music; and such we know, from abundant evidence, to have been that of the ancient Greeks and Romans, not in musical perfor-

mances only, but in metrical recitations very generally, and especially in the drama. They commonly guided the time, by an alternate raising and lowering of the foot: the former movement, which of course was *without sound*, they called the *arsis*, and the latter, which was *with sound*, the *thesis*¹. Hence the latter was called by the Latins *ictus*, and at these places the verse was said *feriri*, to be *struck*. Very properly, therefore, we find it stated by *Bakkheios*, that "rhythm consists of arsis and thesis, with time"².

As the scope of the present paper is didactic rather than controversial, I shall not here enter into any discussion of certain questions which the mention of these terms may suggest. It is well known to scholars, that the terms *arsis* and *thesis* were sometimes applied by the ancient grammarians, not only to the mechanical motions above spoken of, but likewise to the elevation or depression of the tones, or accents, of speech. As this circumstance has created some confusion, even among the learned, it seemed proper not to pass it altogether unnoticed. It will however be sufficient simply to have mentioned it.

It has been already stated, that the observance of rhythm in the recitation of metre, presupposes the existence of some sort of distinction between the syllables of which the metre is composed. Now the syllabic distinctions with which we find the observance of metrical time to have been actually connected, in the languages with which we are acquainted, are chiefly *two*: namely, those of *tone* or *accent*, and of *quantity*, or *time*. In the languages of modern Europe, our own included, the structure of metre, and consequently its rhythm, are founded on the first of these distinctions; whereas in the ancient languages of Greece and Rome they were founded on the latter.

The *Tone*, or *Accent*, of a syllable is the *musical pitch*, or *elevation of voice*, with which it is uttered: and it de-

¹ "*Arsis et thesis*, quas Graeci dicunt, id est, *sublatio et positio*, significant pedis motum: est enim arsis sublatio pedis, *sine sono*; thesis positio pedis, *cum sono*." *Marius Victorinus*.

² 'Ρυθμὸς συνέστηκεν ἔκτε ἀρσεως καὶ θέσεως, καὶ χρόνου.

serves remark in passing, that this exists *solely in the voice*, and not in the articulation. Hence it is found almost exclusively in the vowels; hence, too, there is no sensible variety of tone in whispering. Now this variation of tone is the principal means by which we indicate the distinctness, and relative importance, of the several words of which our discourse is composed. Of course it is the life and soul of speech, and forms the great difference between the living speaker and the dead book.

The tones of speech are commonly distinguished as of two classes, namely the *sharp*, or *emphatic* (οξύς), and the *heavy* or *unemphatic* (βαρύς). Every single word, except a few insignificant ones, called *enclitics*, is distinguished by a tone more or less *sharp*, or *emphatic*. In a word of only one syllable, of course that syllable bears this tone: but if a word contains several syllables, then this tone is borne by some one selected, according to the usage of the language, from among them, and the rest are *heavy* or *barytone*. It follows from what has been said, that the tone borne by this selected syllable, will be about the same which would have been proper to the word, if it had been a monosyllable: and we may also remark, that this tone will generally, though by no means always, be the highest in the word in regard to musical pitch.

It is further to be observed, that as the intention and use of the acute tone is to confer distinction, it is quite in accordance with this intention, that along with its superior elevation, it should carry also some increase of *loudness*, *stress*, or *force* of utterance. And such in fact is our practice, and probably was and is that of all nations. Many, however, appear strangely to misconceive this matter, as if an increase of stress or loudness were the only thing in which the acute accent essentially consists. But this is most assuredly an error, as any one who will take proper pains to consult his ears, may convince himself. It is, in fact, to suppose, that we all talk as children read in charity schools, or as certain clergymen affect to read the liturgy:—that is, all on one note. The fact is, that the tones of

human speech range unceasingly up and down the diatonic scale, often exercising the whole compass of the speaker's voice; while intervals of several notes continually even occur between successive syllables of a single word.

Such then is the distinction of *tone*, or *accent*, between syllables: some have the sharp or high tone, others the heavy or low: and in modern languages, it is this distinction on which is founded the structure and rhythm of verse.

The other syllabic distinction which we noticed as having been made subservient to this purpose, is that of *quantity* or *time*: and this is what we observe in the ancient languages of Greece and Rome. Without entering here into any discussion of the respective merits of the two systems, we cannot but recognize it as an interesting and surprizing fact, that a method of versification was adopted by those refined nations so essentially different from our own; nor can we think it less surprizing, that this ancient mode of verse, even to our unaccustomed ears, is found capable of yielding delight, not inferior, to say the least, to that which is afforded us by the choicest compositions in our mother tongue.

Whatever confusion may have arisen respecting the nature of quantity and its relation to accent, nothing can really be simpler. That different syllables comprize different quantities of articulate sound, is obvious: nor is it less so,—since all the portions of this sound succeed each other in time,—that the syllable which contains most articulate utterance, will occupy the longest time in pronunciation. Compare, for instance, the words *amity* and *ambuscade*. It is evident to inspection, that in the latter of these words, each of the syllables presents more articulate sound,—that is, more letters to be pronounced,—than the corresponding syllable of the former word. Hence, in an equable and natural utterance, these syllables will respectively occupy more time than the others in pronunciation: and thus it appears, that the prosodial distinction of long and short syllabic times has its foundation in the very structure of language, and that to no language can it be foreign.

The diversities of natural quantity in syllables take a considerable range. Compare, for example, the first syllables respectively of the words *coincidence* and *corkscrew*. In the first case, counting, as we do, from vowel to vowel, there is simply the short vowel *o*; in the second, in addition to this, we find no less than *five* consonants. Now the rhythmicians reckoned a short vowel as *unity*, and each consonant at *one half*. By this rule then, the ratio of these two prosodial syllables *o* and *orkscr* to one another will be that of 1 to $3\frac{1}{2}$. So great is the difference of natural quantity in these two English syllables. How greatly must they have erred, who have said, that in our language no such distinction between syllables as that of quantity exists, but that of accent only!

In actual speech, however, and especially when subjected to metre and rhythm, syllables are not allowed to luxuriate in all that diversity of time which might correspond with their natural quantities. We know that the ordinary rule of classical pronunciation simplified this matter, by reducing all syllabic times to the relations of *one* and *two*. The short syllable was unity, the long one was its double: they were as a quaver to a crotchet. This rule appears to be on the whole the simplest and best that can be followed. For though it might be thought a still simpler one to reduce all syllabic times to equality, it is evident that such a Procrustean method of proceeding would not only do extreme violence to the natural quantity of syllables, but would deprive our speech, and our verse, of a principal source of graceful variety, and go far to destroy their musical character.

It is abundantly manifest from the evidence afforded by classical literature, that the ears of the ancient nations were so delicately sensitive to syllabic time, that the foregoing rule was accurately observed by them, not only in metre, but in their ordinary speech. Of our own practice in this respect it is difficult to speak. To say that it affects to some extent the same rule with the ancients, would, I believe, be true: that its observance of this rule is so slack and slovenly as to be altogether uncertain, may probably

be a consequence of the monosyllabic character of our language, of the influence of accent, and the exigencies of a rhythm of which quantity is not the basis.

From this brief digression on accent and quantity let us now return to our proper subject, proceeding, in the first place, to consider the application of Rhythm to the *verse of our own country*.

We are not accustomed, in the simple recitation of English metre, to resort to any mechanical beating of time; yet by a good reciter the time will nevertheless be kept as if it were beaten.

Our metres consist, almost exclusively, of one or other of two kinds of metrical tissue. The *first or dissyllabic tissue* consists fundamentally in an alternating succession of unaccented and accented syllables, taking the name of iambic or trokhaic verse, according as the one or the other takes the lead. In order to read it rhythmically, it will be necessary to make the accented syllables, or such as stand in their place, follow each other *at equal intervals of time*, as coinciding with the real or supposed movements of arsis and thesis. For example:

Of chance or change, O let not man complain

—an iambic;

Ruin seize thee, ruthless king,

—a trokhaic.

In regard to their rhythm, metres of this kind may be taken *either by feet, or by dipodies*. In the first case, there will be an arsis on every unaccented syllable, and a thesis on every accented one. But it will be more convenient, as well as more agreeable to ancient usage, to take the rhythm *by dipodies*, in which case each complete rhythmical movement embraces two feet: the arsis and thesis both falling on the accented syllables. So treated, the iambic line above quoted contains two dipodies and a half; and consequently is called, in classical phrase, an iambic trimeter brachycatalect: as marked above.

The *second metrical tissue* used in our language is *trisyl-*

labic, and is formed by an alternation of two unaccented syllables and one accented; and according as the one or the other of these commences the line, it is named anapæstic, or dactylic. In the former the rhythm was generally taken among the ancients by dipody, in the latter, when pure, by foot. As an anapæstic take,

At the close of the day when the hamlet is still;

as a dactylic,

Hard is my fate, said the heartbroken stranger.

It has been much attempted of late years, to introduce into the English and German an imitation of the ancient dactylic hexameter, the epic verse of Homer and Virgil; and probably, as found in those authors, the noblest form of metre that was ever composed. Most, I think, will agree, that those attempts have not, in either language, been very successful. The causes of this failure are doubtless more than one, and among them is an almost entire neglect of quantity. But the principal I apprehend to be this:—that in these modern hexameters, the accents being disposed, as is our usage, on the first syllable of almost every foot, the ancient accentual melody is totally subverted, and its free and beautiful variety replaced by a stiff and monotonous uniformity. Hence it is that in reading these English hexameters, we wonder what is become of that ancient grace which used to delight us, and we come sorrowfully to the conclusion, that there is something in our language to which this fine measure cannot be accommodated. I believe, however, that by allowing more freedom and variety in the position of the accents, and bestowing more attention on the selection of proper quantities, the laudable attempt to revive this metre, might be more fortunate. Whether the following version of a Greek epigram will confirm this remark, I must leave others to judge.

Thou diedst not, Prowteh;—to a fairer country retiring,
 Thou dwell'st in the islands of the blest, in festive abundance:
 Where along Elysian pastures thou in ecstasy rovest,
 Midst tender flowerets, nor fearest ills any longer.
 There no wintry storm, no noontide ardour assails thee,

No thirst, no hunger, no sickness; nay, never henceforth,
 Canst thou stoop man's life to desire. For thou, happy Prowteh,
 Liv'st blest and blameless, mid beams of nearer Olympus.

It may now perhaps be asked, whether in regard to English verse, any formal doctrine or practice of rhythm is required; and whether the native sense of the ear will not be found sufficient to secure all such observance of time as is desirable? I answer, in the first place, generally:—that, as a matter of experience, an accurate observance of time is not to be attained in metrical recitation, any more than in music, without some method and training. I think I may say with truth, that the number of persons among us who read metre with such a sense of time as to bring out its full effect, is comparatively very few.

We may also notice the use of rhythm in several particular cases. One of these is where it leads us *to correct the defects or excesses of natural quantity*. For example in the line,

An honest man's the noblest work of God;—

the rhythm requires us to fill an arsis of three times with the word *honest*; and as the first syllable of this word is a short one, it will compel us to allow a double time to the second syllable, whose quantity will bear it. Such instances are of frequent occurrence, and deserve attention. For though the distinctions of syllabic time *within the feet* are not so important in modern verse as they were in that of the ancients, yet the observance of the due time of the *entire feet* is as necessary to us as to them, as without it there is no rhythm.

The rhythm will also suggest to us in many instances the propriety of *giving to certain syllables an extraordinary prolongation*. Such cases occur chiefly in lyrical poetry, for example in the wellknown lines of Burns:

We'll tak a cup of kindness yet
 For auld lang syne;

in each of the syllables *auld* and *lang*, rhythm requires the time of an entire foot. We have a similar instance in Shakespeare:

Come unto these yellow sands,
And then join hands.

Similar prolongations are often required by the rhythm in the termination of *catalectic lines*, as:

'Twas when the seas were roaring,

where the syllable *roar* receives the time of a whole foot.

In other cases rhythm shews us the propriety of *leaving certain blank pauses*. We have a familiar example of this in the ancient *elegiac pentameter*, where a pause equal to half a foot is required at the end of the first penthemimer.

Res est solliciti — plena timoris amor.

The same might be seen in an English imitation of this metre, as:

Wasting a ruthless tale — all on a merciless ear.

In our ordinary ten-syllabled iambic, a pause is required at the end of each line, because it is a *brachycatalect trimeter*.

O happiness, our being's end and aim, —

Good, pleasure, ease, content, whate'er thy name.

In the complete trimeter, often called *Alexandrine*, this is not the case. The use of this final pause may also be seen in such a metre as the following:

Ye boundless realms of joy, —

Exalt your Maker's fame; —

His praise your songs employ —

Above the starry frame: —

Your voices raise, ye Cherubim,

And Seraphim to sing his praise.

Here the four short lines are *brachycatalect iambic dimeters*, requiring in reading a pause at the end of each, by which they are made *isokhronous* with the two complete dimeters which complete the stanza.

So again in our common ballad measure, an empty beat is necessary at the end of the second and fourth lines of each stanza.

God prosper long our noble king,

Our lives and safeties all; —

A woeful hunting once there did

In Chevy Chase befall, —

In concluding these remarks on English rhythm, I have only to add, that if the subject concerns the readers of our poetry, not less does it the composers. It is their duty to pay such attention to syllabic quantity, that rhythmical reading of their verses shall be easy and natural, instead of being, as sometimes we now find it, barely practicable.

Let us now turn to the *Rhythm of the Ancients*.

In conformity with the principle on which their metres were constructed, this, as has been already stated, turned on the regular recurrence of syllables distinguished by the long quantity. By these, whether accompanied or not by an actual beating of time, the rhythmical periods were determined and made sensible. We know from the testimony of Quintilian and other ancient grammarians, that the beating of rhythm flowed on uniformly, without change of time, from the beginning to the end of the metre¹; thus causing the several successive feet and syzygies to be pronounced in isokhronous intervals. But simple as this principle is in itself, and easy as it is in its application to some sorts of metre, such as the daktylic and anapæstic, there are other sorts in which the problem is not only attended with some difficulty, but even in the end may not be found to admit an absolutely certain solution. In other words, we meet with specimens of metre for which two or more modes of rhythm may be proposed, with seemingly nearly equal claims to preference.

It is, however, certain, that the difficulties which some have felt and acknowledged in this matter, have been more imaginary than real, and have arisen from a fundamental misconception of the proper method to be pursued. It has been assumed, that in the application of rhythm to metre it was in all cases necessary to observe inflexibly the common law of syllabic time. Thus, for example, *Dr. Burney* in his *History of Music*, writes as follows (vol. I. p. 771):

“However ignorant we may be of the melody of ancient

¹ “Nam rhythmici, ut dixi, neque finem habent certum, nec ullam in contextu varietatem, sed qua cœperunt sublacione ac positione, ad finem usque decurrunt.” *Quintilian* Lib. IX.

music, the rhythm or time of that melody, being entirely regulated by the metrical feet, must always be as well known to us as the prosody and construction of the verse: so that we have nothing to do but to apply to the long and short syllables any two notes one of which is double the length of the other, in order to know as exactly as if we heard, in what manner any particular kind of metre was set by the ancients in respect of time and cadence:—that boasted rhythm which we are so often told was every thing in their music.” Of course, if so stringent a law of deference to syllabic time was binding in setting verse to *music*, much more must it have been so in simple recitation. But the learned author appears to have been himself sensible of the impracticability of such a scheme, for he adds:—“It is difficult to conceive how such a music could be rigorously executed, without throwing both the hearers and performers into convulsions.”

Quoting afterwards the following beautiful passage from Sophocles, he says:—“It may be proposed to the musical reader, as a problem worthy, for its difficulty at least, if not its importance, to exercise his sagacity, how it should be barred, in order to render it as little tormenting to the ear as possible.”

Assuredly to any one under the doctor’s self-imposed fetters, the task would be distressing enough; but if these be cast aside, it will be found as easy as, I trust, the result will be deemed satisfactory.

Ἰὰ γενεὰ βροτῶν, —
 Ὡς ὑμᾶς ἴσα καὶ το μῆδ' ἐν ζώσας εναριθμῶ.
 Τίς γὰρ, τίς ἀνὴρ πλέον —
 Τῆς εὐδαιμονίας φέρει,
 Ἡ τοσοῦτον ὅσον δοκεῖν
 Καὶ δόξαν' ἀποκλῖναι.

It is true that the rhythm here proposed transgresses, in several instances, the ordinary rule of syllabic time. But what then? I see in this fact, not an objection to our

method, but rather a justification of it: for such a power or agency of rhythm is just what the ancients ascribe to it as its characteristic. Of testimonies to this effect, it will be sufficient to mention two or three, as specimens of many others which might be produced.

Dionysios of Halicarnassus writes thus. "Ordinary speech never violates the times either of any noun or verb, nor transposes them, but preserves the syllables such as by their nature it receives them, both long and short. But the rhythmical and musical arts alter them both by diminution and increase, so as often to convert them into the opposites: for these do not regulate the times by the syllables, but the syllables by the times"¹. *Longinus* also, in his *Prolegomena* to *Hephaestion*, writes thus:—"Metre differs from rhythm in that metre has its times fixed, both long and short; but rhythm, at its pleasure, extends the times, so as often even to make the short time long"². The Latin writer, *Marius Victorinus*, speaks to the same effect:—"Rhythm, as it wills, protracts the times, so that it often makes the short long, and the long short"³.

I think that if the force of these quotations be duly considered, it will be allowed that they prove, that whenever the ancients subjected metrical compositions to rhythm, they did not scruple to modify the times of the syllables in such manner as they deemed the rhythm to require. And that they did in general hold rhythm to be necessary in the recitation of metre, we cannot doubt; for, as *Maximus*

¹ Ἡ μὲν γὰρ περὶ λέξεις οὐδενὸς οὔτε ονόματος οὔτε ῥήματος, βιάζεται τοὺς χρόνους, οὐδὲ μετατίθησιν· ἀλλ' οἷας παρελήθε τῇ φύσει τὰς συλλαβὰς, τὰς τε μακρὰς καὶ τὰς βραχείας, τοιαύτας φυλάσσει. Ἡ δὲ ῥυθμικὴ καὶ μουσικὴ μεταβάλλουσιν αὐτὰς, μειοῦσαι καὶ αὐξοῦσαι, ὥστε πολλάκις εἰς τανατία μεταλλάσσειν· οὐ γὰρ ταῖς συλλαβαῖς ἀπευθύνουσι τοὺς χρόνους, ἀλλὰ τοῖς χρόνοις τὰς συλλαβὰς.

² Ἐπι τοίνυν διαφέρει ῥυθμοῦ τὸ μέτρον, ἧ τὸ μὲν μέτρον πεπηγῶτας ἔχει τοὺς χρόνους, μακρὸν τε καὶ βραχύν· ὁ δὲ ῥυθμὸς, ὡς βούλεται, ἔλκει τοὺς χρόνους, πολλάκις γοῦν καὶ τὸν βραχὺν χρόνον ποιεῖ μακρὸν.

³ "Rhythmus, ut volet, protrahit tempora, ita ut breve tempus plerumque longum efficiat, longum contrahat."

Victorinus says: "*Rhythmus sine metro esse potest; sine rhythmo metrum non potest*"¹.

Having then so far cleared our ground, let us proceed to illustrate the modes of rhythm proper to the several *epiplokai*, or *tissues*, of ancient metre. These tissues are *four*, distinguished by the number of times in their prevailing feet; as the *trisemous*, *tetrasemous*, *hexasemous*, and *pentasemous*.

In the first *epiplokeh*, which comprizes the iambic and trochaic metres, if taken by single feet, the rhythm would count only *three* to a bar, having a thesis of two times on the long syllable, and an arsis of one on the short. And originally, when they wrote pure iambs, such seems to have been the practice, as *Horace* intimates.

Syllaba longa, brevi subjecta, vocatur iambus,
 Pes citus: unde etiam trimetris accrescere jussit
 Nomen iambeis, cum senos redderet ictus,
 Primus ad extremum similis sibi.

But when spondees were admitted in the odd places,

Tardior ut paulo, graviorque veniret ad aures,
 it became usual to measure the verse in dipodies, and the rhythm was only struck three times, counting six to the bar. That such was the case, is vouched by express testimonies of the ancients, who at the same time endeavour to explain the apparent anomaly of the extra time created by the spondees. To this effect we find a quotation from *Asmonius* in *Priscian*. "Why the first, third and fifth foot admit the licence of a change of feet, is to many obscure, but we will explain it. For since this verse is *struck three times*, it follows that wherever it is free from the stroke of the beating, it may admit some delay of time. But it begins on the first, third, and fifth foot; *it is struck on the second, fourth, and sixth.*"² He seems to intimate that at

¹ Gaistord's *Hephæstion*, p. 265.

² Cur prima sedes et tertia et quinta, in iambo, admittant permutationis pedum licentiam obscurum multis est, sed aperietur a nobis. Nam quoniam ter feritur hic versus, necesse est, ubicumque ab ictu percussiois vacat, moram temporis non reformidet. In primo autem pede et tertio incipit et in quinto: feritur in secundo et quarto et sexto.

the close of the counting of each bar, some slight delay was allowable in the rhythm.

The manner in which the iambic trimeter was rhythmized by the ancients, seems here to be clearly set before us. The arsis fell on the long syllable of the odd feet, the thesis on that of the even ones.

Εἰθ' ὄφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος.

And we see that one complete rhythmical movement of arsis and thesis fell in each of the measures.

Both in this kind of metre and in others, it is probable that in catalectic terminations the rhythm created extensions of the syllables. For example in the iambic dimeter:

Θέλω λέγειν Αἰρείδας,

it would give to the syllable *τρι* the time of a whole foot.

We meet with a curious instance of this kind, in what is called the *lame* (*χλωδόν*) Hipponacteian, as that of Persius,

Nec fonte labra prolui Caballino.

It is metrically a trimeter, but extends into four bars of rhythm, and resembles, in effect, such an English measure as this:

We'll tak a cup of kindness yet, for auld long syne.

The trochaic measure starts with the arsis on the first syllable, as in the Ithyphallic:

Κάρεται γὰρ ἡδῆ.

In the *tetrasemous* *epiplokè* the rhythm is so simple and obvious as to require little remark. In pure dactyls each foot formed a metre, and was struck: as,

Formosam resonare doces Amaryllida sylvas.

We learn however from Aristotle, that in the epic verse the actual beating of rhythm was not commonly employed.

The anapaestic verse was generally beaten in dipodies, as we learn from *Marius Victorinus* and others; so in the Aristophanic tetrameter:

Καὶ γνώμιδι γνώμην νύξασ' εἶρω λόγῳ ἀντιλογῆσαι.

The two remaining *epiplokai* belong chiefly to the choral and lyric measures. These were generally intended to be

sung, or accompanied by harmony; and it is probable that even the simple recitation of them partook more or less of the character of chanting. Hence we need not wonder that in these tissues, the rhythm exercised more ascendancy over common syllabic time than in those which we have hitherto been considering. In fact they were composed with this view, and adapted to this purpose.

The third, or *hexasemous*, *epiplokèh* consists of feet which, as wholes, correspond in time with the iambic dipody, but the internal arrangement of the syllables is different, as the alternation is between a couple of long syllables and a couple of short ones. The measures which we find here, are the *choriambic*, *antispastic*, and *two Ionics*.

From the continual interspersion of iambic and trochaic syzygies in these measures, there can be little doubt that their rhythm was beaten in the same manner as in the trisemous tissue; that is, that it made the arsis and thesis equal, and counted six in the bar. This view is in part confirmed by the testimony of Diomedes, who speaking of the choriambic tetrameter, says expressly: *Feritur per dipodiam quater*. We are led indeed by these views to a rhythm somewhat peculiar, which yet we must needs adopt. The arsis and thesis will fall close together on each couple of long syllables, the first of which will count *three*, and be made equal in time to the three syllables which follow; that is, to a whole foot. Take a specimen from Horace:

Tu ne quæsieris, scire nefas, quem mihi, quem tibi,
Finem Dii dederint Leuconoe.

or from Sappho:

Δεῦτέ νυν ἄβραϊ Χάριτες, κάλλικομοίτε Μοῖσαι.

In the remaining or *pentasemous* tissue, which we may call *Paionic*, three short syllables alternate with one long one; frequently, however, two of these short syllables coalesce into a second long one, thus forming a *Cretic* or *Baccheian* foot. Each foot formed a metre, and without doubt comprized a complete rhythmical movement. The thesis assuredly coincided with the long syllable, giving it

three times; the arsis fell, I presume, on the first of the three short ones.

Ω πόλι γίλη Κέκροπος αὐτόγυες Αἰτική.

I have now pointed out the modes of rhythm which are adapted to each of the simple metrical tissues, and from these the mode of dealing with any particular measure of *mixed* tissue may readily be inferred. I will, however, offer one or two illustrations.

The first shall be that beautiful and wellknown system named the Sapphic. This is commonly represented as consisting of three lines, technically termed *epichoriambic*, with a short portion superadded. They are formed however essentially of dactyls and trochays; and as originally written by the poetess, would seem to have been intended for three lines only, the two former trimeters, and the last a tetrameter.

Φαίνεταί μοι κῆνος ἴσος Θεοῖσιν
 Ἐμμεν ἄνηρ ὅστις ἐναντίος τοι
 Ἰσθάνει, καὶ πλαστόν ἄδῃ φωνεύσας ὑπακούει.

With this rhythm, the effect of the metre is certainly considerably different from that of our ordinary mode of reading, but, as it seems to me, it is preferable.

As another example, let us take the *Alcaic* or *Horatian* system, consisting of two epionics, an iambic, and a logaoidic dactylic.

Aequam memento reus in arduis —
 Servare mentem, non secus in bonis —
 Ab insolenti temperatam
 Lætitia, moriture Deli.

And lastly let me offer a strophe from the first Pythian of Pindar.

Χρυσέα Φόρμιγξ, Ἀπολλωνος καὶ ἰσπλοκάμων —
 Σινδικον Μοισᾶν κίεανον·
 τᾶς ἀκούει μὲν βάσις ἀγλαίας ἀρχά·
 Πείθονται δ' αἰδοῖσιν σμασιν, —
 Ἀγησιχόρων ὁπότεν προοιμίῳ
 ἀμβολὰς τεύχης ἐλελιζομένα·

Καὶ τὸν αἰχματῶν κεραικὸν σβεννύεις
 Αἰνῶν πυρός· ἔνδει δ' ἀνὰ σκαπιῶν Διὸς αἰετός,
 ὠκεῖαν πίερον· ἀμφιστέρωθεν χαλάξαις.

In concluding this elementary and imperfect notice of an extensive subject, I venture to express my belief, that the views which have here been offered in relation to rhythm, do not deserve to be regarded as hypothetical fancies, but that they are based in nature and truth, and supported by explicit and decisive testimonies from ancient authors. I am conscious, however, that I owe an apology to the members of this learned Society, for obtruding on their notice the reflexions of an isolated country student, living remote from Academic halls and libraries, and consequently unable to make those researches which such a subject requires, or to judge how far any thing which he has suggested, may have the least claim to originality.

My only defence is, that I have in view an object of practical utility. Whatever may be the opinions or discoveries of advanced scholars, at home or abroad, the fact is, I believe, indisputable, that among ourselves, at least, no attempt is commonly made to put in practice the principles of rhythm, in reading either the poetry of our own language, or that of the ancients. No sort of instruction or training, in regard to this matter, is anywhere, as far as I am aware, introduced into education, either in our schools and colleges, or by private teachers. All is left to the untutored ear. Yet surely it cannot be doubted, that by the bestowal of a little cultivation on this branch of the poetic art, the reading and recitation of metre, whether ancient or modern, might be invested with new grace, and made a source of increased pleasure. Why, in this advanced and advancing age, should we be content to remain behind the ancients in this elegant accomplishment? What can be more worthy of humanity, than to cultivate in its fullest perfection the gift of speech?

Should further details of the application of rhythm to ancient metres be desired, they may be found in my edition of Hephæstion.

VIII.—ON THE NORSE ORIGIN OF *ARE*, THE PLURAL PRESENT OF THE ENGLISH VERB SUBSTANTIVE.
BY DR. C. LOTTNER.

The Anglosaxon has in its verb substantive two distinct forms of the present, one a present in the more proper signification of the term, the other a present of continuance, frequently taking the sense of a future. This latter is preserved in the subjunctive mood in English, and in many of the dialects even in the indicative (comp. Anglos. *beo(m)*, *bist*, *bið*—pl. *beoð*, with *I be*). At present I am however more specially concerned with the other form. In this the Anglosaxon has in the singular *com*, *ear*, *is*, to which the English *am*, *art*, *is*, correspond as closely as could be desired.

In the plural the similarity ceases all on a sudden. The Anglosaxon has *sindon*, or (more rarely) *sind*, for all the three persons, while the English has *are*.

The Anglosaxon in this particular is in accordance with all the continental Teutons, (comp. Oldsaxon: *sindun* "we, you, they are"; Goth. *sind* "they are" = Ohg. *sint*, Nhg. *sind*). No trace of a form like the English is to be found in any low or high German dialect, not even in the Frisian, which has *send* too for "we, you, they are".

On the other hand the peninsular Teutons, or in other words the Scandinavians, have the same formation as the English:

	PLURAL.				SINGULAR.		
	1.	2.	3.		1.	2.	3.
OLDN.	erum	eruð	eru		em	ert	er
SWED.	äro	ären	äro		är		
DAN.	ere				er		

This circumstance leads in itself to the conclusion that the English plural *are* must be due to Scandinavian influence, a view which is fully confirmed by a more accurate investigation into the history of that form, and how it gradually gained ground in the English language.

It makes its first appearance in the Northumbrian dialect

under the form *earun*. But it lasts a good while before it appears in southern English. Layamon, whose Anglosaxon is pretty much disorganized, nevertheless does not yet admit the stranger. His plural present of the verb substantive is either *bið* (*beoð, beon*), or *sunden* (*sunded*).

In the Ormulum—whose author is, as his name testifies, of Norse descent—we still find *sinden*, and only for the third person plural does *arn* several times occur.

At last in Piers Ploughman and in Wycliffe the old Anglosaxon form disappears, both using *arn* or else *ben* (*beth*) throughout the plural.

Under these circumstances there cannot be the slightest doubt of the Norse origin of this English form, and we thereby gain another and—I think—very weighty testimony as to the Scandinavian influence on English, a subject to which Mr. H. Coleridge has already called the attention of the Society (Transactions, 1859, pp. 18-31).

IX.—ON WHO AS A RELATIVE.

BY R. F. WEYMOUTH, ESQ.

The object of the present paper is to suggest a subject of inquiry to those Members of the Philological Society who are assisting in preparing the Society's English Dictionary, and especially those who are engaged in examining the English Literature of about the 16th century.

The question is—when was *who* first used as a relative pronoun?

It is familiarly known to all readers of Chaucer that the relative which he commonly uses for the nominative and accusative of all genders and both numbers, is *that*. For instance: in the 1st person,—

But I *that* am exiled and bareyne
Of alle grace, &c. Knight's Tale.

In the 2nd person,—

O stronge God, *that* in the reynes cold
Of Trace honoured and lord art i-hold. Ibid.

Of its use in the 3rd person, every page will furnish an example.

On the other hand *who* in the nom. is not used as a *simple* relative by Chaucer, so far as I have observed; but it appears only as an interrogative, direct or dependent. E. g., opening the Canterbury Tales at hazard; I find:

This Alisoun answerde, "*Who* is ther

That knocketh so? I warrant it a theef. Miller's Tale.

Who ever herde of such a thing er now? Sompnoure's Tale.

And in a dependent question:

Hire frendes axen what hire aylen myghte,

And *who* was dede. Legende of Good Women.

Also *who* is used in the sense of the indefinite *one* or *any one*, Fr. *on*, Grk. *τις* enclitic; as in the Troylus and Cryseyde:

For wele thow wost, the name yet of hire

Among the peple, as *who* seith, halowid is,—

i. e., as one may say.

In the Wife of Bath's Prologue we find it in the sense of *he who*.

Who that buyldeth his hous al of salwes,

And priketh his blynde hors over the falwes,

And suffrith his wyf to go seken halwes,

Is worthy to be honged on the galwes.

But here the *who* is followed and strengthened by the relative *that*, as in the writers of the fourteenth century we continually read *which that*, *whom that*, &c.; unless indeed it is affirmed that *who* here is destitute of all relative force, and is simply the antecedent in the sense of *any one*, or like *he* in Chaucer's common form of expression *he that*¹. At any rate *who* is not yet the simple relative, as in the English of the present day.

But this restriction is not observed in the oblique cases. In the Man of Lawes Tale we have:

Mary I mene, doughter of seint Anne,

Bifore *whos* child aungels syng Osanne;

¹ Besides *which that*, *whose that*, *whom that*, *what that*, I may note in passing the expressions *when that*, *while that*, *where that*, *though that*, *if that*, *because that*, *sithen that* or *since that* (both of time and of consequence), *after that*, or *that* or *ere that*, &c., phrases possibly worth notice in the Dictionary.

and again:

Sche nath no wight to *whom* to make hir moon.

In the former of these sentences *whose* is certainly a relative; in the latter *whom* is equally a relative, but it is preceded by a preposition. I believe no instance occurs in Chaucer of *who* used as the simple subject of a verb, or *whom* as the object of a verb, apart from interrogation direct or indirect. In such cases he almost invariably uses *that*, though sometimes we find *which that* where we should now use *whom*, as in the Wife of Bath's Tale:

In olde dayes of the kyng Arthour,
Of *which that* Britouns speken gret honour.

As Maundevile uses *the which*:

Into the tyme that Seynt Elyne *the whiche* the Emperor Constance wedded to his Wyf, &c. p. 12.

But as to *who* and *whom* without a preposition, their use in Chaucer is just as restricted as that of *quis* and *quid* in Latin,—interrogative forms employed only in the nominative or in the nominative and accusative, while *cujus*, *cui*, *quem*, &c., are both interrogative and relative.

Let us now see whether the earlier usage of the language resembles Chaucer's.

First, in Anglo-Saxon *hwá* in all its cases is only interrogative. For the relative, *se*, *seo*, *þæt*, was used, with or without a *þe* following. Only in the compound *swa hwa swa* (= whoso or whosoever) can a relational force be discerned. These remarks apply, I believe, to every age and dialect of the Anglo-Saxon language.

Coming down to the Semi-Saxon writers, Laȝamon's Brut gives us the following results. *Who* occurs four times as a direct interrogative, six times as an indirect interrogative, namely in the following passages:—

Ʒou nost *wo* his hire fader?

ne *wo* his hire moder. Vol. i. p. 98. 2nd MS.

Ne þas strond we ne cnoweð?

þe we isoht habbeð.

þis lon ne þas leoden?

ne *wha* her lauerd is. Vol. i p. 197. 1st MS.

Nakede heo weoren?
 and naþing ne rohtē.
wha heore leoþ sære?
 alle þe on heom weoren. Vol. i. p. 267. 1st MS.

He sæide þat he wolde?
 wende to his ferde.
 and mid his eþene iseon?
wæ þer wolde wel don. Vol. ii. p. 391. 1st MS.

(or, *wo* þar wolde wel don. Ibid. 2nd MS.)

And a þan laste ne mihte mon wite?
wha oþerne smite. Vol. iii. p. 66. 1st MS.

Whose occurs once as an indirect interrogative.

Wale þat an worlde?
 næs nan witie.
 þat auere wuste here?
whes sune he weore. Vol. ii. p. 293. 1st MS.

The accusative *whom* occurs once as an indirect interrogative.

..... at þan laste?
 nuste nan kempe.
whā he sculde slæn on?
 and whā he sculde sparien. Vol. iii. p. 95. 1st MS.

(or, *wam* he solde smite?
 ne wan he solde sparie. Ibid. 2nd MS.)

The dative *whom* is found five times as an indirect interrogative, as for instance in the last line of the passage last quoted, and five times as a relative, but only after a preposition, and *only in the later text*¹.

In the Ormulum, *who* appears once as a direct interrogative, and once (l. 9445) as an indirect interrogative. In

¹ My obligations to Sir F. Madden's Glossary as the basis of this analysis will be at once apparent; only it may be remarked that in that Glossary two references are given twice (perhaps intentionally), and I have noticed two omissions. As to the passages twice quoted, I venture to think that *bi wā* (vol. i. p. 308, 2nd MS.) ought not to be cited as an example of the accusative, nor *þorh wan* (vol. i. p. 326, 2nd MS.) as an example of the dative; unless it can be shown that *be* or *bi* ceased in Semi-Saxon to govern a dat., or *þurh* to govern an accus.—a change of which I can find no trace. The omitted examples are,—of the nom.:

wha streonede þe to bearne. Vol. ii. p. 232.

and of the accus.:

whā he sculde slæn on. Vol. iii. p. 95.

the latter case Dr. White seems to regard it as the relative; the passage however stands thus:

Forrpi wass writenn witerrli;
 & se3;d þurrh Goddspellwrihte,
Wha wass þatt time Kaserrking
 I Romess kīneriche;

where the dependence of the second two lines on the *writenn* and *se3;d* of the first as an objective and interrogative clause seems tolerably manifest. Rendered verbum verbo into Latin it would run thus:

Igitur est scriptum profecto
 Et dictum per Evangelistas,
Quis fuerit eo tempore Imperator
 In Romæ imperio.

Of *whose* the Ormulum contains no example; but *whom* occurs as a relative eight times with a preposition, and four times without one. One of the latter instances is:

Herode king bitacneþþ uss
 þe laþe gast off helle;
 & he ma3; wel bitacnenn himm,
Whamm he stod inn to foll3henn;

i.e. "and he may well signify him (Satan), whom he persevered in following." Here the relative force is plain enough. But throughout Chaucer's writings I believe such a use of *whom* does not occur; so that, though Ormin lived fully a century and a half before the time of Chaucer, yet his language seems to be further advanced (or corrupted) than Chaucer's in regard to the change of meaning that the pronoun *who* has undergone.

One instance (and only one) like the last quoted, I have found in Maundevile's Travels, p. 15:

"At Costantynoble lyethe Seynte Anne oure Ladyes Modre, *whom* Seynte Elyne dede brynge fro Jerusalem."

In the English version of Bishop Grosseteste's *Carmen de Creatione Mundi*, or *Castle of Love*, as edited by Halliwell, *who* occurs four times as an interrogative, never as a relative; *whose*, twice as a relative; *whom*, four times as an interrogative, and ten times as a relative, but always after a preposition. So that here as elsewhere the oblique cases of this pronoun are seen creeping into the relative signifi-

cation, while the nominative case does not as yet follow their example.

The same general result has followed from a rather extensive search among the early English writers both of prose and poetry; but it is hardly necessary, and might be tedious, to give the results in detail. At the same time there are very many passages where *who* might at first sight be taken for a relative, such as the passage quoted above from the Ormulum (l. 9445), and that cited in Mr. Coleridge's Glossarial Index from Robert of Gloucester, p. 40, which runs thus:

Among hem þat bileuede o liue stryf me myȝte se
Wuche mest maistres were and *hoo* schulde lord be.

Yet a moment's consideration makes it evident that this *hoo* would need to be rendered by *quis* (not *qui*) in Latin, and by *τις* (not *ὅς*) in Greek. There was a question which you might then have seen vigorously debated, or two kindred questions, one of which was, "Who shall be lord?" In like manner l. 1194 of the Owl and Nightingale,—

Ich wot *hoo* schal beon an-honge,

is plainly equivalent to, "I know the answer to the question *who* shall &c." In Latin, scio *quis*; not, novi eum *qui*. In the third instance cited by Mr. Coleridge,—

Ȝef he bi-weneth bi *hwan* he lai,

Al wai the luve gan awai,—O. & N. l. 1508,

the *whom* is also an indirect interrogative; though it is quite possible that the relative *whom* after a preposition may be found in the O. & N., as it is in the later text of Layamon's Brut and in the Ormulum.

There are however two instances which I have noticed in which *who* is used, under considerable restriction, as a relative. They are the following. First,—

Who is trewe of his tonge,

And telleth noon oother,

And dooth the werkes therwith,

And wilneth no man ille,

He is a God by the gospel

A-grounde and o-lofte,

And y-lik to oure lord

By seint Lukes wordes. Piers Pl. Vis, p. 20. (l. 635.)

The second is from the Townley Mysteries:

And *who* wylle not, thay shalle be slone.¹ p. 71.

But in both of these cases the *who* is equivalent to *whoso*, and its grammatical antecedent comes after it²; precisely as in modern German, *wer*, which in the Accidence of every German Grammar is set down only as an interrogative, has also a limited use as a relative when the accessory sentence precedes the principal. E. g.,

Wer besitzt, der lerne verlieren;

Wer im Glück ist, der lerne den Schmerz. (Schiller.)

And now to glance at the writers of later date; and first of all the English Bible (Authorized Version). Here again the oblique cases of *who* are used as relatives, and apparently without restriction, but the nominative is more usually an interrogative, either direct, as, "*Who* then is Paul? and *who* is Apollos?"³ or indirect, as, "the chief captain de-

¹ Compare Psalm XV in the Wycliffite Versions; about 1370 and 1388:

Lord, who shall duelle in thi tabernacle; or who shal eft resten in thin holy hil?

That goth in withoute wem; and werkith ry;ttwisnesse.

That speketh treuthe in his herte; *that* dide not trecherie in his tunge.

... *That* swereth to his neȝhebores, and desceyueþ not;

that his monee ȝaf not to vsure.

He that doth these thingis, shal not be moued in to without ende.

Lord, who schal dwelle in thi tabernacle; ether who schal reste in thin hooli hill?

He that entrith with out wem; and worchith riȝtfulnesse.

Which^a spekith treuthe in his herte; *whiche* dide not gile in his tunge.

Which^a swerith to his neiȝbores, and disseyueþ not;

which^b ȝaf not his monee to vsure. He that doith these thingis, schal not be moued with outen ende.

^a He that. I. ^b the which. I.

In Psalm 147 too, the same uses of *who*, *that*, and *which*, prevail.

² Compare II. Paralipomenon XIII. 9 in the Wycliffite versions:

whosoever commith and sacrith his hond in boole, in oxen, and in seuene wethers, anon he is maad the preste of hem that ben not goddis.

who euer cometh and halewith his hond in a bole, in oxis, and in seuene wetheris, anon he is maad preest of hem that ben not goddis.

³ *What* therefore is Apollo, what forsoth Poul?

What therfor is Apollo, and what Poul?

manded *who* he was, and what he had done"¹, or again, "Zacchæus sought to see Jesus, *who* he was"²,—*studebat videre quis esset Jesus.* (Beza.) In Cruden indeed no example of *who* is cited in which it is not interrogative. There are however numerous instances of the relative, as, "God *who* is rich in mercy", (Eph. 2. 4); "and the thing was known to Mordecai, *who* told it unto Esther the queen", (Esth. 2. 22)³. But *that* or *which* is far more common.

Of about the same period was Ben Jonson, who in his English Grammar speaks of "one relative, *which*", and a few pages further on lays down that "*that* is used for a relative"; while *who* is named only in these terms in the chapter on Pronouns (ch. XV.),—"Three interrogatives, whereof one requiring both genitive and accusative, and taken for a substantive: *who?* *whose?* *whom?* The other two infinite, and adjectively used, *what*, *whether*."

Yet in the Percy Society's reprint of the A. D. 1555 edition of Stephen Hawes's Pastime of Pleasure (the first edition was by Wynkyn de Worde in 1509—Bohn's Lowndes), we find *Fortune* saying, p. 123,

Wherefore my power doth ryght well excell
Above the, Mars, in thine house enclosed;
For to rule man thou hast power never a dele,
Save after the somewhat he is disposed:
Thy consolacion hath him so apposed
Who under the taketh his nativite,

Yet God hath gyven him power to rule the.

(Hawes has also 'knightes.. *which* saw Minerve' (p. 125), and *that* as a relative.) And in the narrative of The Siedge

¹ Thanne the tribune .. axide,
who it was, and what he had don.

Thanne the tribune .. axide, *who*
he was, & what he hadde doon.

² And he souȝte to see Jhesu,
who he was.

And he souȝte to se Jhesu, *who*
he was.

³ In the Wycliffite Versions this runs, 1. The whiche thing was not vnknown to Mardoche, and anon he tolde to quen Ester... 2. Which^a thing was not hid from Mardochee, and anon he^b telde^c to the queen Hester.

^a The which. I. ^b Mardoche. I. S. ^c telde *this*. I. toold *this tresoun*. I. S.

of Breda, written by Gerrat Barry, an Irish captain in the Spanish service, and published at Louvain in 1627, the *who* is used as familiarly for a relative as by any writer of the 19th century. "He *who* being sworne, would not confess, should pay &c." "Maurice did assault our men, *who* were busie about these workes." "Our Cornet, *who* came to behould." "Artois she commended to the Count of hoogstrat, *who* was chiefe gouvernour therof, to be defended." "The Provinces horse were cōmitted to Albertus Arenbergue *who* was for that purpose lately called from the commandrie of the horse."

But possibly this was only an Irishism in 1627! I am inclined to think that it was so, though I am not prepared to enter into a full discussion of that question, further than to observe that Irishisms in the way of pronunciation—wither, tranches, renoome, frindly—are numerous in this work.

It may however be affirmed that in English writers of later date the relative wears much more the aspect of a stranger than in The Siedge of Breda.

Jeremy Taylor speaks of "an old man weary with age and travel, *who* was a hundred years of age"; but much more common with him are such expressions as, "people there are *that* weep with want",—"the wild fellow in Petronius *that* escaped upon a broken table from the furies of a shipwreck",—"he *that* stands in a churchyard in the time of a great plague."

So Sir Thomas Browne says: "Herostratus lives *that* burnt the temple of Diana: he is almost lost *that* built it",—"I honour any man *that* contemns it [i. e. Death], nor can I highly love any *that* is afraid of it",—"men *that* look no further than their outsides, think health an appurtenance unto life, and quarrel with their constitutions for being sick; but I *that* have examined the parts of man, &c." But Browne also, though far less frequently, will write, "God *who* can destroy our souls",—"pious spirits *who* passed their days in raptures of futurity."

To the usage of these writers the modern Dutch furnishes

a tolerably exact analogue, the relative pronoun being much more commonly *die* than *wie* in the nominative, and rather *dien* than *wien* in the accusative, while the oblique cases of *wie* are regularly used as the genitive and dative of the relative. But in the grammars, *wie* figures rather as an interrogative than as a relative. Very similar is the case of the Danish and Swedish languages, though in both of these *hoo* (or *ho*) = who, is now obsolete.

I will not pursue the subject further, though it may be worth noting that to this moment the ancient usage as to the pronoun *who* survives, indeed all but fully maintains its ground, among the uneducated classes, and especially in the agricultural population, of Devonshire. In Mrs. Gwatkin's "Devonshire Dialogue" I believe the pronoun *who* does not occur at all in any of its cases; though this must be accidental so far as the interrogative is concerned. You may hear, "*Who* be you?" (with the vowel sound in the first and last of these monosyllables pronounced precisely like the *eu* in the French *feu*, *jeu*, *peu*); or "her toll me to ax *whose* tey-kittle that es"; but "the man *who* has got that farm", will certainly be "the man *that's* a got that varm"; and "the man *whose* horse ran away with him", will be modified into "the man *that* had his hoss rin away with 'n." But *whom* is entirely obsolete. Such, as to the relatives, is our Devonian dialect, wheresoever Lindley Murray has not yet swept away these vestiges of antiquity.

It will be evident that I do not profess to have answered the question I have thrown out, what English writer first used *who* in all its cases as a relative just as we use it now. My object is rather to call attention to it.

And there are other kindred questions about our pronouns which are perhaps worthy of consideration.

When was *which* received fully as a relative pronoun, not used with a noun¹, as in Maundevile's "of whiche

¹ The following extracts will help to answer this. F. J. F.

Esther, chap. IV, v. 11, in the Wycliffite versions:

I thanne what maner shal moun entre to the king, <i>that</i> now thretti dazis am not clepid to him?	therfor how mai Y entre to the kyng, <i>which</i> am not clepid to hym now bi thritti daies?
--	--

Londes", nor with *the* preceding, as "in the which", "thorghe the whiche Fruyte"; nor with *that* following, as continually in Chaucer, and as Maundevile writes: "and [the Monstre] besoughte the Heremyte that he wolde preye God for him, *the whiche that* cam from Hevene for to saven alle Man-kynde"? When do such expressions first appear as, "I am the Lord thy God, *which* have brought thee out of the land of Egypt",—"I have hallowed this house *which* thou hast built",—"Our Father, *which* art in heaven"?

And again who first introduced the distinction that now obtains between *who* and *which*, of applying the former to persons, and using the latter after names of things or inferior animals, and abstract or collective nouns? Not Jeremy Taylor, who speaks of "sins *who*"; nor Sir Thomas Browne, who discourses on "vainglories *who*".

Lastly when is *what* first used as an interrogative adjective ¹

again, IV, 17:

And so Mardoche wente, and dide alle thinges *that* Ester hadde comaundid to hym.

Therfor Mardochee zede, and dide alle thingis *whiche*^a Hester hadde comaundid to hym.

^a that. I.

and VI, 7, 8:

The man whom the king coueitith to honouren, owith to be clad with kingus clothis, and to be put upon an hors *that* is of the kingus sadil.

The man whom the kyng couetith to onoure, owith to be clothid with the kyngis clothis, and to be set on the hors *which*^a is of the kyngis sadel.

^a the which. I.

and IX, 1:

Thanne of the twelthe moneth, *whom* Adar to be clepid now before wee seiden, the threttenthe day.

Therfor in the thrittenthe dai of the tweluethe monthe, *which*^b we seiden now before to be clepid Adar.

^b the which. I.

and XIV, 3:

And she prezedede the Lord God of Irael, seiende, My Lord, *that* art king alone, help me solitarie.

And bisouzte the Lord God of Israel, and seide, My Lord, *which*^c aloone art oure kyng, helpe me a womman left aloone.

^c that. I.

¹ Esther, chap. V, verse 6, in the Wycliffite Versions:

= qualis or quantus? This used to be *which* not *what*, either with a noun or without.

Lord, *weche* frensshipe! whose¹ taketh þeme. Castle of Love, p. 42. And *what* was strictly a pronoun and always interrogative.

And the king seide to her, after that he hadde drunke win plenteously; What askist thou, that be þine to thee, and for *what* thing prejist thou?

And the king seide to hir, aftir that he hadde drunk wyyn plenteousli, What^d axist thou, that it be þounn to thee, and for *what* thing axist thou?

^d What thing. I. S.

and see '*what* maner' in ch. IV, v. 11, in last note, p. 73; also,

Psalm XXIX, v. 10:

What profit in my blod; whil I go down in to corrupcioun?

What profit is in my blood; while Y go down in to corrupcioun?

¹ Leg. whoso.

P.S. Note to l. 13, p. 65,—*who* used in the sense of the indefinite *one* or *any*.

The exact connexion of this *who* with *who* interrogative, and of *τις* with *τις*, and again of (*si*) *quis* with *quis*?, can be conjectured by any body. I entertain no doubt that the interrogative sense is the original one; but as the question is not pressed, but left doubtful, the pronoun thus acquires an indefinite signification.

R. F. W.

X.—ON THE LAST SYLLABLE IN THE WORDS *KNOWLEDGE*, *REVELACH*, AND *WEDLOCK*. BY DANBY P. FRY, ESQ.

KNOWLEDGE.

So far as I am aware, no satisfactory explanation has yet been given, of the last syllable of this word. All our Lexicographers appear to be quite at fault. Some of them (for instance, Minsheu, and Philips) do not mention the word at all; others (like Bailey, and Martin) though inserting the word, suggest no etymology; whilst Johnson, and after him, Todd, merely vouchsafe the very obvious, and scanty information,—“*Knowledge* [from *Know*].”

Ash, like Johnson, simply states—"Knowledge (s. from *know*)"; but he supplies, in addition, these instructive entries—

"Knowlech (s. obsolete) Knowledge. *Chaucer*."

"Knowlech (v. t. obsolete) to Acknowledge. *Chaucer*";

and I believe that it is this earlier form of the word, in which we shall find the clue to the origin and import of the peculiar syllable in question.

Webster's note is as follows:—"Knowledge, *n.* [*Chaucer, knowleching, from knowleche, to acknowledge. Qu. the sense of lech*]"—thus raising the question, without attempting to solve it. But *knowleching* is not the only form in *Chaucer*; the form really answering to the modern word was, with him, *knowleche*. Thus, in the opening of the 'Persones Tale',—"Owre swete Lord God of heven, that no man wil perische, but wol that we comen alle to the *knowleche* of him &c."¹

The only suggestion on the subject, which I have hitherto met with, is one thrown out by Richardson. I think, however, it will hardly be deemed convincing. Under "Know", he observes—"Knowledge, *cnaw-an* and *lecgan*, to lay, to put or place. See *Acknowledge*"; and under "Acknow",—"To *Acknow* is, to know; to *Acknowledge* is the A. S. *Cnawan*, "to know, and *Lecgan*, to lay.—The old verb is *knowleche*,—"knowledge, (q. v.) and is constantly so written in *Wiclif*, "and also in *Tindale* and his cotemporaries. It was then "written (as in the examples from *Joye*) *Aknowledge*, with—"out the *c*; and separate, with the *A*. See *A* for *on*.—"You *know* but will not *knowledge*; i. e. will not *lay down*

¹ Harl. MS. No. 7334; and also the edition of the 'Canterbury Tales', [*Percy Society*] based by Mr. Wright upon that MS., which he thinks must have been written within a few* years after A. D. 1400, the date of *Chaucer's* death; and which he considers to be by far the best of the MSS. examined by him, both as to antiquity and correctness. In *Tyrrwhitt's* edition, (1775), the passage is thus printed—"that we comen all to the *knowleching* of him." But the word is *knowleche* in Harl. MS. No. 7333, as well as 7334; and *knoweleche* in Harl. MS. 1758.

* Sir F. Madden says 50 or 60. F. J. F.

“before us; own, confess, that you *know*; and hence—To “own, to confess, to admit.”

I must confess that I am unable to follow this reasoning. Setting aside the difficulty arising out of the absence of any such compound verb in A. S. (a point which will be noticed again presently), the formation of such a verb (*to know-lay*) appears to be very perplexing, and almost inconceivable. And in truth, the conjecture seems to me to proceed altogether on a wrong assumption. I apprehend that the *verb* “to knowleche” is a derivative from the *noun* “knowleche”; and not the reverse. It is impossible to deduce the meaning of the noun “knowledge” = cognition, perception, from the verb “to knowledge” = to confess, to admit. On the other hand, it is clear that in the natural order of things, the knowledge must come first, and the avowal afterwards. It may be added, that the *sharp ch* is not the form into which the *g* of *lecgan* would probably get transmuted; for this guttural (according to general analogy) would either be changed into the *flat* palatal, as in *ledger*, or be vocalized, as in *lay*.

It is beyond a doubt that the older forms of both the Noun and the Verb contained the *sharp* palatal (*knowleche*), and that the *flat* palatal (*knowledge*) is a later pronunciation. There are several quotations in Richardson, which show this. In one instance, the noun is used for “acquaintance”, Luke ii. 44—“They sought him among their kinsfolk and acquaintance”;—in Wiclif, “amonge his cosyns and his *knowleche*.” Again, as to the verb,—in Wiclif,—“So ech that denyeth the sone hath not the fadir, but he that *knowlechith* the sone hath the fadir also.” And the same form of the verb is found likewise in Piers Ploughman; as well as in the “Dialogue between Soul and Body”.

The change of pronunciation, from *knowleche* to *knowledge*, by the flattening of the final sharp palatal, is precisely similar to the change which has taken place in other words ending with the same sound. Thus,—to instance a few,—

Cartouch	:	Cartridge
Hotchpotch	:	Hodgepodge

Spinach	:	Spinnage
Ostrich	:	Ostridge
Smutch	:	Smudge
Grutch	:	Grudge
Fletch	:	Fledge
Partriche	:	Partridge
[Parritch, L. Sc.]	:	Porridge.

There is no doubt that in these instances, *ch* is the earlier, *dg* the later form. It is the same with many proper names, such as *Greenwich*, *Woolwich*, *Harwich*, pronounced *Grinnidge*, *Woollidge*, *Harridge*; and *Swanwich*, in Dorset, (called in the Saxon Chronicle, *Swanawic*, and in Domesday Book, *Swanwic*) which is commonly spelt *Swanage*, the orthography following the pronunciation, as it does also in *Brummagem* = *Bromwichham*, the true name of Birmingham.

The series of words, ancient and modern, which come under our present consideration, may accordingly be exhibited as follows:—

<i>Old Engl.</i>	<i>Mod. Engl.</i>
1. { To Knowen . . . } v. =	1. To Know v.
2. Knowleche . . . n. =	2. Knowledge n.
3. { To Knowlechen } v. =	3. To Acknowledge . . v.
4. Knowleching . . n. =	4. Acknowledgement . n.

The syllable to be explained, therefore, is *-lech*; and this is manifestly a suffix, marking the Abstract Noun deduced from the related Verb. This Suffix, as regards its import, is precisely identical with the Suffix *-ing* in *knowleching*, and the Suffix *-ment* in *acknowledgement*; and indeed, with all the Suffixes (rather a numerous class) which indicate the derivation of Abstract Nouns from corresponding Verbs.

This being the import of the Suffix, where are we to look for its origin?

I believe that some light may be thrown upon this point by an archaic word of a similar form, which occurs in

Domesday Book, but which has long been completely obsolete. This word is

REVELACH.

In Domesday Book (see the edition printed by the Record Commission in 1833, vol. i. p. 262), there appears under the head of Cestrescire (Cheshire), the following passage:—

“Qui *Revelach* faciebat; vel Latrocinium. vel violentiam feminæ in domo inferabat; unus-quis-que horum XL solidos emendabatur.”

On this passage, Sir Henry Ellis, in his ‘General Introduction to Domesday Book’, 1833, vol. i. p. 281, makes the following comment:—

“*Revelach* occurs in the account of Chester only. ‘Qui Revelach faciebat: XL solidi emendabatur’. Kelham in his Domesday Book illustrated, p. 315, explains *Revelach* to have been any traitorous act or insurrection; but its real signification was that of robbery or rapine. See the Laws of Ina, cap. 10. In Canute’s Laws [P. ii. 60. Wilk. p. 143] we read—‘Si quis rapinam (*reaflac*) commiserit, reddat et compenset, et sit æstimatione capitis dignus apud Regem, vel apud eum qui immunitatem illius possidet.’”

Bearing in mind that the quotation from Domesday Book must be referred to the year A. D. 1086,—a date prior to the commencement of any phase of the language which can properly be termed Old English; the form of the word *Revelach* nevertheless deserves especial attention. It may have been merely an attempt to represent in a Latinised orthography the A.S. *reaflac*¹; at the same time, we cannot say with certainty what particular sound was intended to be expressed by the final *ch*, nor are we thoroughly acquainted with the extent to which A.S. had become modified at the date referred to,—20 years after the Norman Conquest, and more than 40 years after the accession of Edward the Confessor.

¹ The form *Revelach* affords strong evidence that the A.S. pronunciation of the word was *Reaflac*; the A.S. *f* being, in certain situations, most probably pronounced like *v*.—But what was the value of *ch* in Domesday Book? Did it always represent *k*?

At all events, it appears to me that this word *Revelach* bears the same relation to the obsolete verb *Reve* or *Reave* = Rob (which now exists only in the secondary form *Be-reave*), that *Knowleche* does to *Knowe*. The distinction between 'stealing', or secret theft, and 'reaving', or robbery with open violence, is well marked by Chaucer, in the Reeve's Tale:—

“And hardily they dursten ley here nekke
The meller schuld nat *stel* hem half a pekke
Of corn by sleighte, ne by force hem *reve*.”

Based upon this verb (*Reve*), *Revelach* is the Abstract Noun, expressive of the act of robbery, the offence of rapine.

This enables us to carry our investigation one step further. *Reaflac* was the A.S. form of *Revelach*; and was derived from the A.S. verb *Reafian* = to reave, to rob. There was a related concrete noun, *Reaf* = plunder, spoil; the difference between *Reaf* and *Reaflac* being the same as the difference between 'plunder' and 'plundering',—'spoil' and 'spoliation'.

No doubt, *Reaf* may sometimes have been used in an Abstract, and *Reaflac* in a Concrete, sense; for this kind of interchange between Abstract and Concrete Nouns is extremely common; but I apprehend, nevertheless, that the distinction between *Reaf* and *Reaflac* is in strictness what has just been stated.

As the word suggests so many important considerations, it may be well to examine it more closely. It occurs, as Sir H. Ellis says, in the Laws of Ina, and in the Laws of Canute.

Laws of Ina, c. 10.—“Be Reaflace—X. Gif hwa binnan þam gemærum ures rices reaf-lac and nied-næme [*or*, nyd-næme] do . agife he þone reaf-lac. and geselle LX scill. to wite.”—“Of Reaf-lac—10. If any one within the limits of our realm commit 'reaf-lac' and 'nyd-næme', let him give up the 'reaf-lac', and pay LX shillings as 'wite'.” (See “Ancient Laws and Institutes of England”, edited by Mr. Thorpe, and published by the Record Commission in 1840, Svo.—Also, Wilkins's “Leges Anglo-Saxonicae”, in which

the Latin version is given as follows:—"Si quis intra limites regni nostri prædetur, et diripiat, reddat rapinam illam, et solvat sexaginta solidos pœnæ loco.")

Mr. Thorpe makes the following note upon this Law (vol. i. p. 109):—"In the later documents 'reaflac' is used in a sense equivalent to the 'disseisin' of our ancient law-books: 'and heo to þam genedde þæt hy brucan þara landa on reaflace: and urged her to that degree that they should hold the lands in disseisin.' *Text. Roff.* c. 80. It is clearly the *rapina* of the Latin annalists.—'Addidit idem deceptor malum malo et dolum dolo, Deoque ac Sancto Petro abstulit cum *rapina* Burh et Undelas et Kateringes judicaverunt etiam ut Leofsius episcopo totum damnus suum suppleret, et mundam suam redderet; de *rapina* vero regi forisfacturam emendaret, dato pretio genealogiæ suæ'—*Hist. Eliensis*, c. x. p. 469. In their origin, the terms in the text are synonymous; and unless we refer *reaflac* to the spoil, and *nydnæme* to the mode of execution, there will be a difficulty in shewing that they are not so here, since the *reaflac* alone is spoken of as the thing to be restored. By Ælfred, in his translation of Bede, *nydnæme* is used in the sense of a violent taking away."

The grounds for supposing that *reaflac* is, in its origin, synonymous with *nydnæme* = compulsory taking [*nyd* = *need*] are not stated; but it is clear that in the first clause of the Law, *reaflac* is used in an Abstract sense [= robbery], whilst in the second clause it may be regarded as having a Concrete meaning [= plunder]. "If any one commit robbery [*reaflac*], let him give back the plunder [*reaflac*]."

Laws of Cnut. Secular. c. 64—"Reaflac.—De Rapina.—Gif hwa reaf-lac gewyfce, agife and forgylde, and beo his weres scyldig wið þone cyninge [*oppe wið þone þe his soene age*]." "Reaf-lac.—If any one commit 'reaf-lac', let him give it up, and compensate, and be liable in his 'wēr' to the king." (Thorpe, vol. i. pp. 410, 411.) The Latin version given by Wilkins (in whose edition this law is c. 60) has been quoted above, from Sir Henry Ellis.

Wilkins, in his Glossary, has these entries:—

"*Rieflacum*—*Roberiam* signat, quam vide

"*Roberia*—..... Quod autem Normannis et nobis *Roberia*, Saxonibus fuit *reaflac* (unde Latino-barbarorum *Rieflacum*) sic enim vocem vertit Jornalsensis in sua L.L. Inæ cap. 10, et L.L. Canuti par. 2. cap. 60, e Saxonico in Latinum translatione: Lambardus autem *Rapinam*."

He does not, however, notice the form of the word (*Revelach*) as it is found in Domesday Book.

There was another variety of the Abstract Noun, viz. *Reafung*, which adopted the common suffix *-ung = -ing*; as in A.S. *Cnawing* = O.E. *knowing* (n.) I do not find, however, any direct evidence of the existence in A.S. of a form (such as *cnawlac*) equivalent to *Knowleche*, side by side with *cnawing*, and *oncnawing*. This last word, Bosworth interprets "knowledge"; though he explains *Oncnawan* as meaning "to know, recognise, acknowledge." *Oncnawan* is no doubt the immediate parent of the O.E. *acknow*; but it is often very difficult to distinguish, in actual usage, between the various shades of meaning in words like these, which refer to operations of the mind.

Of course, the mere absence of such a word as *cnawlac* from the remaining records, affords no decisive proof that it did not exist in A.S.; and looking at the early occurrence of *knowleche* in O.E., at the extreme rarity of this peculiar suffix, at the analogous instance of *Revelach*, which we can trace direct to A.S. *Reaflac*, it seems most probable that some such word as *cnawlac* in A.S. was the precursor of O.E. *knowleche*. If not, the latter word must have originated between the close of the A. S. period, and the time of Chaucer.

WEDLOCK.

Having thus tracked the E. suffix *-ledge* back to the A.S. suffix *-lac*, by the aid of the intermediate forms *-leche* and *lach*, we shall be prepared to recognise the same suffix in another peculiar word—*Wedlock*; which, like *knowledge*, has greatly perplexed our Lexicographers. Johnson, followed by Todd, gives us the following explanation:—

"Wedlock, n. s. [*wed* and *lac*, Saxon, marriage and gift.] Marriage; matrimony."

Ash takes the same view:—

“Wedlock (s. from the Sax. *wed*, a marriage, and *lac*, a gift.) The marriage state, matrimony.”

On the other hand, Bailey thought that he saw a different solution:—

“Wedlock [*wedloc* of *weddian*, Sax. to marry &c. *loc*, a lock, q. the lock or fastening of marriage] Matrimonial tie.”

Between these two conjectures, Webster found himself unable to choose:—

“Wedlock, *n.* [Qu. *wed* and *lock*, or Sax. *lac*, a gift.] Marriage; matrimony.”

Richardson passes the question by, in silence; but the quotations he furnishes exhibit two forms of the word in O.E.,—viz. *Wedlake*, in Robert of Brunne;—*Wedlok*, in Piers Plouhman, and Chaucer.

It seems to me that the explanation adopted by Johnson and Ash cannot possibly be correct. In the first place, it does not appear that *wed* (*n.*) was used in A.S. to signify marriage; but if it was, then the compound word ‘*wed*+*lac*’ would not mean marriage, but a ‘*marriage-gift*’. Bailey’s suggestion is little better, if at all; for not only is the composition of the verb *weddian* with the noun *lock*, in any such sense, contrary to all rule or analogy¹, but even if *wed* (*n.*) be substituted for *weddian* (*v.*), the case is not much improved; as there is no historical ground for supposing that ‘*marriage-lock*’ = ‘*matrimonial tie*’ (as he thinks fit to interpret it) is, or ever was, the true signification of the term, and as we proceed with our inquiry, it will be sufficiently plain that this unsupported (and doubtless hazardous) conjecture is of no real value.

Wedlac was an A.S. word; but its actual meaning is by

¹ It is hardly necessary to remark (though Bailey seems quite to have overlooked it) that a word formed of the verb ‘*wed*’ and the noun ‘*lock*’ would really mean ‘one who weds locks’; as ‘*pickpocket*’ means ‘one who picks pockets’, ‘*cutthroat*’, ‘one who cuts throats’, and so forth; a compound word of this class being in fact a phrase, consisting of the verb with its dependent noun in the objective or accusative case. ‘*Wed* (*v.*) + *lock* (*n.*)’, meaning ‘the lock of marriage’, seems therefore an impossible word.

no means clear.—The only authority for it appears to be Ælfric's Glossary (Somner); from which I take the following extracts:—

p. 58—Pignus, *wed* vel *alænod feoh*
Arra, gylden wed, vel *feoh*
Arrabona, vel *arrabo*, *wed* vel *wedlac*.

p. 74—*Arrabo*, *wedlac*.

The distinction between *pignus* = a pledge, and *arra* or *arrabo* = earnest-money, does not appear to be closely observed, though it is certainly indicated, in these interpretations; and no doubt, the two ideas are easily confounded, as earnest-money paid on the ratification of a bargain is a kind of pledge for its ultimate fulfilment. But it is to be remarked that the only word which is placed by Ælfric directly against *wedlac*, either at p. 58 or p. 74, is *Arrabo*.

The following entry in Bosworth seems therefore to be scarcely exact:—

“*Wedlac* [*lac*, a gift] a pledge; *pignus*—Elf. gl. Som. p. 58.”

Lye is more correct:—

“*Wed-lac*—*Arrhabo*, *pignus*. R. 14, 87. Ælfr. gl. p. 58.”

On the other hand, Skinner (*Etymologicon L. A.*) states as follows:—

“*Wed*, parùm deflexo sensu ab A.S. *Wed*, *Pignus*, *Arrha*, *Weddian*, *Beweddian*, *Pacisci*, *Spondere*, *Pignorare*, et, secundario sensu, *Desponsare*, *Sponsalia contrahere*, . . .—*Occurrit* et apud Ælfricum *Wedlac*, quod *Dona Sponsalitia exponitur*, à dicto *Wed* and *Lac*, *Munus*; nobis autem *Wedlock*, quod hujus vocis *Wedlac* procul dubiò *Propago* est, variato aliquantum sensu, *Matrimonium signat*. Fr. Jun. ab *Edra* deflectit.”¹

Whichever of these three meanings really belonged to *Wedlac* (*pignus* = a pledge; *arrha* or *arrhabo* = earnest-money; or *dona sponsalitia* = marriage-gifts or dowry), or whether in the course of time it acquired all three;—in any of these cases, it would apparently be a concrete noun, referring to the things pledged, paid, or given.

But *Wedlock* is an Abstract Noun, expressive of the state of matrimony; derived, apparently, from the verb *To Wed*,

¹ Junius, however, gives no account of *Wedlock*.

like *Knowledge* from the verb *To Know*. The connecting link between *Wedlac* = arrhabo, pignus; and *Wedlock* = marriage, remains to be supplied.

This leads us to the consideration of another A.S. word with the same termination—*Wiflac*; which is thus explained in the Dictionaries:—

Somner— "*Wiflac*—Nuptiae. A wedding or marriage—A brid = ale."

Lye— "*Wiflac*—Matrimonium, nuptiae. LL. pol. Canut. 44."

Bosworth—"*Wiflac*—A female gift, marriage, wedlock; matrimonium, nuptiae, L. pol. Cnut. 44."

I have quoted these entries, in order to remark the curious interpretation inserted by Bosworth—"a female gift"; which I suppose was introduced merely to indicate the presumed connection of the last syllable of *wiflac* with *lac* = a gift; and not for the purpose of intimating that *wiflac* has ever been met with, in any A.S. writings, in the sense of "a female gift".

I have also quoted them in order to notice the very different meaning assigned to the word by Thorpe. The Law of Canute referred to by Lye (c. 44 in Wilkins, and c. 48 in Thorpe) is as follows:—

"Gif hwa openlice lengeten-bryce gewyrce. þurh feoht-lac. oþþe þurh wif-lac. oþþe þurh reaf-lac. oþþe þurh ænige healice misdæda. sy ƿ twy-bete. swa on heah freolse. be þam þe seo dæd sy. and gif man ætsace. ladige hine mid þryfealdre lade."

Latin version, as given by Wilkins:—

"Si quis publice Quadragesimam dissolvat per dimicationem, vel per *matrimonium*, vel per rapinam, vel per aliquod nefandum facinus, duplo hoc compensetur, ut etiam in magno festo pro ratione ejus quod factum est. Et si quis neget, triplici purgatione se purget."

English translation, as rendered by Thorpe (vol. i. p. 403):—

"If any one openly commit lent-breach, through fighting, or through *fornication*, or through robbery, or through any heinous misdeeds; let the 'büt' be twofold, as on a high festival, as the deed may be; and if any one deny it, let him clear himself with a threefold 'lād'."

Whichever of these two renderings be the correct interpretation of *wiflac*, it is equally an Abstract Noun; as are also the two other accompanying words with the same characteristic termination: thus—

feohtlac = fighting

wiflac = wiving

reaflac = reaving, or robbing

I apprehend that *wiflac* bears the same relation to A.S. *wifian* = "uxorem ducere, to wive, to take a wife" (Somner), that *reaflac* does to *reafian*; which, as already observed, is the same relation that *Knowledge* bears to *Know*; i. e. the relation of the Abstract Noun to the corresponding Verb. As in the instances of *Reafung* and *Cnawing*, there is also the alternative form of the Abstract Noun—*Wifung* = "Connubium, nuptiae: wedlocke, marriage, a wiving" (Somner); and we may further compare the concrete nouns, *wif* and *reaf*, as well as *wed* and *feoht*. Hence, we may place together—

wif	:	wifian	:	wiflac	:	wifung
wed	:	weddian	:	wedlac	:	wedding
reaf	:	reafian	:	reaflac	:	reafung
feoht	:	feohtan	:	feohtlac	:	—

I would therefore venture to infer that *wedlac*, in its true and original sense, meant the act of pledging or the state of being pledged, and not the thing in pledge; although, as frequently happens with Abstract Nouns, it may have been subsequently employed with a Concrete signification. This view appears to be supported by the statement in Ælfric's Glossary (p. 58):—

"Arrabo, wed *vel* wedlac."

Although we may not be able to adduce any passage in any remaining A.S. writings, in which *Wedlac* means marriage, yet we must concur with Skinner, that the modern *Wedlock* is its undoubted descendant; and for the present we must apparently rest content with the admission, that we cannot affirm, at what time the word acquired this meaning (which is probably itself an extension of an intermediate sense, referring to betrothal), further than to say that if this did not occur during the A.S. period, it must have taken place at a very early stage of O. E.

The result (and it is a curious one) seems to be,—that we have lost the original word *wiflac* altogether, and that

(in the sense of 'matrimony') we have substituted for it the word *wedlac*, using this latter word with a signification which it did not originally bear, and at the same time depriving it entirely of its primary meaning¹.

Before closing these remarks, it is right to advert to another word of the same class²,—A.S. *liblac* or *lyblac*,—from which we might no doubt derive some assistance, if we knew more about it. It is a curious and interesting word, which we have wholly lost; or rather, which has necessarily passed away, together with the practices, the opinions, and the feelings to which it referred. We meet with it in the Laws of Edmund, and of Ethelstan:—

Edmund (Thorpe, vol. i. p. 247)—

“6. Ūa þe man-sweriað and lyblac wyrcað. hi á fram ælcum Godes dæle aworpene. buton hy to rihtre dæd-bote gecyrran.”

“6. Those who swear falsely and work ‘lyblac’, let them be forever cast out from all communion with God, unless they turn to right repentance.”

Ethelstan (Thorpe, vol. i. p. 203)—

“VI. Ond we cwædon be þæm wicce-cræftum. and be liblacum. and be morð-dædum. &c.”

“6. And we have ordained respecting witch-crafts, and ‘lyblacs’, and ‘morth-dæds’; if any one should be thereby killed, and he” [i. e. the offender] “could not deny it, that he be liable in his life &c.”

Here, *liblacum* is in the plural; but still it seems to be an Abstract Noun [= Sorceries, or poisonings, or whatever it may have meant], and therefore to imply the existence of a Verb (such as *libban*, or *libbian*), which, however, does not appear to have been met with.

Mr. Thorpe’s note on Ethelstan’s law is as follows:—

“Whatever may have been the precise import of this

¹ We have also discarded the good old Saxon verb *to wive*; substituting for it the Norman verb *to marry*, which regards the matrimonial relation from the opposite point of view,—in the one, the husband (*mari*), in the other, the wife, forming the dominant idea. In the words relating to the marriage ceremony, however, the popular instinct has retained the Saxon terms, *bride*, *bridegroom*, *bridesmaid*, *bridal*, referring to the maiden about to become a wife, and in whom the interest of the occasion chiefly centres.

² *Fearlac* occurs in the Ancren Riwle 232.

term [*liblac*] in its usual acceptation, whether fascinatō or incantatio, as given in the book, it is clearly derived from the same root with the Old German 'luppi', venenum; 'luppig', venenatus; 'luppari', veneficus; 'lubper', maleficus,—hence, lybbe-lyb, lyblac." (See also his observations on *Liblac*, in his Glossary; and further, the article '*Luppen*', in Wachter.)

Without citing the various articles in Spelman, Somner, and Lye, under the words *Lib*, or *Lyb*; *Liblac*, or *Lyblac*; *Liblacan*, or *Lyblecan*; *Lybsin*; *Libesne*, or *Lybesne*; and *Lifesne*, or *Lyfesne*; as well as *Unlibbe*, and *Unlibbe-wyrhta*; the following quotation from Somner will indicate the doubt hanging over the meaning of the word:—" *Liblac*—Oblatio vivorum, quibusdam: aliis autem, ars venefica, fascinatō."

KNOWLEDGE—WEDLOCK.

The subjoined list exhibits the words which have been examined:—

A. S.		O. E.		Mod. E.	
v.	n.	v.	n.	v.	n.
1. wifian	: wiflac	wive	: —	—	: —
2. weddian	: wedlac	wedde	: {wedlaike wedlok }	wed	: wedlock
3. reafian	: reaflac	reve	: revelach ¹	—	: —
4. feohtan	: feohtlac	fighte	: —	fight	: —
5. enawan	: —	knowe	: knowleche	know	: knowledge
6. —	: liblac	—	: —	—	: —

And a review of the whole matter seems fairly to lead us to these two conclusions:—

First, that the *-ledge* in *knowledge* and the *-lock* in *wedlock* are divergent varieties of the same original suffix,—viz. A. S. *-lac*.

And second, that this suffix has precisely the same force, and answers precisely the same purpose, as *-ing*, and *-ment*,

¹ Inserted in this column, subject to the remarks made above, as to its occurrence in Domesday Book.

and many others, which serve to mark the relation of an Abstract Noun to its corresponding Verb.

Without attempting, at present, to trace this suffix to its origin, it may be useful to observe that in all the cases under examination, there are two parties mutually concerned; *wiflac*, whether = matrimonium, or fornicatio; *wedlac*, whether = pledging, or wedlock; *reaflac*, involving the plunderer and the plundered; *feohtlac*, requiring two combatants; and *liblac*, comprehending both the sorcerer and his victim. *Knowleche* may, at first sight, seem to be an exception; but I believe it is only an apparent exception, and not a real one. 'Acknowledgement' certainly contemplates two parties; and so do 'teaching' and 'learning'.

The suffix itself is, perhaps, rather Scandinavian than Teutonic; cf. Icel. *ör* = liberal, *örleikr* = liberality; Swed. *kár* = dear, *kárlek* = love.

XI.—ON THE NAMES OF CATERPILLERS, SNAILS, AND SLUGS. BY ERNEST ADAMS, ESQ., PHIL. DR.

CATERPILLERS.

The insects popularly known as *Caterpillers* are commonly represented in English by the three names *Caterpillers*, *Cankers*, and *Palmer-worms*. I propose briefly to illustrate each of these terms.

The word *cater-piller* contains two elements, respecting the precise signification of which various theories have been propounded. The majority of these agree in assigning to the element *piller* the meaning 'despoiler' from the French *piller* 'plunder', derived from the Latin *pilari*. The first portion of the word has been identified with (1) the quadruped *Cat*; (2) the word *cates*; (3) a Dutch word *Kerten*, 'circum-tondere'; and (4) with the French *chair* from *caro*, flesh.

Of the various derivations propounded in Dictionaries the earliest I have seen appears to be also the most plausible.

It is contained in Minsheu's "Guide into Tongues". He writes: "Caterpillar, a little worme with many feete. G. *chatte-peleuse*, q. *catus pilosus*, ob similitudinem." This word *chatte-peleuse* is given by both Topsell and Mouffet as the French representative of Caterpillar. In support of the theory that *cater* is connected with *cat*, I may mention the fact that the Swiss call the insect *Teufels-katz* or 'Devils-cat', and the Lombard Italians term it *Gatta* and *Gattola*, 'Cat' and 'Kitten'. That the form *cater* is legitimate and possible in English is satisfactorily shown by a comparison with the word *catter-wauling*, in which the connection with the animal is unquestioned. Thus Beaumont and Fletcher in the *Wild-goose Chase* (A. IV, S. 3):

Out kitlings!

What catter-wauling's here?

The Germans also have the two forms, die *Katze* and der *Kater*. The Norman *Carpleuse* seems to be a compression of *cater-peleuse*.

In our older writers I find the word usually written with a doubled *t*, as in the Italian *Gatta*. In the Latin *catus* the *a* is unquestionably long. I mention this because in Dr. Smith's Latin Dictionary, possibly by an oversight, it is marked short. Had the editor examined the passage in the Anthology to which a reference is given, he would have found *Catus* commencing the hexameter.

Junius, in his *Etym. Angl.*, records two very singular varieties of the word. I have never seen them in any other writer, nor have I found them in any of our archaic or provincial vocabularies; and I cannot refrain from regarding them as mere inventions or blunders of the old Lexicographer. He writes: "*Cartle*; circumtondere, incidere per ambitum. B. Kerten, Kertelen—Fortasse ad hoc verbum non male referas Angl. *Cartepiller*, *Cartlepiller*, curculio, quod herbas ac fruges arrodendo circumtondeat."

The connection between the insect and the cat must, I think, be sought in the fact that certain common species of Caterpillars when disturbed have the habit of rolling themselves up after the fashion of Cats when disposing them-

selves to sleep. Mouffet speaks of the "*Cat-fashioned Beetle*", meaning the larva of the 'Bloody-nose' which somewhat resembles a caterpillar, and rolls itself up.

From the habit of rolling itself up one species infesting vines has received in Latin the names *volvax*, *convolvulus*, and *volucra*. *Volvox* is accurately defined by Minsheu: "quod facillime et saepissime seipsum involvat vitium foliis eaque excedat." Its vine-eating propensities are thus described by Cooper in his Thesaurus (1584): "*Volvox*, a little worme with many legges eating the leaves of vines or other trees." "*Convolvulus*, a little hayrie worme with many feete that eateth vines." "*Volucra*, a vermine that eateth tender vines,"—and hence Topsell (Serp. p. 666) speaks of them as "*Vine-fretters*, which are a kind of Catterpillers or little hairy wormes with many feet, that eat vines when they begin to shoot." The *fretter* in this word is from the Sax. *frettere*, 'an eater, a glutton', a root retained in *fret*, *fret-ful*, *fret-work*, and in *frass*, the rejectamenta found at the entrance of the burrows of wood-boring insects. In German the insect is called *Weingart-wurm*, *Reb-wurm*; in Italian *Volvolo*.

With regard to the second element *pillar* I must frankly admit that there is much plausibility in the received interpretation which connects it with the French *pillar*. The earliest advocate of this view, as far as I am aware, is Mouffet, who, in his Theater of Insects (L. ii. c. 1) remarks: "It is no fond conceit to maintain that Catterpillers had their name in Latine from devouring; for they eat up leaves, boughs, flowers, fruit;" and the latest is Mr. Wedgwood, who writes: "The second half of the English word doubtless alludes to the destructive habits of the insect *pillling* the trees upon which it is bred" (Dict. v. Caterpillar). Their destructive power is finely indicated in Joel (c. 1, 4): "That which is left of the palmer-worm, hathe the grasshopper eaten; and the residue of the grasshopper hathe the canker-worm eaten; and the residue of the canker-worm hathe the caterpillar eaten" (Geneva. 1561); and so Shakspeare (II. Hen. iv. A. 2. Sc. 2): "And Caterpillers eat my leaves away."

Still the idea of *hairyness* is so strikingly characteristic of many of the commonest species of the insect, and is so frequently expressed in its popular and archaic names that I cannot hesitate to adopt the derivation from *pilosus*.

In the first place there is no evidence of the existence of a French word for the insect containing the form *piller*, unless we assume that *peleuse* represents *pilling*. The probability of this assumption is reduced to a minimum when we consider the old Italian name, quoted by Mr. Wedgewood, *Bruco peloso*. *Bruco* is the modern representative of the Latin *Bruchus*, Gr. βρουχος or βρουκος, which is employed by Theophrastus, for "a kind of Locust without wings" (Lidd. and Scott.), i. e. a locust in the larva state; and the Italians appear to have taken this representative of a soft-bodied insect, and to have added the qualification *hairy*, to express a caterpillar. As an illustration of the vague use of these specific terms, we find in an old A. Sax. Vocabulary (vol. Voc. p. 77): "Bruchus, *ceafor*", i. e. beetle; and in the modern classification of Insects, the word represents a genus of Beetles.

In England, and especially in the Northern and Western counties, this peculiarity of hairyness has originated several descriptive names. In the west country a caterpillar is now called an *oobit*, *oubit*, or *oubut*; and that they were, and still are, so named in the North appears from the following passages:—Topsell (Serp. p. 665) remarks—"Of the English they are commonly called *caterpillers*, of what kind soever they be of. But the English Northern men call the hairy caterpillers *oubuts*; and the Southern men usually term them *Palmer-worms*." And Kingsley, in one of his Essays, speaks of "the oak-egger and Fox-moth caterpillers which children call *Devils-gold-rings*, and Scotsmen *Hairy-Oubits*." In Derbyshire they are called *Obeds*. Now this *oubit* can be resolved into two elements, *oo*, *ou*, or *o*, and *bit*, *but*, or *bed*. The first has lost a final *l* and an initial *w*. In the North *wool* is commonly called *owl*, and Kennett informs us that the wool-smugglers in his time were termed *oulers*; and doubtless this is the origin of a northern provincial word

for *hairy, oozling*. But theorizing is unnecessary; for in an old Dictionary quoted by Mr. Wright, we find the actual word in its uncorrupted state—*wool-bed*, ‘a hairy caterpillar’. The second element *bit, but, bed*, is the common name for an insect *bede, bode, or bude*, which is of such frequent occurrence in the A. Sax. vocabularies, in Old English, and in the modern Provincial dialects. When the Scotchman prefixed ‘Hairy’ to the *oubit*, he simply showed that for him the word had ceased to be a descriptive and significant term. I may add that one of the Sanskrit names for a caterpillar fairly translates the word *Wool-bed*. It is *Çūka-kīṭā*, literally a ‘bristle-worm’, or ‘hairy-worm’. Another Sanskrit name *Vriśchika*, from the root *vriścha*, to cut, means both a ‘hairy caterpillar’ and ‘a thorny or bristling shrub’.

In Warwickshire they are called *Woolly-bears* and *Woolly-boys*. Topsell says: “By reason of their roughness and ruggedness some call them *Bear-worms*” (Serp. p. 667), and Mouffet (L. ii. c. 3), echoing his words, writes: “By reason of their hair they are called *Bear-worms*.” So the Germans name them *Bär-raupen* and *Haarige-raupen*.

In a recent paper on the ‘Wood-lice’ I have mentioned, on the authority of Wright and Halliwell, the names *welbode* and *wolbode* as synonyms of that animal. I am inclined to believe that they have mistaken the meaning of the words, and that the terms in question are identical with the *wool-bed* mentioned above. In a *Nominale* of the 15th century, included in Mr. Wright’s Vol. of Vocabularies, I find “*multipes, a welbode,*” with an editorial gloss, ‘a wood-lice’. Now it is quite true that *multipes* usually represents that creature in mediæval Latin, but the constant definition of a Caterpillar in writers of that age is “a worme with many feete”, and ‘*multipes*’ is a fair Latin form of such a definition. In “The Treatyse of Fysshynge wyth an Angle”, contained in the Book of St. Albans and ascribed, apparently incorrectly, to Dame Juliana Berners, I find the following directions for making an artificial bait for the ‘barbyll’. “Take fair fresshe chese, and lay it on a borde and kytte

it in small square pecys of the length of your hoke. Take thenne a candyl and brenne it on the ende at the poynt of your hoke tyll it be yelow. And thenne bynde it on your hoke with fletchers sylke, and make it *rough like a welbede*." Now the woodlouse is a smooth animal, and I have no doubt that this *wel-bede* bait represents what in the technical phraseology of modern fishermen would be termed a *palmer*, i. e. an imitation of a hairy caterpillar.

I have thus endeavoured to show (1) that the quadruped *cat* is connected with the name of this insect; (2) that the idea of *hairyness* is extensively recognized as a distinguishing characteristic; and (3) that the old French *chatte-peleuse* undoubtedly represented the creature in the 16th century.

On this last point certain writers appear to have entertained some misgiving. For instance Skinner writes as follows: "Caterpillar, eruca. Minsheu deducit a Fr. *chatte-peleuse*. Hoc autem secundum Cotgravium non erucam sed curculionem significat." The word *curculio* need not have troubled Skinner. It means a 'corn-weevil' and in the undeveloped state is a soft maggot or worm. Junius, for example, explains 'cartepiller' by 'curculio'. Skinner appears to have had but a faint idea of the vague and perplexing manner in which the ancient names of Insects, Plants, Birds, &c. were applied in later times. There was little room for doubt or confusion in the case of large animals such as the Ostrich or the Elephant, although one has been called a 'sparrow' and the other an 'ox', but, in the case of the smaller animals, the writers who employed the names possessed frequently little or no specific knowledge of the objects themselves. Todd in his edition of Johnson has carried this unconsciousness of the meaning of *chatte-peleuse* still further. He says (v. caterpill.): "This word Skinner and Minsheu are inclined to derive from *chatte-peleuse*, a *weasel*!!—it seems easily deducible from *cates*, food, and *pillar*, F., to rob, the animal that eats up the fruits of the earth." He does not state when the word *cates* was employed to signify the 'fruits of the earth'; but he is supported in his theory by Junius, who, under the

heading *cater* or *cates*, observes that "it is manifest why *volvox* or *convolvolus* is called Caterpillar in English, because it destroys the food of man and beast as it springs from the earth."

PALMER-WORM. The fanciful name *Palmer-worm*, applied strictly to hairy caterpillars, requires little explanation. It appears to date far back, and has been thus correctly interpreted by Topsell: "There is another sort of these caterpillars which have no certain place of abode, nor yet cannot tell where to find their food, but like unto superstitious pilgrims do wander and stray hither and thither and (like mice) consume and eat up that which is none of their own; and these have purchased a very apt name among us Englishmen, to be called *Palmer-worms*, by reason of their wandering and roguish life, for they never stay in one place, but are ever wandering." (Serp.) Mouffet (L. ii. c. 3) states that they were also called *Walkers*. "We call those *Walkers*, who have no certain houses or food. Wherefore they do something superstitiously wander like Pilgrims, and, like to mice, they always feed on others' meat. Wherefore the English call them *Palmer-worms*, namely for their wandering life, for they dwell no-where." Topsell in the passage quoted above is guilty of a slight inaccuracy when he says that they "wander and stray hither and thither, like unto most superstitious *pilgrims*;" for a pilgrim and a palmer were perfectly distinct characters. The distinction between them is thus drawn in Staveley's *Romish Horseleach* (p. 93): "The difference between a Pilgrim and a Palmer was this. The Pilgrim had some home or dwelling place, but the Palmer had none. The Pilgrim travelled to some certain designed place or places, but the Palmer to all. The Pilgrim went at his own charges, but the Palmer professed wilful poverty and went upon alms." From this we may appreciate the ready humour, or the sad irony, of the audacious layman who first applied the name to these homeless and destructive wanderers.

In the West-country they are still called *Hali-Palmers*. But it is very doubtful whether *Hali* is another form of

Holy or of *Hairy*. I am inclined to believe that it was originally *hairy*, as in the case of the Scotchman's Hairy-Oubit, but that the association with Palmer tended to create the form *Hali*.

CANKER. The Latin word *cancer* appears in English under three forms: (1) *canker*, through the French *cancre*; (2) *chancre*, through the French *chancre*; and (3) *cancer*, from the Latin direct. Originally meaning a 'crab', its secondary medical signification was that of an ulcerated sore eating into the flesh. From this idea of an internal ulcer it was subsequently applied to insect larvae of every kind that eat into the heart of plants and trees. The word however gradually acquired a more extensive meaning, and instead of indicating simply internal feeders, it was loosely employed to designate caterpillars of every kind. Thus Topsell heads one of his chapters: "Of Catterpillers or Palmer-worms, called of some *Cankers*"; and Sir Thomas Brown, in his Garden of Cyrus (§ 111) writes: "In the Aurelian Metamorphosis the head of the *Canker* becomes the tail of the Butterfly." Shakspeare frequently mentions it in its true character as an internal destroyer of buds and blossoms, and especially of the blossoms of the rose. Thus Titania in the Mid. Night's D. bids her attendant fairies disperse themselves, "some to kill Cankers in the musk-rose buds;" and again he specifies it, without naming it, in the well-known passage (Tw. Night, II. 4):

She never told her love,
But let concealment, like a worm i'the bud,
Feed on her damask cheek.

I may observe that the epithet 'damask' in this passage is carefully employed, for the peculiar species of rose called the 'damask', is frequently mentioned by the writers of that age. Thus Fletcher (Faith. Sheph. IV. 1):

Those curled locks where I have often hung
Ribbands and *damask* roses.

and so Shakspeare (Coriol. II. 1):

Commit the war of *white* and *damask* in
Their nicely gauded cheeks.

alluding probably to the wars of the Roses.

Shakspere never employs the word *canker* as a synonym of Caterpillar. With his usual accuracy in depicting natural objects with which he was familiar, he describes the caterpillar as a devourer of leaves and other external parts of plants, but the Canker invariably as an internal feeder.

The word however is found in Shakspere with a signification which is still retained in many of our local dialects. From the fact that rose-buds are frequently infested and destroyed by a small internal feeder, the name Canker was employed simply as a synonym of the wild rose, or Dog-rose. Thus in *Much Ado abt. Nothing* (I. 3): "I had rather be a *canker* in a hedge, then a rose in his grace;" and in *I. Hen. IV.* (I. 3):

To put down Richard, that sweet lovely rose,
And plant this thorn, this *Canker*, Bolinbroke.

and again in the *Sonnets* (54):

The *canker* blooms have full as deep a dye
As the perfumed tincture of the roses,
Hang on such thorns and play as wantonly.

In *Beaumont and Fletcher's Loyal Subject* (IV. 3) there is a peculiar meaning attached to the word. It seems to be used for the shrivelled, blighted, bud.

The Rose-buds of the beauties turn to cankers,
Eaten with inward thoughts.

In Northamptonshire the verb *cank* means "to be infested with cankers".

The A. S. *treow-wyrm*, which Bosworth loosely defines as "a palmer-worm, a canker, a caterpillar", was probably the Timber-worm, the larva of a woodboring beetle, called in Germ. *Holz-wurm* and *Schröter*, in Dutch *Hout-worm*, in English *Wood-fretter*, and in French *Artison* and *Perce-bois*. *Tree* is used in O. E. for *wood*. *Treat. of Fysshynge* (p. 13): "And it shall be made of *tree*, sauynge the bolte underneth, which shall be of yren."

COLE-WORM. Another term originally specific in its meaning has been loosely applied to signify Caterpillars generally, viz. *cole-worm*. Thus in a *Nom.* 15. cent.: "eruca, a cole-worme"; and *Elyot*: "Eruca, a worme called the *canker*,

which is commonly upon *cole-woortes*." This is the A.S. *cawel-wyrm*, from *cawel*, a cole-wort, probably borrowed from the Latin *caulis*.

By Cole-worm was originally meant the smooth green larva of the common white Butterfly, familiarly called the Cabbage-Fly; but being an universal pest in Gardens, it gradually acquired a wider signification.

The latter part of the word *cole-wurt* is sometimes employed alone to designate the insect. Thus in the Pict. Voc. 15 c. (Vol. Voc.) we find "*eruga*, Anglice, a *wurt-worm*"; and in Halliw. "*wurt*, the canker-worm". In the Treatyse of Fysshynge wyth an angle (p. 29, Ed. Pickering) we read: "In August take *wortwormes* and *magotes* unto Myghelmas."

I find a singular name employed for a Caterpillar in the west of England, viz. *Malshragge*. On comparing two other synonyms recorded by Wright, *Malli-shag* and *Mole-shag*, evidently connected with *Mal-shragge*, we ascertain that *r* is an intrusive element in the word. I believe that the name is a genuine A.S. relic, though somewhat disguised in its modern dress. In Alfric's Saxon Voc. we find "*Eruca*, *mæl-sceafa*", and in a Sem. Sax. Voc. 11th c. "*eruca*, *mæsl-sceafe*". The derivation of this word appears doubtful; but I think that the insect intended is the true canker-worm, the internal feeder that makes its presence known by sundry spots or blotches on the plant affected. If this be so, it may be formed from the A.S. *mæl*, 'a spot or blotch', and *sceafan*, 'to cut, shave',—and so mean the 'blotch-maker'. The Saxon *mæl* is the source of our word *mole*, a spot. Hence the form *Mole-shag*, mentioned above. Wright explains this word by "a *cat*", and Halliw. by "a caterpillar". I presume that the printer mistook Mr. Wright's contraction for the quadruped. We find the earlier form of *mole* in several provincial words. Thus *mell* means a stain, a spot in linen, and in an old Nominale the word *mal-drop* occurs, meaning a ruby. This word, I may mention, explains the fact that Shakspeare on one or two occasions has associated the words *mole*, *spot*, *freckle*, with *rubies*. Thus in the Mid. N. Dr. (II. 1):

The cowslips tall her pensioners be:
 In their gold coats *spots* you see;
 These be *rubies*, fairy favours;
 In those *freckles* live their savours.

and from another passage, in which he associates *mole* and *drop* with the cowslip spots which he terms *rubies*, we may fairly infer that the word *mal-drop* was no unfamiliar term in his vocabulary. In Cymb. (II. 2):

On her left breast
 A *mole* cinque-spotted, like the *crimson drops*
 I the bottom of a cowslip.

Another singular synonym for Caterpillar is found in Devonshire, viz. *Muskel*, another form of which, *Mascal*, also occurs in the west of England. This word may possibly be connected with the Swedish *mask*, a worm or caterpillar; but another explanation is suggested by a MS. gloss, quoted by Halliwell, "*Mascale* et *Malt-scale*, a palmer-worm". This *scale* is an O. Eng. term for a sore or ulcer, i. e. a *canker*. Thus Cooper (Thesaurus): "Meliceris, a sore or *scaule* in the head out of which ariseth matter like honey." *Scall* is given in Hall. with the meaning "a scale or scab". In a Nominale (15th cent.) we find "glabra, a *scalle*", and again in another Nomin. "suama, a *scalle*". Hence the phrase "a *scald head*". The *Muskel* is apparently a maggot infesting malt. In Lincolnshire they talk of "*Boud-eaten malt*", in which *Boud* represents *bode* or *bude*, and in A.-Sax. we find a *Corn-wyrm*. In Old English writers *Malt-worm* and *Malt-bug* occur in the sense of a drunkard. Thus Shakspeare (I. Hen. IV. II. 1):

"None of those mad, mustachio, purple-hued *malt-worms*."
 and *Malt-bug* occurs in the same sense in Harrison's England (p. 202).

Two A. Sax. names for caterpillar seem to have disappeared from the modern language. One is *grime*, which Bosworth interprets: "one grim or masked, a chrysalis, a caterpillar, an elf, a hag, a witch." This he compares with *grim*, fury, rage, and with *grima*, a ghost, phantom. This fancied resemblance to a spectral mask is a conceit of considerable antiquity, and suggested the application of

the term *larva* to insects in the caterpillar state, although this term seems originally to have been employed to designate the pupa or chrysalis. A slight glance at the figures of tropical pupæ given in some of the older writers of Natural History is sufficient to explain and justify the use of the word *larva*.

The other Saxon name *Emel*, 'a canker-worm', is of doubtful origin.

The name of another quadruped is sometimes employed to represent the Caterpillar. The French *Chenille* is probably derived from *caïncula*, a little dog. In Milanese Italian the silkworm is known by the names *Can* and *Cagnon*; and in Kent certain insects infesting the Hops, are called by the natives *Hop-dogs*. There is reason however to suspect that this last is only an apparent illustration. I shall have occasion to refer to the word again. Mr. Wright remarks in his Dictionary: "The children of Worcestershire used, when they saw a large caterpillar crawling on the ground, to say:

A *Millad*, a *Mollad*,
A ten o'clock schollad."

These words are, I presume, corruptions of *millar* and *mollar*, names bestowed originally on a certain white moth, and subsequently applied indiscriminately to all. In Hampshire a black and scarlet moth was once introduced to me as a *milly-molly*. I have met with no other instance than that recorded by Wright of the extension of the term to Caterpillars.

A few peculiar and specific names are registered by Mouffet in the following passage from the Theater of Insects (L. II. c. 3): "These have fewer hairs, viz. *Crane-bill-eater* Caterpillar, *St. James-wort* Caterpillar, *Saylyard*, *Urchin*, *Bramble* Caterpillar, and that little Horn beast, which the German call *Horn-worm*." Of these the *Crane-bill*, *St. James-wort*, and *Bramble* are simply taken from the plants on which the insects feed. *Saylyard* refers to the *antennae*, being the term by which the Latin word is usually rendered by old writers on Entomology. In a Sem. Sax. Voc. (11th cent.) "Antenna, *seil-yard*". But Mouffet himself frequently em-

ploys another word, viz. *fore-yard*, e. g. "his *fore-yards*, feet, and forked tail are yellow"; and an old Vocab. (15th c.) thus renders it: "Antenna, *foreyerd*". These writers of course connect the word with *ante*. Purchas in his Theat. of Political Flying Insects (c. 11) has a strange statement respecting them. "The horns are called by *Aristotle* antennæ, because they hold them forth before them." A mediaeval scholar's acquaintance with the works of Aristotle was usually confined to the Latin version.

The remaining name, *Urchin*, is thus explained by Mouffet: "The second is perfectly like an Urchin [i. e. a hedge-hog]—it hath pricks very sharp and thick of a grayish color."

Another Caterpillar, included by Topsell among his Serpents, is thus described: "There is yet another Caterpillar of yellow blackish colour called *Porcellus*. We may in English call it *Pigs-snout* in respect of the fashion of the head" (Serp. p. 666). This is the larva of a *Sphynx*, now known by the name of the *Elephant*, the elongated snout of the caterpillar possessing a fancied resemblance to the trunk of that animal. I may mention as illustrative of the name *Pigs-snout* an old French synonym given by Minsheu, viz. *hurbec*. Minsheu suggests two very wild derivations for the word; but it seems to be compounded of *béc*, a beak or snout, and *hure*, dishevelled hair: the head of a lion; but in modern French especially the head of a *wild-boar*.

Black-Jack is another provincial name for a certain species of caterpillar.

Two of the Sanskrit names for this insect are connected with the habit of spinning a cocoon. *Kôsha-kâra*, 'the case-maker or shell-maker', and *Kôshavâsin*, 'the dweller in a case or shell'.

I am informed by Professor Marks that the Hebrew Bible mentions four species of the caterpillar tribe, viz. *Chaseel*, *Yelek*, *Harbé*, and *Gazam*. According to Rabbi David Kinchi, a great authority in these questions, *Gazam* attacks the corn; *Harbé* (often translated Locust) is the most numerous of the species; *Yelek* devours the grass; and *Chaseel* devours everything. *Gazam* is the general term used for a cater-

pillar. The Hebrew noun is derived from *Garzoom*, which means to "cut off". In Arabic the noun is similarly derived.

The Septuagint renders the word *Gazam* by *καμπη*. This appears to be connected with *καμπτω*, bend, and to be applied with reference to the habit either of curling up the body like a sleeping cat, or of curving it in loops when crawling. The caterpillars characterized by this latter peculiarity form a distinct group in scientific classification, called *Geometræ*. These *Geometers* are supposed to *measure the ground* as they proceed. In conventional English they are known as *Loopers* from the 'loops' into which their bodies are contorted.

The Latin *cruca* means both the *cole-wort* and the *cole-worm*, the insect and its food; but whether the name of the vegetable is derived from that of the insect, or the reverse, is not clear.

In Sussex and Suffolk nests of caterpillars (Germ. *Raupen-nest*) are called *Puckets*, probably a diminutive of *poke*, a bag, and identical with *Pocket*.

SLUGS AND SNAILS.

I have grouped Slugs and Snails together, because in most languages the two animals are designated by a single term. It is true that in this instance the loose observation of the uninstructed eye has anticipated the classification of modern Science. In works on Conchology, for these creatures are not Insects, we find both registered as Molluscous Gasteropods or 'belly-walkers'; one with an external and visible shell; the other with an internal shell concealed from observation until detected and exposed by the prying search of the Naturalist. Still every denizen of the Town who glories in the floral beauties of his suburban garden must be painfully familiar with the external characteristics of these voracious pests. The two terms, *Slug* and *Snail*, are now generally recognized and adopted, although we shall find the distinction in our own language to be one of modern date.

The old Hellenic and Italian nations appear to stand almost alone in possessing separate names for these two Mollusks. We will therefore allow them precedence on this occasion. The Snail, which Hesiod poetically calls *φερεοικος* (Op. et D. 569) is commonly known in Greek as *κοχλιας* from the root *κοχ-* a shell. In the words *κογχη*, *κογχος*, *κογχυλη*, and *καλχη*, and in the Sanskrit *ṣankha*, it has received a strengthening letter. The neuter *κοχλιον* appears to mean the *shell*, not the animal. The word occurs in the Pseudo-Homeric *Batrachomyomachia* (v. 165). I mention this passage, because the line, as it appears in Baumeister's edition (1852), seems to require correction. The Batrachian Prince Puff-cheek addresses a spirited oration to the Frogs, calling upon them to arm themselves. They proceed to array themselves in suitable equipments—boots of mallow leaves, corslets of red beet, shields of cabbage leaves, and lances of spear-grass, and then follows the extraordinary statement that their helmets were snails *horns*.

Και τα κερα κοχλιων λεπτων εκλυπτε κρονηα.

Baumeister apparently never troubled himself to consider whether snails *horns* could by any possibility form a helmet, but in the true spirit of an orthodox critic he accepts the fact on the faith of fifteen MSS. and Editions. It is true that the fifteen MSS. and Editions in question give *και κερα κοχλιων λεπτων*, presenting suspicious metrical difficulties; but it was easy on the sole authority of Dr. Baumeister to insert *-τα*, and so heal the peccant metre. But one despised MS. gives another reading which had only common sense to atone for its isolation among more distinguished names.

και κορυθες κοχλιων λεπτων κρααι' αμυεκαλυπιον.

'and helmets of delicate snail-shells invested their heads'.

One of the earliest editions (1488) supports this reading.

Another Greek name for the Snail appears in the following forms: *σεισιλος*, *σεισηλος*, *σεισιλητης*, and *σειμελος*. The origin of these words is obscure.

In Latin the animal is called *cochlea*. If the ordinary orthography of the word is correct, the Italians seem to have borrowed the term from their Hellenic neighbours.

That *cochlea* represents the Snail and not the Slug, is evident from the derivation of the word, and from the following passage in Pliny. He speaks of "cochleae aquatiles terrestresque, exserentes se domicilio, binaque ceu cornua protendentibus contrahentesque" (L. IX. 51); and in another passage he distinguishes them from Slugs. "Bestiolarum quoque genera innascuntur, napis culices, raphano erucae et vermiculi, item lactucis et oleri, utrisque hoc amplius *limaces* et *cochleae*" (L. XIX. 57). They were well known in all their varieties to the epicures of Rome who fed them as delicacies for the table. Pliny writes: "Cochlearum vivaria instituit Fulvius Hirpinus in Tarquinensi, paullo ante civile bellum, quod cum Pompeio magno gestum est, distinctis quidem generibus earum, separatim ut essent albae, quae in Reatino agro nascuntur; separatim Illyricae, quibus magnitudo praecipua; Africanæ, quibus foecunditas; Solitanae, quibus nobilitas" (IX. 82). The finest of our English species, the *Helix pomatia*, found near Dorking, is said to have been introduced into this country by an Italian gentleman, as a delicacy for his invalid wife. But notwithstanding this familiarity with the animal, many of the Latin writers seem to have shared the inaccuracy of other nations in confounding slugs and snails under a common name. Thus Pomp. Festus: 'Limaces, *cochleae*, a limo appellatae'. The philologist was probably right in connecting *limax* with *limo*-, but wrong in defining *limaces* as *cochleae*, slugs as snails. Again Columella speaks of 'Implicitus conchae limax', 'the slug infolded in a shell'.

In both Greek and Latin the word *limax* (λειμαξ) is employed for the *slug*. This word seems to be allied to our *slime* and *lime* (in bird-lime), and to the Latin *limus*, as suggested by Festus. Varro had made the same observation before. 'Limax, a limo, quod ibi vivit' (L. L. 7. 3. 93). The Grammarian is correct in his derivation, but should have withheld his reason. Slugs do not live in mud: they are slimy in appearance. In Hebrew the common name for slug and snail is *Shobool* from the root *balol*, to moisten, to flow, and the creature is so called from its conveying

the idea of moisture and sliminess. In the 56th Psalm (v. 9) we read: "Let them melt away like a snail which melts as it goes." In this passage 'snail' means 'slug'. An Irish name for the creature, *Seilmide*, means, I am informed, 'a mucous substance'.

Other nations usually employ the same term for the two animals, or, if the writer wishes to be very exact, he prefixes to the common name some qualifying and descriptive term. Hence arises frequent obscurity in old English writers. It is often difficult to attach a definite meaning to the term *snail*. For example, in Shakspeare's time this was the only name in use for the two animals; and when he writes of the boy 'creeping like snail unwillingly to school', it is impossible to say which animal is intended. The analogy of 'sluggard' might tempt us to decide in favour of *slug*; but Plautus (Pænul. III. 1. 29) has 'vincere cochleam tarditudine', 'to beat a snail in sluggardie'. I will give a few extracts from later writers to show that for at least a century after Shakspeare the same ambiguity infected our literature. Bishop Hall in his 'Occasional Meditations' has the following passage 'on the sight of two snails': "There is much variety even in creatures of the same kind. See these two snails. One hath a house, the other wants it; yet *both are snails*; and it is a question whether case is the better. That which hath a house hath more shelter; but that which wants it hath more freedom. The privelege of all that cover is but a burden; you see, if it hath but a stone to climb over, with what stress it draws up that beneficial load, and if the passage prove strait, finds no entrance; whereas the empty snail makes no difference of way." Hall died 1656. It is evident that the poverty of the language compels him to be diffuse in style, 'that which hath a house', 'that which wants it', 'the empty snail'. *Slug* and *snail* would have prevented this. The following passage from Sir Thomas Brown's *Vulgar Errors* (B. III. c. 13) is written by a keen observer of nature. "Nor is there any substantial reason why in a toad there may not be found such hard and lapideous concretions; for the like we daily observe in the

heads of fishes, as Cods, Carps, and Perches; the like also in *Snails*, a soft and exosseous animal, whereof in the *naked* and greater sort, as though she would requite the loss of a shell on their back, Nature near the head hath placed a flat white stone, or rather testaceous concretion, which though Aldrovandus affirms that after dissection of many he found but in few, yet of the great grey *snails* I have not met with any that wanted it." Brown died in 1682. Again in Markham's Farewell to Husbandry (1625) a special section is devoted to *Snails* as "the great destroyers of corne"; but from the context it is evident that *slugs* are intended. Junius thus explains Snail, "*limax sive nuda, sive domiporta*"; and Florio (1680): "*Lumaca, Lumaya, any kind of snaile.*" I am unable to state at what precise period the word *slug* first appears in our literature; but it was probably between 1680 and 1726, for in that year Bailey published his dictionary, in which we find "*Slug, a sort of snail without a shell*"; and not long after in Churchill's Prophecy of Famine the following line occurs:

Slugs, pinched with hunger, smeared the slimy wall.

From this time this distinguishing name came into common use. But even to the present day in many of the counties of England the word *snail* is invariably employed in the popular dialect for *slug*.

I may remark that we must not be misled by such passages as the following in Shakspeare (Com. of Err.): "Dromio, thou drone, thou *snail*, thou *slug*, thou sot"; for *slug*, which frequently occurs in the writers of that age, is invariably used as a synonym of *sluggard*, never as the animal so called in modern times.

The word *snail* is a compression of the A. S. *snægl*, and this again is a diminutive of the word *snæce*, a snake, or creeping thing. The primitive is never found in A. S. in the sense of a Snail, but we discover traces of it in some of our provincial dialects. In Sussex the animal is usually called a *snag*. This appears again in the word *snag-gret*, a term frequently occurring in old English works on Husbandry, and thus defined by S. Hartlib in his Legacy of

Husbandry (1655): "Snag-greet, which is a kind of earth taken out of the rivers full of small shells.—It helpeth the barren lands in divers parts of Surrey." Halliwell gives the word *Snail-cod*, and defines it as "sand full of little shells", evidently a synonym of *Snag-gret*; and in Junius we find "*Snagg*, limax".

I was once sweeping for beetles in a retired lane in Kent, and had stopped to examine the content of my net. Two young natives came up and assisted at the operation. One of them after a glance at the net remarked: "Only snakes", and on my requesting him to point out the *snakes*, he showed me two or three snails crawling on the side of the net. He informed me that there were three or four different kinds of snakes in those parts. This form of the word corresponds with the Germ. *Schnecke*, applied indifferently to a snail or slug.

In the Townl. Mysteries (p. 68) the curious term *snoke-horn* occurs, with the meaning 'a sneaking fellow'. I believe this to be another form of *snake-horn*, i. e. *snail-horn*. In confirmation of this conjecture I would mention that *snail-horn* is still used in the Midland Counties for a snail; and in Norfolk the same term is applied to a short stunted horn curved downwards. In further confirmation of my conjecture I may appeal to the kindred word *slug-horn* which is thus explained by Forby: "a short and ill-formed horn of an animal of the ox kind, turned downwards and appearing to have been stunted in its growth. Perhaps it may have been contemptuously named thus, from some fancied resemblance to that common reptile called the slug, the snail without a shell." *Snoke-horn* then seems to mean literally a *snail*, and then 'a fellow that crawls silently'. The word *sneak* is of the same origin as *snake*, each meaning 'a noiseless creeper'.

This idea of creeping involved in *snake* is further illustrated by an A.S. synonym of *snægl*, viz. *eord-cripel*, corresponding precisely with the German name *Erd-schnecke*, the 'earth-creeper', and with two Sanskrit names for the earth-worm, *Mahî-latâ* and *Bhû-latâ*, from *Mahî* and *Bhû*, earth, and *latâ*, creeper. In Devonshire vipers are familiarly known as

Long-cripples. This word probably means 'ling-creeper', frequenting *ling* or heath. Compare the Danish *lyng-orm*, an adder.

The other provincial and archaic names for the snail are connected chiefly with the *shell*, and not with the animal. Several are compounds of the word *hod*, hood, and *dod*, which Halliwell records as used in Suffolk for 'a shell'. Thus Bacon employs the term *Dodman*, equivalent to the Northamptonshire *Packman*, a metaphor recognized by Bishop Hall in his Satires (B. IV. S. 2):

Bearing his pawn-laid hands upon his backe,
As *snails* their *shells*, or *pedtars* do their *packe*.

Hodman, or 'hoodman', is a name sometimes irreverently applied to the Deans of Christchurch, Oxford; and the Suffolk people and Lord Bacon designate a Snail, a *Hodmandod*. Bacon in his Nat. Hist. (Cent. VIII. 732) writes: "Those that cast their shells are the lobster, the crab, the crawfish, the *Hodmandod* or *Dodman*, the Tortoise &c." In Northamptonshire it is also called a *Hod-dod*; in Norfolk a *Doddy-man*; in the West of England a *Hodmedod*; in Berkshire an *Odmedod*; and in Oxfordshire an *Oddy* and an *Oddy-doddy*. This last term is one of considerably antiquity, for we find it employed as a fanciful name in the earliest of our Dramas, Ralph Royster Doyster.

"Sometimes I hang on *Hoddidoddy's* sleeve." (A. I. S. 1.)

In Cambridgeshire the shell is called a *Granny-dod*. I cannot account for the *granny*.

In Cambridgeshire the shells are familiarly known as *Guggles*, and I find them described elsewhere as *Goggle-shells*. The primitive of these diminutives is seen in the A. S. *cocca*, 'a shell', whence the ordinary diminutive *cockles*, the well-known bivalve. The diminutive affix is sometimes lost. For example in Northampt. the striped species are termed *Cocks*, and in Devonshire cockles are distinguished by the same name. The Lincolnshire natives delight in the flat *g* seen in *guggles*, and hence they term the yellow varieties *Guinea-Gogs*, and the large common Snails *Bull-gogs*. The intrusive nasal seen in the Latin and Greek *concha* and *κογχη*, reappears in Hertfordshire, where these shells

are familiarly known as *conks*, and in the Eastern counties, where they are sometimes termed *Conkers*.

A consideration of these names will serve to illustrate an epithet employed by Shakspeare in *Love's Lab. Lost* (IV. 3):

Love's feeling is more soft and sensible
Then are the tender horns of *cockled* snails.

I have already shown that our older writers are frequently compelled to employ a descriptive epithet with the word Snail. 'Cockled snail' is the snail with the shell as distinguished from the slug.

Several of the Sanskrit names for a Snail are connected with the shell. Thus *Çambûka*, meaning 'a shell'. *Çambûka-vâsin*, 'a worm with a shell for a house'. *Çambuyukta Krimi*, and *Kavacha-yukta Krimi*, 'a worm with a shell'. *Kavacha-vasîn Krimi*, *Kôsa-vasîn Krimi*, and *Kô-sashtha*, 'a shell-housed worm'.

In Lincolnshire the variegated shells are called *Fleaks*, a word connected, I presume, with the verb *Fleck*, to spot; and in Northamptonshire the banded varieties are termed *Pooties*, a word I am unable to explain. Another synonym of which I can suggest no explanation, is found in the *Prompt. Parv.*, viz. *Loburyone*.

The idea conveyed in Hesiod's *γερεοιζος* seems to have occurred naturally to writers of other nations. Cicero, *De Div. II.* 64, quotes an old poet who thus describes the Snail: *Terrigenam, herbigradam, domiportam, sanguine cassam*. Shakspeare in *As you like it* (IV. 1) says: "Ay, of a snail, for though he comes slowly, he carries his house on his head." In Swedish the creature is called *Hus-matk*, 'house-worm'; in Danish *en snegl med huus*, 'a snail with a house'. In Alfric's *A.S. Voc.* *Testudo* is rendered by *gehused snegl*, and on the other hand the Slug is described in Old English as a 'houseless snail'. In an old MS. quoted by Halliwell we read: "Tak the rede *snyle* that *crepis* houseless and sethe it in water and gedir the fatt that comes of tham" (MS. Linc. Med. f. 284). And similarly in Sanskrit the Slug is described as *Çambûka-hina Krimi visêsha*, 'a worm deprived of its shell'. I am informed that there is no separate term in Sanskrit for a slug. In Germ. also the slug is named

die nackte Schnecke, 'the naked snail', and in Danish *en Snegl uden huus*, 'a houseless snail'. The common Latin word for a Snail employed in the Saxon and Old Eng. Vocabularies is *Testudo*, while *Limax* is retained for the Slug. Thus in an A.S. Voc. (Vol. Voc.) we read: "*Limax, snegel. Testudo, se þe hæfd̄ hus*"; and again in a Sem. Sax. Voc. (11th cent.) *Testudo* is defined as the snail "*þe hæfep hus*"; but in the Pict. Voc. (15th cent.) we find *Limax* and *Testudo* alike rendered 'a snaylle'.

The nearest approach to the Saxon *snægl* is found in the Northamptonshire dialect, in which the animal is called a *sniggle*. In Low Germ. it is a *snigge*. In the Northern counties the word *sniggle* is found under a peculiar form *snevil*, in which the guttural is represented by *v*. In illustration of this change we may compare the Derbyshire *sneaving* for *sneaking*, the Southern *slivery* for *slippery*, and *sloven* with *sloth*.

In modern French the following names occur: *Limace* or *Limas*, *Limaçon*, *Colimaçon*, and in Provincial French *Calimaçon*. Of these *Limace* (Lat. *limax*), and *Limaçon* (Ital. *limacon*), seem to be limited in meaning to the *slug*, while *Colimaçon* and *Calimaçon* are applied to the snail. It has been suggested to me that *co* in this latter word represents *cochlea*; but a compound of that form is almost unique in the French language. In Spanish a snail is *caracol*, probably connected with the verb *caracolean*, to wind round, to twist. The origin of *caracol* is seen in the Gael. *car*, twist, *carach*, winding, identical with A.S. *cerran*, to turn. Compare the Latin *cochlear*, 'a windlas'.

The word *slug*, applied to the mollusk of that name, is represented among the Gothic languages, as far as I have observed, only by the Dutch *slak* and *slek*, and the Danish *slag* which is defined in Bay's Dict. as *snegl uden huus*. I do not imagine that our word was therefore introduced by Scandinavians. The form existed, as we have seen, in early times, and necessity or convenience seems to have suggested its special application. At the same time the intensive *slug-gard* seems to have come into more general use as the word for a lazy person.

A numerous class of English words, many obsolete or provincial, is connected with this root, and a careful examination of them has led me to the conclusion that the primitive meaning of the root was *mud* or *mire*. It then branches into two collateral ideas. (1st) that of slippery, sliding, and hence smooth, treacherous, deceitful, sly. (2nd) that of adhesiveness, sticking fast, and hence slow, sluggish, dull, stupid. Indeed *sly*, *slow*, and *slug* are identical terms. The sluggard is frequently called the *slug*, but an old English adage runs thus:

“Lothe to bedde and lothe fro bedde, men schal know the *slow*.”

A common name for the slug in English is the *Dew-snail*; in Swedish *Dagg-matk*, and in Danish *Dug-orm*. Although my authorities give these Swed. and Dan. words as equivalents of *Dew-snail*, I suspect they have confounded it with the *Dew-worm* which is a totally distinct animal. The source of the name *Dew-snail* may be readily understood from the following passage in the “Genera of Recent Mollusca” by H. and A. Adams: “Most of them (Slugs) are terrestrial, living in woods and gardens, coming forth *when the Dew is on the ground*, and in the evenings, especially after showers” (vol. II. p. 217).

The following are the Keltic terms used to designate (1) the Caterpillar, (2) the Snail, and (3) the Slug.

(1) In the Irish version of the passage quoted above from Joel (c. 1. 4) the *Palmer-worm* is translated by *phiast palmer*; the *Canker-worm* by *pheist chancair*; and the *Caterpillar* by *dreollan-teasbhuidh*. I have been favoured by Professor Connellan of Queen’s Coll. Cork with the following observations upon this passage: “*Piast* or *péist* is a worm, i. e. any ugly or disgusting looking reptile. The terms *palmer* and *chancair* are merely added as the original words, and not as Irish translations. *Dreollán* literally signifies a wren, but it may also mean a small insect, and *teasbhuidh* is the genitive case of *teasbach*, great heat, i. e. an insect or worm produced by the heat of the summer’s sun to creep and feed on leaves.”

Dr. Davies informs me that in Welsh there is no special

name for caterpillar, but that canker-worm in Joel is translated *pryf-y-rhud*, i. e. 'worm of rust', and palmer-worm by the term *lindys*, of doubtful derivation. Caterpillars are classed under grasshopper, *ceiliog-rhedyn*, i. e. 'cock of the ferns'.

In Gaelic I find the following names for caterpillar: *Bur-ras*, *cnuimhchail* (*cnuimh*, a worm, a maggot), *lus-chuach* (? *lus*, plant, and *cagaimn*, chew), *durrag*, *meas-chnumimh* (? *meas*, fruit, and *cnuimh*, worm).

(2) The Irish appear to possess a separate name for the Snail and the Slug. *Seilmide* or *seilchide*, a snail, means 'a mucous substance'. Dr. Davies suggests that it is a compound of *seil*, soft, and *mide*, mud, meaning *slime*. The Gaelic is *seilcheag* or *seilicheag*, in which *seil* seems to represent the same element in *seil-mide*. Is it connected with *seile*, *silich*, saliva, and *sileach*, spitting? A mucous froth resembling saliva is often secreted by snails when disturbed. In Welsh one word appears to represent slug and snail, *malwod* or *molwad*, which Dr. Davies connects with *mollis* and *molluscus*. To distinguish a snail from a slug the Welsh employ the word *cragen*, a shell, with *malwodon*, making a compound term resembling Shakspeare's 'cockled snail'.

(3) The Irish *Leisgean*, a slug, is literally a slothful or sluggish reptile. In Gaelic a lazy person is called *leisgean*, a word apparently connected with the Welsh *llesg*, slow, inert, the Germ. *schleichen*, and the words *slug*, *slack*, *slow* &c.

XII.—ON SISTERFAMILIES OF LANGUAGES, ESPECIALLY THOSE CONNECTED WITH THE SEMITIC.

BY DR. C. LOTTNER. Part II.

II. THE BERBER LANGUAGE.

A second sister of the Semitic is the Berber language, which seems to be even more closely allied to it than the Galla. Here also the verb may be first treated of. All the

tenses of the Berber are but modifications of a form which Newman has fitly called aorist, corresponding as to the principle of its formation with the Semitic imperfect. Compare

	BERBER.	ARABIC.
sg. 1.	sakar-ag ^t "feci"	a-qtulu
2. m. }	t'a-skar-a ^t	ta-qtulu
2. f. }		ta-qtul-ina
3. m.	i-skar	ja-qtulu
3. f.	t'a-sakar	ta-qtulu
pl. 1.	na-sakar	na-ktulu
2. m.	t'a-skar-an	ta-qtul-ûna
2. f.	t'a-skar-an-t	ta-qtul-na
3. m.	sakar-an	ja-qtul-ûna
3. f.	sakar-an-t	ja-qtul-na

With the exception of the 1. pers. sing. and 3. pers. plur. the correspondence of the verbal prefixes and suffixes is apparent. By means of various pre- and suf-fixes, out of this aorist a variety of tenses is developed by the Berber to which we find nothing comparable in the Semitic languages. And this is a strong reason for not merging the Berber in the latter family. On the other hand we discover a very close resemblance in the circumstance that most Berber verbs have three radical consonants. Also of symbolical vowel-change, especially to form the passive voice, there are unmistakeable traces, as

delig', j'ai couvert; *dilag'*, j'ai été couvert

Darrag', j'ai fait tort; *Durrag'*, j'ai été lésé (I have been done harm to).

The second example is strikingly like the formation of *Piel* and *Pual*. Another feature in which the Berber resembles the Semitic more closely than the Galla, is the formation of derivative verbs by means of prefixes (never by suffixes, though sometimes by internal vowelchange as in the instances just quoted), as *i-rwal*, he fled, *i-sa-rwal* "fugavit"; just like the Aramean Shaphel.

Passing over the isolate pronouns, I call attention to the formation of the plural. The mark of that number is, in the verb, *an*. In the noun, *an* is the common plural termination of masculines, while *in* is employed with feminines, both corresponding to the Semitic *ûN*, out of which in a

similar way, though with the opposite signification, the Aramean plural signs (*in* for msc., *ân* for fem.) are developed.

Also the sign of the feminine *t*, *th*, is easily recognized, partly already in the feminine pluralforms of the verbs in *an-t*, and then also in the adjectives, where in the plural it is in like manner added *after* the sign of that number, as

'dirî, malus	'dirî-t', mala
d'irin, mali	'dirin-t, malae.

As in grammar, so also in its vocabulary, the Berber approaches much more nearly to the Semitic than to the Galla; as may be seen by comparing its numerals with the Semitic:

	comp. Hebrew.
1. yivan	ëchad
2. sin f. asnat', sinat'	shnajîm
3. kerad	shalôsh, Aramean t'lat'
4. kuz	arbâ' ¹
5. summus	châmêsh
6. sedis	shêsh, Aram. shèt
7. set	shbâ'
8. tem	shmôneh, Aram. t'ammê
9. tzau	t'eshâ'
10. merawe	'asar
100. miyet.	mê-âh (mê-at).

With the exception of 1, 4, 10, there can be no doubt as to the affinity with the Semitic.

To sum up then, the Berber is a sisterfamily more nearly related to the Semitic than to the Galla.

Of other North African languages, except the Egyptian to be mentioned immediately, none as yet has any rational claim to be considered a relative of the Semitic. And I especially *most distinctly deny an assertion, which of late has been very confidently made, that the Houssa exhibits certain Semitic features.* The only point of resemblance which can possibly be brought forward, is the existence of two genders. This distinction however not only extends in Houssa to the pronoun of the first person, but is moreover effected by means entirely different from the Semitic. Neither in grammar, nor in verbal roots, nor in pronouns, is any resemblance with the Semitic to be found.

¹ ' represents ש.

III. THE EGYPTIAN.

Before I enter into the question of the Semitic relationship of the Egyptian and its modern offspring, the Coptic, it is perhaps not useless to remark that (besides the *direct* proofs for it) this affinity may also be indirectly established by showing that the Egyptian is related to the Berber or Saho-Galla. For as the two latter are now already recognized as sisterfamilies of the Semitic, it is clear, that affinity to them involves affinity to the Semitic.

Therefore I begin with a coincidence between Berber and Egyptian.

The Coptic¹ article is in the singular msc. *pi*, fem. *ti*, pl. comm. *ni*. It is the same in Old Egyptian, which besides has several demonstrative pronouns exhibiting the same characteristic consonants as signs of the two genders and of the plural, e. g. *phī*, this one, fem. *thī*, pl. *nī*; Sahidic *pī*, *tī*, *nī*. In the example last quoted, the aspiration (ph, th) ought to be noted. If we now compare the following Berber forms:

Msc.	Fem.
<i>wayyi</i> , hic	<i>t'ayyi</i>
<i>winna</i> , ille	<i>t'inna</i>
<i>wid'ak</i> , ille	<i>t'idak</i>
<i>wayat</i> , alius	<i>t'ayat</i>
<i>an-wa</i> , quis?	<i>an-ta</i> , quae,

we easily perceive in them the same two pronominal elements as in the Egyptian, although they no longer occur by themselves, namely $WA = \delta$, $T^cA = \dot{\eta}$; with only this difference, that in the Berber msc. the aspirate has been further brought down to a mere spirant.

In the further comparison of the Egyptian with the Semitic and its sisters,—first, the verbal inflexions play no part at all, because the Egyptian verbal inflection, being very imperfect, is brought about by simply affixing to the verbal root, taken in the sense of an abstract noun, the very same

¹ The Coptic, where there is no additional remark, is invariably given in the Memphitic dialect.

suffixes, that with other (properly so called) nouns have a possessive meaning. Thus they said *si-k*, thy son, and also *iri-ek* (thy doing =) thou doest. The remaining points of grammatical coincidence are, first, the feminine character *t*, *th*. Thus Old Egyptian *se*, son, *se-t*, daughter; *sen*, brother, *sen-t*, sister. Thus also in the adjective, which (at least in the Demotic writings, according to Brugsch) regularly takes a *t* in the feminine, e. g. *aa* "ainé", fem. *aa-t*. In Coptic this formation is more rare. A remnant of it we have in the numeral two, *snau*, fem. *snou-ti*. Also the plural characteristic *u* is common in Old-Egyptian with the nouns, e. g. *neter-û*, gods; it is more rarely employed in Coptic, as *rô*, door, pl. *rô-ou*. Since this *û* is identical with the Semitic *ûn*, and since we find the latter degenerating in the Semitic itself, not only into *û*, but also into *în*, *ên* (compare also the two forms *û*, *an* of the Saho-Galla), it is quite natural to find even in Egyptian the latter form *en* in the plural of the suffixed pronouns; comp. Old Egyptian

2. p. sing. fem. - <i>t</i>	3. p. sing. fem. - <i>s</i>
2. p. pl. comm. - <i>t-en</i>	3. p. pl. comm. - <i>s-en</i>

There can be no doubt that *n* in these forms is as much the characteristic of the plural, as in the Hebrew (-*k*, *tui*, fem., *h*, *há*, אֶחָדִים), pl. -*k-en*, -*h-en*.

In the pronoun, the Egyptian observes the same difference between the possessive affixes and the isolated pronouns as the Semitic. The isolated pronouns of the first and second person are:

	1. sing.	1. plur.	2. sing.		2. plur.		
			msc.	fem.	msc.	fem.	
OLDEGYPTIAN . . .	an-ok	(not found)	en-to-k	en-to		en-tô-ten	
KOPTIC	an-ok	anon	en-tho-k	en-tho		en-thô-ten	
Comp. {	ARABIC	an-â	n-ach-nu	an-ta	an-ti	an-tum	an-tunna
	HEBREW	{ân-ôk-î	an-ach-nû	attâ	att(î)	attem	atten
		{ân-î	an-û				

The similarity is sufficiently clear. The base of the pronoun of the first person is *OK*, *AK*, that of the second *TA*, *TO*, to both of which a determinative particle *AN* is prefixed, and in some cases (in the second person singular msc. and in the plural of that person) the Egyptians have

added at the end the common suffixes of that person; and in the same way the *î* of the first person sing. in Hebrew, and the *nu* of the first plural in Hebrew and Arabic are the pronominal suffixes (compare the table immediately following), while the *um* of the 2. msc. pl. is a real plural formation (*în(a)* in the nouns), of which both the Arabic 2. pl. fem. and the 2. pl. m.f. in Hebrew are slight modifications. On the power of the prefix *AN* and the formation of these pronouns in general I have spoken more at length in the Transactions of this Society, 1859, p. 47, 48.

The suffixed possessive pronouns of the first two persons (including those of the Berber that furnish an interesting intermediate link) are:

	1. p. s.	1. p. pl.	2. s. m.	2. s. f.	2. pl. m.	2. pl. f.
{ OLD EGYPTIAN	a, i	n	k	t		ten
{ KOPTIC	a, i	n	k	— (ti, i)		ten
{ BERBER	yu	nagh	k	m ¹	kun	kun-t ²
{ ARABIC	î	nâ	ka	kî	kum	kunna
{ HEBREW	i	nû	kâ	kî	kem	ken

In the third person the similarity of the Egyptian with the Berber is greater than with the Semitic. Compare the isolated forms:

	3. sg. m.	3. sg. f.	3. pl. m.	3. pl. f.
OLD EG. . . .	en-to-f	en-to-s		en-te-sen
KOPTIC	en-tho-f	en-tho-s		en-thô-ou
BERBER	na-tta	na-tta-t'	nu-tni	nu-t'an-ti ²

Here we observe the same prefix *EN, AN*, as in the second person (in Berber inverted to *na, nu*), and at the end the suffixed pronouns are added, which leaves *TO, TTA*, as the base of the pronoun (compare l. c. p. 54). The suffixes are:

	3. s. m.	3. s. f.	3. pl. m.	3. pl. f.
OLD EG. . . .	f	s		sen
KOPTIC	f	s		(ou)
BERBER	s	s	san	san-t ²

the similarity of which is quite apparent. Reserving for a separate paper a more detailed account and comparative

¹ But as accusative suffix *kkam*.

² The *t, ti* at the end sign of the feminine.

anatomy of the pronouns of the Semitic and all its sister-families, I pass on to the coincidences in the dictionary of the Semitic and Egyptian. Foremost are the Koptic numerals, especially

- | | |
|----------|------------|
| 2. snau | 7. shash-f |
| 6. so-ou | 8. shmīn, |

which nearly resemble the Hebrew ones given above. In the numeral 6, the resemblance is faint enough to admit the possibility of an error, but 7 in its hieroglyphic form *SFX* (pronounce: *σεφεχ*) is even nearer to the Semitic שבע than the Koptic. Other lexical coincidences will be treated of hereafter.

IV. CONCLUSIONS DRAWN FROM THE ABOVE. THE SEMITIC TRILITERAL ROOTS.

If the Semitic languages are really related to the three African families of speech considered in the three preceding sections—and it is scarcely possible to attribute all the numerous coincidences in grammar, and even dictionary, to mere chance—, new light is thrown on that peculiarity so eminently characteristic of Semitic speech, the triliteral roots consisting of three consonants only, in which the different vowels are introduced, not as essential to the fundamental meaning, but merely to indicate grammatical modifications of it.

It is well known that Gesenius and others by comparison of the Semitic roots with one another have arrived at the conclusion that frequently several of them may be arranged into groups, in which two consonants are the exponents of a ground-conception common to all, whilst the third one superadded respectively, gives only a slight modification of the fundamental meaning. Thus Hebr. *PhRR*, *PhRQ*, *PhRZ* &c. have all in common the signification of breaking, bursting, which consequently must already reside in the two elements *PR*. As the example chosen indicates, (and this is borne out by more minute inquiry,) the third element is very variable, and in all probability all consonants may serve as such. Also its place in the root is undetermined;

for, though this modifying consonant generally appears at the end, yet exceptions are not wanting. On comparing, for instance, Hebr. *NPhCh* with *PhVCh*, both of which mean "to breathe", we see the third element in the first case at the beginning (*N*), in the second in the middle. Yet I think I am scarcely mistaken in saying, that those consonants which are used as modifying elements in the beginning or middle, are always very weak, namely either soft gutturals (א, ה, also I should say ו, scarcely ח), or *y, v, n*.

The existence of such groups of roots has been justly regarded by previous scholars as a proof that the law of the three consonants was not always in existence. They have further pointed out the fact, that many nouns of apparently very high antiquity are monosyllables, and present only two radical consonants (as אב, father, אמ, mother, בן, son, &c.), and though in some of them, when they are inflected, a third consonant apparently makes itself seen (as אמי, 'imm-i, my mother, apparently pointing to a root אמם, *amm*), it was assumed, that this is only an accommodation to the otherwise acknowledged law of the three consonants. But after all these remarks we arrive at last only at a hypothetical original Semitic, in which there were, amongst others, also roots of two consonants, without being able to prove that in them the vowels were more essential than they are in the trilateral roots. We are led a little further by the pronominal roots, which on close analysis are found to consist in Semitic too of only one consonantal element; but then the generalization from the example of the pronominal roots is unsafe, as they generally have morphological laws of their own; and on the other hand it is not demonstrated or demonstrable, that in the Semitic pronominal roots of one consonant, the vowel is more essential than in the trilateral verbal ones. On the contrary, if we compare Arabic *anta*, thou, msc., with *anti*¹, thou, fem., or Hebrew *mi*, who, with *ma*, what, it seems rather as if the vowel

¹ *an* is prefix, see p. 116.

were not radical, but was the exponent of grammatical difference.

So long as we analyse the Semitic roots on Semitic ground alone, we can only prove therefore that before the autoeracy of the law of three consonants was established, there were also verbal roots of two consonants, and pronominal bases of one; but that they contained a vowel as a radical element, is not shown.

But by comparing them with their African sisterfamilies, the whole aspect of the question is changed at once. As we could scarcely assume that the Egyptian and Galla have lapsed from Semitic triconsonantism into vocalic roots, so much more natural in themselves, it is no longer a question *whether* the Semitic roots were once vocalic,—this on the contrary is clear at once—, but simply, how the Shemites have effected the transition from the vocalic into the triconsonantal state. Though the coincidences in dictionary between the Africans and Shemites are, contrary to expectation, very few in number, though our knowledge of the Old Egyptian vocabulary is very small, and though many of the lexical coincidences between Koptic and Semitic are not free from the suspicion of later communication, there yet remain cases of real relationship in which we can clearly trace the course of transformation of the originally vocalic root into a Semitic one. Thus for instance Old Eg. *ima*, the sea (Koptic *yom*). Here the Semitic raises the vowel *i* into the corresponding semivowel *y*, and doubles the second consonant. Thus we get Hebrew Y^aMM-im (plural). Thus Old Egyptian *ma-au*, water (in Josephus $\mu\omicron\tilde{\nu}$, Koptic *mô-ou*) = Hebr. M^aY-im (plural), in which has been added, first, a soft liquid consonant, and then the plural-*m*. But in the 'status constructus' also the latter one is treated like a radical, so that the desire for triconsonantism is satisfied (מֵימֵי). I add some more examples which the reader may analyse himself:

Old Egyptian *ti*, to give, make Arabic عطا (TI), اتي (GhT^s)¹, Hebr. NTN.

¹ Gh is = Hebr. נ.

Old Eg. *sme*, to hear, Hebr. *ShMGh*.

Old Eg. *au*, to be (Koptic *oi*), Aramean *HVH*, Hebr. *HYH*.¹

Other examples will be found in the copious list of Semitic and Koptic affinities given by Schwarze in his "Ancient Egypt" p. 979 sq. (but the somewhat chaotic matter there requires much cautious and sceptical criticism). So much however is clear, that the Shemites have, with great perseverance, transformed the old vocalic roots into the new triconsonantal form, and that in order to establish this principle, they have employed, not one single means, but a variety of expedients, and these simply phonetical, not grammatical, so that it is a perfectly hopeless undertaking to explain the triconsonantal roots as a tense formation (the preterite, according to Meier), or to assume compounds with prepositions, or whatever other grammatical proceeding any one may have been pleased to fancy. Not by a linguistical error have forms of originally different purport (tenses, or compounds) been taken by the Shemites as simple roots, but presemitial roots have been transformed by a strict and universal law. It is this strict adherence to the new principle that gives to the Semitic its peculiar and striking character of unalterable solidity, but also ungraceful hardness.

V. FURTHER CONCLUSIONS.

Besides the particular inferences relative to Semitic grammar, we derive from the facts established in the four preceding sections still more interesting conclusions as to ancient history. Egyptian civilization is now admitted to be very old, though it is not quite easy to fix an exact date for it. It is well known that the history of Egypt comprehends two periods, the old and the new empire, which

¹ By this comparison the conjecture is strengthened that the (׳ן) —which being prefixed to the Hebrew imperfect, gives to that form the sense of a historic aorist,—may be the verb substantive, especially if we remember that the Egyptian *AU*, spoken of in the text, is prefixed to the root, in order to make a form which is future in Old Egyptian, but present and perfect in Demotic and Koptic.

are separated by an intermediate time in which lower Egypt at least was held by the foreign kings of the Asiatic Hyksos. The expulsion of these strangers took place (according to Bunsen) at about 1638 B. Chr. The intermediate time of the Hyksos was *at the least* (according to Josephus) 511 years. Thus we are carried back to about 2150 B. Ch. for the end of the old empire. The whole duration of the time filled by the 12 dynasties of the old empire would be, according to Eratosthenes's computation, 1072 years, which would bring us to beyond 3000 B. C. as the beginning of the first dynasty. Already of the fourth,—and apparently even of the second and third dynasties,—we have cotemporaneous monuments extant, which, accepting Eratosthenes's computation, would be as old as, or somewhat older than, 3000 B. C. But even rejecting the learned Alexandrian philosopher's authority, whose computation we are not in a position to verify, we have a perfect right to assert in a general manner, that in the third millennium, at a period centuries older than 2100 B. C., there was in Egypt a civilized community conversant with the art of writing, well skilled in architecture and sculpture. How long it took to develop this state of things, it would be impossible to say with certainty: at least Bunsen's conjectures on this head appear to me somewhat hazardous. The Egyptian language is essentially the same in the oldest monuments as in those of Psammetich's time, and the oldest Hebrew writings present to us not only a fully developed Semitic language, but one which, there is reason to suppose, had already undergone a certain grammatical decay, as the comparison with the Arabic shows, in which there are for instance three case terminations still living, that have left only traces in Hebrew. This perfect distinctness and individuality of Hebrew at so early a time as the 12th or 13th century B. C., and of Egyptian at the still earlier period of (let us say the very least) the first half of the third millennium B. C., forces us to assume a very high antiquity for the time of their original oneness. Fixing this then at 4000 B. C., we shall scarcely have made too extravagant a statement, but rather one

much too moderate. However, as we are not able to tell how quick or how slow in those old times the growth of language was, we will not say more than we can actually maintain against even the most inveterate sceptic, namely that the time of the unity of the Semitic and Egyptian—and of course also Berber and Galla—must be placed at a period indefinitely, but certainly very far, removed from the time of the fourth Egyptian dynasty, which itself belongs certainly to the earlier half of the third millennium, at the very least.

There is another interesting circumstance connected with the discovery of the African sisterfamilies of the Semitic, namely, its bearing on the question of difference of race. We have heard advocated of late, in a very able manner, the doctrine, that not only are varieties of the same species gradually developed, but that even the whole difference of species is the result of a gradual estrangement from a common parental stock. On the other hand, it must not be forgotten, that in direct opposition to Darwin's views, other physiologists maintain the invariability of the races of mankind, and some in my country with such emphasis, that they would even separate the several human races as different species. This party (and not without reason) holds up triumphantly the fact that on the Egyptian monuments the Egyptian, Negro, and Semitic types are represented with exactly the same features, as those now characteristic of these tribes.

If however my inferences are correct, we have now four sisterfamilies of language, spoken by people exhibiting widely different physiological characteristics. Nearest to the Shemite in the form of the skull and in colour, is the Berber; farther removed, the Egyptian. The Gallas are generally called negroes, but if the portrait of one of the tribe given in Prichard's 'Physiological Researches' be correct, they can scarcely be called so; on the contrary, (in spite of the somewhat dark, not black, complexion,) the form of the skull, the high, open forehead, the straight (not woolly) hair, not only distinguish them altogether from the negroes, but give them even a greater likeness to the

Caucasian type than the Egyptians can boast of. So, beginning with the Shemite of full Caucasian type, the descending scale towards the Negro would be this: Shemite—Berber—Galla—Egyptian. It is remarkable that the grammatical similarity with the Semitic decreases in the same ratio. The Berber shares with the Semitic (partly at least) the system of triconsonantal roots and verbal inflexion, the Galla only the verbal inflexion. The Egyptian has in common with all of them, only the system of pronominal bases and formations of the plural and feminine characteristics, but no longer of the verbal inflexions. The natural conclusion from this state of things seems to be, that in spite of the contradictory evidence of the Egyptian monuments, we must assume that in proportion as the growing linguistical estrangement has increased, so also has the physiological estrangement. And hereby the variability of the character of race would be established.

It is however possible—according to a hint thrown out by Benfey in his new journal “Orient and Occident”—that one old primeval nation may have overpowered another or others, and forced its language upon them; and that when the foreign rule afterwards ceased, the foreign language may have remained, and may have been developed in a manner different from that in which it advanced amongst the nation to which it properly belonged. We should then have here a parallel case or cases to what happened in Spain and Italy. In Spain the Iberians were forced to unlearn their language and to learn Latin; but they developed this foreign tongue in a manner different from the mode adopted in Italy. If this theory be assumed, it will further be necessary to inquire whether the Asiatic nations conquered the Africans, or *vice versá*. The latter opinion seems (strange to say) to be the one more acceptable to Benfey. But, if such an alternative is necessary at all, I think that the Asiatic ancestors of the Shemites are far more likely to have accomplished the conquest of the Africans, than to have been conquered by them.

VI. OTHER INSTANCES OF SISTERFAMILIES.

We can proceed now to the question whether the same relation which has been established in the preceding sections between the Semitic, Egyptian, Berber, and Galla, does not exist also in other quarters of the globe between different families of speech.

The surest instance of the kind is found in North America, where, as Buschmann has shown in a paper inserted in the Transactions of the Berlin Academy of 1857, the Athapascan family stands in a sisterly relation to the Kenai-family, though he is scarcely right in uniting both under the common appellation of "der Athapaskische Sprachstamm", considering the obvious and wide difference observable in their pronouns. Leaving however this matter—the reconsideration of which after Buschmann's extremely painstaking essay would be utter folly,—we shall turn at once to eastern Asia where there are—two remarkable instances of this kind of linguistic relationship. Namely:

1) Between the Chinese and the Botiya languages, as Max Müller calls them, which latter family consists of two branches, the Northern (Transhimalayan), of which the Tibetan is a member, and the Southeastern (Lohitic), to which belongs the Burmese. On comparing the numerals 2, 3 of the Botiya languages with each other, which are as follows:

	TIBETAN <i>Kenavere</i>		Burmese <i>Kochari-Bodo</i>		<i>Garo</i>
2.	nyi	ni	nhit	nai	gi-ni
3.	sum	sum	thong	tham	gi-tham,

it appears that their groundforms are: (2) *NI*, (3) *SAM* or *ThAM*. Now the Chinese words for 2 and 3 are in the southern dialect 2. *ni*, 3. *sam*, and as this coincidence could scarcely be the result of accident, and as on the other hand the Chinese is entirely different in the bulk of its vocabulary as well as in its grammar from these languages, as also we have no reasonable ground for supposing a loan on either side, there is cause to suspect a sisterly relationship between the Botiya and Chinese. Perhaps others who have a more thorough knowledge of the dictionary of the two,

may be able to confirm this conjecture by other glossarial coincidences.¹

It is remarkable that also a third family of eastern Asia, the Thai languages, the chief of which is the so called Siamese, coincides very closely with the Chinese, especially with that of the southern provinces of China, in its numerals from 3—10. Compare:

	3	4	5	6	7	8	9	10
COMMON CHINESE .	san	ssé	'u	lu		tsi	pa	kieu shi
SOUTHERN CHINESE	sam	si	ung	lok		chhat	pat	kau sap
SIAMESE	sam	si	ha	hok (ruk)		chet	pet	kau sip

However it is very singular that in languages so closely resembling each other in 8 of their numerals, just the number 2 should be different². This circumstance, together with the fact that the Siamese numerals are almost identical with the *southern* Chinese, induces a reasonable doubt whether after all the Siamese people may not have borrowed these words from their more highly cultivated and very powerful neighbours; as e. gr. the Brahui, a Dravidian language, has kept only the three first numerals of its own particular family, but taken the higher ones from the Aryan Hindus. Should this suspicion be found groundless, then the Siamese would be a sisterfamily of the Chinese, with even more powerful claims to that title than the Botiya-family.

2) The *Munda* family in the Vindhya mountains, which was first clearly distinguished by Prof. Müller from the three other families of speech that are found in India on this side of the Ganges (Aryan, Dravidian, Botiya), shows in its numerals a striking similarity with the *Annamitic* on the southern borders of China. Compare:

¹ It ought to be observed for those less conversant with linguistic science that the numerals are especially weighty witnesses for the relationship of languages, because on the one hand they are but seldom taken from foreigners, and on the other, are, through their abstract nature, not open to the suspicion of owing their similarity to onomatopoeia.

² As to one, the difference is less remarkable, because cognate languages very often differ from one another in this numeral; compare: Skr. *éka*, Zend. *aévô*, Gr. *ἕΝ-*, Lat. *oinos*, Sl. *jedni*.

	1	2	3	4		
MUNDA	midh	barria	pia	ponia		
ANNAM	môt	hai	ba	bôn		
Annamic	{	Pegu . . .	—	bar	peh	puan
dialects		Chong . .	moe	bar	peh	pon
		Cambodja	moe	pir	bai	buan

The relationship is clear at a glance, but we know very little as yet of the grammar of the Munda. However the utter dissimilarity of the pronouns of the Munda and Annam, which is ascertained, indicates a rather considerable distance, and so it is safest not to confound them with each other in one family, but let them stand in the relation of sisterfamilies, until further evidence is produced that may bring them more closely together. Be the exact relation between the two what it may, so much we learn at all events, that the savages of the Vindhya, now so widely separated from the Annamitic people, were once a common nation with them; which probably was broken into two by the irruption from the north of the Botiya and Thai tribes.

VII. SISTERFAMILIES OF THE INDOGERMAN.

If any other family has a right to claim a connection with our own, it is the Malay family. It is true that Bopp's theory according to which the Malay languages would be Aryan languages that have entirely lost their ancient grammar, is altogether untenable. For in this case we should not only expect some traces at least of the former existence of grammatical forms analogous to our own in the Malay languages, but also a rather close resemblance in the dictionary; whereas there is scarcely a single verbal root in common. The most striking apparent coincidences adduced by Bopp losing all their force, when we reflect that many of the words of that kind are merely Sanskritical, and that all of them belong to those Malay languages which are spoken in or near the Indian archipelago. These two circumstances combined leave to me no doubt that all such words are only early loans from Sanskrit, as we know how powerfully the Sunda islands were influenced by Brahminical civilization, and in the case of the few Sanskritical words that make their appearance on the Polynesian islands properly

so called, we may well assume that the influence of the Hindus by commerce extended even so far east.—Also the similarity of the Malay personal pronouns with ours is very faint, much more so certainly than the similarity observable between Indogerman and Finnish; and besides this class of words offers many points of coincidence even where there is no historical connection at all¹. It is however different with the numerals, which are essentially the same in all the Malay languages, including even the Madagassian which is exempt from all suspicion of Aryan influence. Besides one could scarcely comprehend, on the supposition of Aryan influence, why the numerals from 4 upwards exhibit no similarity with ours at all, whilst two and three do; and do so only after, by comparison of the different Malay languages with one another, we have gone back to their pre-historical groundform. Compare:

2. *Newzealandic*, Malay *dúa*; *Bugis* *duva*; *Tahitian* *rua*,
Hawaian *lua*, *Tonga* *ua*, *Tagalic* *dalua*.

The last form is evidently reduplicated, and therefore shows by its initial *d* that this *d* is the original sound altered in some of the languages to *l*, *r*, and ultimately dropt in the *Tonga*. Thus we get as the Malay groundform for two: *DUA*.

3. *Tahitian* *toru*, *Javanese*, *Madeg.* *telu*, *Tonga* *tolu*, *Tagalic* *tatlo*.

The last form is again reduplicated, and has thereby preserved in the middle the original group *TL*, the two consonants of which have been separated by a vowel in the other languages of the family, in accordance with a phonetical law which forbids the using of two consonants at the beginning of a word. Therefore we get as the Malay groundform *TLU*, or if the *r* of the *Tahitian* should be the more original sound, *TRU*.

It is clear how very much these two groundforms (2. *DUA*, 3. *TRU*) resemble the Indogerman bases, 2. *DVA*, 3. *TRI* (Sansk. *dváu*, *trayas*, Gr. *δύο*, *τρεις*, &c.). It is

¹ See my essay: "On the forms and origin of the pronouns of the first and second person". Transactions 1859, p. 34, and on the Malay more especially p. 42.

however questionable whether we have a right to assume a sisterly relation between the Indogermans and Malayans on the strength of this coincidence. I shall therefore leave the matter doubtful, and only observe that the physiological dissimilarity would not necessarily overthrow such a hypothesis, as it scarcely so great as, and certainly not greater than, that of the Shemites and Egyptians.

Another group of languages might be, and partly has been, claimed as a sisterfamily of ours, namely the Finnish. But except the numerous early loans which are what we must expect among neighbouring nations, both grammar and dictionary are altogether different.¹ It is true that the Finnish nations, like the Indogermans, employ *M* as the radical of the pronoun of the first person, *T* for the second, and even (partially) *K* for the interrogative, but the first two pronouns are no admissible witnesses at all, as observed before, and the interrogative *k* is too weak a peg to hang the weight of such a hypothesis upon. In grammar there is no coincidence beyond some similarity of the personal endings of the verb, which is only the consequence of the pronominal similarity observed already. The dictionary is different; only the Finns near the Baltic (Finns proper, Lapponians, Esthonians, &c.) have borrowed many words from the Teutons, which however are generally wanting in Hungarian, though this latter language too has largely drawn from German and Slavonian. Some Slavonian loans appear to be very old. Thus the word for hundred (Finnish *sata*, Hungarian *szaz*) is evidently from the Slavonian *sŭto* (Russian *sto*), or rather from the Slavonian prehistorical groundform *SATA(N)* which the comparative philology of the Indogerman languages both authorizes and forces us to assume. This coincidence in hundred is to me no proof of original family relationship, but must be considered an early loan²

¹ I say this notwithstanding, though with all respect to, Mr. Wedgwood's list of compared words in his Paper, Phil. Soc.'s Trans. 1854.

² The Finnish proper has even taken its word for thousand from a Teutonic or Slavonic source (Finn. *tuhatta*, Sl. *tysashta*, Goth. *pusundi*).

so long as the more original numbers 1—10 defy all attempts of identifying them with Indogerman roots.

What has been said of the Finnish languages, applies equally to the other so called Finno-Tartaric languages, Mongolian, Turkish, Mandshu, Samoyedic, the relationship of which four groups with one another and with the Finnish is besides not yet quite established, far less their family connection as a whole with the Indogerman.

I should have forborne to speak at all of the fanciful assumptions concerning a relationship between Indogermans and Shemites, were it not that these endeavours to conquer the impossible are still very rife, and generally very self-confident. As it is not to be hoped that these attempts will in our generation be abandoned for ever, and as they are likely by their fancifulness to throw linguistical science, which is a science as firmly founded as any, into discredit with the general scientific public, I shall offer some humble remarks on the comparisons between Aryan and Semitic speech, with a faint hope of throwing a little cold water on the courage of the identifiers.

And *first* it will be generally admitted that the grammatical system of Indogerman and Semitic speech is altogether different.

Secondly: the few similarities observable in the pronoun of the first, and more of the second person, are not half so striking as the coincidences of the same in the Finnish and Indogerman. But we saw that even the latter could not warrant a belief in historical, but only in psychological unity.

Thirdly: There are a few words besides, that are really similar in Indogerman and Semitic, such as לִקַּק (*LQQ*) “to lick”, תִּרְוֹר (*ThÖR*) “turtle-dove”, but they are manifestly onomatopoeias.

Fourthly: Of non-onomatopoeian forms, it has been the fashion frequently to compare the Aryan and Semitic numerals. Thus both Ewald (in his Hebrew grammar) and Lepsius (in a separate essay) are perfectly satisfied of their identity. I beg to differ. I cannot see even the slightest outward similarity, except in the numerals 6 and 7. Six is in Hebrew שֵׁשׁ (*ShēSh*), and the apparent similarity of this word

with Skr. *shash* has been always held up by the partizans of an original relationship with great rejoicing and triumph. Unfortunately however the Aramean ܫܫܐ (*SheT*), Arabic *SiTT-un*, leave no doubt whatsoever that originally the final consonant was rather *T* than *S*. Thus we get as the Semitic groundform *ShT*. On the other hand the comparison of Sanskr. *shash* with Zend *ksvaç*, Greek ξκ-ς (tabulae Heracleenses *Fέξ*), Latin *sex*, Welsh *chwech*, &c. leaves also no doubt that the Indogerman groundform was *KSVAKS*. If any body after this still has a mind to compare the two words, we shall, as is meet and fit, admire such boldness—for courage is entitled to admiration under any circumstances—but can scarcely be expected to follow him on his perilous path. The case is a little better with the numeral seven. The comparison of Hebr. שבע, Arabic *SaBGh-un*, with the forms of the Semitic sisterfamilies Egyptian *SFSh*, Berber *sedis*, points back perhaps to a groundform *SBD*, or else to *σφχ*, which exhibit a certain similarity with the Indogerman groundform *SAPTAN* (Skr. *saptan*, Lat. *septem*, &c.). However even here the matter remains uncertain, and it would be uncritical to draw weighty conclusions from such insecure premises, especially as it is not explained, why the similarity is only traceable in so high a number, not in the inferior units.

Fifthly: As to the manner in which other Semitic verbal roots are made to answer to ours, it is worthy of being remarked that nearly every one of the harmonizers has a scheme of his own,—now by assuming in the Semitic roots reduplication at the beginning, now prefixes, now infixes,—all of which plans, however excellent in themselves, are at utter variance with the fundamental laws of Semitic grammar. Most judiciously of all has Gesenius treated this subject, but even his (comparatively speaking) sober comparisons are so startlingly wild, that it will be sufficient to quote a very few examples in order to show how little foundation they have. Gesenius compares Hebrew מוּת (MVT), to die, with Latin *mors*, *mort-is*, Germ. *mord*, Gr. βροτος (for μορτος), Pers. *merden*, to die. But alas! all these

words have for their root simply *MAR* without a *t* (Skr. *mr*, Lat. *mor-ior*), and so the whole beautiful similarity turns out moonshine, even if the *v* of the Shemites could be represented by our *R*, which it cannot. Again נפל (*NPhL*), 'to fall', is, according to Gesenius, identical with our Teutonic word, but it may well be asked what have we done with the *N*? And further, Grimm's law teaches us that the *F* of our Teutonic word points back to an original Indogerman *P*, which has been duly preserved in Lithuanian *pūlu* 'I fall' (*pul-ti* 'to fall'). פרק (*PhRQ*) 'to break' is compared by Gesenius with *frango*, but, as he himself shows, the Hebrew word is one of a group of roots that all mean 'to break', 'separate', or 'rend': פרר, פרס, פרם, פרד, פרץ, פרש, (*PhRR*, *PhRS*, *PhRM*, *PhRD*, *PhRZ*, *PhRSh*), the ground-conception residing already in the two first radicals and being slightly modified by the third¹; but the similarity of פר (*PhR*) and Latin *FRAG* is not so overwhelming as to free one from all doubts on the subject of their connection. Besides if the theory developed on p. 120-1 be correct, that the triconsonantal roots of the Semitic were preceded by (mono-) syllabic ones, we ought first by the aid of the Semitic sisterfamilies to trace them to this original (mono-) syllabic state, before we venture on a comparison with our own Indo-European family. Unfortunately this preliminary task is in most cases an impossible one.

Sixthly: It is scarcely necessary to remark that the early loan words which have passed from Sanskrit and Persian into Hebrew, and on the other hand from Hebrew (or more properly Phœnician) into Greek, are altogether irrelevant as to the question of original genealogical connection.

To sum up, the assumed relationship of our family of languages with the Semitic or with the Finnish is indemonstrable, and even the connection with the Malayans is open to very grave doubts.

¹ Thereby I do not say that the third radical is a suffixed particle or has any independent meaning of its own. Compare rather p. 120, 121.

XIII.—SOME PROPOSED EMENDATIONS IN THE TEXT OF SHAKESPEARE AND EXPLANATIONS OF HIS WORDS. BY W. C. JOURDAIN, ESQ.

- I. Hen. VI, Part 1. Out of *great ordealed old* iron, for out of a great deal of old iron.
- II. Tempest. *Behest* or pleasure, for *best* pleasure.
- III. " The wild waves *whist*, play, fife;—*whist*, the base of *whistle*.
- IV. " Young *scalions*, or *sarrels*, from the rock, for *scamels*.
- V. Othello. Act I, Sc. 3. *Default* for *defunct*.
- VI. Alteration of Duncan's speech to Lady Macbeth.
- VII. Lear. *Young bones* = infants. *Fair's*, fairies, for *airs*.
- VIII. Othello. Act I, Sc. 1. *At most* = in the greatest degree.
- IX. Hen. IV, Part 1. Act V, Sc. 4. *Embowelled* = buried.
- X. Romeo and Juliet. Act II, Sc. 4. French *slip* for *slop*.
- XI. As you like it. Act I, Sc. 2. Part of Rosalind's speech given to Celia.

In a very few years more, two centuries and a half will have passed away since the death of Shakespeare. For the last hundred and fifty years each successive generation has attempted to explain and emend the poet's works that have come down to us, rejecting some, disputing others, and in our own time actually denying that he wrote them at all, but considering them to be, like the works of Homer, the production of several hands.

These questions would probably never have arisen but for the fire which on St. Peter's day, June 29th, 1613, destroyed the Globe Theatre and all that it contained. On this occasion it is believed the MSS. of Shakespeare were consumed. It is this one fact, the entire absence of all original MSS. or MS. copy of any kind whatever, which produces all the difficulties we have to contend with. The presence of such MSS. would clear up doubt, and either give authenticity or corrections to passages which appear inexplicable; and which in their present state it is believed could not have been written by the poet himself. This idea forces itself to conviction when we read the statement made by his "fellowes", i. e. equals or partners,—“Who, as he was a happie imitator of Nature, was a most gentle expresser

of it. His mind and hand went together: And what he thought, he vttered with that easinesse, that we have scarce receiued from him a blot in his papers." This can be well understood by those possessing a knowledge of the very beautiful MS. of Ben Jonson's 'Masque of Queens' (in the library of the British Museum) in his own hand writing which he presented to the Queen of King James the first, Anna of Denmarke, and in the representation of which her Majesty took a part; for if the MSS. of Shakespeare were at all like this most exquisite specimen, they well merited the encomium passed on his caligraphy as well as on the correctness of thought which required no alteration or amendment. The assertion is applicable to both.

The text of Shakespeare which we have received, consists, as is well known, of seventeen Quartos printed in his life time, one Quarto in 1622, and the Folio of 1623.

The way in which many Quarto plays with all their manifold blunders came to the press, we learn from Heywood, who, in the Preface to his 'Rape of Luerece' (fourth impression) 1630, says: "Yet since some of my plays have (unknown to me, and without any of my direction) accidentally come into the printer's hands, and therefore so corrupt and mangled (*copied only by the ear,*) that I have been as unable to know them as ashamed to challenge them, this therefore I was the willinger" &c. On the errors arising from copying only by the ear, we need not dwell; of those from want of the author's correcting the press, we may judge from the following:-- In a copy of the first edition of the Duke of Milan which was presented by Massinger to Sir F. Foljambe, "the generous patron to whom he afterwards dedicated the Maid of Honour. Previously to putting the copy into his hands, Massinger had gone carefully over it with his pen, and corrected not only the errors of the press, but even the spelling, where it did not agree with the system of orthography which he appears to have adopted ... I [Gifford] have, of course, adopted all his corrections, and their value has often drawn from me a wish that they had not been confined to a single

play." This corrected copy is consequently equal to the original MS. I have selected a few of them which in some instances no one would have been bold enough to suggest.

Printed Copy "To fashion, *and* yet still you must confess."

Corrected "To fashion *one*; yet still you must confess."

Printed Copy "Observe and honour her, as if the *seal*
Of woman's goodness."

Corrected "Observe and honour her, as if the *soul*
Of woman's goodness."

Gifford remarks on this last one: "No sagacity in another could have furnished this most happy emendation, which now appears so necessary, and so obvious. I have been tempted to smile in the course of this revision at the surprising gravity with which we sometimes labour to explain the unintelligible blunders of a careless compositor."

Printed Copy "And harshness deadly" for "And harshness deadly *hatred*".

Printed Copy "It may be they confer of *winning* lordships."

Corrected "It may be they confer of *joining* lordships."

"A *limb* of patience" for "A *lump* of patience".

"What *crack* have we next" for "What *gimcrack* have we next".

"O you *earthly* gods" for "O you *earthly* gods".

Printed Copy "From any lip whose *honour* writ not lord."

Corrected "From any lip whose *owner* writ not lord."

Printed Copy "In this cup, now observe me, *with* thy *last*."

Corrected "In this cup, now observe me, *which*, thy *lust*."

There must be, therefore, and we know there are, errors in the text of Shakespeare that need correction. From the lapse of time too between him and us many of his words and phrases have become obsolete, and need explanation now. As my interpretation of the words in Lear "Whose face between her *forks* presageth snow" was printed by the Philological Society in 1857 (Trans. p. 154-6), I venture now to lay before them a few more suggestions for the explanation of words of our great poet, and for the emendation of his text. The first passage I take is one never commented upon before, but which I believe to be corrupt.

I. First Part of Henry the Sixth, Act I, Sc. 2. Joan of Arc says:

"I am prepar'd: here is my keene-edg'd sword,
 Deckt with five Flower-de Luces on each side,
 The which at Touraine in S. Katherine's Church-yard
 Out of a *great deale* of old Iron, I chose forth."

I propose to read:

"in S. Katherine's church
 Out of *great ordealed* old Iron, I chose forth"¹.

The mysterious sanctity of the heaven-sent wonder-working-sword was superstitiously increased by its neighbours, the holy instruments of the fiery ordeal, the means of the direct appeal to the Deity to attest the fact of truth, or falsehood, of innocence, or guilt; and which would tend to prove the veracity of Joan of Arc's divine Mission, which she claimed it to be.

"Fer Chaud: nos ancêtres avoient deux manières de faire subir l'épreuve du *fer chaud*. La première étoit de faire marcher l'accusé sur des socs de charrue rougis au feu, et que l'on multiplioit, suivant la qualité du crime, dont il s'agissoit. Ils étoient ordinairement du nombre de douze, et il falloit poser le pied sur chacun d'eux. L'autre manière étoit de porter un *fer rougi* au feu, plus ou moins, selon que les présomptions étoient plus ou moins fondées. Ce *fer* étoit ou un gantelet, ou une barre qu'il falloit soulever plusieurs fois. Cette épreuve étoit réservée sur-tout pour les *prêtres*, les *moines* et les *femmes*. *Le fer étoit béni et soigneusement gardé* dans les églises ou les monasteres assez distingués pour avoir ce privilège." Dictionnaire Historique des mœurs, usages et coutumes des François, 1767.

Holinshead was one of Shakespeare's authorities in matters historical, and here is his passage relating to Joan:—

"In time of this siege at Orleance (French stories saie) the first weeke of March 1428, vnto Charles the Dolphin, at Chinon as he was in verie great care and studie how to wrestle against the English nation, by one Peter Badricourt, capteine of Vacouleur, (made after marshall of France by the Dolphins creation) was caried a yoong wench of an eighteene yeeres old, called Jone of Are, by name of hir father (a sorie sheepheard) James of Are, and Isabell hir mother, brought up poorelie in their trade of keeping cattell, borne at Domprin (therefore reported by Bale, Jone Domprin) upon Meuse in Lorraine within the diocesse of Thoule. Of fauour was she counted likesome, of person stronglie made and manlie, of courage great, hardie, and stout withall, an vnderstander

¹ I think a very slight alteration of Mr. Jourdain's amendment would probably restore Shakespeare's words:

"Out of *old ordeal iron* I chose forth." H. Wedgwood.

of counsels though she were not at them, great semblance of chastitie both of bodie and behaiour, the name of Jesus in hir mouth about all hir businesses, humble, obedient, and fasting diuerse daies in the weeke. A person (as their bookes make hir) raised up by power diuine, onelie for succour to the French estate then deepelee in distresse, in whome, for planting a credit the rather, first the companie that toward the Dolphin did conduct hir, through places all dangerous, as holden by the English, where she neuer was afore, all the waie and by nightertale safelie did she lead: then at the Dolphins sending by hir assignement, from *Saint Katharins church* of Fierbois in Touraine (where she neuer had beene and knew not) in a secret place there among *old iron*, appointed she hir sword to be sought out and brought hir, that with five floure delices was grauen on both sides, wherewith she fought and did manie slaughters by hir owne hands. On warfar rode she in armour cap a pie and mustered as a man, before hir an ensigne all white, wherin was Jesus Christ painted with a floure delice in his hand.

Jehan de Tillet. Les chronic de Bretagne.

Grand chro. 4.

The Third volume of Chronicles An. Dom. 1428. Page 600. First compiled by Raphaell Holinshed. B. L. 1587."

"She was named Joan or Jane, was Native of the Village of *Damremy* upon the *Meuse*, Daughter of *James of Ave* and *Isabella Gautier*, and bred to keep Sheep in the Country. Her Vocation was confirmed by miraculous proofs, for she knew the king, though meanly habited, amidst the throng, from all his Courtiers.

The Doctors of Divinity and those that were of the Parliament, who examined her, declared that there was somewhat of Supernatural in her behaviour; she sent for a *sword that lay in the Tomb of a Knight, behind the high Alter in the Church of St. Catharine de Fierbois*, upon the Blade whereof were several Crosses and Flower-de-Luces graved; and the king openly affirmed that she had devined a very great secret, not known to any but himself." De Mezeray's General Chronological History of France. Translated by John Bulteel, 1683. Page 451.— See l'Abbé Lenglet, Hist. de la Pucelle d'Orléans.

II. In the Tempest, Act I, Sc. 2, Ariel addresses his stern Master Prospero:

"All hail, great master! grave sir, hail! I come
To answer thy *best* pleasure; be't to fly,
To swim, to dive into the fire, to ride
On the curl'd clouds; *to thy* strong bidding, task
Ariel, and all his quality."

This I propose to be as follows:

"All hail, great master! grave sir, hail! I come
To anſwer thy *behest* or pleasure; be't

To fly, to swim, to dive into the fire,
 To ride on the curl'd clouds; *t'hy* strong bidding
 Task Ariel and all his quality."

In *Cymbeline*, Act V, Sc. 4, Shakespeare uses the word 'behest':

"with care perform his great *bcest*."

Also in *Love's Labour's Lost*, Act VI, Sc. 2:

"And shape his service wholly to my *behests*;"

III. *Whist* = play, fife.

"Come unto these yellow sands,

And then take hands:

Court'sied when you have, and kiss'd,—

The wild waves *whist*,"—

The opinion hitherto is that "*whist*" means 'are silent', and Spencer is quoted to prove it,

"So was the Titaness put down and *whist*" (F. 2, B. 7, b. 7, S. 59);

but why should the waves be silent? Surely they are wanted to pipe: and with the secondary Anglo-Saxon verb *hwistlian*, to pipe, fife, before us, I submit that *whist* is the base of *whistle*, and that the poet best explains his own meaning in

"Or in the beached rimgent of the sea,

To dance our ringlets to the *whistling* wind,

But with thy brawls thou hast disturb'd our sport.

Therefore the winds, *piping to us in vain*,

As in revenge, have suck'd up from the sea

Contagious fogs;" (A *Midsummer-Night's Dream*, Act II, Sc. 1.)

The "wild waves" were required to keep time as the music.

IV. *Scamels*. Act II, Sc. 2 a very strange word occurs:

"I' prethee let me bring thee where Crabs grow; and I with my long nayles will digge thee pig-nuts; show thee a Jayes nest, and instruct thee how to snare the nimble Marmazet: I'le bring thee to clustring Philbirts, and sometimes I'le get thee *young Scamels* from the Rocke: Wilt thou goe with me?"

I propose to read *scalions* (or *sarcel*s, see note p. 144).

"I'le get thee young *scalions* from the rocke:"

Scalion, chibboll, or yong ciue.—Minsheu 1617.

'Shamois'—Warburton. 'Sea-Malls' or 'Sea-Mells'—Theobald.

"This botcher looks as if he were dough-baked; a little butter now, and I could eat him like an oaten cake: his father's diet was new cheese and onions, when he got him: what a *scallion-faced* rascal 'tis!" (*Love's Cure or The Martial Maid*, Act II, Sc. 1, by Fletcher.)

V. The passage I have next to mention has caused much controversy between all the commentators; and their remarks are far too long to repeat, but they produce no satisfactory result. I now venture to add to the number and submit my view of this much disputed and most corrupt passage in Act I, Sc. 3. Othello says, according to Quarto and Folio (which agree, except in one word; the Quarto reading “*of* her mind”, the Folio “*to* her mind”):

“I therefore beg it not
 To please the palate of my Appetite:
 Nor to comply with heat the yong affects
 In my *defunct*, and proper satisfaction.
 But to be free and bounteous to her minde:”

It is my firm persuasion that a line has got transposed, and that the word “*defunct*” is a misprint for ‘*default*’. The passage will then read:

“I therefore beg it not,
 To please the palate of my appetite;
 Nor to comply with heat, the young affects;
 But to be free and bounteous to her mind,
 In my *default* and proper satisfaction.”

viz. In my want of appearance, in my absence, and for my own satisfaction.

It is clear that, as Othello is forced to leave Desdemona on their wedding-night, he asks the Duke and Senators leave that she may go with him to Cyprus (whither he was bound) in order to make up for his present default and for his own satisfaction; for, be it remembered, she did not go with him, but was with Iago in another vessel. For the use of the word I give the following examples:

“That I may say, in the *default* he is a man I know.”

(All’s Well that Ends Well, Act II, Sc. 3.)

“Kings must leaue their Children their kingdomes, which were left them by their Ancestors, that by them they may be embellisht, and be settled; and the English haue neuer had greater care, than to preserue the Royal House from *default* of Issue.” (Part of the Speech of Thomas Gargrave of the lower-house to Queen Elizabeth exhorting her to marry, 1559.)

“Only this is my comfort, that a king commaunds, whose precepts neglected or omitted, threatneth torture for the *default*.” (The Troublesome Raigne of King John.)

“yet notwithstanding it seemed vnto them, that they had much cause

to griue and lament at the great inequality, which they saw betwixt the Husband and the Wife in the particular punishment of Adultery; so that women could not rest contented to see men in such wise free, that the punishment of shame, which alone was wont to terrifie honourable persons, did now less serue to restraints them from committing against their wiues these beastly and *libidinous defaults*. In which dissolute courses they said, that they proceeded so far, that many Husbands were not onely not ashamed to keepe openly Concubines in their houses, but had oftentimes presumed to make them partakers of the sacred bed of Matrimonie." (The New found Politicke by Traiano Boccalini. The third Part translated by W. Vavghan. Page 203. 1626.)

VI. In Macbeth.—The following passage I propose to remedy by a slight change, I quote from the Folio 1623:

"See, see, our honor'd Hostesse:

The loue that followes vs, sometime is our trouble,
Which still we thanke as Loue. Herein *I* teach *you*,
How *you* shall bid God-eyld vs for *your* paines,
And thanke vs for your trouble."

which I think should be:

"See, see, our honor'd Hostesse!—

The love that followes us, sometimes is our trouble,
Which still we thank as love. Herein *you* teach *us*,
How *I* shall bid God-eyld us for *our* pains,
And thank us for your trouble."

The explanation is this:—The love that shows itself in one of so exalted a station as Lady Macbeth the king feels and says, is his trouble, because it is difficult for him in his own estimation to make an adequate return for, and can only requite love with love. The same thought, differently expressed, occurs in Act I, Sc. 4:

"Would thou hadst less deserv'd;

That the proportion both of thanks and payment
Might have been mine!"

"Herein you teach us,

How I shall bid God-eyld us for our pains,
And thank us for your trouble."

On Lady Macbeth meeting the king at her Castle-gate, she kneels, and the king remarks, she teaches him two things; one, in that attitude to pray to God to shield us from the pains or torments our sins have deserved; and the other, that by her humility to him, she, as a subject,

thanks him, a king, for the trouble (which of course is considered an honour) he gives her.

"howbeit, that when she wold haue taken away the leaues for the figs, she perceiued it, and said, Art thou here then?" i. e. from the figs. (North's Plutarch. Life of Antonivs, page 949. 1612.)

"Oh, but my conscience for this act doth tell,

I get heaven's hate, earth's scorne, and *paines of hell*."

(The True Chronicle-Historie of King Leir and His Three Daughters. 1605.)

VII. Lear, Act II, Sc. 4. Folio 1623.

"strike her *young bones*,

You taking *Ayres* with Lamenesse!"

'Young bones' i. e. Infants just born, which fairies then had power over, but not afterwards. By "young bones" the following quotations will, I think, prove the meaning:

"Alas, not I: poore soule, she breeds *young bones*,
And that is it makes her so tutchy sure."

"What, breeds *young bones* already! you will make
An honest woman of me then, belike."

(The True Chronicle-Historie of King Leir and His Three Daughters. 1605.)

"Kisse me. I warrant thee my breath is sweet.
These dead mens bones lie heere of purpose to
Inuite vs to supply the number of
The liuing. Come; we'll get *young bones* and doe't.
I will enioy thee. No? Nay then inuoke
Your great suppos'd protectour; I will doe't.

(The Atheist's Tragedie, Act IV, by Cyril Tournour 1612.)

For "You taking *airs*", read "you taking *fair'es*, that is fairies. I am not sure whether the elision would be the two letters 'ie', if only 'i', the omission is simply the 'f'.

"No *fairy takes*" (Hamlet Act I, Sc. 1.)

—"Bless thee from whirlwinds, star-blasting, and *taking!*" (Act III, Sc. 4.)

"—*Fayries*, and Gods prosper it with thee!" (Act IV, Sc. 6, Lear. Folio 1623.)

VIII. *At most*. Othello, Act I, Sc. 1. Brabantio says:

"At every house I'll call;

I may command *at most*;"

"*At most*" here means 'in the *greatest degree*'. Brabantio being one of the Council of three, as will be shown in my next note.

"So grace and mercy at your *most* neede helpe you" (Hamlet Act I, Sc. 5).

"And that I have possesst him my *most* stay
Can be but brief;" (Measure for Measure, Act IV, Sc. 1).

Act I, Sc. 2. Iago, speaking of the power of Brabantio, says:

"And hath, in his effect, a voice potential
As double *as* the duke's".

This is an historical mistake made by a typographical error; the "as" should be "of", a circumstance of not uncommon occurrence, the long 'f' for 'f' and 'a' for 'o'. The Duke had not a double voice, but the members of the Council of Three had very nearly such, as the following will show:

"Next vnto the Duke are three called the Signori Capi or Cai, whiche outwardly seeme inferiour to the Duke, and yet are of more auctoritee than he. For theyr power is so absolute that if there happen cause why, they maie arrest the Duke. And all suche proclamacions as concerne the maiestee of theyr cōmonwelth, goe fourth alwaies vnder theyr name: Lyke as we vse to saie in the kynges name, so saie they, Da parte de i Signori Cai. Two of whiche Cai or one of them, with one of the Anogádori, haue power Di metter vna parte, suche as is before rehersed of the Duke" (The historie of Italie by William Thomas, 1549, B.L. page 77).

therefore I read "a voice potential as double *of* the duke's", i. e. as double of the voice the duke has.

IX. The first part of Henry the Fourth, Act V, Sc. 4. Prince Henry, seeing Falstaff on the ground, as if slain, says:

"*Embowell'd* will I see thee by and by:
Till then in blood by noble Percy lie."

Embowell'd i. e. *buried*.

"Brave Scipio, your famous ancestor,
That Rome's high worth to Africk did extend;
And those two Scipios (that in person fought
Before the fearful Carthaginian walls)
Both brothers, and both war's fierce lightning fires,
Are they not dead? Yes, and their death (our dearth)
Hath hid them both *embowel'd in the earth*".

(Cornelia, Act II. 1594.)

"Backe warremen, backe, *imbowell* not the clime,
Your seate, your nurse, your birth dayes breathing place,
That bred you, beares you, brought you up in armes.

Ah! be not so ingrate *to digge your mothers grave,*
 Preserve your lambes and beate away the wolfe."

(The Second Part of the Troublesome Raigne of King John.)

"Most gracious Cæsar mightie Emperour,
 Had Pellion and Cossa beene conioy'nd,
 Had mounting Tenarus with the snowie Alpes,
 And high Olympus overwhelm'd the Caue,
 Yet would Seianus (like Briarius)
 Haue beene *embowell'd in this earthie hell,*
 To saue the life of great Tiberius." (The Tragical life
 and death of Claudius Tiberius Nero, Sig. K. 1607.)

Prince Henry makes use of the word "embowell" in the sense of 'to bury'; Falstaff in that of 'to eviscerate'.

X. In *Romeo and Juliet*, Act II, Sc. 4, the Folio, 1623, reads:

"Signior Romeo, Bon iour, there's a French salutation to your French
slop: you gaue vs *the the* counterfait fairely last night."

the Quarto, 1609:

"*the* counterfeit."

The emendation I wish to make is changing "*slop*" to "*slip*". French slip i. e. going away without leave taking, or permission, or knowledge; still in use as "to take French leave".

XI. In "As you like it" the speech of Rosalind in Act I, Sc. 2, printed in the Folio of 1623 thus:

"Cel. I pray thee, Rosalind, sweet my Coz, be merry.

Ros. Deere Cellia; I show more mirth then I am mistresse of, and would you yet were merrier:¹ vnlesse you could teach me to forget a banished father, you must not learne mee how to remember any extraordinary pleasure."

which, I think, if divided as follows, will be more correct:

"Cel. I pray thee, Rosalind, sweet my coz, be merry.

Ros. Dear Celia, I show more mirth than I am mistress of.

Cel. And would you yet were merrier?

Ros. Unless you could teach me to forget a banished father, you must not learn² me how to remember any extraordinary pleasure."

¹ Pope's edition reads: *and would you yet I were merrier?* which has been followed by all editors to the present time.

² *Learn* is still used in this sense in Scotland, and among the poor in England.

P.S. My other suggestions are,—Othello, Act I, Sc. 3:

“For since these Armes of mine had seven yeares pith
Till now some nine *Moones* wasted.”

I suggest it should be “nine *more* wasted”; because as Othello is speaking of the strength and weakness of his arms, if we take fourteen years of age as that of puberty, and thirty-three as the turning point of life, this would make Othello forty two, about the age he represents himself to be,

“Or, for I am declin’d

Into the vale of years:—yet that’s not much:”—

Lear, Act II, Sc. 3. Edgar, having stated how he will disguise himself commiserating his forlorn condition and fallen fortune, exclaims

“Poore Turlygod, poore Tom”

by transposing one letter, and dividing the word, I think the error will be rectified:

“Poor, truly! God! poor Tom!

That’s something yet;—Edgar I nothing am.”

Lear, Act III, Sc. 6.

“You will say, they are *Persian* attire”,

this is the reading of the Quarto 1608. The Folio 1623 omits the word ‘attire’. I think that by changing one letter and dividing the word, we shall have what the poet wrote, viz.:

“You will say, they are *Per se* an attire, but let them be changed.”

Romeo and Juliet, Act III, Sc. 2. Both Quarto 1609 and Folio 1623.

“That *run-awayes eyes* may wincke”.

This passage has been a perpetual source of contention to the commentators. I know not if I unravel the difficulty by suggesting:

“That *wary-day’s-eyes* may wink”.

compare, “The day is broke: be *wary*, look about.”

(Romeo and Juliet, Act III, Sc. 5.)

“And you the judges bear a *wary eye*.” (Hamlet, Act V, Sc. 2.)

Note to *Scamels*, p. 138. As *Scalions* is perhaps too great a change, I propose the word *Sarcel* or Teal, which I find in “The New World of Words” by E. Phillips, 1678. Minshew, 1617, gives *Sarcelle* as the French for Teal; and Cotgrave, 1611, *Cercelle*: f. (The water fowle called) a Teale; so that *Sarcel*s may be the word we want.

XIV.—ENGLISH ETYMOLOGIES. BY HENSLEIGH
WEDGWOOD, ESQ.

HARRIDAN. Used almost exclusively in the very narrow sense of a woman whose feelings are blunted, and bodily frame worn, by a life of dissipation.

In a translated suit then tries the town
With borrowed pins and patches not her own,
But just endured the winter she began
And in four months a battered *harridan*.

Usually connected with Fr. *haridelle*, a poor tit, lean or ill-favoured jade—Cotgrave. From Fr. *harier*, to harry—Richardson.

The imputation etymologically conveyed by this term of abuse is nothing worse than the disfigurement arising from breaches in the teeth which befalls most of us in the advance of life, and which doubtless was more conspicuous when the skill of the dentist was not so extensively called in to repair the ravages of time as it is at present.

The real origin is one which sounds unlikely enough at first, but will be found after a little paring to slide unmistakably into the English word; viz. Du. *schaerd-tanden*, dentes serrati, pectinatim stipati ad similitudinem dentium serræ—Kilian, from *tand*, a tooth, and *schaerde* or *schaere*, a notch or small breach, also a broken piece, a word familiar to us in E. *pot-sherd*. G. *scharte*, a notch or gap; *eine scharte in einem messer*, a gap in a knife. Now it is the peculiarity of the Walloon dialect that it changes the sound of *sch* or Fr. *ch* into a simple aspiration, as in Fr. *échelle*, dialect of Namur, *chaule*, Walloon *hâle*, a ladder; Fr. *échapper*, Namur *chaper*, Wal. *haper*, to escape; and similar examples are very numerous. Among these we find Namur *chaurd*, Wal. *hârd* (*d* silent), *har* or *haur*, a breach or notch; *hardé*, *haurdé*, gap-toothed, one who has lost some of his front-teeth; *veie hardaie*, *vielle brèchedent*, old gaptoothed woman—Remacle. In the same dialect, Fr. *dent* takes the form *dain*, giving *hardédain*, *brèche-dent*, in which no one can fail to recognise E. *harridan*.

At what time the word was imported into this country, and how a word, which could have had no meaning to English ears, was ever popularised here as a term of abuse, is a puzzle of which I cannot pretend to offer an explanation.

GAT-TOOTHED. The use of a word signifying *gap-tooth* as a term of abuse puts us in mind of Chaucer's *gat-toothed*, which has greatly exercised his critics without conducing much to our philological edification. When the Wife of Bath is introduced as saying,

But yet I alway had a coltes tooth,

Gat-toothed I was, and that became me well—

it is plain that the word cannot have been *gap-toothed*, as rendered by Urry and Dryden; or *gag-toothed*, having projecting teeth—Hal. Nor is the matter much mended by the *cat-toothed* of one MS., or by Skinner's suggestion of *gat* for *goat*, *goat-toothed*. The true explanation may probably be found in N. *gistent*, Sw. *gleständ*, having teeth separated from one another, which may have been considered as a beauty. The former element of this compound is Sw. *gles*, thinly scattered as corn in poor soil, not compacted, standing apart as the staves of a leaky tub; O.N. *gisinn*, N. *gisen*, *glisen*, *glesen*, scattered, gaping. The same element is seen in Sw. *gistna*, Sc. *geize*, *gizzen*, to become leaky for want of moisture. Tubbs or barrels are said to be *geisent* when their staves open in consequence of heat or drought—Jamieson. Again, as the interstices between an assemblage of objects, as the trees in a wood, are increased, the individuals of the collection become scarce, whence E. *geason*, scarce, rare.

The origin of the Scandinavian forms is N. *glisa*, to shine through, to be open so that one can see through, of wood work or the like; the final *s* of which is exchanged for a *t* in O.N. *glita*, to shine, N. *glytta*, to peep, to glance at, *glytt*, *glott*, *glette*, an opening, hole, clear spot in the sky. The same loss of the liquid which is seen in N. *glisen*, *gisen*, identifies *glott* with O.N. *gátt*, the crack between the door-post and the wall, and probably with *gat*, a hole or opening.

Compare O.N. *hurd á gáttum*, an open door, with N. *staae paa glytt*, to stand ajar.

Thus *gat-toothed* would appear to be the true equivalent of N. *gis-tent*; and the root *gat* may probably have the same meaning in G. *gatter*, *gitter*, a grating, a structure full of open interstices.

JACK OF DOVER. Another expression of Chaucer's, on which some little light may be thrown, is where our host addresses the cook,

Full many a *Jack of Dover* hast thou sold
Which has been twies hot and twies cold.

Now we are informed by Roquefort (v. *Jacquet*) that *jacques* in the slang of French cooks is used to signify that a piece of baking, whether joint, fowl or pastry, is old and hard, and among tavern keepers in England a heated-up dish is still called a *dover*. The term *Jack of Dover* then may have arisen either from engraffing on the French slang a punning allusion to the doing over again (do-over), or from *jack* in the French sense having first obtained currency at Dover.

GALA, GOAL. It. *far gala*, to be merry, to eat and drink well; *regalare*, to feast or entertain; *gala*, ornament, finery, dress; O.Fr. *gale*, good cheer, *galer*, *galler*, to lead a joyous life.

The origin is the common metaphor by which a person in a high state of enjoyment is compared to one swimming in an abundance of good things.

I bathed still in bliss, I led a lordly life. Gascoigne.

Long thus he lived slumbring in sweet delight

Bathing in liquid joys his melted sprite. Spenser. Britain's Ida.

This soft fool

Must swim in's fathers wealth. The Ordinary I. 3.

By the same metaphor we speak of *buoyant spirits*, of *going on swimmingly*, and in French one in high delight is said "*nager dans la joie, dans les plaisirs.*"

Now the It. *gala* signifies a bubble; *andare a gala*, *galare*, *galleggiare*, to float; *galleggiare nel giubbilo*, as Fr. *nager dans la joie*, to give oneself up to pleasure. So also from the diminutives *galluzza*, *galozza*, a water bubble, *galluzzare*,

to float as a bubble, to be in a high state of enjoyment. By this not very obvious train of thought *gala*, a bubble, is taken as the type of festivity and enjoyment.

Again, the buoyancy of a bubble renders it an apt type of one rising above the depressing influences by which he is surrounded, as when we say of one struggling with difficulties, that he can barely keep his head above water. On this principle It. *stare a galla*, to float, and metaphorically, to prevail, to get the upper hand, to carry the day. The Fr. *avoir le gal* is used in precisely the same sense, and the phrase was introduced into English *to get the goal*. "There was no person that could have won the ring or *got the gole* before me"—Hall. Richard III.

Canara birds come in to bear the bell

And goldfinches do hope *to get the goal*. Gascoigne.

It is obvious from the form of the expression that neither in E. nor in Fr. was retained any feeling of the original type of the metaphor, but the expression being applied to the success in athletic contests, such as racing, football, or the like, the term *gal* or *goal* was affixed by a literal interpretation to the mark or standard, the attainment of which was the test of victory. Fr. *gal*, the goal at football—Trevoux.

FUDGE. Prov. Fr. *fuche! feuche!* an interjection like E. *pish!* who cares! "Picard, ta maison brule. Feuche! j'ai l'clé dans ma' poque",—Fudge! I've the key in my pocket. From this interjection is the vulgar Fr. *se ficher d'une chose*, to disregard it; *je m'en fiche*, I pish at it, pooh-pooh it, treat it with contempt. *Fichez le à la porte*, bid him trus! or trudge! turn him out. Pl. D. *Futsch!* begone! *Datt is futsch gaon* (gone to pot)—Danneil. Swiss *futsch werden*, to fail, to come to nothing, may be compared with Fr. *il est fichu*, perdu—Gattel.

TO FIX. In the American sense to set to rights, to arrange. "To *fix* the hair, the table, the fire, means to dress the hair, lay the table, and make the fire"—Lyell's travels. Probably a remnant of the old Dutch colonisation. Du.

fiks, fix, réglé, comme il faut—Halma. *Een fix snaphaan*, a gun which carries true; *zyn tuigje fix houden*, to keep oneself in good order (en état d'agir). Pl. D. *fix*, quick, ready, smart; *fix un fardig*, quite ready; *een fixen junge*, a smart lad. Perhaps from *fluks*, ready, by the loss of the *l* as in *fittich* for *flittich*, a wing.

FERRET. It. *furetto, feretto*, Fr. *furet*, G. *frette, frett-wiesel*, a ferret, an animal used in hunting rabbits or rats, in holes otherwise inaccessible.

It is commonly supposed that the name of the animal has given rise to the verb signifying to poke in holes and corners, to search out. It. *furettare*, to ferret or hunt in holes, by metaphor to grope or fumble—Fl. Fr. *fureter*, to search, hunt, bolt out, spy narrowly into every hole and corner—Cot.

It seems to me far more likely that the ferret (exclusively a domesticated animal) is named from the purpose for which it is kept, viz. for rooting or poking in holes for rabbits and vermin.

Now the Prov. *fregar*, It. *fregare*, to rub, to move to and fro, correspond to It. *frugare, furegare*, to grope, poke, fumble for, as Prov. *fretar*, Fr. *frotter*, to rub, to Du. *wroeten*, to root in the ground as a pig or a mole, Fr. *fureter*, It. *furettare*, to poke in holes and corners. The G. *frett-wiesel* would indicate a weasel kept for whatever, is signified by the verb *fretten*, which in Bav. is used not only in the sense of rubbing, but, like Du. *wroeten* and Prov. E. *froat*, of unremitting ill rewarded labour, and being thus identified with the Dutch form might naturally acquire the same special application.

The strongest objection to such a derivation is Fr. *furon*—Patois de Champagne, Sp. *huron*, a ferret. But the forms *furegare, furettare*, to poke, grope, or search out, have so much the appearance of derivatives from a root *fur* by the aid of the particles *ic, et*, regularly used for that purpose, that *furon* may well have been formed from the adoption of such a root in the same way as *furegone* from *furegare*, and with the same sense of poker, searcher out.

TO RUN THE GAUNTLET. More correctly *gantelope* as it was formerly written, the corruption having arisen from the possibility of thus giving meaning to the phrase in English ears, on the supposition that the punishment consisted in each soldier giving a blow to the criminal with his gauntleted hand as he passed by. But the punishment never took that form, and it is correctly described by Bailey; to run the gantlet or gantelope, to run through a company of soldiers standing on each side *making a lane* with each a switch in his hand to scourge the criminal. In G. *durch die spiessruthen laufen* (*spiessruthen*, a switch); Fr. *passer par les verges*.

The punishment was probably made known to us from the wars of Gustavus Adolphus as the expression is pure Swedish; *löpa gatlopp*; from *gata*, a street, or in military language a line of soldiers, and *lopp*, a course.

XV.—ON THE CONNECTION OF THE LATIN *DULCIS* WITH *DELICIÆ*, *DELICATUS*, *DELECTARE*. BY HENSLEIGH WEDGWOOD, ESQ.

The gratification of the appetite for food is the most direct and universal of all pleasures, and therefore the one most likely to be taken as the type of delight in general. It is by this figure, as we learn from a late traveller, that the Negro of lowest civilisation expresses his admiration of what are to him the most valuable jewels,—“The astonishment and delight of these people”, says Petherick, “at the display of our beads was great, and was expressed by laughter *and a general rubbing of their bellies*”—Egypt and Central Africa, p. 448.

If the Lat. *deliciæ*, delight or the object which produces it, with the derivatives *delicatus*, delightful, and *delectare*, to delight, is to be explained on this principle, it should signify in the first instance, like the German *leckerbissen*, appetising food, food to lick our chops at, a sense which

is still the prevailing one in the English *delicious* and *delicacies*. Nor can we fail in the radical syllable of these words to be struck with the widely spread root *lic* which expresses the action of the tongue in so many languages. The difficulty is to make a coherent sense out of such a signification in combination with the preposition *de*, and it is probably the attempt to give its due force to the latter particle which has led etymologists on a false scent.

The idea of pleasure in eating, appreciating the taste of food, is constantly expressed by a representation of the sound made in *smacking* the tongue and lips. The E. *smack* is used to signify a sounding blow with the open hand, a loud kiss, and the taste of food; G. *geschmack*, taste, *schmecken*, to taste well, *schmecker* (in huntsman's language), the tongue. In the Finnish languages, which do not admit of a double consonant at the beginning of words, the dropping of the *s* from the same imitation gives Fin *maku*, Esthon. *maggo*, taste; Fin *makia*, Esthon. *maggus*, agreeable to the palate, sweet. Another equally expressive imitation is shewn in Bohem. *mlask*, a smack, a kiss; *mlaskati*, to smack or make a noise with the lips in eating, to eat delicately or be nice in eating; *mlaskanina*, delicacies; with which (on the phonetic principle above explained) may be classed Fin *maskia*, *maiskia*, to smack the lips; *maiskis*, a smack with the lips, a kiss, delicacies. A slightly differing modification is *naskia*, to smack in eating, explaining G. *naschen*, to eat daintily; *näscherey*, lickerishness, tid-bits, delicacies.

The derivation of words signifying sweet from the smacking of the tongue suggests a like origin of Gr. *γλυκός* in a root corresponding to E. *click* (a term applied to the smacking of the tongue although not in reference to the enjoyment of taste), W. *clac*, a smack; *gwefus-glec*, a smack with the lips, loud kiss. Fr. *claquer la langue*, to smack the lips with relish. The Gr. *γλιχομαι*, to desire eagerly, to long for, when compared with Lat. *ligurio*, to lick one's chops, to long for, shews that the root *γλιχ* as well as *λιχ* was used in Gr. in the sense of lick.

The identity of *γλυκυσ* with Lat. *dulcis* for *dlucis* has long been recognised, indicating in the original Latin a root *dlic* corresponding to the *γλιχ* of *γλιχομαι*, whence the supposititious forms *dlicie*, *dlicatus*, *dlectare* would naturally have expressed the meanings actually found in *delicie*, *delicatus*, *delectare*. The same root would have given *dligere* for *lingere*, to lick, and (if *lingere* and *lingua* are connected, as in vulgar G. *lecker*, the tongue, from *lecken*) *dlingua* for *lingua*, the tongue, explaining the double form of the old Lat. *dlingua* and ordinary *lingua* by the falling away in one case of the *l*, and in the other of the *d* of the original root.

In process of time the combination *dl* seems to have been exploded by the Latin taste (although the tenuis of the same organic class is found before *l* in *stloppus*, a smack), and the obnoxious sound to have been avoided by transposition of the vowel in the case of *dulcis*, and by the insertion of an *e* in *delicie*, *delicatus*. The intrusive vowel must doubtless in the first instance have been a short one, and was probably lengthened when the true construction of the word being forgotten, it presented the appearance of a compound with the preposition *de*.

XVI.—OBSERVATIONS ON THE PLAN OF THE SOCIETY'S PROPOSED NEW ENGLISH DICTIONARY.

BY THE REV. DERWENT COLERIDGE.¹

[Read May 10, 1860.]

As a humble enquirer in the department of linguistic science, but more particularly as a warm and therefore a jealous lover of my native language, I have watched with anxious interest the successive developments of the scheme

¹ In the revised plan of the Society's New English Dictionary, the suggestions contained in this Paper have been partially adopted. A series of illustrations were subjoined, which were made use of in preparing the revised scheme, but which have since unfortunately been mislaid.

for a new English Dictionary announced by the Philological Society. Having ventured to express by letter and otherwise some difference of opinion as to certain points both of principle and of detail, I was asked to state in writing, and in the shape of a definite amendment, what I took to be objectionable, or defective in the *first* sketch (December 1859) of the *Canones Lexicographici* recently put forth by the Editor of the Dictionary as a rough draft for the Committee appointed by the Society to add to, abridge, amend, and settle. My letter to the Editor was as follows:

“If, in compliance with your request, I thus avail myself of my privilege as a member of the Society, I shall not, I trust, be held guilty of any unwarrantable interference; yet, as I have taken no part in the discussions which have been held on this subject in the Society, while I have heard something of what is thought of the scheme in other quarters, what I have to say, may be regarded as a voice from without, and may perhaps have some little value on this account.

And first let me premise that my attention has been directed, at least in the first instance, not so much to the special provisions, as to the leading idea of the scheme, such as it has gradually unfolded itself, and, through one channel or other, has come under the notice of the public. If indeed the *Canones* had not been preceded by the “Proposals”, and these again by the highly suggestive Pamphlet of Dr. Trench, I should only have had to remark that the rules laid down for the compilation and editorial management of the Dictionary were much fuller, and more precise on some points than on others; and that the points comparatively neglected were, in my opinion, those of most importance. I should however have concluded that what were considered as the novel features of the undertaking, were exhibited in detail, while the rest was, to some extent, taken for granted. And this is probably a true account of the matter. Yet even so I should have had to express a doubt whether an enlarged vocabulary, an historical arrangement, and etymological analysis, though carried out

more fully than has hitherto been attempted, be really more novel, as they are certainly, not more important characteristics, than full and accurate exegesis, the exact distinction of synonyms (so called) and, in particular, a nice appreciation of what has been called the *rhetorical* value of each word. However this may be, a notion has certainly been entertained that in the plan of the Philological Society utility has been to some extent postponed to remote and curious speculation; and though I regard this as a false inference drawn from isolated portions of the scheme,—attributable partly perhaps to the startling effect of certain obscure and fantastic vocables which it has been proposed, for certain assigned reasons, to transfer from limbo to the pages of the forthcoming dictionary, partly also to the archæological and philological apparatus, prepared by members of the Society, portions of which have been made public, and which may have been regarded, not merely as materials, but as specimens of the work itself, or at all events as determining its character; while, I say, I regard any such notion, to whatever extent it may have prevailed, as sufficiently confuted by each and all of the above mentioned documents in which the plan of the Dictionary is laid down,—I yet cannot divest myself of a suspicion, derived it may be more from what has passed in conversation, than from anything that has appeared in writing, that what I conceive to be the higher functions of the Lexicographer have been to some extent disclaimed, and his office regarded as not possessing any judicial or regulative authority;—as if it were his duty to exhibit the practice of English writers, though it rest but on a single instance, but not to question its propriety: not to decide between the rival claims of varying usages: and not, it would seem, so much as to record the practice of English speakers, except when it can be verified by written examples. Against this limitation I must enter my humble, but earnest protest. In my judgment a perfect Dictionary must not only be a complete Repertory, but also an available Directory within the whole province of word-lore—(*wort-lehre* as distinguished from

satz-lehre). It must teach all that is known, and determine all that is determinable, first of the vocable—the word in its material prime-work,—then of the living word—the vocable informed by thought, and animated by feeling,—lastly of its immediate dependencies, necessary or customary—the links by which it is brought into connection with its fellows. Now this determination must in very many cases rest with the Lexicographer himself. He must not merely produce authorities,—he must adjudicate, settling each point, as it occurs, under the guidance of his own observation, or more commonly of that life-long, unconscious induction, which amounts in a highly-cultivated native speaker,—or indeed in any native speaker of any language when exercised within the range of his experience—well-nigh to an infallible instinct, or intuition. It is easy, and very common, especially in this country, to sacrifice truth to evidence, that is to say, to *producible* evidence. It is constantly so done, and for weighty reasons, in English courts of law. It is so done, for what is accounted sufficient reason, in competitive examinations: but it need not be so in a Dictionary. Modesty is here out of place,—and hostile criticism must be braved. Right will prevail. Who, it has been asked, will submit to the legislation, in such matters, of any self-constituted authority? I answer, thousands, and tens of thousands, if the legislation be declarative merely, and approve itself to the national mind. The right of the lexicographer, like that of most other pretenders, must be tested by his success.

A few months before the decease of my lamented friend Lord Macaulay, I noticed a newly-bound copy of Johnson's Dictionary lying upon the table. He told me that it was the fourth livery in which he had invested this trusty servant. And on my asking, with some surprise, in what service he had found so much employment for such a *valet-de-libraire*, he replied, to keep his diction up to the classical standard, and to prevent himself from slipping into spurious modernisms. Doubtless Johnson's authorities were

more to Macaulay than his authority:—he drew his own conclusions from the quotations; but the immense majority of those who use a dictionary are very differently qualified for this task. It will be convenient for all, and necessary for most, that the process should be performed for them, and the results be ready for use. They can always be tested by those who are properly qualified whether by reference to the corresponding vouchers, or in other cases to the cultivated instinct of which I have before spoken. I say, in other cases, for while I would have all the evidence given which can be found, within reasonable limits, I doubt whether written authority *can* always be produced for all the minuter shades of meaning—the exact propriety of every word, which yet approves itself infallibly to the cultivated ear, and which for the sake of those whose ears are not so cultivated, it is most necessary to point out.

At any rate let it be understood,—such is my opinion, *valeat quantum*,—that the office of a Dictionary, a unilingual Dictionary more especially, is eminently regulative—regulative in effect, though declarative in form. It separates the spurious from the genuine, either silently, in the way of exclusion, like the Dictionary of the French Academy, or by careful obelism. In the case of an old and highly cultivated language, like the French or English, it is, or ought to be, zealously conservative. It sets up a continual protest against innovation: or in the rare event of some change, or addition being at once possible and desirable, it indicates the law to which the novelty must conform.¹

¹ The German lexicographers have taken considerable liberties in this respect. Campe has a particular mark for words invented by himself. A large *ergänzungsband* is devoted to the *verdeutschung* of foreign intruders. So the Hungarian Academy undertakes to fill up the gaps in the native vocabulary from native sources, and Cymric equivalents are produced by the Welsh Dictionary-makers for the many Anglicisms by which that ancient tongue is supplemented and disfigured. Modern Finnish lexicographers pursue the same course. It is forced upon them by the deficiencies of their language as compared with modern requirements; but whatever success may have attended these endeavours, little or nothing of this kind can be effected, or ought to be attempted, in

You purpose to introduce every word in the language of which you can find a printed example. Well and good. So far as the writings of the first and second period are concerned, or even as far as the end of the last century, I have no objection that the attempt should be made. An approximate success is all that can be expected even if this limit be taken. Here, at all events, if not before, a liberty of selection must be allowed. Would it be desirable, even if it were practicable, to record all the clumsy derivatives, false inflexions, and unauthorized connections supplied by the current literature of the day? The Lexicon of a dead language cannot be cited as a case in point. The analogy is one of contrast rather than of likeness. In the first place the literature of a dead language, take the Greek as an example, has been *puddled*, to use a mining phrase, in the stream of time, and though some dross has come down with the gold, as alas! much gold has been left behind with the dross, yet upon the whole we have only to deal with good stuff, and this in limited quantity, whereas in a modern language we have the unsifted ore, with perhaps but a small proportion of valuable metal,—and literally, no end of it. The queer words in Aristophanes and Lycophron must be expounded, mainly because we want to read Aristophanes and Lycophron. They derive their value from the place in which they are found.

And secondly, the value of a Greek or Latin word is de-

English—except perhaps in the way of compounds and quasi-compounds (words in 'hood', 'ship', 'less' &c., where the meaning of the suffix is still apparent), or other obvious analogies, which however can hardly be *anticipated* in a Dictionary. Yet I think that it might be competent to our learned societies to do something towards settling the scientific terminology of the language in their own department. Thus in the case of Etymology, how shall we deal with *anlaut*, *inlaut*, and *auslaut*? with *unlaut* and *ablaut*? Shall we translate these terms: on-sound, insound, outsound &c.? or Anglo-græcise them, proto, meso, escato—phon?—thong?—or shall we adopt our names as well as our arms from the Samnites, and if so, shall we anglicise the pronunciation, or submit to perpetual Italics?—What again, about the Krit and Tad-dhita suffixes, which suggest a law of general application?

terminated at once, as a matter of fact, by its occurrence in an author of such and such a date.

All this applies to our own literature only to a limited extent. What follows does not apply at all.

The Greek and Latin languages are what we call dead. It would be more correct to say that they have put on immortality,—but anyhow they are secure from chance or change. The English language is still in the flesh, and though too old for much further growth, is very capable of misgrowth. In the one case we are concerned, mainly, with what is,—with the unalterable fact,—in the other we are most concerned with what ought to be,—with what is in the truth of the idea. Yet even in Greek and Latin authors there are *evitanda* which the lexicographer is careful to note, as a warning in imitative composition.

Lastly and chiefly, in a so-called dead language we have no authority to which we can appeal, except the extant remains. In the living language we have the living instinct of those who speak it, to which we can apply. Who would not rather have the *ipse dixit* of a Gorgias or a Menander, not to say of Plato or Aristotle, as to the exact force and propriety of a Greek word or expression, than the most careful induction from written examples, particularly if these were rare and exceptional? And why should we forego an advantage in the case of our own living tongue, which we should prize so highly,—which we would fain unsphere the spirit of Plato to obtain—in the Greek? Swedenborg, we read, had once a long conversation with the spirit of Virgil,—surely he might have learnt something about the Latin language not to be found in Facciolati. I am afraid that the opportunity was neglected.

My views on the subject of lexicography are not new, except perhaps in the formal application of them to the English language. Dr. William Freund, in his preface to his Latin Dictionary (I quote from Andrews's translation), arranges the elements of lexicography under six heads—the grammatical, etymological, exegetical, synonymous, special-historical (or chronological), and rhetorical. Full

justice is done in the *Canones* to the etymological and chronological elements, the exegetical and grammatical are also mentioned, but no notice is taken of the synonymous, —though it is specially urged in Dr. Trench's pamphlet,—or of the rhetorical. In the suggestions which follow (and which I regret to say I am prevented by utter want of time from maturing or revising), I insist mainly on the two omitted features—not however with any reference to, or at the time they were drawn up, with any remembrance of Dr. Freund's arrangement.

The rhetorical element in lexicography is that which treats of the character of words as distinct from the meaning,—distinct, or at least distinguishable, though often closely connected with it. In fact it results either from some peculiar shade of signification, or from the etymological structure, or from the age of the word,—many old words having sunk to the bottom, while others have remained at the top of the rhetorical scale, or hover between the two extremes;—or it has arisen simply from accidental association. Take as instances of a fall in what we may call social position, with or without a change of meaning, such words as “lass”, “wench”, “gossip”;—of a high position maintained or improved, such words as “griesly”, “enthralled”, “behest”,—and of the doubtful class, such words as “doughty”, “swain”, “dame” and “damsel”, words used either in poetry, or if in familiar speech, with slight irony, and with a contemptuous or a playful emphasis.

Now setting aside obsolete and antiquated words as such, of which there are several kinds, technical words, and mere slang—there may be distinguished, in the current speech, at least five grades of rhetorical usage; five distinct zones of language seldom confounded by any good writer or speaker, never confounded or misapplied without jarring upon a cultivated ear. It will be perceived at once that the words “inebriate”, “intoxicated”, “drunk”, “tipsy”, and “fuddled”, follow each other in a descending scale. It is seldom however that the entire gamut can be filled up with synonymous or quasi-synonymous words. “Bantling”, “baby”,

“infant”, “babe”, and “nurseling”, exhibit a certain rise in dignity though more faintly marked. Triplets and pairs of words are common in which the distinction of character is unmistakable, as “stiff-necked”, “contumacious”, and “stubborn”;—“sanguinary” and “bloody”; “percolate” and “strain” &c. It more commonly happens however that the words of one class have no exact equivalent in any other, because the thoughts proper to each style of writing or speaking, if they do not refer to a different class of objects, yet differ either in elevation or in precision. But of this difference there is here no question, except in so far as it imparts a permanent character to the word itself. The word itself takes a colouring from its occupation, “Like the dyer’s hand it is subdued to what it works in”. A similar distinction must obtain in all cultivated languages. Social manners and academic dictation have made it carefully observed in France. The tragic Muse may not use the language of the *salon*; the diction of common life is not heard from the tribune or *la chaire*; but in the English language, from the many stages of cultivation through which it has passed, as well as from its multifarious composition, it is more strongly marked than in any other. Our several orders of words appear for the most part in an appropriate costume. I account this a high and characteristic advantage, which should be jealously maintained.

The definition of these classes is more easy than the nomenclature. We shall have to choose, as in all similar cases where the terminology is unsettled, between the coining of new words, which startle by their strangeness, and the employment of old terms, in a restricted or modified acceptance, or the dry and technical expedient of numbers, letters, or artificial signs referring to a prefatory explanation. Referring this question to another occasion, when I propose to set forth my arrangement in a tabulated form, with the requisite illustrations; and commencing with the *lingua communis*, including the necessary elements of speech, and constituting the bulk of the language, I hold that there lies above this, first the language of set discourse, words

for the most part of Latin derivation, and of learned origin —“long-tailed words in -entity and -ation”,—the *hard words* of the schoolboy, the *book words* of the peasant; I have thought of designating these words as *scholastic*, but the exact term, I think, is *clerical*, or better still *clerkly*,—clerical having acquired a secondary meaning. “Incarcerate” and “manacle”, as distinguished from “imprison” and “hand-cuff”, are obvious examples¹. Above these in the highest zone of all there lies the domain of poetry and impassioned rhetoric, to which also there belongs a class of peculiar words, set apart as *poetical*, whether simply by their meaning, or by some peculiarity of form, or by their metaphorical, or by their archaic character. Take as examples “empyrean”, “cynosure”, “battailous”, “welkin”. Below the middle zone I find a class of familiar words, not commonly used in set discourse, or only used with a view to peculiar effect and felt to be in a different key; and below these again a still humbler class, hardly used in polite conversation except under circumstances of unreserved freedom and with somewhat of a comic emphasis. Considered as the corresponding opposites to the highest class, they might be termed ‘comic’;—*scherzhaft* is the German term;—but as falling below the ordinary language even of familiar intercourse, homely in the last degree. I have thought of the term “trivial” or “popular” such words as *hugger-mugger*, *higgledy-piggledy*, *pate*, *snigger*, *tatterdemallion*, *slubberdegullion*, &c.² There are also a few words of harmless meaning, and of considerable force, which are excluded from ordinary use by a tinge of coarseness, as “pimping” and “piddling”, in the sense of mean, little, and contemptible. Many of these are antiquated terms, and as extremes meet, that which has fallen lowest, may some-

¹ “Tergiversation”, “inescate”, and “transudation” belong to this class, though the first is commonly used with a slight comic, or satirical emphasis; the third is rare and pedantic, and the second quasi-scientific.

² Hudibrastic words of learned origin, as “succussation” for “trotting”, are of a different character. The comic effect does not depend upon the word itself, but upon its use and connection.

times be carried upwards into the highest region, on the wings of passion and poetry.

These faint tones of colouring cannot perhaps be determined with precision. The lexicographer must confine himself to broader distinctions. Yet the more help he can afford to the student in the aid of words, the more useful will be his work. It is no objection to this view that the character of words varies from age to age, or at shorter intervals. The lexicographer at least records the usage of his time, and may do something to perpetuate it.

If this division be accepted the several classes may be specified as 1. poetical, 2. clerkly, 3. common, 4. familiar, 5. trivial, or popular and comic. The distinction between the last class and mere slang lies in the fact that the former belongs to the genuine currency of the language, while the latter forms a peculiar dialect¹. A word may be low without being vulgar, corrupt, or affected. Whatever is here said of words, applies, with yet greater distinctness, to phrases.

It is no objection to this arrangement that the several classes melt into each other at their confines. Such is the case with all classification. Nature is continuous,—in mind no less than in matter. But it is no less certain that there is an ideal truth in *kinds*, whether their actual existence be real or nominal, and that they help to the knowledge of individuals. As a rule of practice let the doubtful words be assigned to the ordinary class, which of course requires no mark, or to that which lies nearest to it. Very many words of clerkly origin have fallen into common use, and have acquired a familiar sound. These may be left unmarked.

To conclude this branch of my subject. It will be seen that the character of a word may be considered under three

¹ Thus "gammy", "bone", "flummusked", "kinchen", &c. = beggars-patter. "Darned", "blowed", &c., are popular and corrupt; "knowledge-box", "bread-basket", "claret", and such like flowers of pugilistic rhetoric, are slang metaphors, but the words, as words, belong to the standard language.

points of view, according as we regard, first its date and currency, secondly its rhetorical value (of which I have fully spoken), and thirdly its specialty of application and technical use. A single word may be referable to more than one of these heads. It may for instance be archaic in respect of date, and poetical as regards its use.

As regards date and currency a word may either be thoroughly obsolete, and supplanted by some other equivalent; or obsolete in form only; or only in its special signification; or it may have passed out of use without leaving any available substitute; or lastly it may be obsolete in the current language, but still in use in some spoken dialect; or again, it may be partially obsolete, and in this case, if it be of old date and still finds a place in poetry and romance, it may be called *archaic*; if it belong to a later period, say to the reign of Queene Anne, but is getting out of date, it may be simply *old-fashioned*,—the style affected by Mr. Thackeray in the novel of Esmond. The same distinction applies to modes of spelling, verbal inflexion and pronunciation, “*Goold*”, “*Room*” (for “*Rome*”), “*marchant*”, and “*sirline*”, may still be heard from the lips of old people—but “*aiches*” for *aches* is quite passed away. The above subdivisions all refer to words more or less antiquated. On the other hand there are words of recent origin—such as “*telegram*”, “*eventuate*”, “*esemplastic*” &c.—either to be approved or condemned, and here, I think, the lexicographer must exercise his own judgement. Where else is the enquirer to seek for guidance? Again, there are foreign words, more or less perfectly naturalized, dialectic words, and slang words.

As regards dialectic words I read in the “Proposals for a new English Dictionary”, that the spoken language of the country, so much of it as is derived from ancient sources, and not from modern corruption, though it may be heard only in particular districts, was all to find a place in our Dictionary, so far as it could be ascertained.

I regret that this intention has been abandoned¹, though

¹ It has since been resumed. The Philological Society has now de-

I do not presume to question the judgement by which this decision has been determined. The ground, however, taken in laying down the new rule, does not in fact assign any reason for the change. It is merely stated that since the Reformation there has been a standard language to which the provincial (country?) dialects do not conform, a fact, of which, I suppose, the writers of the Proposals were fully cognizant. The question is not whether a dialectic word belongs to the standard currency of the language, but whether, on other grounds, it deserves to be recorded. Now a knowledge of the country dialects is of *some* value as a guide to intercourse with the natives, and to the local literature. For etymological purposes, and as bearing upon the ancient literature or language of the country, it has a *great* value. Such was the opinion of the best English verbalist I ever knew, Sidney Walker. Now the proposed Dictionary is professedly inclusive, not exclusive. If the plan be strictly carried out (if every word is to be recorded, good or bad, for which printed authority is to be found), it must include many a mere whimsey and many a gross corruption, the *απαξ λεγόμενα* of the pedant, the slip-slop *catachreses* of the ignoramus. It is to be an omnium-gatherum, and if this be practicable, so best;—but if so, with what force will you shut the door against the genuine independent remains, Celtic, Saxon, or Scandinavian, of the ancient spoken language of the country, still heard, in spite of rail-roads and national schools, in our remoter and more secluded hamlets¹.

terminated to admit genuine dialectic words, as distinguished from mere vulgarisms, into the dictionary.

¹ “You must *fend* for yoursels”, my old school-dame used to say to her guests when she left them to their unaided exertions at dinner-time. “Oor awn sheep ur mair *fendable* than what we *git* from t’ Sooth”, said a Cumbrian shepherd to me, meaning that they were better able to pick up a livelihood, under difficulties, on the fells—more active, and fuller of resources. The only standard words which answer to “*fend*” and “*fendable*” are “*shift*” and “*shifty*”. But while the former imply self-dependence and energy, the latter lie very close to cunning and trick. There are hundreds, perhaps thousands of such words, either wholly

But whatever may be thought of the value of our English Dialects, the value of the modern Scotch must on all hands be allowed to be very great indeed, and while, as I have above intimated, I doubt not that strong reasons exist for its exclusion, though none are assigned, I cannot forbear from expressing a modest regret that this should have been found necessary or expedient; and for the following reasons.

First, the ancient Scottish poets fill up what would else be almost a blank in our poetic literature. And in fact the principal of these do appear in the list of authors whose works are to be examined. And if these have been sifted, a broad foundation, to say the very least, will have been laid, and more than half the work accomplished. Besides if you admit the *ancient* Scotch, with what consistency can you shut out the *modern*? If Blind Harry and Dunbar are kinsmen, and house-mates, shall we shut the door on Allan Ramsay and Burns?

Cæcilio, Plautoque dabit Romanus ademptum
Virgilio, Varioque?

Secondly, there is no linguistic boundary between England and Scotland. The Lowland Scotch occupies a precisely similar relation to Southern English, with the ancient dialect of my native Cumbrian hills, and indeed affords by far the best basis of comparison with all the northern dialects, and together with these, with the language of our ancient writers. It is not a separate language in any sense which may not be claimed by other Anglian dialects on this side of the Tweed. The Northumbrian may be traced back uninterruptedly to its own Anglo Saxon. It is a dialect, a peculiar form of our own tongue, of such value as to demand the attention of every English scholar, almost as a matter of necessity, and why should it be excluded from an English Dictionary. The Dorians were far more sharply divided from the Ionians, both historically and politically, than the

wanting or miserably explained in Halliday; and except by Macpherson little or nothing has been done for our country dialects in the way of philological comparison.

Scotch from the English. The ethnographical differences were greater, the linguistic quite as great. Yet every Greek Lexicon includes Doric words, every Greek Grammar explains Doric forms, and why? because the writings of Doric poets form part of the treasures of Greek Literature, and because the Dorian dialect is an important element in the investigation of the Greek language. And both reasons apply with at least equal force to England and Scotland.

Thirdly and lastly. Looking at the matter as a question of expediency. Every student of the English language, native, Colonial or American, will also try to read Scottish. Jamieson's Scottish Dictionary is a rare and expensive work. The ordinary glossaries are most unsatisfactory; surely the commercial value of the work would be enhanced if it covered the whole field: even as our Hebrew Lexicons take in the Chaldee, both being required for the same class of students.

Technical words will of course be marked according to their department in the usual manner, in their own subdivision. Many words of technical origin have found their way into ordinary speech, as "zenith", "culminate", "amalgamate" &c. These will doubtless appear in the general Dictionary, and present no difficulty. But there is a large class of words, which, without being exactly technical, are yet incapable of being used, except on occasions implying scientific research and technical precision. "Saponaceous" for "soapy", "amygdalaceous" for "almondy", would be intolerably pedantic, except in some connexion with natural history, physiology, or the like; other instances are such words as "anæsthetic", "mephitic", and "empyromatic". And again such words as "analogue", "correlate", and the like. These words must certainly be found in the general Dictionary, but may they not be distinguished as *scientific*¹.

¹ The orthoepical portion of the plan is barely indicated. It will however involve some difficulties, and must be conducted on fixed principles. The standard of pronunciation should be fixed by a comparison with some foreign standard or standards, perhaps French or German. Thus the (*a*) in man, the central-vowel and key-note of the vocalic scale, lies,

To the etymological portion I look forward with warm interest and the most lively hope. We may confidently expect that an advance will here be made on any previous performance. Yet even here I would venture to suggest with all due humility, caution, moderation, and some amount of self-denial. I have heard S. T. Coleridge say that etymology died of a plethora of probability. He meant to say that plausible reasons might be assigned for very different etyma, and the same word traced with as much likelihood and modesty as Hamlet claimed for his derivation in the instance of Alexander's dust, to very different originals. Since his day a wider field of induction has been opened, and more rigorous methods of investigation are employed. Still, if I mistake not, we are on the eve of new discoveries, and our Dictionary should not, I think, be exposed to the danger of reflecting any mere transient phasis of etymological enquiry. Let us not have the dry bones of what twenty years hence may be by-gone speculation. It is too costly a shrine for such relics. At any rate let our etymology be strictly comparative. Sanskrit has now taken the place of Hebrew, with much better claims, as the universal solvent, the *elixir etymologicæ*, the master key of Arian wordlore. Yet even in the case of Sanskrit, I would take nothing on trust, nothing on authority, however respectable. I am not indeed able to decide whether the Sanskrit etyma are indeed re-

as Mätzner &c. observes (Englische Grammatik, p. 14), between German \bar{a} and \bar{e} . A native of Lancaster or Manchester may be distinguished at once as north-countryman, or at least as not born within the linguistic district of the metropolis, by the greater openness of the *a* in the initial syllables of those names; and as we go still farther north the same (*a*) expands, in the Scandinavian \bar{a} , to the (*a*) in *what*. Varying pronunciation should be given, and where the preference is not decided by custom, then, and then only, it may be given in favour of the spelling or etymology. A want of purity in the enunciation of the vowels, particularly the intermediates *e* and *o*, may be detected by a fine ear in all but the very best speakers. Where the accent is *quite* pure, the language, though not so sweet and sonorous as the Italian, is extremely musical, and is susceptible, through its varied accentuation, of the richest harmony.

sponsible for all the children and grandchildren affiliated upon them, I presume upon the *ipse dixit* of Sanskrit grammarians; but I have seen enough of the inspired Panini's of Cymric lexicography to distrust every genealogy which cannot be verified by crucial experiment. The etyma of the worthy Idrison, as he called himself, Dr. Owen Pugh, resemble the primal cells of the physiologist, shapeless themselves, but capable of assuming every shape, and I confess that I have seen some very similar protozoa brought from beyond the Indus.

The relation which our Indian sister holds to the ancient Bactrian matriarch, nay of the great mother herself to the surrounding families, after all that Bunsen and Max Müller have written, is still somewhat indeterminate. Of the roots which the Sanskrit grammarian finds in his own tongue, some, I believe, will be found to have wandered with the Kelt to the Western Eirin, some may be roaming on the slopes of the Altai, or have settled in the morasses of Finland; nay, some, I believe, will be found to have remained, after all, in the plains of Shinar, or to have travelled to the valley of the Nile."

XVII.—NOTES ON COMPARATIVE SYNTAX.

BY A MEMBER OF THE COUNCIL.

I.

The omission of one of the subject-pronouns of a Verb.

It is a wellknown rule in Old Norse that "where in other tongues a personal pronoun is joined to a proper name by the conjunction *and*, the Icelanders leave out *and*, but on the other hand throw the pronoun into the dual or plural in the same case as the proper name."¹ Thus in the Edda (Völundarkviða 38) Niðuðr asks his daughter Böðvildr:

¹ Rask's Icelandic Grammar, translated by Dasent, p. 186.

sátuð it Völundr
sáman í hólmi

“sat ye-two, [thou and] Wayland
together in the holm?”

So which Bōðvildr replies:—

sátu vit Völundr
sáman í hólmi

“we two sat [I and] Wayland
together in the holm.”

So in *Atlamâl*, 40:

Flykðusk þeir Atli
ok fóru í byrnjur

“they assembled [they and] Atli,
and fared into byrnies.”

Mr. Benjamin Thorpe has remarked a similar construction in Anglo-Saxon. Thus in *Beowulf* 4008, 4009:

hvylice [orleg] hvil
uncer Grendles
wearð on þám wange

“what while (of conflict)
of us two [me and] of Grendel
was on the place.”

and in *Caedmon* 290, 6:

ic þe aene abeah
éce drihten
þá vit Adam tvá
eaples pigdon

“I alone angered Thee,
Eternal Lord,
when we two [I and] Adam, two
ate the apple.”

so in the *Scôp's* tale, 207:

ðonne vit Scilling
scíran reorde
for uncrum sige-dryhtne
song ahófan (leg. ahófon)

“then we two [I and] Scilling
with clear voice
for our victorious lord
raised the song.”

Mr. Thorpe also refers to *Cod. Exon.* pp. 324, 31. 467, 7 for other such instances.

I have noticed two instances of a somewhat similar construction in Old Irish. Thus in the *Book of Armagh*:

Dulluid pátricc othemuir hicrich laigen: conráncatar ocus dubthach.
“Patrick went from Temuir (Tara) into the boundary of Leinster: they met [he] and Dubthach.”

And in a poem attributed to Patrick, and cited in a note to the *Félire Oingusso*, March 5, we find:

i cind .xxx. bliadne band [leg. bán?]
condricfem and ocus tú

“at the end of thirty fair years, we shall meet there [I] and thou.”

It will be observed that in Irish the first pronoun is thrown into the verb, which is in the plural, but in the same person as the pronoun, and the conjunction is expressed.

II.

The Irish Infinitive with an Accusative instead of a Genitive.

The Irish infinitive has long since been recognised to be merely a noun, and accordingly, as a rule, it governs the genitive. But I have found three examples of its governing the accusative.

co carad *chdingnimu* du dénum. Zeuss 1065.

“so that he loved to do good deeds.”

rotriall-som dana *inn-des* n-dána do marbad. Seirglige conclainn.
“then he tried to kill the men of science.”

ni lámad nech *tenid* d'fatod. Lebar Brecc cited O'Don. Gr. 384.

“no one dared to kindle a fire.”

This construction may perhaps be compared with the Vedic *sûryam dr̥ce*, and the many instances in Plautus, where abstracts in *-tio* govern the accusative, such as: *Quid tibi hanc digito tactio est? Quid tibi huc receptio ad te est meum virum? &c.*

III.

A Demonstrative suffix for that of the first Personal pronoun.

The Old-Irish forms *ba-sa*, *rop-sa* “fui”: *níp-sa* “non fui” Z. 480; *rot-gád-sa* “rogavi te” Z. 442; *rogad-sa* “rogavi” Féilire Epilogue 412; *dorret-sa* Z. 1058; *forroichan-sa*, gl. institui, Z. 442¹ &c.; have lost the original ending of the first person sing. and replaced it by the suffix *-sa* which is properly a demonstrative of nearness (Zeuss 353, 354). As in the forms above cited it means “I”, it affords an interesting syntactical (though hardly etymological) parallel to the Armenian suffix *-s* (= Skr. *éshá* according to Bopp), especially when we remember that, like this *-s*, it may also mean “my”. Thus *diangalar fuail-se*² “languor urinae meae” St. Gall. Incant., Zeuss 926.

Indalim ba bráthir dam

*máthir-se*³ a máthir sem (Zeuss 930).

¹ For *forroechan-sa* ex *for-ro-ce-chan-sa*, pres. indic. *forchun*, root CAN.

² The nom. sg. *fúal* = Skr. *vâri*, Lat. *urina*, *urinari*, *ur-na*, Gr. *ούρον*.

³ Here probably the *-se* has not arisen from progressive unclaut, but is = the Skr. demonstrative *sya*.

"it seemed to me [that] he was my brother [and that] my mother [was] his mother."

Compare the Armenian *hair-s* "pater ego" or "pater meus" (= O. Ir. *athir-se*): *sai-s* "hoc meum" &c. Bopp, Vergleichende Grammatik, 2te Aufl., II, 165.

W. S.

XVIII.—ON THE THIRD PERSON SINGULAR IMPERATIVE ACTIVE IN CORNISH. BY A MEMBER OF THE COUNCIL.

The most singular point about the Cornish verb is one of the forms of the third singular imperative active, which ends not only in *-as*, *-es* (= *-at*, *-et*) but also in *-ans*, *-ens*, or *-yns*. Thus *tommans* onan dour war tan "let one warm water on (the) fire" D. 833; *suel a vynno bos sylwys golsowens* ow lavarow "whosoever would be saved, let him hear my words" P. 2, 1; *hag onan . . . guyskyns* kenter seon ynny "and let one strike a nail straightway into it" D. 2765, 2766. Zeuss 518 regards this termination as having passed over from the plural into the singular. But apart from the unlikelihood of such a passage, his theory will not account for the forms in *-ans*, inasmuch as the third plural is always in *-yns* (= Welsh and Breton *-ent*). Thus: *mar an kefons yn nep chy han kelmyns* treys ha dule "if they find him in any house, let them bind him feet and hands" D. 582, 583.

As *-ans*, *-ens*, *-yns* stand, according to Cornish phonetics, for *-ant*, *-ent*, *-ynt*, I suggest, with some diffidence, that we have here a case of nasalisation of the old singular termination *-as*, *-es*, *-ys* (ex *-at*, *-et*, *-it*) precisely parallel to that of the third singular of the secondary present active in Middle-Irish in *-a-n-d*, *-e-n-d* (beside *-adh*, *-edh* = *-ath*, *-eth*). Thus: *ni charand* mo menma "my mind loves not" Seirglige Conculainn; *na huli nos inntsamhlaighend* o iris foirphti "all that resemble him in firm faith" Vita Columbae, Book of Lismore; *iar ndesmirecht* poil apstal ro-

pritchan [leg. *apstail rophritchand*] *do genntibh* "after the example of Paul (the) apostle who preached to the Gentiles" *ibid.*; *ni etarscarann a mhe[n]ma fri peccaibh* "his mind does not separate from sins" *ibid.*; *is inann do neoch acas no haittreband ina athardha* "it is the same to any one as if he was residing in his fatherland". This is the reading of the Highland Society's MS. In the Book of Lismore we have the un-nasalised form ... *no aittrebad* ... The nasalised Middle-Irish form is now *-ann, -eann*, is called the consuetudinal present, and is used impersonally. The explanation above given of the Cornish nasalised forms will perhaps meet with more favour if we remember that in Irish the third sing. imperat. active is nothing but the third sing. of the secondary present. That in Celtic nasalisation of *t* occasionally occurs, will appear from the Irish conjunction *es, is* 'and', which can only be explained as = the Ohg. *e-n-ti, i-n-ti* = the Skr. prep. *dti*, Gr. *ἐτι*, Lat. *et*. In *es, is*, as in *filus* 'they are' Zeuss, G. C. 1007, 1009, the *t* has first become *s*, and then, according to Irish phonetics, the *n* has been lost or assimilated. So in Greek *-οῦσι*, the termination of the third pl. pres. indic. act., stands for *-οῦσι*, and this for *-οῦτι* = Skr. *-anti*.

W. S.

XIX.—MISCELLANEOUS REMARKS SUGGESTED BY RITSCHL'S PLAUTUS, ESPECIALLY ON THE FORMATION OF THE LATIN PERFECT. BY PROF. T. HEWITT KEY.

Professor Ritschl has done so much good service in the cause of Latin Literature by his labours upon Plautus and Roman Comedy in general, that adverse criticism is of necessity painful; and the more so, as the justification of any dissent from his views naturally requires a considerable expenditure of words, while the acknowledgement of his merits, just in proportion as that acknowledgement is wide, must

be comparatively brief. In such cases a hasty comparison of the two sides in the account may at first leave the impression that the balance is unfavourable. Such a result would be greatly at variance with the feelings of the present writer; and it is for this very reason that the paper commences with this warning against erroneous conclusions.

Still it cannot be denied that on a careful examination grave doubts may well be entertained as to much that is found in the edition of Plautus, which the Professor commenced in 1848 and is still conducting. If the great English scholar of the eighteenth century has subjected himself to just censure for innovations in the text of Horace and Terence ill-supported by manuscripts, Ritschl has taken far greater liberties in the same direction, while in accuracy and profundity of scholarship he cannot bear comparison with Bentley. On the other hand we owe to the German an advantage which the English scholar did not concede to us. Bentley is ever apt to quote only those manuscript authorities which tend to support his proposed emendations. Ritschl has amassed the readings, even though at first sight of trivial variety, of not a few of the best MSS. of his author, without any reference to his own predilections. It is thus from his own quiver that a critic of his text must draw his arrows.

In the first place then exception may, I think, fairly be taken to a practice which runs through his pages of attaching to his own conjectures an initial **R** in the same thick type which he employs for the designation of his MSS., as **A, B, C, &c.**, so that a careless reader of his annotations is led to treat these conjectural changes, as of the same character with readings for which there is traditional authority; or rather to give an undue preference to the progeny of the editor's brain, as the symbol **R** has always precedence over the other initials. What with omissions, insertions, changes, and transpositions of words, and not unfrequently of lines, his text differs from what the MSS. sanction, by a very considerable per-centage. But if the text of the plays be thus in not a few instances untrustworthy, it is

of the highest advantage for the purposes of precise criticism, that the variations of readings are detailed with a minuteness almost unexampled in classical authors; and thus even when Ritschl may be thought to have failed in extracting the genuine text, he has still supplied future editors with the best materials for the purpose; the best at least to be found, until the time arrives, and we may hope that it is not far distant, when the agency of the photograph may be used for taking copies of the best MSS., and the multiplication of them be effected by the process now employed with such success and economy in the reproduction of maps by the Ordnance authorities at Southampton. When peace then has once more sway in Italy, we may hope that the literary treasures of Rome, Florence and Milan may by this means be effectually placed within reach of the scholars of other lands.

A few examples of hasty corrections made by Ritschl in defiance of his manuscripts shall now be given. It may be remembered that in the *Trinummus* the suborned agent who pretends to have brought money from Charmides in a foreign land, falls in with the actual Charmides at Athens, and under the belief that he is an impostor who is personating Charmides, bids him at once give up the attempt. Here Ritschl, and Fleckeisen copying him, give us:

Proin tute itidem ut chármidatu's, rúsum te dechármidá.

'At once then, just as you have put on the character of Charmides, so please to uncharmize yourself'. But the MSS. only authorize:

Proin tu te itidem ut charmidatus es, rusum recharmida.

And as regards the verb *recharmida*, Ritschl at once rejects it on the ground, as he puts it in the preface (p. lxxv), that such a compound with *re* can only mean 'rursus indue Charmidis personam'. Now a little examination of the Latin vocabulary might have placed before him not a few examples, which justify the original reading, as *re-fig-* 'unfix', *re-teg-* 'uncover', *re-signa-* 'unseal', *re-sera-* 'unbolt', *re-clud-* 'unlock', *re-glutina-* 'unglue', *re-gela-* 'thaw', *re-cing-* 'ungird', *re-canta-* 'exorcise what has been charmed', *re-tex-* 'unweave',

re-fod- 'take up again what has been buried', *re-laxa-* 'unloose', *re-pignera-* 'take out of pawn', *re-plumba-* 'unsolder', *re-vela-* 'unveil', *re-tend-* (arcum) 'unstring', *re-fell-* 'deceive', *red-ordi-* (r) 'unweave', *re-fibula-* 'unbuckle', *re-vinci-* 'unbind' (Colum.), *re-vorr-* 'unsweep' so to say, *re-torque-* 'untwist', *re-secra-* 'undo what is expressed by obsecra-', *re-cuti-* 'skin' (i. e. 'unskin'), whence *recutito-* part., *re-cid-* implied in the adj. *recidivo-* 'springing up again after falling', as the shoots from the stump of an oak &c. I may here note that although *re-tex-* has in our dictionaries many meanings attached to it, the idea of 'unweaving' is the only one which really belongs to the verb. *Retorque-* has the notion 'untwist' in the last book of the Aeneid, where Juno "mentem laetata retorsit", i. e. 'smoothed again a soul so long by passion wrung'. On the other hand it would be a task of some difficulty to get together an equal number of verbs which by composition with *de* attain to the same idea of reversal. *De-teg-* 'uncover' is one example of such use. On the other hand the Latin language has a prefix *in*, corresponding to the Greek *ανα*, with the same power in the verb *ignosc-* (*in* + *gnosc-*) 'unknow' so to say, i. e. 'forget', like the Breton *an-kouna* of the same origin and power. In my paper (Trans. for 1854, p. 41) on the European representatives of the preposition *ανα* I spoke of this verb as the sole example in the Latin language, where this *in* denoted reversal of former action. I have since found that the compound verb *in-concilia-* obtains its peculiar meaning in precisely the same way. But as the Latin Dictionaries of the present day are wholly at fault in the treatment of this verb, a few words on the subject may be serviceable. It may well startle a student to find two such very different meanings assigned to this verb, as 1. 'to win over to one's side, to conciliate', and 2. 'to make an enemy of, to turn against one'. But the simple truth is that the verb neither has nor could have either of these meanings. The true meaning is one of peculiar character, but given with all accuracy by Forcellini, yet unknown to our modern lexicographers, *si dis placet*, who affect however to have

always corrected their translations by a due reference to the great Italian Lexicon. As the simple verb *conciliare*, formed with all accuracy from *con* and *cilia* 'small hairs', signified strictly 'to felt (wool)', so *inconciliare* is properly 'to unfelt', if the word may be allowed, that is to separate again the woolly fibres which had been previously united in the process of felting. Thus we have a most expressive metaphor, somewhat like our own 'unravelling' and available generally for the idea of breaking up, dissolving, what had been closely united. The word occurs in at least four passages of Plautus, and in all this idea is most appropriate, due allowance being made for this comic poet's love of bold metaphors. The process of felting is no longer carried on under our eyes, as it was under the eyes of Romans in the age of Plautus; we shall therefore have a more intelligible, yet at the same time equivalent metaphor, if we use in its place the phrase 'to make oakum' of him or it, 'to tear to rags'. In the *Trinummus* 1. 2. 99, and the *Mostellaria* 3. 1. 85 the accompanying accusatives are persons, and the idea is breaking them up as regards their property. In the *Baccides* 3. 6. 22—*inconciliare copias omnis meas*—the idea is substantially the same; and in the *Persa* 5. 2. 53 *non inconciliat quom te emo*, may be rendered by 'he does not tear up' that is 'annul my purchase of you', *quom* in the older writers often having the power of *quod*. C. O. Müller indeed in his edition of *Festus*, v. *inconciliasti*, finds an objection to the doctrine that this verb is the opposite of 'concilia-' in that the prefix *in*, which denotes negation (*abnuitionem*), is never attached to verbs, except in the participial form. This is a point for which I have myself contended in speaking of the verb *i-gnosc-*; but the difficulty vanishes, if the *in* be that other particle which represents the Greek *ava-*, Germ. *ent-*, Eng. *un-* before verbs, which must be carefully distinguished from the negative prefix. This in Greek takes the form *av*, not *ava*, in German the form *un*, not *ent*. It is a mere accident that in the Latin and English the particles have at times slipped into an identity of form. The Dutch, Danish, Swedish, and Welsh again distinguish them, as

may be seen in the Table I have given in the paper just referred to (p. 49).

But to return from the digression thus caused by Ritschl's misinterpretation of the fictitious verb *recharmida-*, a more striking instance of persevering rashness can scarcely be found than in the determination with which the editor persecutes the name *Pamphilippus* in the Sticus. The word occurs in the body of the play just six times, but in the first passage (2. 2. 71), the Palimpsest differing from all the other MSS. has:

Vidistin uirum sororis Pamphilum Non Non adest—

and it is true that the transcriber by the breaks left after *Pamphilum* and the first *Non* intended as elsewhere to denote a change of speaker. The other MSS. give us:

Vidistin uirum sororis Pamphilippum? Non adest?

Now it is quite clear that this last reading is in itself thoroughly satisfactory, and secondly, that, if it be desirable to divide the line into three portions, as in the Palimpsest, the object may be effected, as some one has proposed, by the reading:

Vidistin uirum sororis Pamphilippum? Non. Adest?

But rather than admit one of these simple solutions of the difficulty, he prefers to alter the five other passages in an arbitrary manner, so as to substitute the favoured *Pamphilum*, and this with all the MSS. including the Palimpsest itself against him, and he even attempts to strengthen his argument by throwing suspicion on *Pamphilippus* as an irrational form, forgetting one would suppose the numerous adjectives so compounded, which may be seen in any tolerable Greek lexicon.

A whole class of words in which Ritschl hesitates unduly to follow the guidance of his MSS., consists of Greek words adopted into Latin. The Editor himself has properly noted that such accusatives as *Calchan*, and such vocatives as *Megaronide* were in all probability unknown to Plautus, who seems to use exclusively for these purposes *Calcham* and *Megaronides*. In truth the Greek words which this poet employs, are first naturalized and assume something of a

Roman dress. *Πλατεια*, for example, with its long penult becomes for Plautus, and indeed for Terence also, *platēa*, and so easily passes through the Italian *piazza* into the French and Norman-English *place*. (Plaut. Trin. 4. 1. 21; Ter. Eun. 2. 3. 52, Ad. 4. 2. 35, Ph. 1. 4. 38.) Similarly *γυναικειον* takes in Latin comedy the shape of *gynaecēum* or rather *cinaecēum* (Most. 3. 2. 68 and 72; and 3. 3. 5). A Greek writes *Ιλλυρικη*, but the metre of the Trinummus (4. 2. 10) requires and the Ambrosian codex actually gives *Hilurica*, that is *Hilūrīca*, pronounced *Hil'ricā*, in the line:

Hiluricā faciēs uidetur hōminis; eo ornatu áduenit—

where the long final *a* is thoroughly consistent with the early habit of the language (see Corsen's *Aussprache ... der Lateinischen Sprache*, Vol. I. p. 330), and, as regards the initial aspirate and single liquid, no better confirmation could be desired than the line in the Mercator 2. 1. 10:

Istrós Hispanos Mássiliensis Hilurios.

Here Ritschl indeed gives *Iurios*, still without the *h* in direct opposition to his three best MSS.

Nor can we see any just reason why the editor should so frequently write in Greek characters words which his MSS. present in Latin characters, much less why he should run into the inconsistency of printing in the same line *παλιν* and *euge*, his MSS. having simply *palin*. These two words probably passed into the Latin vocabulary from the Greek theatre as seen in Italy, much in the same way as the stage has introduced among us the foreign words *encore* and *bravo*. Again in Trin. 3. 1. 24 he most unnecessarily gives us the far less suitable phrase, *haut ei euscheme astiterunt*, where the MSS. have, what is letter for letter correct, *haut ineuscheme astiterunt*, 'not an ungraceful posé that', the adverb being the Latin form of the Greek *ανεσχημως*, the change of *av* to *in*, of *ως* to *ē*, and the loss of the aspirate being precisely what the idiom of the Latin language called for. *Clamidem* too, supported by all the MSS. in Mercator 5. 2. 7, to say nothing of the same form occurring in many other passages, might well have had precedence over *chlamydem*. Similarly one may with reason prefer among the proper

names *Carmides* (so the Palimpsest in Trin. 3. 3. 16), *Filto* (so the same authority *ibid.* 2. 2 and 2. 4, the more so as this form accounts for the erroneous reading *filio* in the MSS. in 2. 4. 105 and 115); *Sticus*, rather than *Stichus*, throughout the play so-called. Oddly enough he has himself yielded to the authority of his MSS. in Mercator 5. 2. 84, and with a wise boldness printed *sonam* for *zonam*.

Let me also briefly note the unwillingness of Ritschl to admit in Plautus the form *patēr* before a vowel, like the Greek *πατήρ*, when already Virgil has three examples of such long quantity, and when his Ambrosian MS. (Trin. 3. 2. 19) has

Tibi patēr auósque facilem fécit et planám uiam.

to say nothing of other passages. In truth *πατήρ* represents *πατερς*, where the final sibilant is the ordinary representative of the nominative. Precisely in the same way *χειρ* stands for *χερς*, a form which actually occurs in a pentameter quoted from Timocreon by Hephaestion (*περι μετρων* 1):

ὃ συμβουλευειν χερς απο, νους δε παρα.

But I pass from these somewhat trivial matters to a question of more importance, the light thrown on the formation of the perfect tense by readings recorded in this edition. But here some preliminary remarks seem to be required. That reduplication prevailed to a very considerable extent in the formation of perfect tenses is of course not to be denied. The evidence of the Sanskrit, Greek, Latin, and Gothic languages is decisive on this point. At the same time one may justly doubt whether it be in any way by virtue of the reduplication that the perfect tense obtained the power belonging to it. In not a few languages the repetition of the simple adjective serves as a superlative, for instance in the Hebrew. The Breton too from *mád* 'good' has *mád mád* 'best', from *fall* 'bad', *fall fall* 'worst'; and our own Shakspeare found an expressive superlative in *wonderful wonderful*. So again the French have the term *bon-bons*, translated by English children into the corresponding *goodie-goodie*. This is thoroughly intelligible, for as the

simple adjective 'good' makes its selection out of all that is good, bad, or indifferent, so a second selection may well be made out of the category 'good', and thus we arrive at any rate at a class of 'very good'; and by a similar process, may hope to attain to the very highest degree of goodness, or the beau ideal represented by 'best'. This being the case then there may seem at first to be a natural connection between the superlative among adjectives and the perfect in verbs; but such assumption would be little better than a play upon words, as the term perfect applied to the verb simply means 'finished', without any laudation of the act. The work in fact may have been of very bad quality. All we know is that it is over. Then again, when we look to facts, we find that reduplication is no way confined to perfects. The Greek verbs *μιμν-*, *πιπτ-*, *γίγν-*, for example, and the Latin *sist-* and *gign-*, are not the less reduplicative, because they exhibit a vowel *i*, while the perfects have a short *e*, for an ascent to the earlier forms would no doubt give us in both cases a mere repetition of the root syllable. Thus *momordi*, *sporondi*, *scicidi*, *tutudi*, coexist with *tetendi*. The Greek again in the imperfect tenses has reduplicated verbs, such as *ολολυζ-*, *αχαχιζ-*, *παμφαιν-*, *παιφασσ-*. So in the Gothic again we find such reduplicated perfects as *háháiit* 'called', *skáiskáid* 'separated', *stáistáut* 'struck'. In the early stages of language there seems to have prevailed a general fondness for repetition, but without attaching to it any grammatical idea. Thus in South America we find a river *Biobio*, a lake *Titi-caca*, a rodent animal *tuco-tuco*. So too the New-Zealander's vocabulary swarms with substantives, adjectives, and verbs of such formation, as *áko-áko* 'split', *ákíáki* 'urge', *átíáti* 'drive away', *minamína* 'desire'; *ángeánge* 'thin'; *háuháú* 'brisk', *korokoro* 'loose', *míngomíngo* 'curly'; *mótumótu* 'embers', *émiémi* 'a tree', *kirikiri* 'gravel', *mátimáti* 'toe'. Our own ears also are familiar with such forms as *talkie-talkie*, and we seem to find them of especial value in our dealings with barbarous races. Not unlike this is the familiar formation seen in *wishy-washy*, *fiddle-faddle*, *tittle-tattle*; or again in the Latin substantives

ciconia beside *conia*, *cucumis*, *cucurbita*, *susurrus*, *tintinnabulum*, and in the verb *titilla-re*.

From all this it seems to be a reasonable inference that reduplication was not in the outset employed to denote any relation of time, such as that expressed in the term perfect. I propose now to make some remarks on the formation of the Latin perfect by way of supplement to what I have written on this subject in the pages of our Proceedings; and I am led to do so at this moment, because I find some new evidence in the Plautian readings as recorded by Ritschl. In the year 1832 in the Journal of Education, IV, 354, 355, I had occasion to speak of the Latin perfect, and there suggested, what very possibly others had suggested before me, that *uerri*, *uerti*, *uelli*, *uisi* had originated in reduplicated forms *ueuerri* &c. Again in the Penny Cyclopaedia (Auxiliary verbs) I contended that the verb *es* 'be' entered into the formation of all Latin perfects, active as well as passive. In 1844 in a 'Rejoinder' to a pamphlet by the Rev. J. W. Donaldson, I entered more fully into this question, and again in our Proceedings IV, 34. My last remarks on the subject were given (May 13, 1853) *ibid.* VI, 72. I will here simply repeat that in my opinion the commonest and oldest as well as simplest mode of denoting the relations of time is by the employment of prepositions with the respective powers of 'from', 'at or in', and 'to'. Thus *je viens de diner* denotes a past act, *I am a-dining* is the old English form of the present imperfect, *I am to dine* is in familiar use as a future; and these phrases owe their definition of time chiefly to the three little prepositions, *de*, *a*, and *to*. As *a* in 'a-dining' is the remnant of an Anglo-Saxon preposition, so the Gaelic employs *ag* 'at' in its present imperfect, as *ta iad ag iarraidh* 'they are a-asking'. (See our Proceedings VI, 69.) In the same paper I drew similar arguments from other members of the Keltic family, and I should have done well to note the familiar fact that as the Breton for example forms its imperfect participle by prefixing a preposition to the infinitive, *och ober* 'faisant', so the French language also has the form—*en disant ces mots*

il sortit—where *en* is added, because what is now called a participle, *disant*, was at first a verbal substantive like the Latin gerund *dicendum*, so that *en disant* strictly represents *in dicendo*.

But to return to the Latin perfect, it needs no words to show that the final syllables of *feceram*, *fecero*, *fecerim*, *fecissem*, *fecisse*, represent with great accuracy the simple tenses of the verb *es* 'be', as *eram*, *ero*, *sim* (old form *esim*), *essem*, *esse*. But this being the case the analogy will not be complete unless we account for the differences, which are only too marked between the endings of the present perfect *feci* &c. and the several forms of *sum* &c. Two of these indeed are all we could desire. *Fec-istis* corresponds to *estis*; and if *fecistis* as a plural is justified, the singular of the same person may well be *fecisti*. Again if *fecerunt* with its long penult has something discordant with *ēsunt* (*sunt*), we are entitled to fall back upon *fecērunt*, for examples of such short penults are not unknown in the poets of the Augustan age, and are yet more common, the higher we ascend in the literature. Thus Ritschl might well have followed the guidance of what he thought he found in the Palimpsest (2. 2. 61):

Māliuoli perquisitores auctonum pērierunt—

for the perfect of the indicative better accords with the tone of the context than the future *perierint*; and by the way he need not have defied his MSS. by writing *maleuoli* in place of *maliuoli*, in which the *i* is as thoroughly entitled to hold its ground as in *maligni*, *benigni*, two words of exactly similar formation.

Still there is a difficulty which overhangs the theory for which I am contending. If *fecērunt* be older than *fecerunt*, we have what is *prima facie* a violation of the law which governs the changes of words. The passage from long to short vowels is a common occurrence, and indeed but an instance of the general principle that man is ever endeavouring to abridge his labour. My defence of the anomaly is this, that the five forms which preceded the third person of the plural, having, as will soon be made to ap-

pear, a long syllable in the place that corresponds to the penult of *fecerunt*, there was a natural tendency to extend the principle beyond its due limits, and so *fecērunt* got established. We have what is precisely parallel in the Greek past perfect, *ετετυθειν*, -εις, -ει; -ειτον, -ειτην; -ειμεν, -ειτε, which led almost irresistibly to *ετετυθεισαν*. Yet we know that the older and more correct form was *ετετυθεισαν*, and indeed as *εσαν* of the Greek substantive verb had undergone no contraction, the short *ε* is alone to be justified by its formation. The same applies to *ēsunt*, as seen in *fec-ērunt*. The Italian too by the accent of its form *fécero* confirms the doctrine.

From the plural of the third person I go back to the singular; and here my theory suggests a form *fecist*, while practice seems to present us with *fecit* alone, and if our grammars be trustworthy with a short final. A due search however will not merely guide us to the very form *fecist*, but also establish on the surest ground that the third person of the Latin perfect ended originally in a long syllable *fecīt*. First as to the latter point, Ritschl, it is true in p. 185 of the Prolegomena to the Trinummus, treats with a sort of contempt the doctrine that the final of *vendidit* may be long (apage igitur uendidit), and accordingly he commends Becker for correcting the line of the Capt. prol. 9:

Eumque hinc profugiens uendidit in Alide,

by the reading:

Eumque hinc profugiens uenum dedit in Alide.

Such a collocation of words gives us unhappily what is altogether unmetrical, for whether *uenum dedit* be written as one word, or as two, the accent must be on the *um* of *uenum*.

As there happen to be a good dozen passages in Plautus, where the perfect, in spite of Ritschl's dogma, ends in a long *it* before a vowel, he was likely to find abundant exercise for his ingenuity in the way of transpositions and insertions for the purpose of reducing to order the rebellious passages, but I need not enter into particulars as to the means he employs, for in one of the more recently edited

plays (Pseudulus, Praef. 14 and again at v. 311) he has given up the point and confessed that Fleckeisen has at last satisfied him that the *it* of perfects may be long. It was time he did, for the passages in the Latin poets, including Virgil, Horace, and Ovid, which present us with such forms as *perrupit*, *redit*, *praeterit*, &c., would have required the most liberal use of Ritschl's innovations. Corssen in his work, *Aussprache &c. der Lateinischen Sprache*, Vol. I, p. 353, has given an extensive yet far from complete list of the instances, including ten from Plautus, two from Terence, four from Virgil (*enituit* Georg. 2. 211, *petiit* Aen. 10. 67, *illisit* 5. 480, *subit* 8. 363), two from Horace (*perrupit* Carm. 1. 3. 36, *subit* Sat. 1. 9. 21), seven from Ovid, *fuit* and *fuēt* from the metrical epitaphs of the Scipios. In addition to these he quotes from inscriptions of authority the efficient evidence of REDIEIT and PERIIT. It is no slight confirmation of this doctrine that the third preterite in Sanskrit has for the singular *akarsh-am*, *akarsh-is* (or *-ih*), *akarsh-it*, and that this tense is evidently formed throughout by the addition of the Sanskrit verb for 'I am' &c. to *a-kar-sh-*, in which *kar* alone represents the base of the verb. Thus the tense is the accurate analogue of the Greek $\epsilon\text{-}\gamma\text{ρα}\pi\text{-}\sigma\text{-}\alpha$, of which more presently.

But if the proofs of the length of the final vowel in *fecit* be thus abundant, we have also proof that its justification lies in the assumption of an old *fecist*, for the earliest specimens of the French language not unfrequently exhibit perfects in *st*. Thus Raynouard in his *Grammaire Comparée* (p. 372) quotes:

Qui du latin la trest et en romant la mist—

where the first verb stands for *traist*, the preterite of *traire*, in the sense of 'drew'; and Diez (2. 200 &c.) confirms what Raynouard quotes by numerous examples, as *chausist*, *faulsist*, *vausist*, *vousist* from verbs in *loir*, as also by *dist*, *prist*, *rist*, *sist*, *trdist*, *arsist*, *remansist*.

In the first person plural, if *sumus* is to enter into the formation, we ought to have *fecismus*, but we find *fecimus*. Here the Latin language offers no explanation, and thus I

was driven on a former occasion to seek aid from one of the Slavic family, viz. from the Illyrian. Thus in our Proceedings IV, 37 I quoted the present and perfect tenses of the verb *vidi-ti* 'to see', as:

pres.: *vidim, vidis, vidi; vidimo, vidite, vide.*

perf.: *vidyeh, vidye, vidye; vidyesmo, vidyeste, vidyeshe,* while *ye, yesmo, yeste* are severally the third sing. and first and second plur. of the Illyrian verb 'to be'.

This argument may be thought far fetched. My next shall be drawn from the daughters so-called of the Latin. The very word *fecimus* appears in Ital. as *facémmo*, in Span. as *hizámos*, two words which by their accents speak strongly in favour of an old Latin *fecismus*. Still more decisive is *feismes* of old French (Diez 2. 201), backed as it is by *tráismes, deismes* (ibid.). When Diez adds to the last word 'with an intrusive *s*' (mit eingeschobenem *s*), he shows that he is an unwilling witness; and I am glad to find his admission that the forms with this *s* are more numerous in old French than those without it. In this matter I value his evidence more than his theory.

But if a plural *fecismus* be thus theoretically established, it follows at once that the singular must have been in earlier times *fecism*, which would naturally pass through *fecim* to *fecī*, for the loss of an *s* before *m*¹, so common in the languages derived from Latin, was also well known to the Latin itself, as in *cāmena-*, *remo-*, *pomoerio-*, *dumo-* (beside *dusmoso-*). The loss of a final *m* in the first person of verbs is what we are familiar with in *facio, fecerō, γραφω, εγραψα, γεγραφα*. I now repeat what I said above, that the tongue after passing through *fecism, fecisti, fecist, fecismus, fecistis*, would naturally slip into the utterance of *fecērunt* rather than the legitimate *fecērunt*.

The part which the verb *es* 'be' plays as a suffix in the formation of the Latin perfect having been fully examined, the next step is to take into consideration the element which

¹ Note that the Greek *εμυ*, Gothic *im*, and English *am* drop the radical *s* before *m* in the very verb under discussion.

is found to intervene between the root syllable and the same suffix. In *scripsi* we find an *s*, in *amaui* and *colui* a *u*, in *feci* and *memini* nothing whatever. Reserving the consideration of the *u* in *amaui* and *colui*, I venture to re-affirm the doctrine that the *s* in *scripsi* is of prepositional power, and in fact identical with the case-ending of the genitive in nouns. Thus *scripsi* will stand for *scripsism*, that is for *scrib-s-is-m*, with the sense of 'I am from writing', or 'I have just written'. Without some representative of the idea *from*, my theory would be altogether without meaning, for it is not in the power of the verb 'I am' to perform this office; indeed we have already seen that this verb is just as much employed in the formation of the present 'I am a-writing' and of the future 'I am to write'. I may confirm this argument by the evidence of the Sanskrit future *kar-tasmi*, in which the terminal letters are admitted on all hands to be identical with the Sanskrit verb *asmi* 'I am'. Again we find a similar *s* in the Greek aorist *εγραψα* (*ε-γραφ-σ-αμ*); but then it has generally been taught that the Latin *scripsi* is rather an aorist than a perfect. No doubt such is practically the sole employment of the Greek tense *εγραψα*, and not unfrequently *scripsi* is used with the same power. Yet the latter is of course also a perfect; and I claim this as being its earlier sense, partly because the theory I am supporting gives a satisfactory explanation of the way in which it attained such meaning, and still more because in savage life the consideration of both past and future would naturally be limited for the most part to the recent past and to the early future. For these uses the forms 'I am from writing' and 'I am to write' are admirably adapted, not so for the distant past or future. At the same time, a term for time only just past having been once formed, may well, by an extension of meaning so common in language, come at last to be employed as an aorist.

If I should fail to discover in all perfects the genitival *s* so essential to my theory, I might well appeal to the fact that this element is very apt to disappear. Thus the Latin genitives *musae*, *domini*, *Achilli*, *diei*, as well as the pro-

nouns *mei, tui, sui*, have all lost the distinctive consonant. So the French *lundi* bears no trace whatever of a genitival suffix, though we know it to be derived from *lunae dies*. Similarly the Greek term *Πελοπον-νησο-* should have a genitive in the first part, and in fact has one, for the final *ν* of *Πελοπον* is a substitute for an *σ* caused in part by assimilation to the following consonant. Yet this *ν* very commonly supplants the genitival *ς* without any such excuse. Thus our *sunday* grew out of an older *son-en-day* or, as the Scotch wrote, *son-oun-day*, like the numerous derivatives in the German language, as *sonnen-blume* 'sun-flower'. *Oxford* again is a corruption of *Oxen-ford*.

But I shall not be satisfied with thus avoiding the difficulty. It is true that in such forms as *feci* we see no trace of the assumed suffix. This however is at once accounted for when we have before us the fuller forms, such as *fecism, fecisti, fecist*, for the loss of the desired *is*, before a syllable of exactly the same shape, is not only likely but in some measure a necessity. It is precisely in this way that the Latin language presents us with the forms: *sumpse* Naev., *despexe* Plaut., *iusse* Ter., *inuasse* Lucil., *abstraxe* Lucr., *subduxe* Varr., *uixet* Virg., *crepsemus* Hor., *affixet* Sil., *scripse* Aus. I ought here to note that this view suggests an explanation of *fecerunt* with a long penult, inasmuch as *fec-is-es-unt* might first lead to *fecissunt*, and then to *fecērunt*. The explanation however would altogether fail in the case of *scripsērunt*; unless indeed, as may well have been the case, a false analogy from the justifiable *fecērunt* led to the extension of the long penult.

The evidence of *εγραψα* was but now called in aid, but the Greek perfects also bear indisputable traces of the same formation. As *ε-τετυφ-εσαν*, and *ε-τετυφ-ην* of the past perfect have suffixes identical with *εσαν* and *ην* of the past tense of the substantive verb, the former representing the Lat. *erant*, while *ην*, contracted from *εαν*, represents the Lat. *eram*; and as *τετυφα*, i. e. *τετυφ-αμ*, has a suffix not unlike the verb *εμι* and precisely the same as our English *am*—so also the aspirate in *τετυφ-* may fairly be accepted

as the representative of the desired *s*, in accordance with the ordinary habit of the language.

But the case of *περιληκ-α* and verbs of similar form presents a new difficulty, but one which in the end will, it is thought, be found to confirm the doctrine here maintained. In the first place the aorists *εδωκα*, *εθηκα*, *ηκα*, exhibit the same guttural, and so far add to the probability of the theory which would assign to the first aorist and to the perfect a common origin. Buttmann, it is true, seems to consider this *κ* as a merely intrusive letter (see his *Gramm.* § 107, Anm. 17, note, p. 510); but this is a more convenient than trustworthy mode of eliminating difficulties. The *κ* no doubt had its office to perform, and I had first thought that the just explanation was to divide the word *πε-φιλ-ηκ-α*, so that *ηκ* should be the fuller and more correct form of the suffix seen in the verb *φιλ-ε-* 'love', just as *ver-ec-* is proved to be the older form of the Latin verb *vere-ri* 'to fear', by the derivative *ver-ec-undo-* and by the guttural of the modern words *fr-igh-t* and *fur-ch-t*, while the perfect participle *a-fr-ai-d* has again lost the guttural. Similarly *trabe-* 'a tree or beam' is shown to have once had a guttural both by the Latin *trabec-ula*, and by the Greek *τραφηκ-*. But a fuller consideration of the problem has resulted in the belief that *κ* of *περιληκα*, the aspirate of *τετυφα*, and the sibilant in *εγραψα* and *scripsi* are but varieties of the same element, viz. of the genitival suffix. This will be thought by many a rash interpretation, and those who reject every thing that has not received the imprimatur of the German school of philology, may perhaps designate it as a 'jeu d'esprit'. These critics will perhaps drop a little of their sarcasm, when they find that I am going to draw upon the *Vergleichende Grammatik* for part of my evidence. In § 269 of this work the Slavic genitive in *go*, as *to-go*, falls under consideration, and on the principle that the Slavic language readily interchanges sibilants with gutturals, it is inferred by Bopp that this suffix *go* represents the Sanskrit suffix *syā* of the same case. Schleicher on the other hand, and Miklosich, are quoted in the same

passage for the explanation that the guttural in question is a hardening of the semivowel *y* in the same suffix. The Latin and Greek languages indeed seem not to have known the initial *s* of this suffix *sya*¹, but merely *io* or *ios*, as seen in *λογο-ιο*, *quo-ius*, and so lend some support to this second explanation.

But even a third theory may be propounded, viz., that as a suffix *ios*, afterwards *is* and *os*, gives a better explanation of all the Greek and Latin, and of some of the Sanskrit genitives, the guttural we have before us may represent the final *s* rather than any initial *s* of the genitival case-ending. Be this as it may, it is admitted by three of the leading philologists of the continent, that in one member of the Indo-European the consonant of the genitival suffix assumes the sound of a guttural. Nor is this a solitary case. The all-honoured Sanskrit also presents a *k* in the plural genitive of the pronominal declension, *asmâkam* 'of us', *yushmâkam* 'of you'. A comparison of these cases with the instrumental and dative of the same number, *asmâ-bhis*, *asma-bhyam* &c., tells us pretty plainly that as the *dathu* or base of the pronoun is *asmat* &c., and as *s* and *am* are suffixes of plurality like *s* and *um* in the Lat. *no-bis*, *equa-bus*, *equa-rum*, so the *k* and the *k* alone of *asmâkam* &c. represents the *s*. Bopp, it is true, would fain derive these two Sanskrit forms from the possessive *asmâku* &c., as seen in the Veda-dialect, but this is to reverse the stream of derivation, unless indeed he be prepared to say that the Lat. adj. *cuius*, *-a*, *-um* is the parent of the Lat. gen. *cuius*. The theory which ascribes the *k* of *asmâkam* to a genuine genitival suffix is again confirmed by the suffix *chu* of Slavic pronouns. Thus Bopp himself (§ 278) identifies the Slavic *tê-chû* 'horum' with the Sanskrit *tê-sam* of exactly the same power. Further the preposition $\epsilon\kappa$ of the Greek language, so well calculated to fulfil the office of a genitival suffix, may itself be traced till it disappears in a

¹ Bopp's reference to $\delta\eta\mu\sigma\sigma\iota\omicron$ - the adj. avails him not, as this is only a softening of a form $\delta\eta\mu\sigma\iota\omicron$ - from the subst. $\delta\eta\mu\sigma\iota\alpha$ -.

mere sibilant. Thus it first takes a fuller form $\epsilon\xi$ or *ex*, and then in not a few cases loses its guttural. Thus the Latin *expanso-*, *extenso-*, *excurr-ere*, *exsecra-re*, *exhala-re*, *exi-re*, become severally *spaso*, *esteso*, *scorrere*, *esecrare*, *scialare*, and *escire* or *uscire*. The last verb enters the French as *issir* (obs.) or *ussir* (*reussir*). Again the Latin substantives *exitu-* and *textu-* pass through the French *issue* and *tissu* into the English *issue* and *tissue*. This consideration adds to the probability that the guttural and sibilant suffixes of the genitive may have a common origin in some form of which the preposition $\epsilon\kappa$ is itself one representative.

Enough then has perhaps been said in support of the doctrine that *περιληκα* and *εδωκα* have in the guttural a substitute for the more common *s* of the genitival suffix.

The *u* of *colui*, *amaui* &c. claims our next consideration. I formerly threw out the idea that this *u* belonged to the substantive verb, and no doubt the verb *esse* had once an initial digamma. At any rate my own conviction on this point will remain, until the doctrine be upset which treats *esse* 'to eat' and *esse* 'to be' as identical, the first of the two meanings being the original. *Esca* 'food' and *uescor* 'I eat', go far to establish the claim of *esca* to a digamma; and the same is established for *esse* 'to be' by the German *wes-en* 'existence' and our English preterite *was*, as well as the German *war*. Notwithstanding this evidence I now hold that the *u* of *colui* &c. cannot justly be so explained, and for this reason. I am bound to claim some representative of the genitival suffix for *colui* as well as for *feci* and *scripsi*; but if the *u* of *colui* be the first letter of the substantival verb, it becomes pretty well impossible to account for the loss of the first *is* in the theoretic *col-is-uis-m*; for the compression of the two sibilants into one would have carried away the *u* also. I prefer therefore a very different theory, viz., that the genitival *s* first passed into a guttural, as in *εδωκα*, *περιληκα*, and then into a *u*. The latter change is abundantly familiar to the Latin, as in *niv-is* from *nix*, *conniveo* beside *connixi*, *vivo* beside *vixi*, *Davo-* beside *Daco-*. Those who hesitate to give their sanction to this

doctrine will perhaps have their scruples removed, when they call to mind the fact that the modern Italian gives us *calse, valse, volve* for the Latin *caluit, ualuit, uoluit*.

But what has just been said, as well as some previous remarks, suggest an enquiry of some moment. I am here again appealing to the modern dialects, as I did in an earlier part of the paper to the accent of the Italian *facémmo*, and *fécero*, and the Spanish *hízimos*, and again to the appearance of a sibilant in the old French *fismes* &c. But is it reasonable to draw arguments in this way from languages which are themselves derived from the Latin, and so cannot honestly have come by aught which they have not inherited from their ancestor? The just answer I believe to be, that they are not strictly derivatives from the Latin, but rather from an under current of the old Italian language, which coexisted with the Latin of the higher classes in Roman Society, and which as a spoken language had a far wider domain than the language of books. The corruption of language is far more rapid in the drawing-room and the counting-house than in country districts where time is accounted of less moment. Thus our own provinces have for the most part fuller forms of sound than the favoured dialect of society; and thus also the bustling life of the Athenian led to a habit of contracting words which the Ionic of the country outside of Athens needed not, and much less the broad speech of Lacedaemon. This conservative tendency of the rustic mouth has no doubt at times something to balance it in that refinement of more civilized life which with occasional prudery rejects such forms as *aint, wont, I'm*, for the theoretically more correct 'is not', 'will not', 'I am'; but these, if I may call them, affectations, generally die out. I must further admit that when once the language of books becomes a dead language, and such is generally its fate, then all further power of contraction is lost; nay not unfrequently words which during the life of the language of books were in fact pronounced with a brevity beyond the written forms, resume almost of necessity the full pronunciation of every letter, much as

Talma, for example, in the play of Marie Stuart always called himself *Lei-ces-ter*, and a Londoner amuses a Scotchman by talking of *Kircud-bright-shire* instead of *Kircúbrishire*. For these reasons I do not hesitate at times to attach more value to the evidence of the modern Romanic languages than to the classic writers of Rome.

But I revert to the theory that *fēci* is but a compression of a reduplicated *fefaci*, and to evidence in support of the view which the notes of Ritschl's edition afford. When I suggested in the *Journal of Education* (see above) that the perfect *uerri* &c. was compressed from *ueuerri* &c., I was perhaps so far incorrect, that I ought rather to have kept in view the old mode of spelling the word with an *o*, rather an *e*; and then treating *uor* as the root syllable, I should have given *uorr-* as the lengthened form, due to the imperfect tenses *uorro*, *uorrebam*, *uorram*, *uorrere*, and *ueuori* as the reduplicated perfect, which under compression would become first *ueuri*, and then by assimilation *uerri*. This premised I would request attention to two varieties of spelling which occur in the MSS. of Plautus. In the *Sticus* 2. 2. 50 the parasite on hearing of the arrival of Epignomus from abroad with vast wealth there acquired, takes an active part in getting the house ready for his reception, saying:

Hércle uero cápiam scopas átque hoc conuorrám lubens—

but soon after (2. 2. 67) at the news that the traveller had brought with him from abroad a good supply of parasites of his own, cries broken-hearted:

Reuórram hercle hóc quod conuerri modo—

'I'll unsweep faith all this that I have just been sweeping', thus anticipating Dickens in his picture of the crossing-sweeper, who in this way 'shut up shop' every evening. In the line just quoted we had the future *reuorram* with an *o*, the perfect *conuerri* with an *e*, for I have copied strictly what is found in all the best, if not absolutely all the MSS. *Conuorri* in Ritschl's text is avowedly the alteration of the Editor in defiance of the MSS.

I next quote a passage from the *Trinummus* (3. 1. 15):

Própemodum quid illic festinet séntio et subolét mihi:
 Vt agro euortat Lésbonicum, quándo euertit aédibus—

Ritschl gives in his note: euortat *libri omnes*; euertit *item omnes*; and then in his text writes an *o* in both forms, *euortat* and *euortit*. In the same play (2. 4. 133) *uorterit* stands in Ritschl's text, and incorrect as it no doubt is, may plead the sanction of one good MS.; but the Palimpsest again gives us *uerterit*.

Again in Pseud. 2. 3. 16 the text has *uortit* as an aorist; but again: "*libri omnes uertit*".

I turn to the Mercator and there find the compound with *prae* in three passages, which, if we take Ritschl for our guide, are severally (vv. 113, 377, 379):

Abige ábs te lassitúdinem: caue pígritiae praeuórtier—
 Ótium non ést: mandatis rébus praeuortí uolo—
 Réi mandatae omnis sapientis prímu praeuortí decet—

But *praeuortier* in the first line is an arbitrary substitution by the editor for what all the MSS. have, viz. *praeuerteris*. Why the change was made, it is difficult to see. Was he afraid of the subjunctive? but the verb *caue* is habitually used with a subjunctive; indeed the infinitive seems only admissible in certain legal forms. Was it the perfect that he distrusted? *Caue dixeris* in Plaut. and Ter., and *caue faxis* in both Terence and Horace might have quieted all scruples on this head. Or lastly did he deem a reflective verb essential? I have already shown in the pages of our Society that the verbs *reuort-* and *deuort-* in the best Latin writers are always reflective in the imperfect tenses *reuortor*, *reuortebat*, *reuortar*, and inf. *reuorti*; never reflective in the perfect tenses, the simple form of the verb being then alone admissible. These two compounds of *uort-* would no doubt be found to obey the same law with *uort-* and *praeuort-*, as regards the vowels *e* and *o*. Unhappily the editors of our texts do not examine the MSS. with sufficient care in these little matters. Still I have no doubt that Cicero was an observer of the distinction, when I find that the Medicean MS. of Cicero's letters to Atticus has *deuorterer* in 8. 7, and *deuerterat* in 10. 16. 5. Indeed the only breach

of the rule in the ten other passages of Cicero that I have been able to note, is *deucrterentur* in the Or. pro Fonteio 5.

Another example in point is perhaps found in the case of the verb *uota-re*, as the old writers seem to have written what we are more familiar with in the form *uetare*. Nonius ascribes to Plautus in the *Asinaria* a perfect *uotitum est*, and the Palimpsest gives us in Trin. 2. 4. 73 *uotet*, in opposition, it is true, to all the other MSS., yet its authority in such a case is sufficient to outweigh them all. On the other hand we have *uetuit* in the *Mercator* 1. 1. 10, so far as the readings are reported; and *haruspex uetuit* in the *Phormio* of Terence.

In any future reading of the Plays of Plautus and other of the older writers, whose text is duly reported, I shall be careful to note such forms. Meanwhile I am bound to state that the *Sticus* in 2. 2. 27 has:—*Hoc egomet, tu hoc conuerre*—on the authority of the MSS. in general and perhaps of the Palimpsest. Ritschl has here given us *conuerre*, somewhat inconsistently it would appear. Yet he may perhaps be right. Just as we say *pry-thee* (from *pray*), and old authors wrote even *preethee*, owing to the *umlaut* caused by the vowel-sound of *thee*, and as the Latin has *uelim*, *uelle*, and I may add the imperative *uel* 'or' (i. e. *uele*), all with an *e* in opposition to the *o* of *uolo*, *uolumus*, so the imperative of *conuorr-* may have been *conuerre*. Still I suspect that Plautus wrote *conuorre*.

These considerations fully account for the prevalence of an *e* in the perfect, such a form as *fe-fac-i* being first reduced to *fef'ci* and then to *fēci*. Precisely in the same way I contend that the reduplicated *dedisti* not unfrequently passed through a shortened form *dedsti* to *dēsti*; and *dederunt* to *dedrunt*, if not to *de'runt*. The suppression of the middle vowel in *dederunt* is practically exhibited in those inscriptions of Pesaro which have *dedrot* or *dedro* (or *DIIDRO*) for *dederont*. See Corssen as above 1. 260. But the metres of the Comic poets place the matter pretty well beyond dispute. Thus with the abbreviated pronunciation of *dedisti* &c. we have all we could wish in the four *senarii*:

Trin. 1. 2. 90: Dédistin argentum?—Fáctum, neque facti piget.

— 1. 2. 92: Dédistin hoc factó gládium qui se occideret.

Most. 3. 1. 115: Sed árraboni has dédit quadragintá minas.

Ter. Ad. 3. 4. 54: Is quód mi de hac re déderit consilium, id sequar.

and so in the five octonarii:

Curc. 2. 3. 66: Dédistin argentum? inquam. Ímmo apút tarpessitám
situmst.

Men. 4. 3. 18: Túte ultro ad me détulisti, dédisti eam donó mihi.

Amph. 2. 2. 129: Dédisse dono hodié qua te illi donatum'sse dixeras.

Trin. 4. 2. 57: Ábipson istas ácepisti?—E mánibus dédit mi ipse in
manus.

Rud. 4. 4. 127: Ét bulla aureást, patér quam dédit mi natalí die.

As also in the Iambic tetrameter of Terence, Eun. 5. 8. 15:

Illúmne qui mi dédit consilium ut fácerem, an me qui ausús siem.

So many examples might well have allayed the doubts of the German editor, but in spite of this he refuses all assent to the doctrine that these forms are entitled to a shortened pronunciation; and accordingly he calls in aid all his ingenuity so as to doctor every offending line either by cancelling some little word or by transposition, as may be seen in the Prolegomena to the Trinummus p. 125 &c. Yet occasionally he seems to repent of his rash changes, and accordingly the line from the Mostellaria, which he had corrected after his fashion in the said Prolegomena (p. 125), when he comes to edit the play itself, is allowed to stand precisely as the MSS. have it. As I have referred on several occasions already to the Romanic languages by way of supporting what has been stated, so here too it may be noted that in Italian *dedisti* and *dedistis* have taken the shape *desti* and *deste*, and that the tense corresponding to *dedissem* has throughout compressed the first two syllables into *dess-*; and even *dederunt* besides its ordinary representative *diédero* has in poetry the shorter forms *diero* and *dier*. Again the Spanish gives us for the tense which corresponds to the Latin *dedi*: *di*, *diste*, *diò*; *dimos*, *distes*, *dièron*; as also *dièra* for *dederam* &c., *dièsse* for *dedissem* &c. Similarly in Portuguese we find what is still nearer our assumed pronunciation of the Latin; viz. for the tense *dedi* &c., *dei*, *dèste*, *deo*; *dèmos*, *dèstes*, *dèrão*; *dèra* for *dederam* &c., *dèsse* for *dedissem* &c.

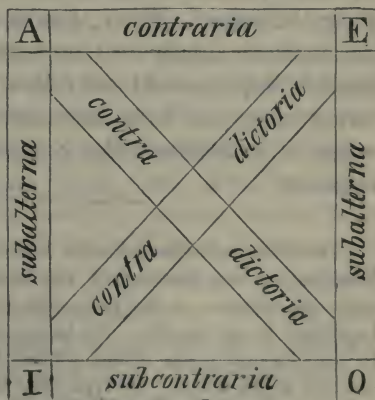
I have read Corssen's explanation of such shortened syllables in the Latin language, yet I cannot but think that his whole theory of 'irrational', that is incommensurable, syllables is a groundless refinement.

I close the paper with a remark, which, though not belonging to the Latin perfect, is yet suggested by what has been said above. The doctrine of the perfect has its counterpart in the theory that the future should present a form *to*. This preposition so familiar to ourselves had its representative in the Latin language, as I have pointed out in a former paper. As our own *at* and *to* are substantially the same word, being both of them abbreviations of an older *adu*, so the former is undoubtedly represented by the Latin *ad*. It is therefore not improbable that *to* also may have been known to the old Latin, and accordingly I find it in the future imperatives *scribito*, *scribitote*. Madvig has distinctly pointed out that these forms are exclusively used of the future, as opposed to the present *scribe*, *scribite*. Again the Sanskrit *kartāsmi* 'I shall do' has between the base *kar* and the substantive verb *asmi* a syllable *ta*, which I should be disposed at once to claim for my preposition, but for the theory supported by Bopp and others, that this tense is formed by prefixing to the said verb 'I am' *karta*, the nominative of the noun *kartri* 'doer', as proved by the third person, which dropping the substantival verb altogether, is represented by the three nominatives S. *kartā*, D. *kartarau*, P. *kartaras*. Bopp also deduces the Latin participle *daturus* from the sb. *dator* 'a giver'. After all may not the true explanation be consistent with both views. As regards the Latin language I long ago contended that the so-called suffix *tor* of agents really contained two suffixes, of which *or* alone represented 'man', being substantially identical with the ordinary noun *vir* 'man'. Thus *da-t-or* may mean 'a man to give'; and assuredly 'I am the man to give' constitutes a far more intelligible future than 'I am a giver'. I would also note that the simple phrase 'to let' is with us expressive of a future.

P.S. To the twenty six verbs quoted above (p. 174) as having in the prefix *re-* an equivalent for our *un-*, may be added some fifteen others, *recan-* = *recanta-*, *redargu-* 'disprove', *referu-* (Cic. Brut. 91) 'become cool again', *refrena-* 'unbridle', *religa-* (Catal., Lucan.) 'unbind', *relin-* 'unwax' so to say, *re-ne-* 'unspin', *renuda-* 'unbare', *repect-* 'uncomb' so to say or 'dishevel', *resolu-* 'unbind', *resting-* (Plaut. Capt.) 'open', *resuto-* 'unsewn', *retura-* (compared with *obtura-*) 'uncork, open', *reuolu-* 'unroll'.

XX.—A QUERY ON THE PHRASE *DIAMETRICALLY OPPOSED*. BY R. F. WEYMOUTH, ESQ.

Probably few students of the English language, who have any acquaintance with Logic, would judge it to be very unlikely that the adjective *diametrical* and its derivative adverb, as they are commonly used, are borrowed from the logicians, and in their original sense have exclusive reference to "contradictory" propositions. At any rate this seems highly probable. *ἡ διάμετρος* (sc. *γραμμῆ*) of the Greek mathematicians, was not only a certain line in a circle or a sphere; but also, and much more commonly, the diagonal of a parallelogram. So the term is used by Plato, Aristotle, Euclid, and others. Now the logicians invented a "schema oppositionum", in which the universal affirmative (A) and the particular negative (O), and again the universal negative (E) and the particular affirmative (I), were exhibited at the opposite extremities of the *διάμετροι* of a square. Thus these "contradictories" were *ἐκ διαμέτρου ἀντικείμεναι*, *ex diametro oppositæ*.



We have moreover received several other logical terms into the language of common life, such as *proposition*, *maxim*, *genus*, *species*, *definition*, *category*, and many besides. It is therefore the less improbable that the term under consideration may have had this origin. Nor should it be forgotten that Logic, with which now-a-days very few seek to make themselves acquainted, was among the school-boy studies of those who wrote and spoke in early English. Grammar, Rhetoric, and Logic, constituted the *trivium* which was regarded as the basis and groundwork of education; so that with these subjects every well-informed man was of necessity familiar. They took precedence even of Arithmetic, which with Music, Geometry, and Astronomy (*sive* Astrology) constituted the nobler *quadrivium*. My authority is the distich, quoted by Hallam in one of the early notes in the first volume of his *Literature of Modern Europe*, but overlooked by some more recent writers on this subject:

Gram. loquitur; Dia. vera docet; Rhet. verba colorat:

Mus. canit; Ar. numerat; Geo. ponderat; Ast. colit astra.

So much then for theory: the question remains, do the facts of the case correspond therewith? When does the phrase "diametrical opposition", or any of its kin, first occur; and is it employed in this logical sense? Perhaps indeed it can be shown that the Greek or Latin equivalents of these phrases were in use before the logicians invented their "schema". If so, Lucian's ἐκ διαμέτρου may be understood to signify "at opposite poles" of opinion or sentiment; but it would not follow even then that some modern writer may not have intended a distinctly logical allusion when he introduced the English expression "diametrically opposite".

[The following extract from a letter to a lady-friend, was read by our President at the Meeting of the Society on April, 1861, merely to elicit the opinion, on the first point raised, of some Keltic scholars who happened to be present. On being asked for the Paper, that it might be sent to press, the Bishop refused to have it printed, saying that it was too slight a thing for type, and that he had never intended to print it; so I considered the Paper lost to us. But in September Sir Gardner

Wilkinson wrote to me to ask whether the Paper was printed, and in what volume of our Transactions it was to be found. I renewed my appeal to the President for his Paper, and he allowed me to send it to Sir G. Wilkinson, and then to press, provided that I stated the circumstances under which it was sent. F. J. FURNIVALL, *Hon. Sec.*]

XXI.—ON THE NAME *WELSH*, AND THE WORD *AQUA*.

BY THE RIGHT REV. CONNOP THIRLWALL, D. D., Lord Bishop of St. Davids, President of the Philological Society.

The question discussed by Sir G. Wilkinson in his Paper on *The Rock Basins of Cornwall*, note 2, p. 21—whether *Welsh* is a national name identical with *Gael*, *Celt*, &c., or originally signified a *foreigner*—is one of some nicety as well as of considerable interest: but on the whole I venture to think that the evidence clearly preponderates in favour of the last mentioned opinion.

If we were to look only to our own island, it might be difficult to decide the point. It is certain indeed that the Saxons brought the word over with them, and in the form *wealh*. And if to them it then signified simply a *foreigner*, it does not seem to me 'unreasonable', but rather quite natural that they should apply it to the Cymry, with whom alone for a very long time they had to do, and that it should thus have become the English proper name for this branch of the Celtic family. Still this proves nothing as to the original meaning, and in order to trace it to this, we must go over to the continent. And, first, observing that the word is common not only to the German but to the Scandinavian dialects (Old German *walah*, Old Norse and Swedish *wal*) in the same sense of *foreigner*, we must ask what ground there is for supposing that it was connected with the proper names *Gael*, *Gall*, *Kelt*, &c. It is not alleged, nor could it be proved, or even shewn to be probable, that it was adopted by all these Teutonic and Scandinavian tribes, because the Celts were *the* foreigners with whom they *all* came into collision, so that the name of *Gael* became with them all a general term for a *foreigner*. It is much easier to suppose that they all brought the word with them from their more ancient seats.

And this supposition is confirmed by the character of the word itself, which is essentially different from *Gael*, *Gall*, &c., and indicates a totally distinct origin. Sir G. Wilkinson's observation, "*w* for *gu* is a common mutation in many languages", does not seem to me either sufficiently precise, or at all applicable to the present question. For here *w* would have been substituted, not for *gu*, but for *g*. And there is no analogy to lead us to expect that this should have taken place in any one instance, much less throughout all the Teutonic and Scandinavian tongues, without a single vestige having been left in any of them of the supposed original *g*.

The remark however about the substitution of *w* for *gu* requires farther qualification, and the examples adduced belong to classes which need to be carefully distinguished from one another. The law of the British dialects—as is observed by Zeuss, *Gram.* i, p. 148—requires *g* to be prefixed to *v*, so that (not *w* is substituted for *gu*, but) *gu* or *gw* is substituted for the initial *v*—as in *gwin*, *gwynt*, *gwir*, *gwag*, &c. &c. If the Cymry had adopted the word *val* for a *foreigner*, they would have written it *gwal*. But the cases of guard = ward, Gwalter = Walter, belong to an entirely different class. In them there is no substitution, but the initial *g* has been dropped for facility of pronunciation. It was on the same principle that the Latin *gnosco* became *nosco*, *gnavare*, *navare*, &c. It is so that we have dropped the initial *g* in the German *quelle* = *well*, while the Scandinavian dialects have dropped the second consonant, retaining the first (Swedish *kalla*, Danish *kilde*—pronounced *kille*). Neither of these classes therefore illustrates or confirms the substitution of *w* for *g*, which is required on the disputed hypothesis.

But it may be asked, if *wal* is not *Gal*, what is it? Strictly speaking it might not be necessary to answer this question, or to give any farther account of the original meaning of the word. But a farther account can be given, and it is so satisfactory as to leave hardly room for a doubt. *Wal* not only signifies *foreign*, but foreign in a particular

sense, with reference to language. In Meidinger's *Dictionnaire comparatif des langues Teuto-Gothiques*, *wal* is interpreted étranger, incompréhensible. It is exactly equivalent to *barbarus*: one of a "stammering tongue" (Isaiah 33, 13) *balbus*, in which we have both the meaning and the root, as we have most probably both in the Sanskrit name of the indigenous race whom the Aryan invaders overpowered, *Mlechch*, which was applied by them in exactly the same sense. As the Saxons described the Cymry as a people of barbarous (i. e. to them unintelligible) speech, so they themselves, in common with the whole Teutonic race, were known to the Slavonic tribes by a name signifying the *speechless* (Bohemian *němec*, Polish *niemiec*). The Anglo-saxon *wealh-stod*, a *translator, interpreter, explainer*, seems to shew that they had not forgotten the most proper original meaning of *wealh*.

But even if this explanation of the name *Welsh* should appear probable, it leaves a much larger question still open. Grimm, in his *Geschichte der deutschen Sprache*, i. p. 153, incidentally drops the general remark: "it is important for the explanation of national names, to assume that they were given by neighbouring peoples." I understand this to mean, not that no people has given a name to itself—which would be quite untrue—, but that it is in every doubtful case important to inquire, whether the name of a people is that which it chose for itself, or one given to it by others.

In the former case we may be pretty sure that the name denoted some quality on which the people prided itself; in the latter case that it was meant to be disparaging. To the former class of names belong those of the Teutons (*teut, theod, the* people par excellence), the Slaves (the *glorious* race, from *slawa, glory*), the Aryans and (probably) the Irish (the heroic people, from *ar, arya*, with the intimation of a contrast between them and the inferior foreign races), the Cymry, from their high antiquity, &c.

Of the second case we have already seen some examples. And so the question suggests itself: to which of these two classes are we to refer the names *Gael, Gallus, Kelt*? But

here I cannot assent to Sir G. Wilkinson's assertion: "Mere is little doubt that Gauls or Gael, Galli, Galatæ, and Celt (Kelt, *Κελται*) are forms of the same word (properly Gael)." I should be rather glad if this was so nearly certain, as it would simplify the question. But since the fact has been denied by eminent scholars, it would be premature to take it for granted. Holtzmann indeed has endeavoured to shew that the Celts did not belong to the same race with the Gaels or Gauls, but to the Teutonic. Diefenbach, who admits the affinity of race, strongly insists on the etymological distinction between the words. Of the three, that which seems to admit of the most satisfactory explanation, is *Gael*, properly *Gao-dheal*. Pictet (de l'affinité des langues Celtiques avec le Sanscrit, p. 165) quoting an old Irish Glossary of the 9th century, translates it "Gaothéal, c'est à dire, héros, c'est à dire, homme allant par violence (pillage, vol), a travers tout pays habité." That is a name which a rude people might very well take to itself (as we know from the early Greeks, who gloried in piracy and rapine) as a title of honour. Pictet however prefers deriving it from *gaoth*, *tuer*, *blessé*, so as to give the sense of *warrior*. If this was so; there would be a similar derivation in a like sense for *Gal-lus*. It might be connected in just the same way with the Welsh *gal*, *galon*, *galanas*—only the original idea of martial energy and heroism would have been parted from it, and have left only those of *enmity* and *slaughter*. On the other hand for *Cel-t*, I am not aware that any more probable origin has yet been assigned than the root of *cel-u* conceal, which is connected with *coed Cel-yddon* and *Cal-edonia*. According to this they would be the people who dwelt in the covert of dense forests. That, however, is hardly a name which they would have taken to themselves in that sense. There is however another aspect of the name, which I have never seen noticed, but which seems to me worthy of consideration. It suggests the idea, not only of physical concealment, but of religious mystery, as in the Divine name *Celi*, and might (like the Greek *Sel-li*—not so unlike even in sound) have been originally applied to the priesthood, as the stewards of his mysteries.

In speaking of the names of Deutschen and Slawen (also Slowen) I ought to have noticed another derivation, according to which the first would come from *diutan*, *deuten*, to explain: the second from *slowo*, a *word*: in each case giving the sense of a people speaking an intelligible language, and so directly contrasted with *wealh*, *barbarus*, *němec*, *Mlechch*, &c. &c. (Caspar Zeuss, *die Deutschen*, p. 64).

The conjecture thrown out by Sir G. Wilkinson at p. 26, n. 4, "could the Latin *aqua* have been originally *asqua*?" appears to me neither needed nor probable. According to that great law of the interchange of *P* and *Q*, which is at least as important and characteristic of the relations between Latin and Greek, Welsh and Irish, as that of *S* and *H*—*aq-ua* would come immediately from the Sanskrit *ap*, water, of which the Persian *ab* is only a softer form. It is curious, and I think corroborative, that, in the Walachian (Romance) dialect, *ap-a* is *water*—as also, though *five* is *quinque*, *four* is *patru*, and *eight*, *opto*.

I have also some doubt about the general proposition in the same note, that the term 'water' for a river is older than the term 'river'. At least it is not confirmed by the Persian name for the Punjaub. The Sanskrit, which is certainly earlier, is *panchanadi*, the five rivers-(land): while another Sanskrit name for a river, is *apagá* = water going or running: for it seems more probable that it should be so derived, than that it is merely compounded of the verb and the preposition *apa*, in the sense of *that which goes down*.

[When the above letter was written I had not seen Bopp's *Glossarium Sanscritum*. He observes (s. v. *ap*): lat. *aqua* mutatâ labiali in gutturalem; goth. *ahwa* flumen germ. vet. *aha* et *ajfa* in fine comp. v. Graff .l. 159; lith. *uypé* flumen; huc etiam cum Johannsenio—*Latin. Wortbildung* p. 41—refero lat. *amnis* pro *ap-nis* (*apnas* aqua in Vedorum dialecto) commutatâ tenui cum nasali ejusdem organi, sicut in *somnus* pro *sopnus*; huc etiam retulerim gr. ἀρρός. C. St. D.]

XXII.—CAMBRICA. BY A MEMBER OF THE COUNCIL.

I. THE WELSH GLOSSES AND VERSES IN THE
CAMBRIDGE CODEX OF JUVENCUS.

A manuscript of C. Vettius Aquilinus Juvencus' hexametrical paraphrase of the gospels, preserved in the university library of Cambridge, marked Ff. 4, 42, and of the eighth or ninth century, derives an accidental value from the Old-Welsh glosses which it contains, as well as from the verses which occur at pp. 48, 49, 50. Further, on a leaf prefixed, apparently as old as any part of the original MS., Lhuyd in the last century, and lately the Viscount Hersart de la Villemarqué, found nine lines, which, with the exception of the two first words 'Omnipotens auctor', are in Old-Welsh. It is greatly to be regretted that this portion of the MS. is so abraded as to be nearly illegible. There is, however, little doubt that much might be made out by the aid of chemical applications. I give here the few words I could read with tolerable certainty:

Line 1. *Omnipotens auctor tidicones adiamor ::*

Line 2. *betid hicouid canlon haquid*

Line 3. *Dicones pater harinied presen isabruid*
leder

Line 4. *dicones Ihū dielimlu pbetid ag.. rdou*

Line 5. *gur di[co]nes remedau elbid anquorit anquorair(?)*
niguru gnim molim trint[aut].

Line 6. *it cluis biban (?) iciman guorsed ceinmicun*

Line 7. *it cluis it humil in harec celmed ditrintaut gurd*
meint iconidid (?) imolaut

Line 8. *rit ercis c[a]raut inadaut p̄sen piouboi int groisauc*
inungueid guoled trintaut

Line 9. *ún hanied napuñ heper nitguorgnim molim map*
meir

It seems useless to guess at the meaning of the words contained in the foregoing lines: *dicones*, ll. 1, 5, is perhaps the third sg. pret. (Zeuss, 502) of *diconi*, now *digoni*: *betid*, l. 2, is now *bedydd* 'baptism': *canlon* is living and means 'follow': *abruid*, l. 3, may be the modern *afrwydd* 'misfortune': *elimlu*

in *di-elymlu*, l. 4, may perhaps be the modern *elyfflu* 'oppression': *gur dicones remedau elbid*, l. 5, would now be *gur digones rhyfedau elfydd* 'the Man that made the wonders of the elements' (cf. Taliesin cited by Pughe s. v. *Digoni*, A galwnn ar y *gur a'n digones* 'And let us call on Him (lit. on the man) that made us'): *guorsed*, l. 5, is now *gorsedd* (cf. Ir. *suide*, Lat. *sedes*, Gr. *ἵζω* for *σιδζω*, Goth. *sitan*): *cluis*, l. 6, now *clwys* 'an inclosure': *ceinmicun*, now *ceinmygwn* 'we revere': *gurd* in line 7 may be for *gurth* 'against' (= Ir. *frith*), for elsewhere in this MS. we find *d* written for *th* (compare *henoid*, pp. 48, 49, 50, for *henoith* 'to-night', now *henoeth* = O. Ir. *in-nocht*). So *unquaid*, l. 8, may be for *unqueth*, now *unwaith* 'once' (= O. Ir. *óenfecht*): *celmed*, l. 7, glosses 'efficax': *meint* now *maint*: *guoled trintaut*, l. 8, is perhaps the modern *gole trindawd* 'splendour of (the) Trinity'. Almost the only consecutive passages legible are *niguru gnim* (perhaps *gunn*) *molim trintaut* (line 5) "I do not do work: I praise (the) Trinity", *rit ercis caraut i nadaut presen* (line 8) 'Thee(?) Love demanded in fashioning *this* world', and *nit-guorgnim molim map meir* (line 9) "It is not much work, I praise Mary's Son". In the first of these passages *guru* seems = the Cornish *guraff*—the old termination *-u* (= the Latin *-o*, Gr. *ω*) being preserved as in *canu*, p. 49, 'I sing', and *con-grogu*, gl. *congelu*, Zeuss G. C. p. 1097. *gnim* (= O. Ir. *gním*) is the modern *gnif*: *molim* (= Ir. *molaim*) 'I praise' (*molaut*, l. 7, = Ir. *molad* 'praise'), has the same termination as *treorgtim*, gl. *perforo*, Zeuss 498 (cf. O. Ir. *trisgataim*, Zeuss 431): In the second passage *rit* is perhaps for *rith* = the prefix *ro*, *ry* + the infixed pronoun of the 2^d pers. sing.: *ercis*, now *erchis*, from *erchi* 'to demand'; *caraut*, now *carawd* = O. Ir. *carad* 'love' (Z. 95, 1065): *i nadaut*, for *in nadaut*, the latter word seems cognate with the modern *naddu* 'to work or cut into form' (Pughe), and formed like *caraut* and *molaut*: *presen* seems from the Lat. *praesens*, but may possibly be (as Pughe says) a derivative from *pres* = *praestus*. *Guorgnim* or perhaps *Guorgniam*, in line 9, seems compounded of *guor-*, now *gor-* (= Ir. *for-*, Gaulish *ver-*) and *gnim*, noticed above, or *gniam* = O. Ir. *gníu* 'facio' (= *γεννάω*).

The rest of the front of this leaf contains the following

Latin notes on the gospels and their respective writers: Math[æ]us in Judea in tempore regis [Cali]g[ulæ] Romæ scripsit euangelium. Marcus in Italia in tempore Claudius (*sic*) scripsit. Lucas in Judea in tempore Poli scripsit ævangelium. Johannes in tempore Ne[ronis] in Assia scripsit euangelium. Mathæus ex ore ... Marcus ex [ore] Petri. Lucas ex ore Pauli. Johannes ex apocalipsin (*sic*). Mathæus arat. Marcus seminat. Lucas irrigat. Johannes incrementum dat. Mathæus mel. Ma[r]cus uinum. Luc[as] lac. Johannes oleum. Mathæus perfectis. Marcus [poeni]tentibus. Lucas sæcularibus. Johannes [regula]ribus. Ita prædicare dicuntur. Mathæus homo. Mar[cus] leo. Lucas uitulus. Johannes a[qui]la. ... lumen uitæ habetis.

Then follow explanations of 'prothesis' (prothesis), 'aposiopesis', 'epentesis' (epenthesis), 'paragoge', 'affresis' (aphaeresis), 'sinagope' (syncope) and 'apogope' (apocope).

Then comes a note explaining why St. Matthew is represented as a man, St. Mark as a lion, St. Luke as a calf, St. John as an eagle. It contains little new but the following gloss on *vitulus*: *lō* sive *ēnderic* (now *llo*, *enderig*): *lo* = Ir. *lóeg*, which seems radically connected with the Gothic *ldikan* 'to spring', O.N. *leika*, A.S. *lācan*. The etymology of *ēnderic* is obscure. The note also contains the statement that John like an eagle "in alto volavit ... usque ad deum oculos habens acutos, eo quod ipse narrauit generationem Christi *herúid dūiútít*". The last two words are the modern *herwydd duwdid* 'according to (His) Godhead'. With the *duiu* of *dūiútít* cf. Ir. *día*, Lat. *deus*, Lith. *dēvas*, Skr. *dēva-s* (root *DIV*), and O.N. *tivar*.

The rest of this page is occupied with a Latin note in which Juvenecus, Damasus, and Sedolius (Sedulius) are mentioned.

The back of the leaf contains some more Latin notes (the first thirteen lines concerning the evangelists) and a bad copy of the hymn "O lux beata Trinitas".

The body of the MS. consists of 52 leaves. There are about 28 lines to a page¹. The text is in the same hand-

¹ One leaf seems wanting at the end of Book II, and one in Book III, after p. 72.

writing throughout. This is exceedingly bold and free, and reminds one of the Schaffhausen codex of Adamnán's Life of Columba, a MS. of the end of the eighth, or the beginning of the ninth, century¹. The scribe's name was Nuadu, as appears from the colophon:

Expliciunt. quattuor euangelia.
 a iuvenco presbytero deo gratias ago
 pene ad uerbum Translata

Araut dinuadu

i. e. 'Pray ye for Nuadu'—*araut* is, like the O.Ir. *oráit*, from the Latin *orāte*. The modern *arawd* 'eloquence' is perhaps rather from *orātio*.

There seem to be three hands (none however later than the tenth century) discoverable in the glosses, to the consideration of which we will now proceed.

P. 1, line 6. *moenia aul .i. mur bethlem: aul* (from Lat. *aula*?) I have not met elsewhere with this meaning: Can it be a blunder for *gaul*, now *gwawl*, *vallum*? *mur* 'wall' is, like the Ir. *múr*, borrowed from the Latin *mūrus*.

P. 2. *subtrahet igni .i. dáfraud atuis*. The context is:

30 Hoc opus, hoc etenim forsan me subtrahet igni
 Tunc cum flammiuoma descendet nube coruscans
 Iudex, altithroni genitoris gloria, Christus.

Here *dafraud* must be a third person sing. of a future active. The root may be *ber* (Sansk. *bhar*, Lat. *fero*, Gr. *φέρω*): of the termination *-aud* (cf. the plural *cuin/haunt* *deflebunt*, infra p. 55), the modern *-o*² seems a corruption. *Tuis* must mean 'fire'. The root may be that of the modern *twy-m* 'warm'; cf. Corn. *toimder* 'warmth'. I dare not compare W. *tes* (= O. Ir. *tes*, gen. *tesa*) on account of the shortness of the vowel.

P. 3. *restat .i. arta*. The context is:

et cara tibi mox e conjuge natum
 54 Promittit, grandis rerum cui gloria restat.

¹ See the facsimile in Dr. Reeves' edition. Dublin 1857.

² Compare pob llysieuyn a *ddyborth-o* had "every plant that shall bear seed".

Of the form in *-a* here exemplified Zeuss observes, p. 500: "Verbi exeuntis in A (quam Davies dicit communem hujus personae terminationem) exemplum non legi". This however seems an oversight of the founder of Celtic philology, for he himself quotes *arcera* at p. 1099 of his *Grammatica Celtica*. But this may be the 3^d sg. of an *a*-conjunctive.

„ obsistit .i. *gurthdo*. resistit: If this be not a pronominal compound = *gurthaw*, Z. 646, compare the modern *gurtho* 'to withstand'. The context is:

61 nomine Johannem hunc tú uocitare memento.

Olli confusa respondit mente sacerdos

emula promissis obsistit talibus aetas,

nec senibus foetus poterit contingere fessis.

„ 70 Nunc ego quem (.i. *ismi*) dominus, caeli terraeque repertor, Ante suos uultus uoluit parere ministrum. So at p. 54:

Crederet et nobis Mosi quem (*ismi* Christus) scripta frequentant.

is mi means 'it is I'.

P. 4. dispendia *dificiuou* diminutiones. The context is:

80 Progressus trepide, numen uidisse supernum

nutibus edocuit miserae dispendia uocis.

The gloss is now *difffygiau*. Should not the last line be

... misera ob dispendia uocis.

„ levant *scamnehgint*, now *ysgafnáant*. The context is:

82 Inde domum remeat completo ex ordine vatis

Officio, amissamque leuant promissa loquelam

Nec delata diu uenerunt munera prolis.

Anxia sed¹ ventris celabat gaudia conjunx

Donec quinque cavam complerent lumina lunam.

Compare Cornish *scaff* 'light', *scevens*, gl. pulmo (cf. the English 'lights') = Breton *skévent*, Middle Irish *scamhan*. The modern Welsh has *ysgyffaint* with the usual prosthetic *y*.

„ The next gloss

¹ MS. Sed anxia.

nouinnguo
tricusegetic
ion

is obscure. It occurs in the margin opposite the line 'Nec delata [leg. dilata] diu venerunt munera prolis'. Perhaps *guotric* may be the modern *godrig* 'delay'.

„ profatur *istlinnit* .i. loquitur.—Nuntius haec contra celeri sermone profatur.—An interesting form from its preserving, apparently, the old dental ending of the 3^d person singular. So perhaps *mercit* 'manet' infra p. 50, *crihot*, gl. vibrat, Zeuss 1096. The initial *i* of *istlinnit* is prosthetic, as we see from the next gloss but one.

P. 5. timore (leg. tremore) *ocrit*. (Et simul exiluit mater concussa timore.) *o* is a preposition = Ir. *ó*, which occurs in the next gloss but one, and at p. 51, and in combination with the article at p. 25. *crit*, now *cryd*, is the Irish *crith* 'trembling'; Bret. *kridien*: cf. Ohg. *rîdôn*, for *hrîdôn*.

„ famine sancto *o glanstlinnim*. This is a compound from *glan* 'pure', and *stlinnim* which must mean 'speech'. The context is: Divinae uocis completa est famine sancto.

„ pudore .i. *ó guiled*, now *gwyledd*; compare *anguil*, gl. pudendas, p. 78; cf. too O.Ir. *féle*, gl. verecundia, Zeuss 22, and the Latin *verecor*.

„ ex humili .i. *o isel*: sic hodie. Ir. *ísel*.

P. 6. gentem *strutiu*. The context is:

en beatam antiquam gentem, cornuque salutis.

156 erecto, indulget Daudidis origine lumen.

.i. tribus .i. *bemhéd*

P. 7. uires nomenque genusque. I do not know whether *bemhed* is the translation of *tribus* or a gloss on *genus*. Anyhow (like the last gloss *strutiu*) it is obscure to me. Perhaps it is a mistake for *boned*, gl. *gentem*, P. 57. The context is:

Sed tunc forte noui capitum discussio census

180 Caesaris A[u]gusti jussis per plurima terrae
 Discribatur, Siriam tum jure regebat
 Cirinus proprio cui tota per oppida fines
 Aedebant populi, vires, nomenque genusque.

„ Davida canorum .i. *ircenthiliat*: It has been conjectured that *ir cent-hiliat* means literally ‘the first sower’ i. e. ‘the ancestor’: It seems, however, that *centhiliat* is merely a fuller form of *centhliat*, gl. canorum, vide infra p. 49. The context is:

Urbs est Judææ Bethlem, Davida canorum
 185 Quæ genuit, generis censumquæ jure petebat.
 P. 8. conabula (leg. cunabula) .i. *mapbrith* .i. *onnou*. The *brith* in *map-brith* is the plural of *brath* (= Ir. *bratt*), whence *brethyn* ‘cloth’, and *brat*, a common word in the west for a child’s napkin. What *onnou* can be I know not. A similar gloss is given by Zeuss p. 1086: in cunis gl. *map brethinnou*, where *brethinnou* is the plural of *brethyn*. There is probably some mistake here.

P. 10. obitus (.i. occassus) .i. *funid*. The line is:

Astrorum solers ortusque obitusque notare.
 Compare the Old Irish *fuined gréne* ‘sunset’, Zeuss G.C. 432. How is Welsh *f* here = Irish *f*?

P. 14. pala (a winnowing-shovel) .i. *cruitr*. This is the Corn. *croider* gl. cribrum—*thagas kroddre* ‘to sift you’ D. 882, Bret. *krouer*; Ir. *criathar* ‘a sieve’, Germ. *hridder* (-el), *ridera*, Diefenbach. Eng. *riddle*.

„ area .i. *itlann* = O.Ir. *ithland* ‘a threshing-floor’, from *it*, now *yd*, ‘corn’, and *lann* (gl. aetra infra P. 15), now *llan*, ‘a yard’, = Goth. and Eng. *land*, Fr. *lande*.

„ horrea .i. *scipaur*, now *ysgubawr*, ‘barn’ (Corn. *skibor*, Br. *skiber*), from *ysgub* ‘sheaf’, Ir. *scuab*, Gaelic *squab* ‘sheaf’, all apparently cognate with Lat. *scōpae*, which, if it stand for *scaupae*, may be = A.S. *scedf*, Eng. *sheaf*. The context in which the last three glosses are found, is:

378 Illius et manibus ruralis pala tenetur.

Et propria ipsius purgabitur *area* frugum,
Horræaque implebit secreti copia farris.

„ In the margin of this page, opposite the lines

.i. *trucibus*

370 Proxima roboreis (MS. arboreis) iam iam ra-
 dicibus instat

.i. *predicatio euangelii*

Cunctorum ante oculos acie[sque] leuata securis

.i. *impii heretici ipochritte* .i. *nutrient*

Caeduntur siluæ stiriles ignemque fouebunt

stands the following mutilated gloss:—

steria .i. pi

penn réu

láu. ca

d tendens

de domu

sterilis asé

Here *pipenn* (borrowed from the Latin *bipennis*, spelt *pipinnis* in Z. 1092)¹, obviously refers to the *securis* of the text.

.i. aula celi

P. 15. aetra

.i. *lann* qn. proprium significat

The line is:

392 Scinditur auricolor [MS. auricula] coeli septem-
 plicis aet[h]ra.

„ livor daemonis .i. *diliú* (in marg.). The context is
 (402-404):

... mox livor demonis ater

Cum terrore rapit mentem, nec defuit aegro

Temptandi interea Christo uersutia fallax.

Pughe's "*diliu*, a. (*liu*) Colourless. s. m. A phan-
 tom". Compare *liou*, gl. nevm, Z. 1099; *liu*, gl.
 gratia, infra p. 25, and the Cornish *disliu*, gl. dis-
 color. The modern Welsh *lliw* = Ir. *lí* 'colour'. The

¹ Note this early example of that Welsh tendency to say *p* for *b* at the beginning of a foreign word, which Shakspeare has exemplified in Fluellen's "Got's *p*lood!—up to the *p*reaches, you rascals! will you not up to the *p*reaches?" Henry V. iii, 2.

- Gaulish name *Livius* is probably connected. And of course we may compare Lat. *livor*, *lividus*, perhaps, too, the Ohg. *plî*, gen. *plîwes* 'lead'.
- P. 18. frequens .i. *litimaur* (the *i* between *t* and *m* is very faint). The line is: 486 "Et Judea frequens populis Galileaque plebes." This should perhaps be *luith-maur*, from *luith* = Mid. W. *lhwyth*, *ti-lwyth* 'a tribe', 'household', Ir. *lucht*. But cf. Corn. *luyte* in the Vocab. at *leid* gl. progenies vel tribus. It would be rash to compare with *lit* or *liti* the German *leute*: *maur*, now *mawr*, is the Ir. *már*, *mór*, Gaulish *máros*, which has been equated with $\mu\alpha\rho\rho\acute{\omicron}\varsigma$.
- P. 19. quos .i. *ishúí*. The context is:
 ... his mox regia caeli
 504 Pandetur. Gaudete, operum quos ius[t]a tenentes
 Urgebit praeceps stimulis iniuria saeuis.
hui (Corn. *why*, Mid. Bret. *hui*, now *c'houi*) is now *chwi* 'vos'. The form *svi* to which this points, seems connected with the Gothic *izvis* from *isvis*.
- " 517 ... Cunctis genitoris gloria uestri, Laudetur, celsi
 thronus est cui regia caeli, in marg.: *issit pádtú*
itáú gúlát '(this) is what the kingdom is': *issit*
 = *yssyt* Z. 536; *padiu*, gl. quid? Z. 1089; *itau* =
 O. Ir. *atá?* (Siegfried); *gulat*, now *gwlad*, cf. Ir. *flaith*,
 with which Zeuss and Ebel have compared Goth.
valdan, Slav. *vladiti*, Lith. *valdaú*.
- P. 20. 540 'Sí[n] offerre voles, uenerans altaria donís'.
 Here, in the margin, is a word the last letters of
 which are *relin*.
- P. 21. perjurja .i. *ánútonáú*, now *anudonau*, from *an-* and
udon, which is connected with the O. Ir. *oeth* (Cor-
 mac's Glossary), Gothic *áiths*, English *oath*.
- P. 24. factio .i. *guerin*. The context is: 'Non erugo illos,
 tineaeve¹, aut horrida furum Factio diripient [leg.
 diripiet]'. Now *guerin*, O. Ir. *foirenn* multitudo
 (bad faitig frisin-foirin[n]-sin Z. 608).

¹ MS. erugo teneaeue.

- P. 25. vomis .i. *such*, now *swch aradyr* ‘a plough-share’. This word occurs also among the Oxford glosses (Z. 1093 and infra) spelt *suh*; cf. Mod. Cornish *zôh*, Bret. *souc’h*, Fr. *soc*, *souche*, all from Lat. *soccus*.
- ” culmos *cáldmennóu*. Compare the modern *calaf*, *calafyn* ‘stalk’, ‘reed’, Corn. *kala-gueli*, gl. stramentum —all probably borrowed from Lat. *calamus*.
- ” ligones .i. *liouou*, plural of *liu*, which seems borrowed from *ligo*, the vowel-flanked *g* being lost as usual.
- ” gratia *liu*: see supra *diliu* p. 15.
- P. 26. aristam .i. *cólginn*: *colyn* now means ‘a sting’, a beard of corn is *col*. Br. *kóló*, Corn. *culhu*, Ir. *colg*.
- ” monile .i. *minci*: now *mynci* ‘part of a horse-collar’ = O. Ir. *muince* ‘collar’, from *muin* ‘neck’ = a Latin **moni-s*, or **mone*, whence *monile*. Cf. A. S. *mene*, Ohg. *mani*, O. N. *men*. As to the Galatian *μανιακης* see Diefenbach, *Origines Europaeae*, 376, 377.
- ” limite levo *ór cléd vin* ‘from the left ..?’. The context is: *Quam lata et spatiosa uia est quae limite leuo Praeruptum conuoluit iter caligine mortis. cléd* is now *cledd*, Br. *kleiz*: cf. Goth. *hleiduma*, Ir. *clí. hin* (now ‘weather’, Ir. *sin*) should perhaps be *vin*, which is (as the Rev. R. Williams observes) the regular mutation of *min*, ‘edge’.
- ” scropea [leg. *scrupea*] *cárnécóu*. 721 ‘*Uitalis uastis stipatur semita saxís, Cælsaque vix paucos ducit per scropea uirtus*’. Plur. of **carne*, now *carneg*. Cf. Bret. *karnak* ‘amas des rochers’. W. *carn* ‘a heap’, Ir. *carn*.
- P. 27. effrenus *guichir*. This word (here applied to a horse “*alacer sonipes ruptis effrenus habenis*”) is spelt *guichr* in Zeuss 1089, and at p. 69 of our MS., where it glosses ‘*effera*’: it is now written *gwychr* ‘valiant’. If the aspiration here be due to the *r* (as in *ochr* ‘corner’, ‘edge’, = *ἄκρον*), compare the Irish man’s name *Fíachra*, and *feuchre*, gl. *feritatis*, Z. 257, 743.
- ” de tribulís *ódríssi* ‘from the thorns’: *or* is a com-

- bination of the preposition *o* with the article *ir*:
drissi, gl. spinis, p. 56, gl. dumos, p. 87. The modern
 word is *drysi* 'thorns', 'brambles'; Corn. *dreis*, gl.
 vepres; O.Ir. *driss*, gl. vepres, Z. 139 n.
- P. 28. torrentum *rédtír*, now *rheieidr*, pl. of *rhaiadr* 'cataract'.
 In the O.Ir. codex of Milan *inriathor* glosses *torrens*.
 We cannot compare $\acute{\rho}\acute{\epsilon}\epsilon\theta\rho\upsilon\upsilon$, for this stands for
 $\sigma\acute{\rho}\acute{\epsilon}F\epsilon\theta\rho\upsilon\upsilon$, and *s* would have been kept in Irish,
 and *v* would have been kept (as *w*) in Welsb.
 As in Welsh always, and in Irish sometimes, a
 vowel-flanked *g* is lost, we may perhaps assume
 the root of these words to be RIGH which we find
 in the Lat. *rigo*, Goth. *rign*, Eng. *rain* &c.
- P. 30. anhela *lobur*: (Cujus [scil. Petri] anhela socrus estu,
 febrique jacebat.) *lobur* gl. debile, p. 94: now *llwfr*
 'timid'; O.Ir. *lobur* 'infirmus', *lobre* 'infirmitas'—all
 perhaps, as Ebel suggests, connected with Lat. *labor*,
labo, *labes*.
- „ [Book II, l. 2] caerulea *glas*: *glas* gl. viridis, p. 72, gl.
 glauci, p. 75. O.Ir. *glas*, probably for *glasto*:- cf.
glastum 'woad'.
- „ *pallam lénn*, now *llèn*, = Gaulish *lenna* (Isidor. Orig.
 xix, c. 23), O.Ir. *lenn*. Is *lenna*, like Lat. *laena*,
 connected with $\lambda\alpha\iota\nu\alpha$, $\chi\lambda\alpha\iota\nu\alpha$ for $\chi\lambda\alpha\nu\gamma\alpha$?
- „ *pictam brith*. sic hodie, meaning 'motley', 'pied'.
 The context is: 'Jamque dies prono decedens lu-
 mine pontum Inciderat, furuamque super nox caerulea
pallam Sidereis *pictam* flammis per inane trahebat.'
- P. 31. proram *ír bréni*: compare the Corn. *brenniat* (gl. pro-
 reta) and the Ir. *bruinecha* (gl. proretas), *braine*
 'prow'.
- „ 36 Ille dehinc "quam (*pamint*) nulla subest fiducia uo-
 bis!". *Pamint* is now *pasaint*, from *pa* 'what' and
maint = Corn. *myns*, O.Ir. *mét* 'greatness'.
- P. 32. ut subigant *amal itercludant*, or perhaps *iter cludant*.
 The line is:
 'Cernis ut immundi subigant haec pascua porci?'
amal, now *fal*, = O.Ir. *amail*, Lat. *similis*, Gr. $\acute{\omicron}$ -

- μαλός. *It*, now *yd*, the 3^d sing. of the verb substantive used pleonastically (Z. 535): *ercludant* from *er-* and *clud-*, cf. *cluddiaw* 'to overwhelm' (Pughe): the root seems connected with Ir. *clódh* 'proster-nere', A.S. *hlútan* (*hleát*, Beovulf 4760).
- „ The gloss 'iuuenem .i. eiecentem *gúárd*' stands over the last word of the line 'Ante pedes Christi lecto posuere cubantem'. *Guard* here seems the modern *guard*, though I hardly see the meaning. Can it be for *guarth*, now *gwarth* 'reproach'? The context is: 76 Ecce reuertenti iuuenis torpentia membra, Officium quorum morbus disoluerat acer Ante pedes &c.
- „ The gloss 'diciens .i. *ár*' occurs over *compellat* in the line:
 'Quem miserans animo uerbis compellat Iesus'.
ar, pl. *arau*, is defined by Pughe 'the faculty of speaking', 'the speech'. But this seems one of his inventions. *Ar* in Middle Irish is often used like the Latin *inquit*; and this (like the O.Ir. *ol*) is, I suspect, a preposition, used adverbially.
- „ Assit [leg. Adsit] .i. *bit*. The line is:
 'Assit certa tuae, iuuenis, constantia menti'.
bit is now *bid*, *byd*, the 3^d sing. imperative of *bod* 'to be'.
- P. 35. *ilia p̄rmedinterédoūi*. So at p. 51: *medullis opermed-interedou*: from *permed*, now *perfedd* 'middle' (*permedius*), and *interedou*, which perhaps stands for *interguedou* (compare *onguedou* gl. *exta*, Zeuss 860), but more likely is the plural of **intered*, a derivative from *inter*; cf. Skr. *ántra*, Gr. *ἔντερον*, O.Slav. *j-etro* (*hepar*).
- „ Repperit hic populum venalia multa locantem: Pars uendebat oves, pars corpora magna iuuenicum, Pars inhians nummis (*án nibóth ánbódláin*) artem numerare uacabat. *anbodlaun* would now be *anfoddlawn* 'unwilling'. The rest of the gloss is obscure to me.
- P. 37. *obtonso* [leg. *obtusos*?] *ór íeú* 'from the thick', 'Nec potes obtonso comprehendere talia sensu?' now *tew*

- = O. Ir. *tiug*, Z. 1027 (*tigiú* gl. *crassioris*, Z. 283), Bret. *téô*, *téu*, O. N. *thjokkr*, Swed. *tjock*, Eng. *thick*, Lith. *tingùs* (*piger*). Zeuss' comparison (G. C. 127) of *tew* with *Teuto-matus*, *Teuto-bôdiâci*, *Teutones*, is accordingly wrong, and we may safely connect these words (like Gaulish *toutius*, Ir. *túath*, O. W. *tut*, Corn. *tus*, Bret. *túd*, Lith. *Tauta*, Osc. *túvtú*, Umb. *toto*, Goth. *piuda*) with the root TU.
- ” Quid? *papeth*¹ *bí*. 212 “Quid sí coelestis [MS. celestes] uires conscendere sermo Coeperit, et superas rerum comprehendere formas?”. Here we have the modern *pabeth*? (from *pa* ‘wha-t’, Goth. *hva-*, Lat. *quo-*) and *peth* (= Ir. *pit*?) ‘a thing’.
- P. 38. *exclusa medelæ* .i. *di* ‘from’: this seems only meant as a sign of the case. The context is: *Ast ubi dona procul fuerint exclusa medelæ, Jam propria ipsorum mentem damnatio torquet.*
- P. 40. *urnam cilurnn*, now *celurn*, Bret. *kélorn*, Ir. *cilornn*.
- P. 42. *mitia trucarauc*, 360 *Non ego sacra magis, quam mitia pectora quaero*—now *trugarog* ‘merciful’, Bret. *trugarek*. Compare the O. Irish *trócaire* ‘misericordia’ from *tróg* = Welsh *tru*, and *-caire*, a derivative from the root CAR, which we find in all the Celtic tongues as well as in the Latin *carus*.
- P. 43. *uenae* .i. *gúithénnóú*, pl. of *guithenn*, now *gwythen* ‘a vein’. Corn. *guid* (leg. *guith*) gl. *vena*, Bret. *gwazen*. Cf. Lat. *vitta*?
- P. 44. *praehendere icon*: obscure to me: *i* may be the common mutilated form of *di* (now *dy*) = Ir. *du*, *do*, perhaps Lat. *du* (*in-du-pedio*, *in-du-perator*), Eng. *to*. The line is: ‘*Frigentis dextram dignatus praehendere dextram*’, and perhaps the gloss may mean, somehow, that *praehendere* is to be read *prendere*.
- P. 45. *aceruo ódás*. *Das* still lives and means ‘heap’, ‘stack’. It is the Ir. *dais*, A. S. *tass*, Fr. *tas*.

¹ Apparently *papep*, but the last letter must be *p*, the A. S. *th*. So in *gurthait* gl. *fusam*, Z. 1097, which is there wrongly given *gurpait*. Compare the modern *gwerthyd* ‘a spindle’ (*fusus*), O. Slav. *vrit-anam* (root VART).

„ patrii pecoris *roenhol dei patris*. The line is:

‘Pergite quo [leg. qua] patrii pecoris custodia labat’.
roenhol appears = *regenaul*, which occurs, at p. 57
(Book III, l. 10), with the article *ir*, as a gloss on
‘patris’ in the line:

‘Messores patris [leg. patrii] venient per rura
ministri’.

regenaul or *roenhol* (= *roenhaul*), seems an adjective
formed from *regen*, *roen*, = Bret. *roen* ‘lord’, as *an-*
bithaul, P. 61, is formed from *anbith*. A more
modern form of *regen* is *Rheen* which occurs in the
following quotations from Cynddelw:

Awch rhoddes awch *rheen*

Wrth awch bodd awch bod yn llawen

which Pughe translates s. v. *Rheen*: “To you your
Lord has granted with contentment of mind that
you should be glad.”

I’m peryf digardd bwyf dygen geiniad

I’r mab, i’r Mawr-dad rhoddiad fy *Rheen*

I’r ysbryd uchel o’r un echen

which Pughe translates, s. v. *Echen*: “To my pure
great cause may I be a conspicuous singer; to the
Son, to the great Father, the Giver of my Lord,
to the supreme Spirit from the one source.” With
this Old-Welsh *regen* ‘lord’ I venture to compare
the Old-Norse *regin* ‘numina’, ‘dii’, and the Old-Saxon
and Anglosaxon intensive prefix *regini-*, *regin-*. But
perhaps, like the Old-Breton *roiant* (whence the
modern Breton *ruantelez*, regnum) *regen* is from the
Lat. *rēgens*, as *presen* from *praesens*. A *Regin* rex
Demetorum occurs in the *Annales Cambriae*, Cod. A.,
at the year 808.

P. 49. monimenta .i. *hencassou*. The line is:

571 ‘Incipit, his ueteris scripti monimenta retexens’.
hencassou, like the O. Irish *senchassi*, is a derivative
from the base SANAK, which occurs also in Latin
(*sencc-s*) and in Gothic (*sineig-s*): cf. too Old-Celtic
seno ‘old’ (O. Ir. *sen*, W. *hen*) in *Seno-magus* ‘Old-

field' &c. Gr. *ἔρη*, Skr. *sana-*, Zend *hana*, Goth. *sinista*, Ohg. *sinī-scalc*, our *seneschal*.

- „ Dauda canorum *cénthliát*, = *centhiliat*, supra, a derivative from the root KAN (Lat. *cano*, Gr. *καρχή*, Ohg. *hano*, now *hahn* 'cock'). So the O.Ir. *cétlaid* 'singer' in *salmchétlaid* from *cetal* (*for-cetal*) = *cantala*, W. *ceniad*. Bret. *keñtel* leçon, *keñtélia* instruire. The context here is:

Legistis certe in templo Dauda canorum

Cum populo quondam panes sumpsisse sacratos.

- P. 51. quem *híruún*. The context is:

Oblatusque ibidem [est,] quem demonis horrida
uirtus

605 Et lingua, et visu truncatum uiuere poenae,

Et propriis escam cruciatibus esse uolebat.

Should this be *irhunn*, now *yr hwnn*? The doubling of the *n* prevents us comparing the modern *yr-un*, which is constantly used for the relative.

- „ fronte duelli *ór guithlawn tal* 'from the furious front'. The context is:

623 Quisque meis aberit discretus miles ab armis,

Hostis in aduersa consistit fronte duelli.

guithlawn, now *gwythlawn*, from *gwyth* 'wrath': cf. the Gaulish names *Con-victo-litavis*, *Victi-sirana*: *tal* is a living word for 'forehead'.

- „ poterit tantum *hónit nammúí*. The context is:

Sed quicumque hominum fuerit super omnibus
error,

Dimitti poterit: tantum né spiritus unquam

Uocibus insana laceretur mente profusis.

hónit seems the third sing. of *honi* 'to manifest'; cf. *istlinn-it*, *mer-eit*. Perhaps however it is the modern *onyd* 'if not'. For *nammui* (which is clear in the MS.) we should perhaps read *nammin* = the modern *namyn*. Compare, however, the O. Irish *nammá* 'tantum'. But perhaps *nammui* may mean 'nunquam', now *na mwy* = Corn. *na moy*.

- P. 52. ad limina .i. *ad stebill*. The context is:

Judiciumque illi non est, sed migrat ab atra

Morte procul, lucisque uigens ad limina tendit.

stebill is the plural of an Old-Welsh **stabell* = the modern *ystafell* 'a room', which is of course, like the Cornish *stevl* gl. triclinium, borrowed from the Latin *stabulum*, as *tafell* from *tabula*.

P. 55. Sic genus hoc vere [leg. vero?] mentis cum degenerarit
Uinc[u]la perpetuis deflebit subsita poenis

i. *cuinhaunt irruim mein* q̄ det pena eterna super illos.

Here *cuinhaunt* is the third plural future act. of a verb = the modern *cwyno* 'to complain' (cf. Bret. *keina*, *keini*, O. Ir. *cóine*, Gothic *qvainon*, O. Norse *qveina*, Eng. *whine*). *ir-ruim* 'the bond' (*rhwym*), or perhaps 'in a bond'—the *n* of the prep. *in* being assimilated as in Old Irish: *mein* 'stones', now *meini*. In poetry, according to the Rev. R. Williams, *mein* is still used.

P. 56. *glebis* i. *tuorchennou*, now *tywarcheni* 'sods'. Bret. *taouarc'hennou*.

„ *fila be::u*. This gloss is hardly legible. The context is:

747 Sed quia nulla subest siccis substantia glebis,
Inserto arescunt radicum fila calore.

If we read *belou* cf. perhaps the modern *belys* 'material for thatching', *belysen* 'a bundle of thatch'.

„ *glebis gletu* (*gledu?*). In the MS. this word stands under *glebis* in one line and over *cui* in the following:

Überibus vero dantur quae semina glebis,
754 Illa ferunt pulchram segetem cui læta frequentant
Incrementa sui centeno copia foetu.

If the word be *gledu*, we may perhaps compare the Modern Welsh *gledd* 'greensward' (hence Eng. *glade?*), the root of which may be the same as that of *χλ-ωρός*, Skr. *hari* for *ghari*, Lith. *žalies* 'green', *žolė* 'grass'. Lat. *holus* 'greens' (Aufrecht).

„ *ambagibus ordamcirchinnucu* 'from the circumventions': compare *circhinn* infra p. 84.

P. 57. [Book III] gentem *boned*, now *bonedd* 'stock', 'pedigree', Ir. *bunad*.

- P. 59. lance *o discl*, now *dysgl*, from the Latin *disculus*.
- P. 60. [l. 102] *Fluctibus in liquidis*, *gulip*.
 [l. 118] *liquefacta* (timore) *gulip*, now *gwlyb* (Bret. *gléb*, *glub*), 'liquid', 'wet', 'moist', = Ir. *fluch* = *vlicvu*.
 Is the Latin *liquidus* for *vliquidus*?
 „ *aequora ir tonnou* 'the waves' (Bret. *tonnou*, Ir. *tonna*),
 would now be *yr tonnau*.
- P. 61. *rati lestir*, now *llestr* 'a vessel', Bret. *lestr*, Ir. *lestar*.
 124 *Ascensaeque rati contraria flamina cedunt*.
 „ *fervida anbithaul*: 127 *Transierat tandem sulcans freta*
fervida puppis. In p. 64 occurs *inbith gl. rabiem*
(ventorum), = Mod. Welsh *ynfyd*.
- P. 63. *anxia trist*, from the Latin *tristis*. The same form
 occurs in Cornish and Breton.
- P. 64. *jejunam diruestiat*: 208 *Jejunam nolim tantam dimittere*
plebem. Cf. the modern *dirwest* 'a fast' = *dir*
 + *gwest*, 'a non-entertainment', so to speak.
- P. 65. [l. 246] *uacuum guollung l. ruid*, now *gollung neu rhwydd*
 'loose or free'. *Guollung* is the Bret. *goulo*. With
rhwydd (Corn. *rid*) the Eng. *rid*, Nhg. *retten* are
 connected.
- P. 66. *claustrum i. dris* 'a door', now *drws*, Corn. *darat*,
 Bret. *dôr*, O.Ir. *dorus*, *ḍúqa*, *fores*, Goth. *daur*.
 „ 283 *Coelestisque tibi claves permittere regni*
Est animus (is brut m¹) terrisque tuo quae nexa
relinques
Arbitrio coelo pariter nodata manebunt.
brut now *bryd*, Corn. *brys*.
archínn dies
Iam lux adueniet propriis [leg. properis] mihi
cursilis instans.
 If *archínn* be meant as a gloss on 'adueniet' cf.
archynu 'to spring up'.
- P. 67. *sibi racdam*. The context is:
Sed sí quis uestrum uestigia nostra sequatur,
Abneget ipse sibi, corpusque animamque re-
cussans.
 The corresponding form in modern Welsh seems

rhagddo. In the top margin of this page are two lines in extraordinary corrupt Greek and Roman characters. I can make nothing of them:

selβeiaiaθaks ieiζκδεis in ieiζεin iεθiθειξ Nes ...
 iaeisθiθειξ οιβ [διβ?] γ ιζαιθιξεin γ θιξιβθiθειξ
 ιδιξαιε ieiξidiβε ...
 ιβiθiξ.

P. 68. *instat ardiu*. The context is:

.. mox sevir altera sedes

352 En hominis nato trucibus laniatibus instat.

ar diu for *ar duiu* 'on God': the allusion is to Christ.

P. 70. Sed ne quem (*nép*) laedam (l. 389): *nep* now *neb* = Ir. *nech*.

„ qui primus *em ir cisemic* 'he the first'. The context is:

Haeserit et curuo qui primus acumine piscis

Hujus pandantur scissi penetralia uentris.

em 'he' now *ef* (= Skr. *imam*, the acc. sg. masc. of *ayam*?): *cisemic* 'first' must be connected with *cysefin*, which Pughe explains as 'primary, first or primitive'. The *s* in these forms has not yet been satisfactorily explained.

„ acumine *gilbin*: now *gylfin* 'bill', 'beak': cf. *gill* foratorium, Z. 156, 160.

P. 71. nulla *racénbid*. The context is:

415 Laetitia inventae maior tum nascitur agnae,

Quam pro cunctarum numero quod nulla residit.

The *rac* may be the modern *rhag*. The rest of the gloss is obscure.

P. 73. fundum *ir tir*: *tir* masc. is = Ir. *tír* 'country', 'land'. Osc. *teerom*.

P. 76. *diffussa láis*. The context is:

in margine cernit

655 Stratae, tendentem *diffussa* umbracula, ficum.

lais is now *laes* 'loose': cf. *amlais* gl. *dimissa*, Z. 1085 ('*pallia nimium dimissa*'). *Lais* is borrowed from Lat. *laxus*, as *Sais* from *Saxo*, *croes* from *crux*.

P. 77. *uitis guinlann*. *Vitis* is here put for *vinea* (*gwinllan*).
 693 Talia dicta dedit: *uitis* mihi portio major

Semiputata jacet. Sed perge et robure forti
Nunc seropibus [leg. scrobibus] nunc falce pre-
mens, vineta retonde.

guin = Ir. *fín* (gen. *fína*), Lat. *vīnum*, Gr. *Foīros*:
lann is noticed supra, P. 14.

„ semiputata *anter metetic*, ‘half-reaped’, would now be
hannerfededig: cf. the modern *medi*, Bret. *médi*, *mídi*,
‘to reap’, Ir. *methel* ‘a party of reapers’, *lasna*
meithleorai (gl. apud messoros) Milan Codex: Lat.
měto, *messis* (from *met-tis*), and the form *etmet* infra.
The prefix *anter-* is written *hanther* in the Oxford
MS. infra p. 237.

„ seropibus o *crummanhuo* (leg. *crummanhou*), pl. of
crumman, now *cryman* (Mod. Cornish *crobman*), ‘a
reapinghook’, from **crumm*, now *crum*, Bret. *kroumm*,
O. Ir. *cromb* ‘curvus’. The A. S. *crumb* ‘curvus’,
Nhg. *krumm*, must be connected with these Celtic
words, though the *lautverschiebung* is absent.

„ falce *serr*, now *sèr*, like Ir. *serr*, from Latin *serra*:
serr glosses ‘*uoscera*’ in Z. 1093.

„ retonde *ácét mét*, leg. *acctmet* i. e. *ac etmet* = the
modern *ag edfed* ‘and reap again’, the 2^d sg. imperat.
active of a verb compounded with the particle *et-*
(O. Ir. *aith-*) corresponding in meaning with the Lat.
re-. Compare *et-binam*, gl. *lanio*, (root BHAN = *qev*,
Goth. *ban-ja*).

P. 78. et dolea *aceroenhou*. ‘Sic quidam dives.... In medio
turrem, ut prelumque *et dolea* fecit’. *Ceroenhou* pl. of
ceroen, now *cerwyn* ‘a mashing-tub’. Corn. *ceroin* gl. *cupa*,
Lat. *caroenum* for *caroenaria*: *a* for the fuller form *ac*.
In the margin here is the following note: prelum .i.
cláur guicip. quod fit super faciem torcularis. Here
claur (pl. *clorion* gl. *tabellis*, Zeuss 1082), now *clavr*,
is the O. Ir. *clár* ‘tabula’. *Guicip* ‘a wine-press’ seems
a corruption of *guincip*, from *guin* ‘wine’ (see P. 77)
and *cip*, from Lat. *cūpa* ‘tub’, ‘cask’. The modern
cib means ‘cup’.

„ actores *merion* (pl. of *maer*), now *meiri* ‘stewards’.

‘*Actores* famulos mittit quis portio salva Cultorum
certa ruris mercede daretur’. *Maer* is (like the Gaelic
maer in the title *mór-maer*) from the Latin *major*.

” Ultima iam domino natum dimittere mens est (l. 726)
isamraud. Pughe has *amrawdd* ‘discourse’, but the
meaning does not suit. The context relates the
parable of the Vineyard and Husbandmen (Matt.
xxi, 33; Mark xii, 1; Luke xx, 9.)

P. 78. *maculata initoid: extincta initoid*. The lines in which
these words occur, are consecutive:

Sed contra illorum iam mens maculata eruore,
Progenie extincta domini,

The word (or words?) *initoid* may also be found
at p. 92, over ‘pressus’ in the line:

‘Et Judas grauitur tum conscia pectora pressus’.
Perhaps we should read *init oid* ‘initium erat’, a
private note by a commentator or reader. See P. 79.

P. 79. ‘Praecepit proceres conuiuia laeta frequentent’.
fodeud

” 743 Magnificasque dapes, conuiuia laeta parasse.
At p. 102 *fodiud* occurs over *certatim* in the line
‘Praemia militibus certatim magna rependit’. Can
it have anything to do with *ffoddiad* ‘splendour’?

P. 80. [Book IV] nummum *irnesur: nummismatis* (sic) .i.
délú. The line is:

10 Inspicite nummum sculptique numismatis aera.
Here *mesur* is from the Latin *mensura*, and *delu*,
now *delw*, is the O.Ir. *delb* (i. e. *delv*), now *dealbh*
‘forma’, root DHAR, whence Lat. *for-ma*?

” *maritae .i. leeces .i. mulieris*. *Leeces*, now *lleyges*, is,
like the O.Ir. *laiches* ‘heroine’, a formation from
the Latin *laicus*, whence Ir. *laech*. The fem. ter-
mination *-es* is from the Latin *-issa*, which again
is borrowed from the Gr. *-ισσα*.

P. 81. *Christus quem irhinn issid crist*. The line is:

46 xps, quem cuncti spondent in saecla profetae!
This would now be *yr hyn 'sydd Crist*, lit. ‘the this
(one) who is Christ’.

- „ 56 *Abrupta imponunt humeris tam pondera uestris*
Ipsi que digito saltem contingere nolunt.
 Over ‘*abrupta*’ is written *ir̄tum*, which, I presume, must be read *ir̄trum*, ‘the weight’; see *trumm*, p. 88.
- „ *barathri .i. látharáúc l. génnéc.* 66 ‘In vobis si quis sublimia colla levabit, Decidet, et *barathri* mergetur ad ultima coeno.’ *Latharauc* seems for **letharauc*: cf. the modern *llethr* ‘a slope’ = Ir. *leittir*, gen. *lettrach*. The expression ‘*barathri coeno*’, however, leads one to think that we should read *lataarauc* and compare the Ir. *latharach* ‘swamp’, *lathadh* ‘to smear with mud’, *loth* gl. *coenum*, Z. 15 (Lat. *lutum*?): cf. too the Modern Welsh *llad* ‘mire’. *Gennec* is of course borrowed from *Gehenna*.
- P. 82. *Ales iár* ‘hen’. Corn. and Bret. *iár*. The context is:
 81 *Ales uti molli solita est sub corpore pullos*
Ob[j]ice pennarum circum complexa fouere.
- P. 84. l. 147 *Usque sub occiduum cœli bét circhinn ir̄guolléuni*
 ‘as far as the surrounding of the light’: *bet* ‘usque ad’ (Z. 655), now *med* in South Wales, Corn. *bys*, Bret. *bét-é: circhinn*, now *cyrchyn*, from Lat. *circinus*: *golleuni*, now *goleuni* ‘light’, ‘splendour’.
- P. 85. *olium aleulinn: aleu* (now *olew*) is borrowed, like the Corn. *oleu*, Ir. *ola*, Gothic *alev*. The *linn* (now *llyn* = Ir. *linn*) ‘liquor’, ‘juice’.
- P. 86. *liquidum .i. gloiu.* The line is:
 217 ‘Tunc pergunt stultae liquidum [ut] mercentur
 olium’.
gloiu, now *gloyw*, *gloew*, ‘bright’, ‘transparent’; cf. Breton *gloeu* in *Witengloeu*, Z. 126. Compare, too, the Ir. *glé*.
- „ *pompae gúléd.* The line is:
 ‘Dum pergunt, laetae transcurreunt omnia pompae’.
guled is now *gwledd* ‘a banquet’, O. Ir. *fled*.
- „ *nequitiae cared.* 246 ‘Si nescire meos auderes dicere mores *Nequitiae* tantæ ueniam concedere possem’.
 Corn. *cara*, Ir. *caire* (accusatio), *cairigud* (repre-

hensio) = Mod. W. *cerydd* 'chastisement', if this be not for *ceryth* from *correctio*.

- P. 88. 'Aut sitis aut saeuae famis aegrum agitare labore[m]'.
Over 'aegrum' stands *trumm* (now *trwm*? Ir. *tronm*):
over 'agitare' *ítdárnésti*. This last gloss is obscure to me. The context is:

Hís damnata dehinc respondet factio verbis:
Haut equidem nostrum meminit té uisere quis-
quam
Aut sitis, aut saeuae famis aegrum agitare laborem
Hospita vel fesís errare per oppida rebus
Carceris aut mersum poenis, morbove gravatum,
Ut tibi sollicito fieret miseratio justa.

So is *plánt hónnór*, which stands over 'fodientur'
in the line:

'Aeternum miseri poena fodientur iniqui'.

- P. 89. armant .i. *nerthhéint'* .i. gaudia.

327 Lazarus in loetum (lethum) cecidit..sed gaudia
menti
Hinc ueniunt uestramque fidem mihi fortius
armant.

nertheint is the 3^d pl. pres. indic. of a verb = the modern *nerthu* 'to make powerful'. The 2^d sing. imperative occurs among the Oxford glosses: *nerthi-ti* gl. hortare, Z. 516, and both these forms seem to belong to the ia-conjugation. As to the root cf. O. Ir. *ner*, W. *nerth* (Gaulish *Nerto-mâros*), Gr. *á-rh̄q*, Lat. *Nero*, Skr. *nr̄*.

- P. 90. maturato *cúdll*. The line is:

Haec ait, et Mariam cursu matura sororem
Interiora petit.

For *matura* or perhaps *maturato* (-to is written to the right over the final *a* of *matura*) we should surely read *motura* or *monitura*; *matura* seems here to have the meaning of 'speedy'. In modern Welsh *cuall* means 'raging', 'fierce'.

- „ 373 Haut mora, demonstrant flenti mestoque sepulcrum
Rupe sub excissa, lapidis quod pondere clausum

Ut uidit sanctus multo mox uecte moueri
Praecipit.

Over *uecte moueri* stands the gloss .i. *ór máúir dluithruim* 'from the great lever': *or maur* is of course 'from the great'. *dluith* seems written for *luith*, now *llwyth* 'a weight': cf. *dlonaid*, gl. fertilitas, Zeuss 1096, for *lonaiith*, *launaith*. "In *dl* autem significatio haberi poterit jam vetusta soni proprii *ll*, qui interdum scriptus etiam legitur *thl*, e. gr. in Registr. Caernarv. p. 154 *Dynthlayn* (man. recent. *Dinllaen*), p. 169 *Thlanrethlon* (man. recent. *llanrillo*), p. 216 *Thlanlibyon*, p. 210 *Thlannor*, p. 173 *Penthlyn* (p. 199 *Penllyn*)."¹ Zeuss G. C. p. 1096 n. Lastly *ruim*, now *rhwylf*, is = Lat. *rēmus*.

P. 91. fascia .i. *fécídul*, 'totum gracilis connectit fascia corpus', apparently a loan-word; cf. *γάκελος*.

P. 92. num uescitur *ánit árbér bít*, literally "annon est utitur cibo". As *num* is generally followed by a negative answer, I divide *anit* into *a-ni-it*, 'annon est?' (compare the Cornish *a ny wodhas* 'knewest thou not?'), and not *an-it*¹. The expression *arber bít*, now *arfer byyd*, is identical with one in Old Irish. Thus: *do airbirt biuth* inna túare-sin 'to use food of these aliments'. *Airbir biuth* gl. utere², vino modico, Z. 457; *airbirid biuth* 'manducate' Z. 705. The phrase sometimes signifies 'to indulge one's self', thus: *arambere biuth* 'quo fruaris' Z. 1048: *huanerbermis biuth* gl. ex illo tempore quo degebamus in Egipto: *ma arberaesiu biuth* gl. si tu fueris obtata sæcuritate perfuncta. (The last two glosses are from the O. Irish codex of Milan.) In Middle-Irish I find

¹ The interrogative particle *an* occurs in Celtic, as in Gothic and Latin. The Old-Irish form is *in*, Zeuss 707. The Greek *ἄν* has a different signification.

² Cf. the adverb *indhúadairberthach* 'abusivè', Zeuss 1011: see pp. 850, 562. Zeuss erroneously translated *do airbirt biuth* by 'offerre mundo'—taking *biuth* to be the dat. sg. of *bith*, W. *byd*, Gaulish *bitu*, and O'Clery renders *airbert biuth* (he spells it *airbheartbith*) by *beatha* 'food'.

these instances: Asbert finnen ná *airbértais bith* aici coroinnised dóib senchasa érend 'F. said that they would not eat with him till he told them the histories of Ireland'. *Lebar na hUidre* 9 a. 2. Codal corraigach, isé rop oiti 'erenn ota inis erenn, isann airberid bith a dalta forsan mbeinnsin ucet (H. 3. 18, p. 610 b. T. C. D.). 'Codal the Round-breasted, it was he who was tutor of Eriu, from whom is Inis Erenn: it is there he fed his pupil on that hill there'. Ar *airbert* bith don crann urgartha a parthus (ibid. p. 442a) 'against eating of the forbidden tree in Paradise'. Riagail .i. im æn *airbirt* bith o noin do noín (H. 2. 15, p. 61 a) 'Rule i. e. as regards one meal from nones to nones'. *Arber*, now *arfer*, is compounded of the prep. *ar* (= Gaulish *are*) and *ber* (= O. Ir. *beir*), the 3^d sg. pres. indic. of the root *ber* = Skr. *bhar*, Gr. *φερ-*, Lat. *fer-*. *Bit* = the O. Ir. *biuth*, the dat. sg. of *biad*, gen. *biith*, = *βίσιος*, victus.

P. 93. *segnem diduc*, now *diavg* 'lazy', Corn. *dioc* gl. piger, Bret. *diek*. From the negative *di* and **auc*, now *avg*, 'keenness, ardency, eagerness': cf. Skr. *अक्षु*, Gr. *ἀκίς*, Lat. *acu-pedius*, *ἀκίπους*, *ocior*.

P. 94. *clauæ .i. pelechi*. 514 'Pars strictis gladiis, pars fidens pondere *clauæ*'. Obviously borrowed from *πέλεκυς* = Skr. *paraçu*. As to the aspiration of the *c*, compare *bresych* from *brassica*, and *llwch* from *lacus*. In the margin of this page occurs the following: 'is ira ab *úr* nomen accepit hoc est ab igne. *úr* enim flamma (MS. *šlamma*) dicitur et ira inflammat'. I strongly suspect that this was written by an Irishman, in whose language *ur* (= *πῦρ*—Umb. *pir*, Ohg. *fiur*—with the usual loss of *p* in *anlaut*?) meant 'fire'. The Hebrew *ur* 'light', from *avr*, may, however, have been in the glosser's mind.

P. 98. *lauare linisant*. That *lavare* is here an *historical* infinitive, appears from the context:

648 Tum genibus nexi regem dominum[q]ue salutant
 Jud[ae]ae gentis, faciemque lauare salivis,
 Vertice et in sancto plagis lusere nefandis.

linisant must be the 3^d plur. pret. active of a verb formed from *lin*, now *llyn* 'water', 'lake', Ir. *linn*. The modern *llynio* means 'to form a pool'.

Having thus set forth the Juvencus-glosses, with the sincere hope that the many difficulties which I have failed to overcome, may be met and vanquished by some learned Welshman, I will now print my reading of the famous three stanzas, first published by Lhuyd in his *Archæologia Britannica*, and recently edited by Viscount Hersart de la Villemarqué in his *Notices des principaux manuscrits des anciens Bretons*, Paris 1856, and in the new edition of his *Bardes Bretons*. These verses occur in the top-margins of pp. 48, 49, and 50 of our codex, and thus:—

p. 48.¹ niguorcosam nemheunaur henóid mitelu nitgurmaur
mi am franc² dam ancalaus

p. 49. nicanu niguardam nicusam henóid cet iben med
nouel mí am franc dam an patel

p. 50. namereit ní nep leguenid henoid isdisenirr micou-
eidid dou nam riceus unguetid³

The only doubtful readings here are in the third line. For *níí* it is possible to read *ní* (in no other word of this poem, however, is there an accent save over a vowel), and *isdisenirr* seems at first *isdisezrr* with a long *z*. Here, however, as often in Irish MSS., the *n* is written perpendicularly, and the *i* then added below. And in the Dublin MS. Lhuyd observes: *mae'r skriuen ynbyr debig i honno yn y lhyvræ gwydhelig*, 'the writing is quite like that in the Irish books'.

It is obvious that each of these lines consists of a stanza containing in one instance two, in the others three rhyming lines. These, if we separate the words, will stand thus:—

¹ Here, in Lhuyd's handwriting is '*Hen Vrythonæg*' 'Old-British'.

² Written above the line: the last two letters now illegible.

³ *Sic* in Lhuyd's MS. in the library of Trinity College, Dublin (H. 5. 20, No. 11): wrongly printed in his *Archæologia Britannica*, p. 221, *riceus inguetid*.

1. ni guorc^osam nemheunaur—henóid
 mi telu nit gurmaur
 mi am franc dam an calaur.
2. ni canu ni guardam ni cusam—henóid
 cet iben med nouel
 mi am franc dam an patel.
3. ua mer^eit ní nep leguenid—henoid
 is disenirr mi coueidid
 dou nam riceus un guetid.

In stanza 1 *ni* is the negative particle = O.Ir. *ní*: *guorc^osam* has hitherto been rendered as if it were *guorc^oscam*, now *gorchysgaf*. There is however no ground for doing so. There is no root *cos*, and we must accordingly regard *guorc^osam* as a substantive formed by prefixing the intensive particle *guor* (= Ir. *for*, Gaulish *ver*) to a noun *cosam*. This would in modern Welsh be *cysaf*, a compound of *cy-* ‘together’ and *saf* ‘standing’, and meaning probably ‘an assembly’, ‘a company’, cf. *gurthsaf* ‘withstanding’. *Guorc^osam* would accordingly mean ‘a great company’. The verb of the sentence to which it belongs, must be contained in the form *nemheunaur*. A learned friend takes this verb to be *eunaur*, which he regards as the third sing. fut. *passive* of a verb equivalent to the modern *uno* ‘to unite’. Compare, too, the Cornish *euniou* (gl. *commissura*), if this be the right reading of the *enniou* of the MS. No difficulty can of course be raised in respect of the then necessity of reading *nemh* for *nim*, for here the *h* may be added to shew the hardness of the *m*, as in *lemhaam* gl. *arguo*, Z. 1077. But the (to me) insuperable objection to connecting *eunaur* with *uno* is that *u* from *oi* is never, so far as I know, represented by the diphthong *eu*. (Even in this very poem we have *un*, not *eun* = O. Lat. *oinos*.) It has been suggested that we should read *nemh-eu-’n-aur* “not to me is now”—where *eu* for *iu* = the modern *yw*, and *’n-aur* the modern *yn awr*. But I find no sure instance of an O. Welsh *eu* being = a modern *yw*, and the aphaeresis of *i* in **in awr* (now *yn awr*), is unlikely to have occurred at so early a period. The most

probable theory is perhaps that the diphthong *eu* of *nemh-eunaur* has been produced by the confluence of the terminal vowel of the infixed pronoun *n* with the initial of *unaur* 'will be united'. *Nem*, or *nemh*, I take to be = *nym*, 'not-me' Zeuss 425. *Henoid* is of course the modern *henoeth* 'to-night' = O. Ir. *innocht*. *Mi*, now *fy*, stands for *min* = Mid. Welsh *vyn*, Goth. *meins*, A. S. *mín*—the *n* being lost before the tenuis with which the following word begins. *Telu*, now *teulu* 'household' from *ty* = Ir. *teg* 'house' (cf. *τέγος*, *tegere*, Ohg. *dach*) and *lu* = O. Ir. *slíag*, Gaulish **slógos*, 'host'. *Ni-t* 'is not', *gur-maur* 'very large', now *gorfawr*: *mi* 'I' = Ir. *mé* (an *a*ccusative like *em* 'he'); *am* 'and my' Z. 395; *franc*, now *ffranc* 'youth'; *dam* 'around'? (compare *dam-circhinnucu* 'ambages' supra), in the modern language only used in composition. *An* 'our' Z. 389. *Calaur*, now *callawr* 'cauldron', from Med. Lat. *caldária* (Corn. *caltor*, Bret. *kaoter*).

Stanza 2. *ni canu* 'I sing not': *canu*, now *canaf*, is to be compared with *κατάζω* rather than with Lat. *cano* = O. Ir. *cun* in *for-chun*. If the *g* in *guardam* be for *ch*, we may probably read it *chuardam*, now *chwarddaf* 'I laugh', for the modern *gwartháu* 'to asperse' would hardly make sense. *Cūsam* 'I kiss', *cus* 'a kiss', Cornish *cussin* gl. *osculum*. Possibly borrowed from the Anglosaxon *cus*, *cos*, Ohg. *chus*, Nhg. *kuss*. *Cet* must be 'while' or 'since', now *cyd*. *Iben* is either the 1st plur. of the present indic. or the 1st sg. of the secondary present of *ibet*, now *yfed* 'to drink': the context leads one to think (with Mr. Norris) that it is a plural. This verb, like the O. Ir. *ibiu*, *ibimn*, when compared with the Vedic *pibāmi* (for *pipāmi*), Lat. *bibo*, appears to have lost an initial *p*. *Med* (gl. *sicera*, Z. 1095), now *medd*, is = Eng. *mead*, Gr. *μέθυ*, Skr. *madhu* 'honey'. Strange is the vocalic auslaut of the Cornish *medu*, *meddou*. *Novel* 'new' is probably borrowed from the Latin *novellus*. *Patel*, now *padell*, 'a pan', is from the Latin *patella*, the diminutive of *patera*.

Stanza 3. *Na mereit nŷ* 'remains not'. The context requires us to regard this as the indicative, though I confess

I have only found *na* used with the imperative (Z. 414), or in a dependent or relative sentence (Z. 713). The root of *mereit* seems identical with that of the O.Ir. *marait̃h*, *mair* 'manet', *marait* 'manent'. The termination *-eit* seems a mere variation of the *-it* in *istlinnit* (gl. loquitur) supra, and probably, like *-eint* in *nerthheint* gl. armant, belongs to the *ia*-conjugation; *nii* seems added to intensify the negation. For *nii* Viscount de la Villemarqué reads *im* 'to me' (Z. 384), which would make good sense, but cannot be justified by the MS. *Nep*, now *néb*, O.Ir. *nech* 'any'. *Leguenid* has been rightly identified by Lhuyd with the modern *llawenydd* 'gladness', 'mirth' (cf. Ir. *láine* 'joy', *láineach* 'joyful'), and Zeuss' connection (G. C. 123) of *llawen* with the Gaulish *Catalauni*, *Cob-launon* accordingly falls to the ground. *Is* = O.Ir. *is*, Eng. *is*, Lat. *est*, Gr. *ἐστί*, Skr. *asti*. *Disenirr*, Pughe's *disynwyr*, means 'senseless', from the negative particle *di* and **senirr*¹ for *senuirr* = the modern *synwyr* 'sense'. *Couciddid* for *coueithid*, now *cyweithydd*, explained by Pughe 'an auxiliary', 'a multitude'. *Quaere* 'a fellow-worker' from *co-* and *gweith*. *Dou* seems a compound of the preposition *di* = O.Ir. *du* 'to', and the suffixed pronoun of the 3^d pers. sing. masc. *-au* (Z. 386). It may perhaps have the force of the Irish *dó*, literally 'to him', in the following passages: *nibad aóenur dó* 'ne esset solus ipse': *imba immalei do* 'num est simul ipse?' Zeuss 892. *Nam* 'not-to-me', like *nem* in the first stanza, is an example of infixation—here between the particle *na* and the verb *riceus*. The *ri-* of this form is the *re-*, *ry-* which occurs so often as a prefix to the preterite. The *-ceus* is probably (as Mr. Edwin Norris suggests) identical with the Cornish *keus*, *cows*, which seems borrowed from the Lat. *causari*, Fr. *causer*. *Un* is the numeral = O.Ir. *óin*, *óen*, Lat. *unus*, Old-Lat. *oinos*. The last word *guetid* is obviously connected with the modern *guedyd* 'to say', 'to speak'. The context shews that it here means 'a word' or 'a saying', and not 'a speaker', and the termination *-id* (now *-ydd*), though generally denoting a person exercising an art or

¹ For examples of a derivative double *r* in Old-Celtic, see Zeuss, 742.

office (Z. 803), is also found in masculine substantives signifying things. Thus *lleveryd* 'sermo' Z. 804, now *lleferydd*.

The translation of the three stanzas will accordingly be as follows:—

1. No great company will be with me to-night.
My household is not very large,
I and my boy around our bowl.
2. I sing not, I laugh not, I kiss not to-night,
Though (whilst?) we drink new mead,
I and my boy around our pan.
3. There remains not to me any mirth to-night.
My comrade is senseless.
He to me has not said one word.

It will be understood that the above version is put forth with the utmost deference, and chiefly in order to elicit corrections from Welsh scholars.

In conclusion I desire to acknowledge my great obligations to my friend and teacher Dr. Siegfried, Sanskrit-lecturer in Trinity College, Dublin. He it was that discovered the manuscript of Lhuyd's transcript of the Juvencus-glosses and verses, and to his ingenuity and learning are due many of the foregoing conjectures and comparisons. I am also deeply indebted to Mr. Bradshaw, of King's College, Cambridge, for affording me facilities in transcribing from the MS. of Juvencus.

W. S.

II. THE OLD-WELSH GLOSSES AT OXFORD.

Bibl. Bodl. Auct. F. 4—32.¹

1. GLOSSES ON EUTYCHIUS.

- 2^b. *mergidhaham* gl. euanesco.
in marg. *didioulam* gl. glisco [omitted by Zeuss].
- 3^a. *doguomisuram* (MS. *doguomisur*) gl. geo.

¹ See Zeuss, *Grammatica Celtica*, xxxviii, 1076, for a description of the MS. and an admirable commentary on these glosses: see too, Villemarqué, *Notices des principaux Manuscrits* &c. p.12, where some omissions and mistakes made by Zeuss are pointed out.

- 3^b. *scrutiam* gl. screo.
lemhaam gl. arguo.
enmetiam gl. innuo.
gruam gl. suo.
dadlt[ɨ] gl. curia.
baranres gl. linea.
- 4^a. in marg. *ctbinam* gl. lanio.
temperam gl. condio.
becel gl. bulla [read *betel* by Zeuss].
guirgiriam gl. hinnio.
diniam gl. tinnio.
rannam gl. partior.
didanuud gl. elicio .i. uoco.
- 5^a. *taguelquiliat* gl. silicernium.
carr gl. vehiculum.
- 5^b. *morbran* gl. merges.
clutam gl. struo.
doguohintiliat gl. inceduus.
datolaham gl. lego.
guerg l. celmed gl. efficax.
lammam gl. salio.
lemenic gl. salax.
- 6^a. *boutig* gl. stabulum.
estid gl. sedile.
credam gl. vado.
rit gl. vadum.
cannat gl. vas, vadis.
- 6^b. *etncoilhaam* gl. aspicio auspex.
gen gl. obiex [leg. obex]
dihel gl. deses.
poues gl. quies.
queig gl. testrix [omitted by Zeuss].
- 7^a. *ladam* gl. caedo.
orgiat gl. caesar.
- 7^b. *montol* gl. trutina.
nouitiou gl. nundinae.
- 8^a. *lisiu* gl. lixa.
laur gl. solus [leg. solum].

eunt gl. æquus.

dacrlon gl. uidus [leg. uvidus].

tan gl. focus.

helabar gl. graecus.

dadl gl. concio.

In marg. *anguoconam* gl. vigilo [cf. A.S. *onvacnjan* vigilare; out of *anguoconam* Zeuss made *conam* gl. arguo].

8^b. *cannat* gl. vas, vadis.

culed gl. macies.

9^a. *clutgued* gl. strues.

2. GLOSSES ON OVID'S ART OF LOVE.

37^a. *a mein funiou* gl. vittae tenues [voc. pl.].

orgarn gl. medio.

a hir etem gl. instita longa.

37^b. *irdigatma* gl. area.

o olin gl. rota.

loinou gl. frutices.

guobriach gl. sapientior.

diaperthou gl. muneribus.

38^a. *ocloriou* gl. tabellis.

dir arpeteticion ceintirí gl. miseris patruelibus.

ap[er]thou gl. sacra.

nom irbleuporthetic gl. lanigeræ templa.

buch gl. juveneae.

lo gl. ipsa [i. e. vitulus].

templa juveneae.

Multas illa facit quod fuit ipsa (.i. *lo*) Jovi.

datlocou gl. fora.

in irguorimhetic gl. in arguto.

datl gl. foro.

ir emedou gl. aera.

dauu gl. cliens.

helghati gl. venare.

guaroimaou [sic] gl. theatris.

termusceticion gl. sollicitos. "Primos sollicitos fæcisti

Romule ludos." This gloss is omitted by Zeuss.

Cf. the modern *terfysgu* 'to raise a tumult'.

ircilchetou gl. vela.

estid gl. teatro.

guarai gl. scena.

38^b. *cemmein* gl. in gradibus.

pispaur tuscois gl. tibicine tusco [leg. *pippaur?*].

coorn gl. in medio plausu.

hep amgnaubot [*congnaubot?*] gl. sine mente.

creaticaul plant gl. genialis praeda [i. e. genialis proles].

nepun gl. qua: 'Si qua repugnaret nimium comitem-
que [sic] repugnat'. Omitted by Zeuss.

grudou gl. ocellos [lit. malas].

guaroioi gl. teathra [leg. theatra].

digatma gl. circus.

ringuedaulion gl. arcana.

troi enmeituou gl. per nutus.

cared gl. nota.

39^a. *hacboi* gl. excusendus [leg. excutiendus] erit, pulvis.

iransceth gl. nullum pulverem.

amlais gl. dimissa [cf. *lais* gl. diffusa, Juv. 76].

irdigatmaou gl. circus.

ircaiauc gl. libellum.

mortru gl. eheu.

morliaus gl. quam multos.

ordometic gl. domito.

ha arcibrenou gl. sepulti.

ni cein guodeimisauch gl. non bene passa, signa, ad
verbum: non bene sustulistis.

39^b. *cenitolaidou* gl. natales.

map brethinnou gl. in cunis.

hin map di iob gl. Jove dignus.

ocoilou gl. auspiciis [*coil* = O.N. *heill* auspicium].

oguardiminntius gl. ab invito.

dilitau gl. Latio.

gurt paup gl. consistes [i. e. contra quemvis].

nerthiti gl. hortabere.

hinc: glinau irleill gl. Romana pectora.

- budicaul* gl. victo [ad v. victorioso].
teg quis gl. aureus.
- 40^a. *ocorsenn* gl. harundine.
guobri gl. gravis.
criched gl. ruga.
iranamou gl. mendae.
irtinetic gl. tincta.
oceenn gl. murice.
gulan gl. lana.
- 40^b. *o guiannuin* gl. vere.
ctinet bronnbreithet gl. cicadae.
- 41^a. *guogwith* gl. victus.
padiu gl. quid ['Quid tibi passiue—leg. Pasiphae—
formossas sumere uestes?'].
pwi gl. quid.
guas marchauc gl. adulter.
ironquedou gl. exta.
- 41^b. *malqueretic* gl. deceptus.
diguolouichetic gl. proditus.
o caitoir gl. pube.
hac orachmonou gl. inguinibusque.
aperth gl. victima.
dúr gl. dira.
- 42^a. *ha crip* gl. pectens [i. e. a pectine].
atail gl. vicem.
anutonou gl. perjuria [*an-uton*: cf. O. Ir. *óeth*, 'oath',
Goth. *díth-s*].

3. BRITISH ALPHABET.

- 20^a. Nemnius istas reperit literas uituperante quidam
(sic) scolastico & saxonici generis quia brittones non
haberent rudimentum at ipse subito ex machinatione
mentis suae formauit eas ut uituperationem et hebi-
tudinem deieceret gentis suae. de figuris et de no-
minibus dicens
- a *alar*. b *braut*. c *cusil*. d *dexu*. e *egui*. f *fich*.
g *guichr*. h *huil*. i *iechuit*. k *kam*. l *louber*. m *muin*.
n *Nihn* [cf. Ir. *muin* 'm', *nin* 'n']. o *or*. p *parth*. q *quith*.

r rat. s surg. t traus. u uír [Ir. ur]. x ieil. y oyr.¹
 z zeirc. ae arm. et estiaul. eu equi. au aur. ei einc.
 hinc hinc. ego henc. ecce elau. uult utl. oe orn.

4. NOTE ON MEASURES AND WEIGHTS.

22^b. Duo .u. *int dóu pímp*. In libra .iii. u. *ír trí .u.* IN libra mellis .i. *tréán cánt mél*. semper sex .i. u. *hínt trí pímp*. in sextario .i. *hí héstáur mél .i. is xxx há guorenníeu . guótig .iiii. u. ír petguar pímp* ad libram olei .i. *ír hestoriou oleu. is trimuceint hestaur mel* uerbi gratia uas. in quo mensurantur xx unciæ de oleo usque dum plenum fuerit. In ipso iterum remensurantur xxx unciæ mellis usque dum plenum fuerit sed distat in grauitate et in multitudine unciarum quamvis² sí melle uas impleat non tertia pars numeri sextariorum olei in mellis sextaris continetur.

Pondeus idem est et depondeus .i. duo semper et semis et inde pondeo fiunt. Notandum cum lucas dicit nonne .u. passerres depondeo ueniunt unusquisque passer obello comparatur. Nec huic matheus contradicit dicendo nonné duo passerres ab asse ueniunt. as enim unus scripulus est qui dualiter diuisus bis obellum redit quibus duobus obellis .ii. passerres comparantur. *Dou punt petguar hanther scribl prinit hinnoid .iiii. aues et .u. qui adicit lucam* [leg. quia dicit Lucas?] *ní choildám hinnoid amser iscihun* [?] *argant agit eterin illúd. irpimphet eterin diguormechís lucas hegit hunnoid* in pretium benedictionis *hoid hoitou hou bein atar ha beinn cihunn* rl. Matheus uero *dou eterinn cant hunnoid di assa .i. asse bichan*. unus scripulus est partire et fiunt duo demedii et pretium duorum auium:

Cum dicitur lx librae aticae tallentum híc aliquid contrarium uidetur superius enim dixit tallentum pondo lxxx hoc est unciæ deccc lx híc uero cum lx libras

¹ The Irish name for *oi* is *oir*.

² MS. quam uis, Zeuss has 'quam uir'.

ad supplementum adscribit non dececc lx unc. sed dec xx unc. tallentum continet et ideo maius minusque tallentum fieri estimamus á libra atica et grecia quae mna nominatur maior est quam libra latina. libra enim grecia xui habet uncias latina uero .xii. Notandum quod cum dicitur gomor qui[n]ce uncias habet decima pars effi esse cumque quadrisextium et nimmina et semis xc. ui. uncias efficiunt hoc est decimam effi et desunt .iiii. unciae de sé *nichoílám immit cel irnimer bichan gutan irmaur nimer vel* maior est gomor ebreorum quae habet uncias quam aticorum quorum sunt hii numeri

23^a. tertia pars unciae pollicis *teir petgúared párt* unc. mensura pollicis *ir bis bichan .i. amcibret [amcibrét?]* *irmáut bihéit héitham ir egúin hittoi ir hiunc ísit petgúared pard guoifrit nún. hohinnoid guotan amumb[?]* palma quadras .i. *bos ugreret[?]* *irbis hihí erguid* si unc. pollicis xx et demedium unc. *hor elín cihutún hitorr* usque ad artum pugni bes est *houboit cihitun ceng íresceir ismoi hinnoid .iiii* unciae.

Bodl. 572.¹

[fo. 41 b.] S [the rest of the line is illegible]
die surgis." "Surgam etiam: da mihi meum uestimentum et postea surgam."

"Ostende mihi ubi est uestimentum tuum."

"Est super pedaneum q. est ad pedes meos vel iuxta té posui habetur. Dá mihi meum dobeum, ut induam mé. Dá mihi ficones meos ut sint in ambulatione circa pedes meos. Da mihi baculum meum q^o ut fiat in manu mea."

"Audite pueri vel scolastici! ite ad fluuium vel ad fontem,

¹ See Zeuss, *Grammatica Celtica*, xxxix, 1091: Villemarqué, *Notices des principaux manuscrits des anciens Bretons*, Paris 1856, p. 16: Lhuyd, *Archæologia Britannica*, 226.

vel ad puteum (*peteu*¹), et deportate aquam limpidam ut dealuam manus meas et oculos meos et totam faciem meam (*ham hol enep*), quia non lauauī ris meis h^o adhuc hodie”

“Audi, puer!² uade et custodi equos meos vel tuos ex, vel in campo, vel in prato (.i. *guertland*), vel in crouitorio (.i. *edol?*)³, né fures veni os diligenter.”

“Ub pastor et custodiat oues
..... dens facit suis ne lupi [vene]rint
pastor qui custodit né extranei venerint.”

“Audi puer!”

“quid uís, domine mí?”

“uolo ut ut [sic] exeas ad equos meos, et defer nobis duos equos, unum mihi et alterum tibi, ut equitamus in proximam uillam in qua habetur celea” (.i. ceruisa).

“Ecce, eduxi equos sicut iusisti, vel dixisti, vel imperasti.”

“bonum est: constringe [fo. 42a.] maxillas eorum frenis, et pone saliuaria in ore eorum, et sterne eos duabus sellis.” sella (.i. *strutu[r]guar*) [uiro] sambulla autem mulieri pertinet.

“Audi fili! sede in meum^o conclauium (.i. spatula) donec reuertamus in pace si deus uoluerit, et custodi uestimenta mea et aurum et argentum et auricalcum (*orubimnit*)⁴ et aes [et] tus et ferrum et stagnum [sic] et plumbum et totam pecuniam meam et *precipue* scolam et bibliothicas librorum usque dum perueniam iterum de mea necessitate.”

“faciam domine mí sicut *precipisti* mihi, et custodiam diligenter secundum potestatem meam usque dum reuerteris iterum.”

“Ubi est abbas huius podi vel princeps huius loci?”

“ad epulam *perrexit* suum, ad conuiuium, aut ad prandium vel ad cœnam *quæ præparat*[a] est ei in domo unius uiri de senioribus loci illius.”

“Quot sunt qui *perrexerunt* cum eo?”

¹ The three last letters are very doubtful. Cf. the modern *pydeu*, Ir. *cuite*.

² In manu recentiore.

³ This and the three preceding glosses are omitted by Zeuss.

⁴ Zeuss gives *crubimnit*.

“non difficile (*heuei[th]*): tota familia monasterii illius seniores et sacerdotes et prespiteri et minimi pueri com omnibus subiectis, excepto uno coco vel pistore cum portatorio, et exceptis pastoribus qui custodiunt greges ouium, caprarum, suum equorumque et omnium armentorum.,.”

“Lætificate nunc in aduentu nostro: præparate nobis cibum ad manducandum, et ponite super mensam, et date [leg. state?] ante nos, et implete mensas de omnibus dapibus, ut sint plenæ ante nos.”

“Quæ sunt cibaria quæ cubis? dic tantum nomina quæ tibi sunt placida..”

“Non difficile: date nobis panem triticum et ordinatum Ioleum Secalium, spleticum, millicum, butirum, lardum vel larda atque Iac et colomaticus (.i. *barr*) et iterum cibus (.i. *cennin*) galmula, lucania (.i. *selsic*), spumaticum (.i. *bloteit*). Fordalium (.i. *lefet*), pultum (*iot*), lacocula (*laidcer*), caseum, babtuta, (.i. *emmeni*), colestrum, ius (.i. *iotum*).”

“Audi pincerna! da nobis potum de celea (.i. ceruisa) uinum, siccera, medus, mulsum (.i. *bracaut*), vel melligratum.”

“A[u]di princeps [fo. 42 b] vel episcopo vel doctor æclesiæ!”

“audio te: quid tu uis hodie? Quæ est tua necessitas? pro qua causa huc uenisti?”

“Hæc est necessitas mea: cupio librum legere tecum.”

“quem librum uis legere?”

“nolo legere canonicum librum, vel euangelium vel librum gramaticum .i. donaticum.,.”

“Amice, habebis illum mecum, et docebo tibi secundum meam potestatem, et nihil dubium vel obscurum in illo relinquamus.”

“Bonum est quod tú dicis sí impleueris, quia sufficit mihi quod potes. Sed unam rem queso á te, et propter clementiam tuam né mé oprimes in obsevis locis vel in dubiis difficillimis uerbis: quia scio potentiam tuam, et fortitudinem et sagacitatem intellectus tui in lectione, quia non sustinet inbicillitas mea, quia rudis sum et infantulus adhuc in lege latinitatis, nisi quod dediceris et intellexeris.”

“Gratulor tibi, carissimi [sic] lector, quod cum benigni-

tate et caritate salutas mé. Retribuet tibi deus hic et in futuro.”

“Et ego fidus discipulus et humilis filius ero secundum potestatem meam, si deus uoluerit.”

“Prius mi, quomodo disponitur hoc testimonium, et quis est sensus eius? deduc mihi huc ut ostendam tibi diligenter, quia nil obscurum erit in illo libro, deo adiuuante, si ante faciem meam peruenerit, quia facies sapientis manifestat ignota vel obscura. De beneficiis. incipit.,

Securis *bahell*. lignismus (.i. *uudimm*).¹ secularia (.i. *laubael*). capsus (.i. *ochcul*). pipinnis (*dinaut*) .i. ascia (.i. *nedim*). fosarium (.i. *cep*). sartum (.i. *rascl*). lapidaria (.i. *cemecid*). scapa (.i. *tarater*) vel rostrum (.i. foratorium) foratorium (.i. *gilb*) .i. *onnpresen*.² unguum (.i. *rump*) .i. rostrum (.i. *epill*) vel clauum dolabra (.i. *gebel*) metallum (.i. *mas*) vel *cloiumn*. incudo (.i. *ennian*). malleus (.i. *ord*). seta (.i. *morthol*). rosarium (.i. *louhi*) baxus (.i. *creman*). ferrum uoscera (.i. *serr*). cultrum (.i. *cultir*). uomer (.i. *suh*). aratrum (.i. *ara*). raster (.i. *ocet*). iugum (.i. *iou*). buris (.i. *ciluin*). stipa (.i. *edil*) uir[ga]e³ (*gerthi*) stimulus (.i. *sumpl*) artuum (.i. *cultel*) .i. *cellell* (culter) nouacula (.i. *elinn*). forceps (.i. *guillihim*) .i. geptio (.i. *erat*). graticula (.i. *gratell*) sartago (.i. *lann*). acus (.i. *notuid*) [fo. 43a.] calligaris. eos .i. *ocoluin*. pecten. calcar. laueta. ansa.⁴ et ansa. *iehnlinn*. cuspis (.i. *arstud*).

“Audi frater! ueni huc.”

“quid uis? carissime, indica mihi.”

“Ego uolo te salutare.”

“Audi, princeps! da mihi potum de liquore qui in manu tua est.”

“Audi pistor vel cocus! dá mihi cibum ex colina-tua (vel ex cella tua).”

“Audi frater carissime! ueni iuxta me, et sede in pace.”

¹ Zeuss has *uudimm*.

² Zeuss has *onnpresen*.

³ Omitted by Zeuss.

⁴ Top margin cut; this and the two preceding words were glossed; the gloss on *ansa* ended with *g*.

“Audi uxor pulcherrima!, ueni huc cito et osculare mé, et pone manus tua[s] circa collum meum.”

“Ó puella optima! dá mihi osculum.”

“Ó iuuenula! laua uestimenta mea hodie, laua caput meum et faciem simul cum barba;”

“O frater! ueni mecum ad meam nescessitatem”

“non ibo, frater, quia non facile est mihi, quia aliud opus ocupauit mé.”

“audi amice, noli stare inter mé et lucem.”

“Vbi est custos equorum?”

“ecce. híc ego sum.”

“uade ad equos et defer equum meum meum giluum .i. *melin*, et pone frenum (.i. *fruinn*) super caput eius, et selam similiter super dorsum eius, et paglum (.i. *fruinn*). eamum (.i. *cepister*) antella (.i. *postoloin*). corbum (*corbum*) femorale *partuncul*. bullo .i. *bronnced*. appetitorium (.i. *gurtaret*) uentris lora (.i. *torcigel*) puluilus .i. fibula .i. *fual* (facto) corigium .i. *corruui*. sudaris (.i. *guapeli*)¹, sambuca (.i. *strotur gurehie*) et ultia² (*guopele*) quæ pertinet mulieri armella (.i. *armel*) glomerarium (*hloimol*) cauterium compes³ (.i. *fual*) de ferro factum.”

“A[u]di sacerdos vel prespiter! tinge cimbalum, quia hora medium noctis adest vel galli[ci]nium vel gallicantum rl. continium vel matituna [sic] vel prima hora vel tertia vel meridies vel nona vel crepusculum vel uesperum. Eamus ad æletiam, quia oportet nós leuitici vel clerici orare in ea deum semper et deprecare.”

“O frater! quid uís? quicquid queris? quid aspicias? quid cupis? quid optas? quid properas? [fo. 43b.] quid cogitas?”

ait ille “volo necessitate loqui ad té: quero beneficium .i. *binfic*⁴ accipere a té: aspicio homines ambulantes, equites equitantes, canes currentes atque latrantes. Iuuenes ludentes et poculas (poculum pro po). Nunc cupio accipere á te, quia propero ire in aliam uillam: cogito bonum facere omni-

¹ Zeuss has *guapel*.

² Omitted by Zeuss.

³ Zeuss has *compa*.

⁴ Omitted by Zeuss. Corn. *benfys* is from the French or English.

bus diebus uitæ m[e]æ, et deum orare semper diebus ac ratibus horis.,”

“O clarissime princeps! audi nós.”

“audiam: dicite quid uobis necesse est.”

“magna est necessitas nostra vel mea, quia perigrinus sum in [i]sta prouincia, vel in ista patria, vel in [i]sta regione, vel in ista insola”

ait princeps: “ubi fuisti?”

“antefui ante ea in Ibernia vel in Britannia vel in Francia nutritus vel fatus fui, et reliqui vel deserui vel dimisi totam substantiam meam et familiam meam et satilites meos .i. *casgoord*, et omne quod habui, et patrem et matrem et auus (.i. *hendat*) et habita (.i. *henmam*) et fratres mei, et uxor mea, et filia mea, et filii mei, et matertere m[e]æ .i. *modreded*, et totos amicos meos, et omne genus meum vel nostrum, et miser factus in ista patria vel regione.”

“Audite nunc pontifices! facite nobis elimosinam pro anima uestra. Date nobis cibum potum et uestimentum et calciammentum et postea estendite [leg. ostendite] nobis uiam rectam que nos ducit ad aliam ciuitatem vel aliam uillam an ad sanctam æclesiam sancti Petri .. Tú autem, postquam ostenderis nobis uiam, reuerte in pace ad tuam domum.

Et obsecro uos, fratres carissimi, quia unam rem peto uobis, sí perrexeritis sani ad podum sancti Petri .i. ad Romam, ut decantatis uestram orationem in meam commemorationem, et ego similiter canam.”

et perrexerunt [fo. 44a.] ad æclesiam sancti Petri, et dixit princeps “domine prespiter! aperi æclesiam ante me quia uolo orare illuc.”

et ait prespiter: “ueni, et ego. et ego [sic] aperiam tibi æclesiam, quia facile est illam aperire, quia nou est sera .i. *delehid*. super ualuam” .i. *dor*.

et ait princeps prespitero: “faciamus commercium, ego et [t]u de cibo et de potu.”

“quid uis a mé?”

“dá mihi cibum [et] panem, et pulpa et ius .i. *iotum*. sis .i. sí uís, et ego dabo tibi soltum .i. argentum et aurum et aes et omnia quae tibi necessaria erint.”

et ait presbiter: "Deus tibi reddet, et hóc mihi placet, et ego dabo tibi propter hoc pocula .i. potuus .i. uinum .i. *guin*. sicera .i. *med*. melligratum *brachaut*. et oleum et lác."

et ait prespitero. "Dá mihi benedictionem."

"benedicat tibi deus pater qui benedixit omnia.,."

"Ó puer! construe lectum meum in dormitatorio, et pone super illum tapiseta .i. *cilcet* puluinare .i. *plumauc*. cervical (.i. *gubennid*). cubile .i. *gueli liein* .i. *saga* .i. *lenn*. staptum .i. *thís*. stratorium .i. *cilcet*.,. Concute fenum vel ecute vel quasa: adiua lectum meum vel nostrum diligenter, ut in eo dormiam in hac nocte, etiam quacunque nocte, sí deus uoluerit, et sí conseserit mihi."

"Ó uiri! silete, et dormite omnes, et requiescite, quia tempus adest [MS. ad. est] dormiendi, et nolite excitare nós uel euigilare de somno."

et ait prespiter: "ubi est abbas?" et díc[it] pistori [leg. pistor] .i. *coc*. "in suo lectulo perrexit, et nunc dormit in tali hora. expectate interim usque excitauerit vel euigilauerit de somno.,."

"Audi puer! surge et fac nobis, et accinge .i. ballenum vel lauacrum, et accipe securim ut ligna secabilis [leg. se-caveris] vel abscidas: de illa accende nobis ignem [vel] focum, et construe uelociter, quia fesus vel fatigatus sum de labore iteneris [fo. 44b.] vel ambulationis de itinere longissimo et immundissimo, et palu[de]s .i. *lichou*¹ et stercora .i. *halou*² in eo habunda[n]t, et molestissimum et pæssimum iter, nisi propter unam rem, quia cumque [leg. quicunque] perrexit ad domum sancti Petri, et bene uiuat, non morietur in æternum. quid est illi bene uiuere? .i. orare [sine] intermissione et non in multiloquio [] et elemosinam dare. Et sciat unusquisque qui pergit ad istam uiam quod non ualde [leg. valet] pridem ei illic ire et iterum male uiuere, sed similis est in euangelio quasi canis reuertens ad uomitum suum."

¹ MS. *laichou*. The dot under the *a* indicates omission. *Lichou* is now written *llychau*, the plural of *lloch* from Lat. *lacus*.

² With *halou* cf. the modern *halawg* = Ir. *salach* gl. sordidus; Fr. *sale*, Ital. *salivo*, which Diez brings from Ohg. *salo*, *salauer*.

“Ueni domine ad ballneum vel lauacrum quod tibi *prae-*paratum est.”

at ille ait: “ibo etiam vel utique eam: ueni amice! et conde et rade faciem meam de rasurio vel de nouacula, et caput meum tonde de forfice, quia proluxi sunt cappilli capitis mei ., filamina vel crines mei.”

“eo vel ibo, domine. acua mihi nouaculam super cotem quia non est acuta .,.

Ó iuuenis vel iuuenula vel puella vel mulier! ueni cito, laua caput meum de sapuna, [et] elique [leg. eliqua] .i. *hác diglniuhit* lixam .i. *lissiu* quandiu fuero in ballenio, et postea date nobis ignem et stellam et plectrum. stella (.i.) *scirenn* vel plectrum, ut calefaciamus, et interim incende lichinum .i. *cannuill*¹ vel cantela vel teda vel paperium, ut sit lucida domus vel edificium]. Donec ignis consurget vel arserit, date aquam calidam [vel] limpidam pedibus nostris, né illotis pedibus [sic] dormiamus. Ignem [excude] ex ignifero lapide vel ex silice, et exeant alii ut deportent ligna: super foco vel super ignem ponant forniliu .i. *munu-tolau*, et gremium saltim de uicinis locis col- [fo. 45 a.] ligent, lampadam accendant, ut fugantur tenebre et ut tota domus repleatur lumine .,.”

“Nunc reficiendi tempus adest: surge, divisor, et diuide escas .i. cibum vel uictum.”

et ait diuisor “et diuidam etiam sí deus uoluerit, neque ullus eis erit expers (.i. *didaul*) .i. sine parte. Sed habebit unus quisque suam *praedam* vel *climam* .i. partem.”

“Surgat pincerna, et pocula nobis ministrat.” poculum .i. potum vel cupanum.

“faciam, sí deus uoluerit.”

et dicit episcopus: “Fratres mei, nunc saturati [sumus] .i. de cibo et de potu, et nunc gratulamur propter uostrum cibum”, et inceperunt gratias agere deo.

& ait prespiter: “Domine, iube benedicere.”

Et ait episcopus: “Omnipotens [MS. omp̃s] dominus noster Ihesus Christus, qui benedixit nos in omni benedictione spirit[ua]li, in caelestibus ipse benedicat tibi: benedicat deus

¹ MS. lichinum. icannuill. Omitted by Zeuss.

hanc familiam et pri[n]ceps [leg. principem] istius domui, qui nos tanta æscarum habundantia clementer p[ar]auit: prolongatus [sit] dies eius in prosperis: uitæ nullum dampnum sententiat [sic], prospera omnia reperiat", et hi omnes dicunt. "Amen".

"Benedictus sit minister qui diligenter ministrauit nobis quia hilaris .i. *guilat* et mittis et lenis fuit. reddet illi deus hic et in futuro", et dicunt omnes "amen".

Et dicit princeps ad suum propositum (.i. *mair*) "colligite fragmenta nequitiam [leg. ne quatiam?] per incuriam omnia vassa seruare debetisque a ministris adsignata uobis. Sunt [leg. Nunc] surgant iuuenes, sternant lectula, mollificant stramina, sagaque uilosa vel dormitoria superponant lectulis."

"Nunc enim tempus adest dormiendi: surgite, [fo. 45 b.] uigilate et orate dominum deum cœli: quia ipse est dominus deus noster: surgite, amici, et expergescemini de somno solito uos: succingite cingula et a mane exeamus uiam: uia enim prolixa et dies est breuis. interrogat aliquis uestrum per quam uiam ingrediamur, et dicit aliquis: "ego sum peritus, uenite post me, quia ego scio uiam in compendio: non est necesse ut aliquis interrogetur. Hæc est uia uestra, tamen interrogate si compendiosorem atque rectiorem inuenietis uiam."

"Ó frater! si peritus es, ostende nobis uiam per quam pergere debemus."

et dicit peritus: "in quam parte uultis ire?"

"uolumus ad regis palatium, uel ad ciuitatem, uel ad podum beati Martini, uel qua ducit romam."

et ait peritus: "ite per hanc partem, et declinate ad dexteram uiam uel ad sinistram: non fallit uos, sed ducet uos usque ad ciuitatem in pace.,.

"Numquid audistis si sint malificatores sum [leg. sive] latrones in nostra uia per quam ibimus?"

et ille peritus dixit: "non sunt, et perrexeritis ad podum in pace"

et dicit princeps istius podi "amice, bonus tuus aduentus est."

"pax tibi, amice, et tibi simili fiat uel uiuas."

"quo tempore peruenisti ad istam prouinciam, uel pa-

triam, vel ad istam genelogiam vel ad istam regionem? quas fabulas audistis quæ nos ignoremus vel quedam aduersa nostis, quæ ab auditoribus relatu nuntiantur?"

et ille dixit: "nullum malum fore nouimus, nec contingit nobis: nullus [leg. nullas] fabulas audiuius hodie. Sed tamen ut non dixeris nós esse imperiti leuitici, audi- [fo. 46a.] uimus aliquos uiros enuntiantes non bene ueraciter factum fuisse inter regem Britonum et regem Saxonum¹ bellum ingens, et dedit deus uictoriam Britonibus, ideo quia humiles sunt, neenon et pauperes, et in deo confiderunt, et confessi sunt, et corpus Christi acceperunt antequam metridaticum vel duellum inierunt: Saxones autem superbi sunt, et propter superbiam eorum humiliavit eos deus. Quia fæcit deus ut dictum est 'deus superbis resistit, humilibus autem dat gratiam vel uictoriam: eladis .i. *hair* magna facta est, et de Saxonibus percusi sunt multi, de Britonibus autem rari, tamen euassit séx et centum illo[rum]. decanus .i. princeps .x. uirorum et tribunus .i. princeps duarum uillarum. et commes .i. qui dominatur super unam ciuitatem. et dúx .i. qui dominatur super xii. ciuitates, et patricius qui sedit iuxta regem in sede .i. *hinhám*, et quando fiunt multi patricii nominantur. et nullus aliter euassit de sua familia nec de suis satilitibus, neque de suis prepossitus [sic] prepossitus .i. *mair*. ue illis quia forti fuerunt .i. nutriti quia per superbiam cæciderunt, et in duellio .i. in bello omnes perierunt et regnum dei posside ite [leg. possidere] non ualebunt et Britones euassærun in pace et dedus [declus?] vel obsidis vel assa vel pignus illis cum deduxerunt. Et iterum audiuius uastationes magna et metridatica vel duellia vel pugna[s] vel bella consurgere in istis diebus inter Romanos et Grecos, et multas congrvegationesque [sic] unius inter eos fieri, in quibus plurimi uiri interfecti esse narrantur, sed dedit deus uictoriam Romanis, et quod deterius est audiui-

¹ "Le roi des Bretons dont il est ici question est Rhodri, le dernier qui porta ce titre; le roi des Saxons est Aethelbert. D'après les *Annales Cambriennes* le combat eut lieu en Cornouailles, en l'année 722." Villemarqué, *Notices &c.*, 18. "Rotri rex Brittonum moritur", *Annales Cambriae*, A.D. 754.

mus mulieres jugulari, et infantes necari, similique modo leuiti .i. clerici, sicut laici, et martyri interimuntur, et gradus nullus defendit, etiam si episcopus fuisset. Non est qui non uiderit mortem: deus mi- [fo. 46b.] sereatur illis! amen."

et dicit episcopus ad illum.,

"Quomodo fertilitis [sic] frui *dlonaid*. istius anni habetis [leg. habetur] uobiscum in uestris prouinciis?"

"gratulamur deo, in isto anno data est nobis fertilitas magna .i. frumentum et uinum et lac et oleum et mel habundanter. Concessa sunt uniuersis hominibus simili modo: si de uiris insignibus prouinciæ nostræ nuper aliquis mortuum nescimus nec audiuimus, sed sani sunt omnes."

et episcopus dicit ad principem sacerdotum "an habes latinam linguam?"

"etiam vel utique, non tam bene sapio, quia non multum legi, sed tamen fui inter scolasticos, et audiui lectores docentesque predicantesque, atque illam mirabiliter die et nocte meditantes atque dicentes et obsonium facientes. Unde et ego ex illis aliquid quanquam sum paruus ingenio. linguam tamen meditatione pauca fona .i. uoces vel uerba recognosco, sed etiam hæc regulariter respondere non possum. Ignos[c]o enim regulas gramaticorum nec [scio] exempla poetarum"

et dixit ille clericus ad episcopum "magister aue .i. *án-blic guell*, et animaduerte quod canonicus sermo regulis gramaticorum non seruit neque exemplis poetarum."

"Amice, nunc illam tibi habunde .i. habundanter effundam, quia sicut infans dedit suam linguam a matre.,. Ita et ego dedici canonici historiam

FINIT AMEN DE ALIQUIBUS RARIS FABVLIS.,.

"Tempus est nobis ire de hoc loco in quo fuimus et uicina habitacula uisitare in quibus uictum et uestimentum assum[s]i[m]us, et postulauimus. Eamus amice, et uicina loca uisitemus, ut in ipsis epul[ati]onem et sedem vel maximationem queramus: petite nobis escas curiosa possessores pulsate. O pueri utrum inuenistis nobis uictum?" at hi aiester [leg. "O magister!"] inuenimus etiam vel utique": at ille prespiter ait "bene habene [sic] habeat hæc familia ad quem exiistis, quia satis et benigne habundeque tri-

buit [fo. 47a.] nobis omnia bona .i. uictum et omnia beneficia: bene habeant leuitici—.i. clerici, leuiticus .i. clericus—istius podi vel monasterii vel loci: bene habeant prespiteri ut nobis ualde dicent: serui subiecti estote, et ite propere ad opus uestrum, et facite illud .i. eum assidue vel seduliter.”

et dicit unus de seruís vel captiuis ad conseruos suos: “adiunate [leg. adjuvate] mé, conserui mei, de meo opere.”

et hi dicunt: “tú solus fac, quia mercedem accipies perpetuo labore, et nós expertes erimus”—expers .i. *didaul*.

“Audi, clarissimus [sic] lector!” dicit unus ex discipulis, “veni et ostende mihi meum accepturium¹ .i. meam lectionem, quia ego non possum intelligere sine doctore, quia infirmus sum in lectione”

“ad hu[n]c tuum librum ut uideam quantam fuscationem, .i. obscuritatem, habes in illo, et docebo té de omnibus glyphis, .i. obscuris, ut pla[et tibi].

(two lines erased)

III. THE MIDDLE-WELSH GLOSSES

in Cott. Vesp. A. XIV (Mus. Brit.) fo. 11 a.

cof .i. memorie [O. Ir. *cuman*, Corn. *coven* in *covenek*, root MAN].
echitrauc [leg. *escithrauc*] .i. cum dentibus [i. e. dentatus, now *ysgythrawg*].

bradouc .i. insidiosi [now *bradawg*].

coscoruaur .i. magne familie [cf. *den coscor* gl. cliens Corn. Vocab.]

hen .i. uettus.

barmb truch .i. truncate barbe [now *barf drwch*].

du. niger [Ir. *dubl*].

tal. frons.

hych. bos [Skr. *ukshan*, Eng. *ox*].

W. S.

¹ Compare “Libellum quemdam habes, qui non est major *acceptorio* duarum septimanarum, quem ego legere volo.” Ep S. Bonifacii Mogunt. Archiepiscopi cited by Ducange s. v. *Acceptorius*.

XXIII.—ON THE HOMERIC EPITHET ΟΒΡΙΜΟΣ.

BY R. F. WEYMOUTH, ESQ., M. A.

The epithet ὄβριμος is explained in the Etymologicon Magnum, p. 613. 23, as follows,—'Οβριμος: Ἰσχυρός, γενναῖος, ἀπειλητικός, δυνατός. Παρὰ τὸ ΒΡΙ ἐπιτατιζὸν μόριον, (δηλοῦν τὸ ἄγαν, ἢ τὸ μέγਾਲως καὶ ἰσχυρῶς,) γίνεται βριμος· καὶ πλεονασμῷ τοῦ Ο, ὄβριμος· καὶ ὄβριμοεργός, ὁ μέγαισις ἔργοις ἐπιτιθέμενος, καὶ ἰσχυρὰ διαπραττόμενος. "Consentit Schol. Oppian. Halieut. I. 360", Blomfield adds in his Glossary to Æsch. Sept. c. Theb., v. 795. Photius's laconic account of the word is—'Οβριμος: ἰσχυρός. The Scholiasts on Homer almost always interpret this term by ἰσχυρός, and in this view the lexicographers ancient and modern seem universally to acquiesce. Validus, prævalidus, robustus, strong, mighty,—such are the explanations of Stephanus, Scapula, Hederic, Donnegan, Liddell and Scott, &c. &c.

Damm however in his Lexicon Homericum et Pindaricum (Duncan's edition) explains the term thus: "fortis, gravis, vehemens, *stark von Kräften, stark von anfall, schwer* etiam in sensu physico, et est a βριθεῖν, præfixo ο, quod et aliis vocibus præfigitur otiose." The object of the present paper is to show that the notion really conveyed by this epithet in Homer is that, not of *strength*, but of WEIGHT IN MOTION, OR IMPETUS.

I. In the first place the idea conveyed by the root ΒΡΙ in other words where it can be clearly distinguished, is that of weight, not that of strength.

1. Βριθύς indisputably signifies "heavy", as a body cannot but be which is both μέγα καὶ στιβαρόν, "large and dense". For it is, I believe, only in this connexion that this epithet occurs in Homer, viz. in Il. ε. 746, ϑ. 390, π. 141, 802, τ. 388, and Odys. α. 100. In all these passages the στιβαρόν seems to have been intended to indicate the compression or density, and therefore weight, of the material; and the βριθύ, that of the spear as a whole. The notion of weight also is very manifestly contained in βρι-

θύκεως and βριθύνος, though these are not Homeric words.

2. From βριθίς (or a supposable by-form βριθός) comes the abstract noun βριθοσύνη. In Il. ε. 839,

μέγα δ' ἔβραχε γήγινος ἄξων

βριθοσύνη—

it is manifestly with the weight of the goddess that the oaken axle creaks, and so the Scholiast explains. In μ. 460, it was by virtue of its weight that the huge stone hurled by Hector forced its way through the gate of the Grecian camp.

3. Of the verb βρίθω the general meaning is apparently undisputed: “to be heavy”, “to be heavy laden”, and so on, always conveying the idea of weight either in the literal or in the metaphorical sense of the term. The transitive βρίσαι is explained in the Etym. Mag. as τὸ ἐπελθεῖν βαρέως. Ἐπιβρίθω in like manner signifies either literally or figuratively to weigh down, to weigh heavily upon, as in ὄν' ἐπιβρίση Διὸς ὕμβροτος, Il. ε. 91, and μήποτ' ἐπιβρίση πόλεμος, Il. η. 343. So also in Il. μ. 414, the Lycians, dreading the reprimand of their chief Sarpedon, pressed on the retiring Greeks,—

μἄλλον ἐπεβρίσαν βουλήφορον ἀμυλ' ἄνακτα.

4. Βριθός, though not an Homeric word, is another instance of a derivative from the same root bearing the same sense.

τί δ' ἔστι; μείζον βριθός ἢ πάροιθ' ἔχει;

(Eur. Tro. 1050) is rendered by Mr. Paley, “What is the matter? Has she greater weight than before?”—Etym. Mag. has (s. v. βριαρός), βριθός, τὸ βάρος.

5. Βρίζω is evidently “to be weighed down with sleep”. Nor does it, I venture to think, suggest the thought of sleep as refreshing—“Tired Nature's sweet restorer”; but of sleep as stupefying, of sleep as torpor induced by fatigue or long watching, or free indulgence in the pleasures of the table, so weighing the eyelids down, and steeping the “senses in forgetfulness”. Thus we see βρίζω used in the Iliad, where it occurs only in δ. 223,

ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 "Then far from drowsy wouldst thou have seen the godlike
 Agamemnon". In Æsch. Agam. 266, Clytæmnestra says,

οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός,

"I would not accept the fancies of a mind overpowered
 by sleep". And so figuratively in Cho. 266, βρίζει γὰρ
 αἷμα, i. e. "the curse of blood that has hitherto tracked
 my steps, is at last overcome by weariness, and slumbers".
 Lucretius illustrates this word by his "abit in somnum
 gravis", 3. 1079; and καρρηβαρέω conveys a very similar
 idea, though not precisely the same, as for instance where
 Quintus Smyrnæus, Posth. 6. 266, speaking of Heracles and
 Cerberus, says,

θεῖα δέ μιν Λιδός υἱὸς ὑπὸ πληγῆσι δαμάσσας
 ἦγε καρρηβαρέοντα παρὰ Στυγὸς αἰπὰ ῥέεθρα,
 ἔλκων οὐκ ἐθέλοντα βίη κτλ.

6. Equally clear with the meaning of βριθούνη in Il.
 ε. 839, above quoted, is that of βρίμη in the Homeric Hymn
 to Athene, v. 10,

μέγας δ' ἐλελίξει' Ὀλυμπος
 δεινὸν ὑπὸ βρίμη Γλαυκώπιδος· ἀμφὶ δὲ γαῖα
 σμερδαλέον λάχνησεν· ἐκινήθη δ' ἄρα πόντος,
 κύμασι πορφυρέοισι κυκώμενος, κτλ.

The goddess had just sprung fully armed from the head of
 Zeus, brandishing a keen-pointed javelin; "and vast Olympus
 trembled beneath the weight of the goddess of the fierce
 blue eyes; and fearfully all around the land resounded, and
 the sea too heaved tumultuous with its dusky billows". It
 seems strange that Liddell and Scott should give "strength,
 bulk", as the meaning here: doubtless the idea of the
 towering stature of Athene is suggested as a concomitant
 idea by this description, but the result produced is pro-
 duced by virtue not of her strength, but of her weight¹.
 The Etymol. Mag. explains—*Βρίμη*: ἡ ἰσχύς. But the au-
 thority the anonymous lexicographer proceeds to quote, is
 of late date, and the derivation which he gives, refers the
 noun to βρίζω, which we have above discussed, and to

¹ Compare Apoll. Rhod., Arg. 2. 539, quoted below (on Βριαρός, p. 278).

which he himself elsewhere (s. v. *Βρισεύς*) gives τὸ βαρῶν as equivalent. Under *βρίμη* he writes (Gaisford's edition),—

Ἀπολλώνιος Ἀργοναυτιζοῖς,

Μηδείης βρίμη πολυγαρμάκου.

Παρὰ τὸ *BPI* πέπιωξε ὄημα βρῖθω· ὁ μέλλων, βρῖσω· [ὄθην] ὄημα-ικὸν ἔνομα, βρῖμη.

7. *Βριμάομαι*, *βριμύομαι*, *βριμάζω*, and *βριμαίνω*, all of which are by some derived from *βρέμω*, may much more naturally be referred to *βρίμη*, and are very easily explicable by aid of the familiar phrases *βαρέως φέρειν*, *βαρέως ἀκούειν*, and the corresponding Latin idioms *graviter ferre*, *graviter accipere*, and such like. Of *βριμαίνω* the Etym. Mag. says,—παρὰ τὸ *BPI*, τὸ ὑπὸ ὀργῆς βαρύνεσθαι.

8. The true sense of *βριάω*, which is used both transitively and intransitively, is apparently to flourish or increase, or to cause to flourish or increase. The notion of strength no doubt might suit Hes. Op. 5 very well—

ὅρα μὲν γὰρ βριάει, ὅρα δὲ βριύονια χαλέπτει,

but is quite out of place in Theog. 447. There the poet is speaking of Hecate—

βουκολίας τ' ἀγέλας τε καὶ αἰπόλια πλατέ' αἰγῶν,

πόμνας τ' εἰροπόκων ὄϊων, θυμῷ γ' ἐθέλουσα,

ἐξ ὀλλῶν βριάει, καὶ ἐκ πολλῶν μέϊονα θῆκεν.

Nothing can be plainer than that here augmentation and fulness is signified. It is the flocks and herds collectively that the goddess *βριάει*, i. e. increases, not the individual oxen and sheep that she strengthens; the idea being close akin to that of the "*graves pavonum greges*", in Varr. ap. Non. 314. 31.

9. To *βριάω* intrans., if the above explanation is correct, *βρύω* is very nearly equivalent. See for instance Il. ρ. 56, ἔργος . . . βρύει ἄνθει λευκῷ, and Aristoph. Nub. 46, βίος . . . βρύων μελίτταις καὶ προβάτοις καὶ στεμυγύλοις,—passages from which the idea of strength is sufficiently remote. And that the root *BPY* is but another form of *BPI*, though this interchange of vowels is scarcely recognized in the dictionaries, may be shown not merely by doubtful etymo-

logies, such as would connect *ὑπερφιάλος* with *ὑπερφυής* and *Θίασος* with *Θύω*, but by a comparison of *φινύω* with *φυνεύω*, of *τριβω* with *τρώω*, of *Βρίγες* with *Φρύγες*, of *Βισαντινός* with *Βυζάντιον*, of *Μυτιληναίων* (as on the coins) with *Μιτυληναίων*, and of *ἕλη* with *silva*; and by the fact that the pronunciation of *υ* and *ι*—between which the modern Greeks make no distinction—was so nearly the same even at the period of the Persian war. Every one remembers the oracle (Her. 8. 96),

Κωλιάδες δὲ γυναῖκες ἐρειμοῖσι φρούρουσι.

10. And *βαρύς* is only one short step more remote; nor is there any doubt as to its meaning. But whether the identity of the *BPI* and *BAPY* is or is not admitted, light is thrown on the meaning of the former by comparing *βριθύνκρωος* with *βαρυκέφαλος*, *βριθύνουος* with *βαρύθυμος*, *βρίζων* with Homer's *οἶνω βεβαρηότες* (as well as with *καρηβαρέω* already alluded to), *βριήπνος* with *βαρύφθογγος*, *βαρυσόπης*, *βαρυνήχης*, *βαρυβρεμέτης*, &c., as in the Etym. Mag. it is explained by *βαρύφωνος*, *βαρὺ βοῶν*,—and, it might be added, by comparing *βριαρόχειρ* with Homer's

ἦ, καὶ ἐπ' ἀργυρέῃ κόπῃ σκέθε χεῖρα βαρεῖαν.

But further consideration of *βριαρός* must be postponed for the present.

II. Passing on from the etymology of *ὄβριμος*, I would next observe that the idea of strength is quite inappropriate at least in some passages where this epithet is employed, and that in all of them that of weight is perfectly appropriate.

But first it may be useful to give a list of these passages. The following is, I believe, complete. II. γ. 357; δ. 453, 529; ε. 790, 845; η. 251; θ. 473; κ. 200; λ. 347, 435, 456; ν. 294, 444, 519, 521, 532; ξ. 44, 451, 498; ο. 112; π. 613; ρ. 529; τ. 408; υ. 259, 267; and Odyss. ι. 233, 241, 305.

1. If then we turn to Odyss. ι. 233, we find Ulysses and his comrades are awaiting the return of the Cyclops to his cave. At last he came,

ἦ ἔρε δ' ὄβριμον ἄχθος

ἕλης ἀζαλέης, ἵνα αἰ ποτιδόρπιον εἴη.

In what sense is this vast faggot of dry wood strong? We

have not here the fable of the old man teaching his sons that unity is strength. Shall we absurdly take the adjective to mean strong in bowing the back of the sturdy giant? That the faggot could only be by virtue of its weight. Surely the true sense is given by Pope:

“Near half a forest on his back he bore,
And cast the *ponderous burden* at the door.”

2. In *Odyss. i.* 241 we read—

αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ἐνὸς ἀείρας,
ὄβριμον· οὐκ ἂν τὸν γε δύο καὶ εἴκοσ' ἄμαξαι
ἔσθλαι, τετρακύνκλοι, ἀπ' οὐδ' εὖρος ὀχλίσειαν·
τόσσην ἠλίβαιον πέτρην ἐπέθηκε θύρησιν.

Here again, in what sense is the *θυρεός* strong? Is it strong as being incapable of being snapped in two? But *θυρεός* is not *μοχλός*. Or strong inasmuch as it could not be burst through? But the thought of breaking through it appears nowhere in the passage. The endeavour would have been to remove it, but that it was clearly impossible on account of its weight to move “so vast a hill of rock”. The emphatic position of *ὄβριμον* seems to indicate that that was the word which the remainder of the sentence was intended to illustrate; and evidently if any thing is to be conveyed away on two and twenty four-wheeled wains, it must be its weight that renders the tugging oxen unable to stir it.

3. The epithet is used to describe the same object in the third passage from the same book, l. 305—

οὐ γὰρ κεν δυνάμεισθα θυράων ἐψηλάων
χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηζεν.

Here too it is obviously because of its weight that they would not have been able to remove it.—It is only in these three places that *ὄβριμος* is found in the *Odyssey*, and it will be noticed that in them it seems to contain the simple notion of weight, not combined with that of rapid motion, or indeed of motion at all. We shall find it otherwise when we turn to the *Iliad*.

4. Here the first passage we will examine is δ. 453, where we read—

ὡς δ' ὅτε χεῖμαρροι ποταμοὶ καὶ ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ἕδωρ
 κρουμένων ἐκ μεγάλων, κόλῃς ἴντισσε χαράδρης,
 τῶν δέ τε τηλύσε δοῦπον ἐν οὖρεσιν ἔκλυε πόμην·
 ὡς τῶν μισγομένων γένετο λαχὴ τε φόβος τε.

Here it is certain that the idea implied is not that of strength, that is, firmness of material; and if we substitute the idea of force for that of strength, it is manifest that the force of the falling water, whether exerted to overcome any resistance or to produce a "mighty uproar" like the Cataract which Southey celebrates, depends wholly upon its weight and velocity. We may translate the epithet by "forceful" or "impetuous", or it equally suits the passage to render thus: "and as when in winter the torrents flowing down from the mountain hurl at once their vast weight of waters into the waters-meet, &c."

5. But the notion of strength and firmness of material does seem particularly appropriate when the tough ashen spear is the subject of discourse, and ὄβριμον ἔγχος accordingly is usually rendered in some such way. The phrase occurs in II. γ. 357, η. 251, and λ. 435 in the line

διὰ μὲν ἀσπίδος ἦλθε φαινής ὄβριμον ἔγχος.

Other passages are—

..... ἐκ δ' ὄβριμον ἔγχος
 ἐσπίασαιο στέφνοιο.

δ. 529.

..... κείνου γὰρ ἐδέιδισαν ὄβριμον ἔγχος.
 ε. 790.

..... Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἔξω τε χροῦς εἶλκε καὶ ἀσπίδος ὀμυγαλοέσεως.
 λ. 456.

..... κλισίηνδε κίων ἔλευ ὄβριμον ἔγχος.
 ν. 294.

..... δι' ὤμιον δ' ὄβριμον ἔγχος | ἔσχεν.
 ν. 519, ξ. 451.

ἔξέφρσε πρύμνοιο βραχίονος ὄβριμον ἔγχος.
 ν. 532.

..... ἀπ' ἄραξεν δὲ χαμᾶζε
 αὐτῇ σὺν πῆληκι κάρη, ἔτι δ' ὄβριμον ἔγχος
 ἦεν ἐν ὀφθαλμῷ.

ξ. 498.

..... ἐν δεινῷ σάκε' ἤλασεν ὄβριμον ἔγχος.
v. 259.

οὐδὲ τοι' Αἰνείας δαίφρονος ὄβριμον ἔγχος
ῥῆξε σάκος.

v. 267.

But the epithet implies more than mere strength here. In one of these places indeed we find the weapon simply fetched from the tent, and in another as regarded with terror by surrounding enemies, especially as it is in the hands of Achilles; but in all the others the "ponderous spear" is either thundering on the shield, or forcing its way through the tough bull-hide, or holding on its course resistless through the pierced flesh; or it has just done its work, and the warrior is tearing it again out of the body of his wounded foe, or it still sticks in the eye, and with the lopped head falls heavily on the ground.

It need hardly be pointed out that the efficacy of a spear—as of a bullet—sent with a given velocity, depends mainly on its weight; and would Homer not know this? Or is it conceivable that the poet who so largely employs epithets so varied and appropriate, should nowhere apply to the most important missile which he names and constantly refers to, any epithet expressive of its most important quality? (He uses the epithet βριθός six times; but it is pointed out below that this term is not equivalent to ὄβριμος, and that it does not indicate that utility in the missile which ὄβριμος appears to me to imply.) By the adjective μείλινος he informs his hearers that the spear of his heroes was made of ash; by χαλκήρης, χάλκεος, and κεκορυθμένος (with or without χαλκῶ), that it was headed with bronze; by ἀμφίγυος, apparently, that it was also shod with bronze; by ὀξύς and ὀξυόεις, that it was keen-pointed; by στιβαρός, that its several parts were firmly put together; by δολιχόσκιος and μακρός, that it was long: why is its weight so commonly passed over in silence?

It may be urged that strength and stoutness of shaft is at least of equal importance in a spear. Doubtless; but that Homer has not forgotten. The ἄλιμον ἔγχος is familiar

to every reader of the Iliad. And here is a point worth noting. If I throw a heavy missile, its weight assists my purpose: "heavy" is a laudatory epithet. On the other hand, if I walk with a heavy staff, it incommodes and hinders me: "heavy" expresses dispraise: what I want is not weight but strength. We have seen how ὄβριμος is used: now let us look at ἄλκιμος as employed in the same connexion. In κ . 135 we have—

ἔλειτο δ' ἄλκιμον ἔγχος ἀναχμῆνον ὄξει χαλκῷ,
βῆ δ' ἰέναι κατὰ νῆας κτλ.

Nestor doubtless leaned on his stout spear as he marched down the line of ships, and we feel that the epithet used is quite in its place. But the weapon is not here thrown. Turn to λ . 43;

ἔλειτο δ' ἄλκιμα δοῦρε δέω.

Agamemnon is preparing to go forth to the fight, and takes two stout spears in his hand. In \omicron . 482 we have the same line as κ . 135, followed also by $\beta\eta$ δ' ἰέναι. Γ . 338, ξ . 12, π . 139, Odyss. α . 99, \omicron . 550, ρ . 4, ν . 127, φ . 34, χ . 125, are all passages of the same description. If then ἄλκιμος and ὄβριμος both signify strong—and are also metrically equivalent, be it observed—can any reason possibly be assigned why in such passages as these ὄβριμος is never used, nor ἄλκιμος ever employed when the spear is spoken of as actually thrown or as having been thrown?

6. But again we find ὄβριμος as an epithet of persons; of Ares in Π . ϵ . 845, ν . 444, 521, \omicron . 112, π . 613, and ρ . 529; of Hector in ϑ . 473, κ . 200, λ . 347, ξ . 44; and of Achilles in τ . 408. And is not the epithet as significant of weight quite appropriate? First mark the more than colossal bulk of Ares.

ἰφ' βάλε θοῦρον Ἄρηα κατ' ἀχέαινα, λῦσε δὲ γυῖα·
ἔπιὰ δ' ἔπεισχε πέλεθρα πεσών.

Π . φ . 407.

He was doubtless very heavy. Then again Hector was a tall man, as is shown by the oft repeated phrase μέγας κορυθαίολος Ἐκτωρ; and his breadth of shoulders is specially alluded to in Π . π . 360, where he is described as

ἀσπίδι ταυρεῖη κεκαλυμμένος εὐρέας ὤμους.

Nor was Achilles a little man.

ἦτοι Λαρδανίδης Πριαμὸς θαύμαζ' Ἀχιλῆα,
ὄσσοσ ἔην, οἷός τε· θεοῖσι γὰρ ἄντα ἐρύχει.

Il. ω. 630.

We know in modern times—to say nothing of our heavy cavalry—how the weight of a foot-soldier tells in his favour in the charge; nor can it have been otherwise in the earlier ages of which Homer sung.

III. A further argument in favour of rendering ὄβριμος not “strong” but “ponderous” (or “impetuous”,) is found in the fact that it is never applied to an object which possesses *strength without weight*, or in which it is evident that weight would *not* be a quality likely to be noted by the poet. It has been already shown that a spear when used as a staff may be ἄλκιμον, but is not ὄβριμον: let us look at a few other cases.

It would be hard to see why the shoulders of Achilles should be described as heavy; but we should be little surprised to find strength predicated of them. Hence Homer does not use ὄβριμος, but ἵφθιμος.—So we can understand the head being firmly set on a warrior’s brawny neck; but to speak of his heavy head would provoke a smile. Therefore we find ἵφθιμῶ κρατὶ ἐπέθηκε κυνέην (Il. γ. 336, and elsewhere). Ὀβριμος is not the epithet chosen.—In like manner στιβαρός, not ὄβριμος, is a fitting epithet for ἀνχίρ and βραχίονες.

If again a warrior hurls a spear, though the weight of the spear is important, it avails little that he should be a heavy man. Therefore we never find ὄβριμος αἰχμητής, but κρατερός αἰχμητής.—The weight of a bow is a disadvantage to the archer: its strength merits praise. Therefore we meet with no ὄβριμον τόξον in Homer, but

τόξου ἀπὸ κρατεροῦ Τρωῶν ὀλέκοντα γάλαγγας.

Il. θ. 279.

Race-horses should be strong, but not heavy: they are therefore not ὄβριμοι, but Agamemnon is willing to give to Achilles, with other gifts—

δάδεα ἵππους

πηγούς, ἀθλοφόρους, ἃ ἀέθλια ποσσὶν ἔροντο.

Il. ι. 124.

A house or a ship may be strongly-built (εὐπηκτος), and so a chariot (κολλητός or εὐπεπυκασμένος); a door may be firmly put together (πυκνός); a rope may be strongly plaited of thongs of ox-hide (εὐπλεκτος); a breast-plate may be strong to protect its wearer (κραταιγύαλος); and a shield in like manner (which is then στιβαρός or καρτερός); fire may be resistless to destroy, the Chimæra mighty to defend itself from attack; both love and destiny may be powerful to subdue:—but to none of these is the epithet ὄβριμος applied. This is readily intelligible if we suppose this adjective to signify not “strong” but “heavy”.

IV. But again, it may be noticed that we never find ὄβριμος used with any other epithet expressive of weight. Accustomed as Homer is to heap epithets on epithets, three, four, five together, we nowhere find βριθός and ὄβριμος, or βαρύς and ὄβριμος used together. See for instance II. π. 801, where five epithets are used to describe the spear of Patroclus,

πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγη δολιχόσκιον ἔγχος,
βριθὸν, μέγα, στιβαρόν, κεκορυθμένον.

Why do we never find ὄβριμον ἔγχος closing a line, as usual, and followed by the favourite phrase, βριθὸν, μέγα, στιβαρόν, at the beginning of the next, as δολιχόσκιον is here, and ἄλκιμον in some other places? Or why not in such a position as ἄλκιμον in *Odys.* α. 99, where again there are five epithets, besides a relative clause?

εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ
βριθὸν, μέγα, στιβαρόν, τῷ δάμνησι σίχας ἀνδρῶν.

The question is of course satisfactorily answered if it is shown that the meanings of ὄβριμος and βριθός are so nearly identical, that to substitute ὄβριμος for ἄλκιμος in such places would involve a tautology. *βριθός* is an epithet of a spear in at least six passages, and in none of these is accompanied by ὄβριμος.

V. But it may be asked, if these two adjectives both signify “heavy”, are they fully equivalent to one another, and interchangeable, or is there any distinction between them? This distinction seems to exist, that in almost all

instances where ὄβριμος is used, the idea of rapid *motion* (as already intimated) as well as of weight is more or less distinctly suggested; this not being the case with βριθύς. Βριθύς moreover seems to convey the notion of weight as inconvenient and oppressive; ὄβριμος of weight as *aiding towards an effect* that is to be produced. If we find, as in II. ε. 746,

λάξετο δ' ἔγχος,
βριθὺ, μέγα, στιβαρόν, κτλ.

we notice that the spear is not here thrown, and the epithet suggests, not so much the effect that the weapon would have if thrown, as the difficulty, or it might be impossibility, of a man's carrying it, if the goddess should place it in his hands. Where on the contrary the spear is described as having been, being, or being about to be in motion, ὄβριμος is the epithet preferred.

It may be asked, how does this distinction arise? The initial vowel of ὄβριμος seems incapable of giving the word its distinctive force; can this be derived from the termination -μος? The latter we find also in κύδιμος, κάλλιμος, αἴσιμος, ἄλκιμος, φαιδιμος, νόμιμος, τροφιμος, πότιμος, ἐδώδιμος, γνώριμος, νήδυμος, ἐτήτυμος, νόστιμος, λόγιμος, πόριμος, and many others, besides those that end in -σιμος and -λιμος; and all of these are used *bono sensu*, most of them expressing "capability for the action of the verb" (Donaldson), or adaptation to some end. And this is just the case with ὄβριμος, as above shown.

If then ὄβριμος conveys the idea not merely of weight, but usually of weight in motion, and in rapid motion, it is obvious how readily it will then pass from its primary into its later meanings. Primarily from the combination of these two elements of weight and velocity results the notion of physical impetus or momentum—a notion which is probably conveyed in all the above-quoted cases where the epithet is applied to a missile, and also in those passages where a warrior—some "fulmineus Mnestheus" as Virgil would say—is seen charging ἐσσυμένως, or contemplated as able to charge with great effect, into the ranks

of the foe. In such a case as this, "impetuous" is perhaps the best rendering for the word as applied to persons, or in some cases "violent"; and "forceful" or "impetuous" as applied to a spear. The impetuosity of Ares is indicated also by the occasional epithet *θοῦρος*. This word, as derived from *θέω*, primarily indicates one element in momentum, as *ὄβριμος* connected with *βρίθω* primarily indicates the other; and in their secondary and usual sense these adjectives seem to meet, each of them passing from its own simple idea to the compound notion which then belongs to them in common. Nor was Hector of the glancing helm wanting in that swiftness of foot which was essential to impetuosity in fight, if at least the term *κορυθαίολος* implies that his plume was now to be seen in one part of the field, and now darting off to another. The swiftness of Achilles is marked again and again by the well-known phrase *πόδας ὠκὺς Ἀχιλλεύς*, or the epithet *ποδώκης* or *ποδάρκης*.

But as in a large number of other words, so there may be here a transition of meaning from the physical to the metaphysical or moral. This transition effected, our epithet would come to indicate the ardour and vehemence with which some men seek to gain the objects that they desire. This is possibly (but by no means necessarily) the meaning of the word in some cases where Homer applies it to persons. In such cases it may be still rendered by "impetuous", an adjective which we use not only in the physical, but also, and perhaps more commonly, in the moral sense. We shall touch on this point again presently when naming the compounds of *ὄβριμος* which Homer employs.

But before proceeding to them, let us observe how readily, on the supposition that *ὄβριμος* implies rapid motion combined with weight—in other words momentum or impetus,—we can understand its adoption in course of time of its later meaning of "strong". But no lengthy explanation is needed. Where there is momentum there is force, and the distinction between force and strength is very easily lost sight of, whether that strength signifies the ability to exert force, as it would if predicated of Hector, or the ability

to resist force, as when predicated of that which is liable to be broken.

Lastly we can also now understand why ὄβριμος is never used to express some of the meanings of *gravis* where the steady pressure of weight is signified. Βαρύς signifies this, as in the common phrase βαρεῖα χεῖρ, and so in its transferred use this adjective is equivalent to "grave", "grievous", "oppressive", "stern", as when it is an epithet of κήρ, ἄτη, κακότης, ἔρις, and in many of its compounds, βαρύνυμος for example, which is by no means synonymous with ὄβριμόθυμος.

VI. I have already remarked that it is by no means necessary to understand ὄβριμος in Homer as signifying impetuous in disposition. This becomes the more evident if we notice that both the compounds of ὄβριμος (there are but two) which Homer employs, are expressive of a physical property. The words are ὄβριμόεργος and ὄβριμοπάτηρ. The former occurs in Il. ε. 403, where Dione, having described to Aphrodite the outrages committed by Heracles in wounding with his arrows both Hera and on another occasion Aïdes, exclaims:

σχέτιμος, ὄβριμόεργος, ὅς οὐκ ὄθει' αἴσυλα ῥέζων,
ὅς τόξοισιν ἔκηδε θεοῦς οὐ Ὀλυμπον ἔχουσι.

And in χ. 418, where Priam, unable to endure the sight of Hector's body dragged behind the chariot of Achilles, besought the Trojans to suffer him to go forth as a suppliant to the victor.

λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὄβριμόεργον,
ἦν πως ἠλικίην ἀδέσσειαι, ἦδ' ἐλεήση
γῆρας.

Now in both these passages the epithet is applied to persons who were of great bodily stature and weight, well capable of deeds of violence, so that the epithet bestowed on them may very well signify that they displayed this physical quality in their actions. No doubt it is possible also that it was against the headlong and violent audacity of Heracles that Dione was inveighing, and that Priam referred to the impetuous temper of the son of Peleus; but

“impetuous of deed” seems an ill-chosen epithet to convey this sense.

Ὀβριμοπάτρη is an epithet applied to Pallas Athene in II. ε. 747, 9. 391, and Odysse. α. 101, in lines descriptive of the spear which she has just grasped:

βριθὺν, μέγα, στιβαρὸν, τῷ δάμνησι σίχλας ἀνδρῶν
ἠρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.

Also in Odysse. γ. 135 Nestor says of the Achæans,

σφέων πολέες κακὸν οἶτον ἔπεσον,
μήνιος ἐξ ὀλοῆς Γλαυκῶπιδος ὄβριμοπάτρης.

And in ω. 539,

καὶ τότε δὴ Κρονίδης ἀγίει ψολόεντα κεραινόν,
καὶ δ' ἔπεσεν πρόσθεν Γλαυκῶπιδος ὄβριμοπάτρης.

Wherein then does the ὄβριμότης of Zeus consist? If the term were applied by an enraged Hera, we might suppose she referred to some moral quality which excited her displeasure; but neither the poet speaking in his proper character, nor the aged Nestor, would be likely to characterize the “father alike of gods and men” as headstrong and impetuous of soul; so that we may perhaps conclude—and the last quotation especially seems to sanction the inference—that he is here regarded rather as Ζεὺς τερπικέρανος, as the god of the air, ruler of the lightning and the tempest,

βαρυόπαν στεροπῶν κεραινῶν τε πρύτανιν,

as Pindar says (Pyth. 6. 24). The dread crash of the thunderbolt, and all the fury of the whirlwind and the storm, are brought before the mind by Homer’s epithet, if the view here taken of it is correct; and to the translator this becomes one of the most difficult words in all Homer, unless he generalizes it into “daughter of the almighty sire”, returning to the common rendering of ὄβριμος, or, which seems preferable, uses an expression of narrower signification, such as “the Thunderer’s daughter”.

VII. It is the meaning of ὄβριμος as an *Homeric* epithet that it is the main object of this paper to ascertain; but it may be worth while briefly to discuss the use of the same adjective in later writers.

Let us then turn to Hesiod¹. In Theog. 148 we find the three hundred-handed giants designated as *μέγαλοί τε καὶ ὄμβριμοι*, and the epithet may have been intended to convey the same notion of physical (or moral) impetuosity and violence, as in Homer attaches to his Ares and Hector and Achilles, or may have alluded to the three hundred ponderous rocks which they could hurl in one volley on the Titans; or again the *ὄμβριμοι* may have been used simply in the sense of *ἰσχυροί*. In l. 839 we read how Zeus—*Ζεὺς βαρύκτυπος* as Hesiod has it in Sc. Herc. 318—*σκληρὸν ἐβρόντησε καὶ ὄμβριμον*. This is not Homeric: Homer never applies the word to mere sound.—In Sc. Herc. 135 we have,

εἴλειτο δ' ὄμβριμον ἔγχος ἀκαχμένον αἶθοπι χαλκῷ.

Homer, as we have seen, would have written *ἄλκιμον ἔγχος* where the spear is merely taken in the hand, not thrown.—In Op. et Di. we are told how Zeus made the brazen race of men,

*ἐκ μελιᾶν δεινὸν τε καὶ ὄμβριμον· οἷσιν Ἄρης
ἔργ' ἔμελε στονόεντα καὶ ὕβριες κτλ.*

Nearly Homeric. Ibid. 619 we have

*εὖτ' ἂν Πηλιάδες σθένος ὄμβριμον Ὠρίωνος
φεύγουσαι κτλ.*

This very nearly approaches Homer's usage, at least if we take *σθένος Ὠρίωνος* to be a parallel expression to the familiar *βίη Ἡρακλεῖος* (or *Ἡρακληεῖη*), so that *ὄμβριμον* will refer not to the abstract *σθένος*, but to Orion himself.—The compounds *ὄμβριμόεργος*, Theog. 996, *ὄμβριμοπάτηρ*, Theog. 587, and *ὄμβριμόθυμος*, Theog. 140, are used much as the first two of them are in Homer; yet the conclusion after examining these passages of Hesiod's poems must be that the epithet we are discussing was beginning to lose its original signification.

¹ In treating of the Iliad and Odyssey, I have cited, I believe, all the instances of *ὄβριμος* and its compounds that are found in those poems. Hesiod and later authors, including the Homeric Hymns, I have not examined with equal care, and cannot promise that the lists, taken chiefly from the dictionaries and glossaries, will be complete.

As to the compounds, it is worthy of remark that the moral impetuosity, the ardour and vehemence of character, which is rarely, and perhaps never, signified by ὄβριμος or its derivatives in Homer, comes out very clearly in the ὄβριμόθυμος which the later poets use. But the very existence of this compound confirms the suspicion that the simple epithet without the mention of θυμός, would not convey the idea of a moral quality.

Coming now to the Homeric Hymns, the author of the *Batrachomyomachia* has kept very close to the precedent in the *Odyssey* in describing the ponderous stone, λίθον ὄβριμον, with which the valiant Crum-snatcher assails Mud-treader; though not in his employment of the phrase, ἄχθος ἀρούρης:

ἔλων δέ τε χειρὶ παχείῃ
κείμενον ἐν πεδίῳ λίθον ὄβριμον, ἄχθος ἀρούρης,
τῷ βάλε Πηλοβάτην ὑπὸ γούνατα.

Batrach. l. 243.

So also in l. 284,

..... Καπανῆα κατέκτανες, ὄβριμον ἄνδρα,

the epithet may be used in the Homeric sense. But the imitation is wholly in sound in the Hymn to *Hermes*, l. 519,

ἀλλ' εἴ μοι τλαίης γε θεῶν μέγαν ὄρκον ὁμόσσαι,
ἧ κεφαλῇ νεύσας, ἧ ἐπὶ Στυγὸς ὄβριμον ἵδωρ,

where the ὄβριμον clearly refers to the dread power of the *Styx* in rendering oaths binding:

..... τὸ κατειβόμενον Στυγὸς ἕδωρ, ὃς τε μέγιστος
ὄρκος, δεινότατός τε πέλει μακάρεσσι θεοῖσι.

The main feature in this small river is no doubt the lofty but slender waterfall again and again distinctly alluded to or described by both Homer and Hesiod; but neither is it true in fact of these *Mavraneria* that a great bulk of water "thunders impetuous down", nor certainly do these old poets so represent the case. The poet therefore has borrowed the expression but by no means the sense of *Il.* δ. 453. Indeed scarcely any word would imply a lighter, gentler, and less impetuous fall than the κατειβόμενον of the lines just quoted from *Il.* ο. 37; if at least we may judge from

..... κατείβειτο δὲ γλυκὺς αἰὼν
νόστιον ὄδυρομένῳ,

Odyss. ε. 152,

and

φιλάδελφα κάτω δάκρυ' εἰβόμενῃ.

Soph. Ant. 525.

Our conclusion then is that the author of this Hymn to Hermes mistook the meaning of the term he used,—*mistook*, inasmuch as he supposed himself to be writing in pure Homeric language.

But even when a word—and especially an obsolescent word—is losing its original meaning, that meaning will yet be retained (at least occasionally) by men of greater learning or of more accurate perceptions, and at times accidentally by others. Thus Tyrtæus, like the bard who sung of Frogs and Mice, copies pretty closely his great exemplar: at least we may give him credit for having done so, though it is not certain that he did not mean “the strong spear” and “deeds of might”, instead of “the ponderous (or forceful) spear” and “deeds of impetuous valour”. The lines are—

δεξιτέρῃ δ' ἐν χειρὶ τινασσέτω ὄβριμον ἔγχος
κινεῖτω δὲ λόφον δεινὸν ὑπὲρ κεφαλῆς*
ἔρδων δ' ὄβριμα ἔργα διδασκέσθω πολεμιζέειν,
μηδ' ἐκτὸς βελέων ἐστάτω ἀσπίδ' ἔχων.

Fr. 8. ll. 25-28.

There is similar doubt with regard to Pindar, who writes,

ἀλλ', ὦ Κρόνου παῖ, ὃς Αἴτναν ἔχεις,
ἵπον ἀνεμόεσσαν ἑκατογκεγάλα Τυφῶνος ὀμβρίμου·

Ol. 4. 7,

and λέοντι ὀμβρίμῳ ... παλαίοισαν, Pyth. 9. 27.

But there is an incongruity in the notion of rushing ponderous on as connected with Typhon when crushed under the roots of Ætna, or the lion, not making a spring, but struggling with the undaunted Cyrene.

Æschylus, there can be little doubt, has used ὄβριμος in the true Homeric sense in Sept. c. Th. 795, where the messenger seeks to reassure the Chorus of Theban maidens by the announcement—

πόλις πέφενγεν ἦδε δούλιον ζυγόν.
πέπιωκεν ἀνδρῶν ὄβριμων κομπάσματα.

Here Blomfield interprets by "*violentus*". So Blackie:

The city hath 'scaped the yoke; the insolent boasts
Of violent men have fallen.

To render the adjective by "mighty" would be to make it a mere "epithet of chalk".

"Oh! it is excellent

To have a giant's strength, but it is tyrannous
To use it like a giant."

The precise meaning in Agam. 1384 of the language addressed by the Chorus to Clytæmnestra—

ἀπόπολις δ' ἔσει,
μῖσος ὄβριμον ἀσιτοῖς,

is not easy to determine. Blackie translates:

..... "thou shalt be

From the city of the free

Thyself a cast-off: justly hated

With staunch hatred unabated."

The true sense is probably "object of *violent* hatred", using "violent" in that secondary meaning which seems not to belong to Homer's *ὄβριμος*.

In those plays of Sophocles which remain to us, *ὄβριμος* does not, I believe, occur. In Euripides we have it in Ion 213, and Or. 1453. The former passage is:

XO. ζ. τί γάρ; κεραννὴν
ἀμφίπυρον ὄβριμον ἐν Διὸς
ἐκηβόλοισι χερσίν;

XO. η'. ὄρῳ κτλ.

Here at the first glance one might say that the poet had applied the epithet as Homer might have done, if we have rightly interpreted his *ὄβριμοπάτρη*, and that the thunderbolt of Zeus might well be described as "forceful" or "impetuous". But here the chorus are gazing on the sculptures or paintings of the proscenium, which is supposed to represent the temple at Delphi, and among them they behold the majestic form of Zeus, not however hurling the dread bolt, but simply holding it in his hand. It is not therefore *ὄβριμος* in the Homeric sense, whatever the tragedian meant by the word. So in the Orestes,

Ἰδαία μάτηρ, μάτηρ
ὄβριμα, ὄβριμα, κτλ.,

we may safely render, "O mighty, mighty mother, Idæan mother!" Not Homeric.

Let us now turn to the later epic poets. In some of these—Apollonius Rhodius, Musæus, Coluthus, and others—ὄβριμος, so far as I can find, does not occur; but at least Quintus Smyrnæus has done something to make amends to the neglected epithet for this unworthy treatment. It is a great favourite with him. In the *Posthomericæ*, book VI, lines 208 seqq. our adjective comes four times in 45 lines, and elsewhere three times in eleven lines. It is curious however to notice how different this ὄβριμος is from Homer's. Not only is it applied to heroes to whom Homer has not judged it suitable—Antilochus, Neoptolemus, Memnon, Euneus, Ajax Oileus, and the Atreidæ—Quintus bestows it on *all* the Achæans. He does so too in places where, if we understand the word aright, the effect of its employment is sufficiently ludicrous. The Greeks are ὄβριμοι when merry-making in their tents:—

οἱ μὲν ἄρ' ἐν κλισίῃσιν Ἀχαιῶν ὄβριμοι νῆες
γῆθειον.

Posth. 2. 3.

They are ὄβριμοι when they wail in chorus over the dead body of Antilochus:—

καί μιν ταρχύσαντι παρ' ἧσιν Ἑλλησπόντιον,
πολλὰ μὲν ἀχνύμενοι· περὶ δ' ἔστενον ὄβριμοι νῆες
Ἀργείων.

ib. 3. 5.

Nay, they will be ὄβριμοι if even they display their discretion rather than their valour:—

νῦν δ' ὄτω γεύξασθαι Ἀχαιῶν ὄβριμα τέχνα
νησὶν ἐϋπρώροισιν.

ib. 4. 28.

Ὅβριμος ἀνὴρ is a phrase unknown to Homer, but common in Quintus; so are ὄβριμος ἦρωσ, ὄβριμος αἰχμῆ, ὄβριμα γυῖα, ὄβριμον ἦτορ, e. g.,

..... ἀλλ' οὐκ ἐμνεπιολέμου Ἀχιλλῆος
ἄμμεχεν νεία δεῖος, ἐπεὶ ῥα οἱ ὄβριμον ἦτορ
πάμπαν ἔην αἰριτον.

ib. 7. 584.

Ὀβριμος Ἄρης occurs, but Quintus has no hesitation about using this phrase not of the personal Ares, but in a transferred sense, much as Pliny writes "terribili Marte ululare". His words are, Posth. 1. 343,

ὄβριμον ἐν σιέροισιν ἀναπνέοντες Ἄρηα.

The wooden horse is ὄβριμος in Posth. 12. 443, and again in Tryphiodorus's Capture of Troy, v. 384, but neither in these passages nor anywhere else is this huge machine imagined as being put, or as capable of being put into rapid motion. Ὀβριμον ἔγχος occurs once, Posth. 2. 258,

τύψεν ὑπὲρ μαζοῦτο· διήλασε δ' ὄβριμον ἔγχος
ἐς κροάτην,

but this is noticeable as the only passage throughout the fourteen books of the Posthomericæ, where the minor Smyrnanæan bard has strictly followed the precedent of his great exemplar. But again, Quintus further defines this epithet at times by the addition of ἀλκὴν (6. 253), or uses it in agreement with ἀλκή (14. 86); in each case departing from Homeric usage. Homer also never uses ὄβριμος as a predicate: it is so employed by Quintus,—

ὧς οἱ ἴσαν πολλοὶ τε καὶ ὄβριμοι. Posth. 2. 200.

And lastly, Homer almost everywhere puts ὄβριμος in the fifth foot: once only (Odys. ι. 241) it is in the first place, and once (Odys. ι. 305) in the fourth. Quintus often puts it in the fourth place, and still more frequently in the second.

I care not to discuss minutely in what sense Quintus Smyrnanæus used the epithet under consideration. The general idea conveyed is obviously that of strength; but the numerous points of difference above pointed out between his usage and Homer's are, to say the least, perfectly consistent with the supposition that he and Homer used one and the same word with different meanings.—Other late writers, as Tzetzes with his πλεγγὴν ὀβριμόεσσαν, and Antipater, who writes ὄβριμον ἀκαμάτου σίχον αἶνεσον Ἀντιμάχοιο, we may pass over without further comment.

VIII. It may indeed be objected that these later poets, men not only of cultivated taste, but of learning, were not

likely to have been ignorant of the true meaning of Homer's language. But even the old grammarians recognized the fact that some words were used differently in Homer and in the later writers; and Buttmann, Malden, and others have shown this to be the case with more. Instances are ἀγέρωχος, ἄρκιος, Θεουδής, προθέλυμος, and I will venture to add a few besides.

Δινῆεις, according to the analogy of other adjectives in *-εις* derived from nouns, signifies in Homer "abounding in eddies", and is an epithet only of rivers: it does not signify that the thing itself so described, eddies or revolves. Quintus Smyrnæus makes it an epithet of the slow-turning axle of a waggon:

..... ἀπήνην
ἄχθεῖ τετριγυῖαν ὑπ' ἄξονι δινῆεντι. Posth. 6. 109.

In like manner,

..... τέτυκτο δὲ τείρεα πάντα
ὀππόσα δινῆεντα κατ' οὐρανὸν ἀμφιγέρονται. Posth. 5. 10.

In Mosch. 2. 55 the same adjective signifies "rounded".

Ὀκριόεις too, "rugged", is applied by Homer to a large stone or mass of rock covered with sharp points: Quintus uses it most inappropriately of a spear.

τὸν δ' ἄρα Μηριόνης νύξ' ἔγχεῖ ὀκριόεντι
αἰδοίων ἐφύπερθε. Posth. 6. 553.

Ἀσκήθης, "unscathed", "uninjured", is in Homer used only of persons. In Apollonius Rhodius it is connected with *νόστιος*, "a safe return":

..... εἰ δ' ἂν ὀπίσω
γαῖαν ἐς Αἰμονίην ἀσκηθέα νόστιον ὀπίσσω. Argon. 2. 690.

Ἄρης in Homer, besides being a personal name, is used as an abstract noun for "war" and "battle", but it does not assume fully the character of a common noun, nor is it therefore ever used in the plural. But in the Antehomerica of John Tzetzes we read (v. 25),

ἄρειας αἱματόεντας ἐπ' ἀλλήλοισι προφέρουσαι.

Tzetzes also uses *ἀργεννός* as an epithet of snow; speaks of the ἠνορέη of the valiant Penthesilea—

ἦβην ἠνορέην τε καὶ ἕξοχα κάλλεια χούρης,

Posth. 203; makes ἀντιάλλω intransitive, in the sense of “grow up”; and so on.

But to return to writers more worthy of notice. In Homer, ἀμίμων, though commonly explained by nobilis, κατὰ γένος ἀγαθός, and so on, appears rather to mean “free from reproach”, and especially “free from personal blemish”, “handsome”, “beautiful”, as in the lines, Il. β. 674,

Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ ἴλιον ἦλθε
τῶν ἄλλων Λαοῶν μετ' ἀμίμονα Πηλεΐωνα.

And again

Ναυβolidης θ', ὃς ἄριστος ἔην εἶδος τε δέμας τε
πάντων Φαιήκων μετ' ἀμίμονα Λαοδάμαντα. Odys. θ. 117.

So personal beauty is predicated of Glaucus, Teucer, Belerophon (to whom the gods had given κάλλος τε καὶ ἡγορέην ἐρατεινήν, Il. ζ. 156), Menelaus, Ægisthus, &c.; also of Andromache, Penelope, and Nausicaa; and, in the boastful language of Alcinous, of all the Phæacians. Ἀμίμων indeed appears in Homer to be equivalent to Hesiod's εἶδος ἀμωμος (Theog. 259), or, with γυνή, to ἀμώμητος in the lines by Musæus the grammarian in his truly beautiful little poem on Hero and Leander, v. 92 seq.,

κάλλος γὰρ περίπυστον ἀμωμήτιο γυναικὸς
δξύτερον μερόπεσσι πέλει πτερόεντος οὔστου.

But the epithet is not limited to persons. “We came to a beautiful island”, says Ulysses, Odys. μ. 261, ἐς ἀμίμονα νῆσον. So Menelaus pleads for desisting from war, for “of every thing there may be satiety—of sleep, and love, of music ‘with its voluptuous swell’, and of the graceful dance”, ἀμώμονος ὀρχήθμοιο, Il. ν. 637. Seven women “skilled in working beautiful embroidery”, ἀμμωνα ἔργα ἰδυΐαι, accompany the fair-cheeked Briseis when she is brought back to Achilles. So the μέγαν καὶ ἀμίμονα τύμβον (χεύαμεν), Odys. ω. 80, signifies probably, as rendered by Damm, “monumentum sepulcrale magnum et pulchrum”.—In many instances perhaps ἀμίμων signifies “blameless”, “irreproachable”,—ἀμώμητος καὶ ἄψογος, as it is in the Etym. Magnum—in other respects than that of personal beauty, as when this epithet is applied to a priest as Calchas, μάντις ἀμύ-

μων, or a physician as Machaon, ἀμύμων ἰητήρ, and in such a passage as *Odyss. τ. 332*,

ὅς δ' ἂν ἀμύμων αὐτὸς ἔη καὶ ἀμύμονα εἰδῆ,

(though possibly we might rightly render this, “He that both handsome is and handsome does”); but when the epithet is coupled with another which clearly implies a physical characteristic, the ἀμύμων too comes most probably under the same category. This is the case in the oft-repeated phrase ἀμύμονά τε κρατερόν τε. To take the first adjective as “noble”, and the second as “strong”, “robust”, “athletic”, would be a syllepsis better suited to the style of Tacitus than that of Homer. If Thetis mourns that she will soon lose her “high-born” son—what epithet can be feebler and more jejune? But if a *Greek* poet represents her as grieving over a son “stalwart and beautiful”, we feel this to be appropriate and forcible, and know it to be consonant with the prevailing sentiment of the Greek nation.—Now compare Quintus, when he makes Ulysses entreat the Grecian chiefs—

νῦν μοι ἐλδδομένῳ τεκμήρατε οἰνίης ἔσπε

ἐκπάγλως κρατεροὶ καὶ ἀμύμονες. *Posth. 12. 222.*

Comment is unnecessary.

Ἀγαυός too, in the scholia and dictionaries is usually explained to mean “noble”; but the sense to which the etymology points, if the word is indeed connected with γαίω, γαῦρος, γηθέω, Sanskr. *garw*, Lat. *gaudeo*, Engl. *gay*, &c., will suit every passage where the epithet occurs. Indeed in many instances “blithe”, “light-hearted”, “cheerful”, shading off into “dauntless”, will be found to be a far more appropriate rendering than “high-born” or “illustrious”. Why for instance should the nameless attendants on Achilles (*Il. τ. 281*) be described as “high-born”? Why are the equally unnamed heralds in *Il. γ. 268* “high-born”? No doubt many of the chiefs to whom the epithet is applied, were of most illustrious descent, as Achilles, Tydeus, Telamon, Idomeneus, Nestor, and the suitors of Penelope; but it is strange to read of Neleus as the “highest-born of living men”—ἀγαυότατος ζώντων. Nor less strange is it to find

a whole nation styled "high-born", as the Trojans, *Il.* η. 386, the Phœnicians, *Odys.* ν. 272, the Phœacians, *Odys.* ν. 304; and even the wild hordes of the mare-milking Scythians bear the name ἀγανῶν Ἰππημολγῶν. That gaiety and vivacity should be a national characteristic is far less surprising. And why of all the gods and goddesses of Olympus or the lower world should Persephone alone be "high-born"? Surely the merry days of her maidenhood when she gathered flowers with Artemis and Athene—the legend was not necessarily unknown to Homer because he has not mentioned it in his poems—are alluded to in the expression ἀγανὴ Περσεφόνη; unless indeed we would take this to be a euphemistic appellation for the queen of the dead, of the same class with the name Eumenides.—If this view then of the meaning of ἀγανός is correct, we have another example of the original sense of Homeric epithets being lost sight of in course of time; for a warrior after he has fallen in battle can scarcely be "light-hearted" and "blithe". Quintus Smyrnæus writes,

ἀλλ' οὐδ' ὡς ἀμέλησε δεδουπότος ἀνδρὸς ἀγανού.

Posth. 6. 439.

And in *Posth.* 5. 311 the comparative, never used by Homer, appears in the sense simply of superior. Ulysses compares himself with Ajax, and claims to be

βίη ἀμφῆριστος
ἢ καὶ ἀγανότερος.¹

Again it is well known that κάμνω was used by Homer in the sense of "to make by hard toil"; e. g.

Ζῶμά τε καὶ μήτηρ, τὴν χαλκῆες κάμον ἄνδρες, *Il.* δ. 187,

Ἄτταρ ἐπεὶ πάνθ' ὄπλα κάμει κλυτὸς Ἄμφιγυήεις. *Il.* σ. 613.

And many more instances might be cited. But the word lost this meaning after Homer's time, though destined to regain it in part (namely without the idea of hard toil) in the language of the modern Greeks.

¹ If this suggestion as to the true meaning of ἀγανός is disapproved, I have no wish to throw off the responsibility for the error; but if it meets approval, the credit is, I believe, due to the instructive lectures of my friend and former tutor, Professor Malden. Colonel Mure renders this adjective by "magnificent", *Vol. I, p. 511.*

It can scarcely have been from mere caprice that Homer never used *χραιομέω* except in negative, or virtually negative, sentences. It is difficult, perhaps impossible, to define the precise shade of meaning which this verb bore, and to which this restriction in its use must be ascribed; but a real, though slight, modification of meaning is evident when the restriction is disregarded, as in *καὶ ἕα ποθὶ Ζεὺς χραιομήσει*, Qu. Sm., Posth. 10. 41.

And lastly, as the true meaning of *ἄβριμος* (and of *βριαρρός*) was lost sight of by the later epics, so even *βριθύς*, though not a word in Homer has a plainer meaning, is not always "heavy" in Quintus. In Posth. 3. 540, Athene, mourning over the dead body of Achilles, bedews it with ambrosia, so that it appears to live again; the eye once more gleams and the brow contracts as with rage for his friend Patroclus slain;

βριθύτερον δ' ἄρα θῆξε δέμας καὶ ἄρειον ιδέσθαι.

That the goddess should make the body seem "heavier" is wholly inconsistent with the notion of her imparting to it the semblance of life: the meaning clearly is that she endowed it—so it appeared—with greater *strength and vigour* than the awe-struck Myrmidous had ever seen even the living Achilles display.

But such changes of signification in some of the words used by Homer will not be deemed surprising by any one who reflects on the numerous examples of like change which our own language supplies. Take, for instance, these few—*throw, buxom, knight, honest, uncouth, treacle, nice, craft*; no one of which is now used by us in the sense it bore 800 or it may be 200 years ago. But it is unnecessary to enlarge on this point, or to adduce further arguments to prove it possible that the idea conveyed by *ἄβριμος* was that of *strength* five hundred years after Christ, or indeed, five hundred years before Christ, while 300 or 400 years earlier still, it may have been that of *weight in motion*, and *impetus*, passing into that of physical (and thence perhaps into that of moral) *impetuosity*, and *violence*.

XXIV.—ON THE HOMERIC EPITHET *BPIAPOS*.

BY R. F. WEYMOUTH, ESQ., M.A.

Some of the arguments that have been employed in the preceding article in the attempt to determine the true meaning of ὄβριμος will equally avail towards ascertaining that of βριαρός. This adjective too is commonly explained as equivalent to ἰσχυρός, "strong", "mighty". In the Etymol. Magnum we read as follows,—*Βριαρός: Ὁ ἰσχυρός· καὶ βριαρώτερος. Παρὰ τὴν βίαν, βιαρός· καὶ πλεονασμῷ τοῦ P, βριαρός· ἐνθεν Βριάρεως, ὁ ἐκατόγχειρος θεός. Ἡ παρὰ τὸ βρίω, ἀφ' οὗ καὶ βρίθω καὶ βρίθως, τὸ βάρος.* The former remarkable derivation need not detain us. As to the meaning assigned, it agrees with the old Scholia on Homer, and is accepted by the modern lexicographers almost without exception. Liddell and Scott give "strong". Yet, as shown in dealing with ὄβριμος, the prevailing idea in all the derivatives and compounds of *BPI* is that, not of strength, but of weight. The object of the present brief paper is to show that the true meaning of this word is "heavy", "ponderous", but without the accessory idea of motion. Damm is not far wrong in rendering it by "gravis, ponderosus, firmus, robustus", and therefore making the (κόρυθα) βριαρήν = ἰσχυρὰν καὶ βαρεῖαν.

The passages in which βριαρός occurs in Homer are the following: *Il.* λ. 375; *π.* 413, 579; *σ.* 610; *τ.* 381; *υ.* 162; and *χ.* 112; in all of which it is an epithet of a helmet. In the *Odyssey* the word is not found.

In the first of the passages named, while Paris is aiming an arrow at Diomed, the latter is engaged in stripping the slain Agastrophus of his high-wrought cuirass, his shield, and his κόρυθα βριαρήν. The Scholiast of course explains by ἰσχυρὰν. But it is by no means easy to discern any satisfactory reason for giving up the meaning to which the etymology so evidently points, in favour of one so little appropriate. If the helmet was "heavy", the victorious warrior had the greater difficulty in possessing himself of the spoil, with which he was about to proceed encumbered

to his tent. But to call it "strong", adds sound, not sense, to the passage. If Diomed were in the act of striking with his sword, or hurling his ὄβριμον ἔγχος at the head of his foe, and the helmet withstood the blow, to call it strong would be most fitting; or if it had already rendered its owner that service. But Agastrophus is prostrate on the ground, and his mortal wound was in the hip.

And strangely inappropriate is "strong" as descriptive, in the second passage, of the helmet of Eurylaüs, which when struck by a huge stone from the hand of Patroclus, was not strong enough to protect its wearer from the force of the blow.

αὐτὰρ ἔπειτ' Ἐρύλαον ἐπισσόμενον βάλε πέτρῳ
 μέσσην καὶ κεφαλῆν· ἣ δ' ἄνδιχα πᾶσα κεύθεη
 ἐν κόρῳδι βριαρῆ. Π. π. 413.

And the same may be said of the next place where the word is found (π. 579), where the blow struck and the effect produced are precisely similar.

When Hephæstus makes a new helmet for Achilles, and it is described (σ. 610) as κόρουθα βριαρῆν, it is impossible to say for certain, as from this passage alone, whether the idea of weight or of strength was intended to be conveyed. But when we find him (τ. 381) *lifting* his helmet to place it on his head, an added epithet would more naturally signify weight:

περὶ δὲ τρυφάλειαν αἶρας
 κρατὶ θέτο βριαρῆν.

The sixth passage where βριαρός occurs is ν. 162, where Æneas is described as coming to meet Achilles νευστάζων κόρουδι βριαρῆ, and the seventh is χ. 112,

εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμγαλόεσσαν
 καὶ κόρουθα βριαρῆν, δόρυ δὲ πρὸς τεῖχος ἐρεΐσας,

and so on; in both of which the epithet, if significant of weight, is particularly forcible; if significant of strength, not at all so. In the former passage the thought suggested is that the hero *seems* to nod from the very pressure of the ponderous casque; in the latter, the relief that the weary Hector would find in laying aside his arms.

The less stress can be laid on the argument that this epithet is applied to none but heavy objects, inasmuch as it is applied, as we have seen, to helmets only. Nor may we here, as in dealing with ὄβριμος, insist much on the fact that βριαρός is never found accompanied by other adjectives significant of weight, as there is but one passage, σ. 610, where it is accompanied by *any* other epithets. To this extent however the argument holds good. The lines are,

τεῦξε δέ οἱ κόρυθα βριαρὴν, κροτάφοις ἀραρυῖαν,
καλὴν, δαιδαλέην· ἐπὶ δὲ χρύσειον λόφον ἦκε.

Of later epics, Apollonius Rhodius, in the only passage (I believe) in which he has the word, has used it evidently in the sense of "heavy". He is speaking of Athene:

αὐτίκα δ' ἔσσυμένως νεφέλης ἐπιβάσα πόδεσσι
κούφης, ἣ κε γέροι μιν ἄφαρ, βριαρὴν περ ἔουσαν,
σεύατ' ἔμην πόντονδε. Argon. 2. 539.

The lines much resemble those quoted above (on Ὀβριμος, p. 252) from the Homeric Hymn to Athene, v. 10; and the opposition implied by the particle *περ* makes it additionally clear that the true sense is—"mounting the light misty cloud, which, vast as was her weight, at once upbore her, &c."

Coluthus employs this epithet once in the Rape of Helen, where he most probably meant "heavy":

καὶ βριαρὴν τριφάλειαν ἀπὸ κροτάφοιο μεθεῖσα
ἐς γάμον ὠμάριησε γάμων ἀδίδακτος Ἀθήνη. v. 32.

In the Posthomericæ of Quintus Smyrnæus, βριαρός occurs occasionally, and in some passages it clearly bears the later meaning of "strong"; for instance,

θῶρηκος βριαροῖσιν ἀρηρότος ἀμγὲ μέλεσσιν, (2. 465),
..... τοῦ δ' ἀπάτερθεν ὁμῶς δορὶ κάππεσε μακροῦ
ᾧμου ἀπὸ βριαροῦο κεκομμένη ἄορι λυγροῦ
χείρ, (11. 71),

and ποσσὶν ὑπὸ βριαροῖσιν (12. 425). In other places, as 1. 225, 5. 111, 7. 598, 617, 14. 453, the meaning is doubtful.

XXV.—NOTES ON THE ROXBURGHE CLUB MORTE ARTHUR. BY R. F. WEYMOUTH, ESQ.

The Morte Arthur, as edited by (or for) Thomas Ponton for the Roxburghe Club, being one of the poems that I have undertaken to read for the Society's Dictionary, I have availed myself of a recent visit to London to compare the printed copy of this poem with the original MS. in the British Museum, Harl. 2252. The comparison was very cursory, but some of the results may be worth noting, for the benefit of other Members of our Society who may possess the printed poem.

Ponton's remark that he has given the text "without an attempt at any other correction than punctuation," must not be taken to imply that there is a punctuation, though faulty, in the MS., for there are in fact no stops whatever in the MS. from beginning to end.

The confusion, throughout the printed text, of *p* with *y*, is probably owing to a difficulty in procuring suitable type. It is however much to be regretted. Even the facsimile given by Ponton exhibits the distinction between these letters which is everywhere observed in Old English Manuscripts, and in this one among the rest, that the *first* stroke of the body of the letter is prolonged to form the *p*, this tail curving to the *left*; and the *second*, with a curve off to the *right*, to form the *y*.

Of other misprints it will be satisfactory to know that there is but a small number, and most of them of little importance. On p. 3, l. 22, for "where riche atyre" read "there riche atyre". P. 9, l. 25, for "be syde hym came" read "be syde hym come". The *u* and *v* are occasionally confounded, and in some instances the printer has put *y* for *p*, as "ylay" (p. 26, last line) for "play"; "shaye" (p. 42, fourth line from the bottom) for "shape"; p. 89, "yassyd" for "passyd"; and p. 117, "hoyyd" for "hopyd". P. 29, l. 26, for "triache" read "triacle". P. 37, last line but one, for "which" read "whith" = with. P. 47, last line but one, for "wyyste" read "wyste". P. 48, l. 2, for "hymd"

read "hym". P. 50, last line but two, for "Za" read "ȝa". P. 60, l. 24,

A yenste hym nas stronge to holde,
for "nas" read "was", to the great improvement of the sense. P. 69, sixth line from the bottom, for "Zenyth" read "ȝeuyth". P. 85, seventh line from the bottom, for "ouer" read "euer". P. 91, l. 12,

Than wylle A pve w^t myght and mayne,
for "A" read "I"¹. P. 97, for "flooe" read "flood". P. 102, l. 18, for "M"¹—which looks so temptingly like the A.S. *mid* and the German *mit*—we have in the MS. itself "W". P. 109, l. 8, in "nyght's" the MS. knows nothing of the apostrophe.

To these must be added one passage where there is perhaps room to doubt whether the editor is right or wrong. In p. 53, l. 20, we read

And sythen and hym nod by stode,
Many a lande wolde w^t hym holde.

That is: "and moreover, if need pressed on him &c." If "nod" is here the true reading, we have in it a form very closely resembling the German *noth*; and the interchange of *o* and *e* is again exhibited in the German *roth* as compared with the English *red* (which in Old English had the vowel long, commonly rhyming with such words as *need*), as well as in *reed*, Germ. *rohr*, *greve* = *grove*, *smete* = *smote*, *fleet* = *float*, &c. But in the MS. these two letters are made much alike; and as the writer at first omitted the word, and then inserted it between the lines in small and indistinct characters, one can hardly affirm positively which vowel it exhibits. My own belief is that *ned* was the word intended (with the *e* long), as in p. 64 also we have "whan hem nede by stode". At least the existence of such a form as *nod* = *need*, requires to be established by further evidence.

Of places where there is clearly an error in the text, but where the fault lies with the scribe and not with the printer, there is a great number. Such are "chidis play"

¹ I unfortunately omitted to note where in "pve" the MS. had not the tail of the *p* crossed (*p*).

for "childis play", p. 11; "I dighte" repeated, p. 33, where most probably the latter should be "Aplight"; "thought tha he be" for "though that he be", p. 46; "knytht" for "knyght", p. 48; "lemyn", p. 107,

They lemyd lyght As Any lemyn,

to rhyme with "neuyñ", "seuyñ", and "heuyñ", where the rhyme and the sense alike demand "leuyñ" = levin, lighting; in p. 116 also

They lemyd lyght as Any leme,

where the rhymes are the same as in the stanza last quoted; p. 119, "beche" for "beseche"; and very numerous other passages which readily admit of conjectural, and in most instances certain, emendation.

XXVI.—THE FAMILY RELATIONSHIP BETWEEN THE FINNISH AND INDO-GERMANIC LANGUAGES MAINTAINED. BY HENSLEIGH WEDGWOOD, ESQ.

In a paper on Sister families of languages published by Dr. Lottner in a late No. of our Transactions (Pt. I. 1860) he alludes to the supposition of a family relationship between the Finnish and Arian classes of language, and asserts very confidently that "except the numerous early loans, which are what we must expect among neighbouring nations, both grammar and dictionary are altogether different" in the two classes. By what test he tries the question, frequently a very thorny one, whether a form common to two classes of language is directly borrowed by one of them, or whether it may be part of a common inheritance, he does not inform us, but he seems to be mainly led by the *à priori* conviction that where the early numerals are wholly different, there can be no radical identity in the body of the language. Now it is certainly not easy to imagine how an entire difference of numerals could arise among tribes descended from a common stock, in which the gift of speech was so fully developed as to leave traces of common forms

clearly to be recognised in each of the descendants; but surely the early history of language is a subject on which we are far too ignorant to allow us to lay down any positive canons as to the limits of possible divergence. We must keep our mind open to the light through whatever cracks it may shine upon us, and try the question of a common descent by the intrinsic probabilities of the case to which the evidence applies, irrespective of the difficulties arising in other classes of phenomena.

In arguing with Dr. Lottner a preliminary difficulty occurs to persons who, like myself, believe that all words originally sprung from the attempt to represent natural sounds. Now Dr. Lottner seems to hold that as natural sounds are everywhere the same, the resemblance of words in different languages framed in imitation of those sounds can afford no argument for the family relation of the languages in which they appear. He accordingly rejects in a summary manner the evidence of every word tainted with a suspicion of onomatopoeia, and practically rules that the question is one which those who believe in the imitative origin of language, are, by the very nature of their belief, precluded from examining. He fails to observe that the same objection would apply, whatever be the principle in which language is supposed to have originated, short of a miraculous gift of the Creator. So long as language is supposed to arise from natural causes in the mental and physical constitution of man, it must be a not improbable supposition, that the same causes acting on a like nature should occasionally give rise to words which, although really formed independant of each other, might have the same kind of resemblance as if descended from a common stock. So long therefore as the natural origin of language is admitted, however vague may be our conception of the principles in which it has taken its birth, the same reasons which render it impossible (in Dr. Lottner's opinion) to argue for the family relationship of languages from the resemblance of any forms in which we can detect an imitative origin, would apply with equal force to cases where we

have no specific theory for the derivation of the resembling forms, and the question would be wholly removed from all possibility of elucidation by intrinsic evidence. In like manner the principle of Dr. Lottner would remove a large share of grammar from the field of possible comparison. Being convinced, from an extensive survey of language, that the widespread use of *M* and *T* as the radicals of the pronouns of the first and second persons respectively arises from causes common to the race of man, he pays little attention to inflections marked by those characteristics, and broadly asserts that there is no coincidence in the grammar of the Finnic and Indo-Germanic tongues beyond some similarity in the personal endings of the verbs arising from the cause above-mentioned. But surely the analogies pointed out by Professor Key (Philolog. Proceedings II. 181) amount to a good deal more than this. Compare the first and second persons plural of the Greek and Latin verb, τυπτομεν, τυπτετον, *regimus*, *regitis*, with the dual and plural imperfect of the Lap *etset*, to love:

etsimen	etsime	regimus
etsiten	etsite	regitis, (<i>Imperative</i> regite)
etsika	etsin	regunt

The Fin *minun*, *sinun*, of me, of thee (Gr. *σν*), also mine, thine, shew a far closer relation to *mine* and *thine*, G. *meiner* and *deiner*, than that of a common dependance on the radicals *m* and *s* (or *t*) respectively. The remarkable agreement (pointed out in the same place by Professor Key) between the Lap formation of the superlative in *umus* (*ânek*, short; *ânekub*, shorter; *ânekumus*, shortest) and the Latin in *umus*, *imus*, as in *postumus*, *infimus*, has perhaps lost weight from the agreement being so exact. The same may probably be said of Lap. *mocum*, *tocum*, *socum*, with the signification of Lat. *mecum*, *tecum*, *secum*, where we may also observe that the place of the preposition *cum*, with, (identical in the two languages) is an anomaly in the Latin grammar, while it accords with the regular order of the Finnish languages.

The enclitic *ek* or *ke* gives emphasis to the Lap demon-

stratives exactly as *ce* in Latin. *Mon*, I; *monnek*, I indeed; *tat*, this; *tatek*, *hicce*, this here. The same element seems to have already been appended to the simple pronominal root in *hic*, accus. *hunc*, in the latter of which it follows *n* for *m*, the proper characteristic of the accusative. In like manner *tunc* would be the emphatic form of *tum*, then, originally an accusative of the demonstrative root *ta*, and would thus correspond to Lap *tabke* (for *tamke*), the accusative of *tatek*. In Fiellström's way of spelling, the accusative *duöm* or *duöb* of *duot*, that, comes still closer to Lat. *tum*.

The union of the enclitic *ke* with *ká*, who, gives *káke*, some one, corresponding to Lat. *quisque*, every one; leading to the inference that the enclitics *ce* and *que* are fundamentally the same. The agreement is equally striking between Fin. *kukaan* (*ku*, who?), any one, and Lat. *quisquam*; Magy. *ki*, who; *kiki*, every one, with Lat. *quis*, *quisquis*. Fin *itse*, self, may be compared with Lat. *ipse*; the same equivalence of *ps* and *ts* being seen in Esthon. *laps* or *lats*, a child. Lap. *ima*, yes, certainly, is almost identical with Lat. *imo* of the same meaning, while Lap. *jam*, therefore, then, is used in a way very similar to Lat. *jam*, now. *Pâte jam*, come then; *mi le jam tat*, what then is this?

In the general vocabulary no one doubts that a multitude of words has been directly borrowed from the Scandinavian nations to which the Finnish race was subject, but, independant of these undisputed adoptions, a mere survey of the dictionaries shews numerous agreements with the languages not only of their immediate neighbours of Scandinavian and Slavonic race, but with the Celtic, Teutonic, and in a remarkable manner with Latin and Greek. To assert that all these agreements are the result of early loans, without a shadow of evidence from the nature of the words compared, is simply to bég the question in favour of a foregone conclusion. If the family relationship of languages can ever be established by agreements in vocabulary in the face of a wide difference in grammatical structure, it must be by a series of examples such as those I have collected

in a paper published in our Transactions for 1856. From these I propose to select a few instances and to add others in which any presumption of borrowing on the part of the Finnish dialects is *primâ facie* rebutted by the fact, that the Finnish forms afford an explanation of those with which they are compared in the Indo-Germanic languages, and which are without derivation in their own domain.

The A.S. *æg*, in composition, signifies ever, all; *æghwa*, every who, *æghwather*, *ægther*, every one of two, each, either; and it was in early English also used with ordinary nouns. "Yif *ei mon* other *ei wummon* misseith ow", If any man or any woman speak ill of you—Aneren Riwle 124. The Finnish tongues use *iggâ*, *ikkâ*, in the same way; Esthon. *iggâ-meēs*, *iggâ-üks*, every man, every one; Lap. *ikke kâ* (the exact equivalent of A.S. *æghwa*), whoever, *ikke mi*, whatever, *ikke kus*, wherever. Moreover, the element which appears only as a timeworn fragment in A.S. *æg* or in Swed. *e* (*eho*, whoever; *churu*, however &c.) is in the Finnish languages a substantive word; Fin. *ikâ*, Esthon. *iggâ*, Lap. *hägga*, signifying lifetime, age, endurance, and giving rise to numerous derivatives, among which may be mentioned Esthon. *ik*, *ikka*, ever, *iggaw*, Fin. *ikâwâ*, as explaining A.S. *ece*, everlasting. Nor can the Finnish forms above mentioned have been borrowed from Goth. *airs*, Lat. *ævum*, Sansk. *ayus*, lifetime, age, although there can be little doubt that they are radically identical with them.

It is so obvious a metaphor to speak of a ship ploughing the sea and leaving behind it a shortlived furrow, known as the wake of the ship, that we do not hesitate to identify E. *wake* with Esthon. *waggo*, Fin. *wako*, a furrow, although the metaphorical use of the term does not seem to be known in those languages. The Fr. *sillon*, a furrow, is the regular term for the wake of a ship.

The E. *wicked*, which is without connections in the Germanic or Romance languages, finds its explanation in Lap. *wikke*, fault, blame, *wikkalats*, guilty; Fin. *wika*, bodily defect; moral fault, guilt. We trace the conception to the original image in Esthon. *wigga*, a spot, blot, failing, defect, injury.

If we form a conjecture as to the sensible image which has given rise to Goth. *gamotjan*, to meet; O.N. *mót*, a meeting, opposite; E. *meet*, no more probable derivation could be suggested than from a word signifying face. To meet, to face, to confront, come face to face, are synonymous expressions. Now the meaning thus required for the derivation of *meet* is found in Lap. *muoto*, face, countenance, likeness, image. The idea is further developed in Fin. *muoto*, appearance, form, mode or manner, where we see that the same radical image explains another sense of O.N. *mót*, which also signifies type, model, mode or manner, and thus the Finnish etymon at the same time furnishes a clue to the origin of Lat. *modus*. Fin. *monella muotoa* or *muodolla*, in many manners; *samalla muotoa*, in the same manner. Here *moni*, many, and *sama*, same, might be suspected of being borrowed, but *samalla*, in what is called the adessive case, or *samassa* in the inessive, are elliptically used to signify at the same moment, together, giving a striking explanation of Lat. *simul*, which like so many of the adverbs has no obvious meaning in the language itself.

The name of the eel, the common type of slipperiness, may be plausibly explained from Esthon. *illa*, spittle, slime, Fin. *iljá*, slimy, slippery, in accordance with the analogy of W. *llyswen*, an eel, from *llysw*, slime; although the name for eel is not formed from that root in the Finnish languages. Perhaps the Sw. *hal*, Bav. *hál*, slippery (to which *eel* is referred by Serenius), may be the same word. Compare Sw. *hicka*, Esthon. *ikkitama*, to sob; Lap. *haletet*, *aletet*, to fly.

The G. *hund*, E. *hound*, can hardly be a really different word from Esthon. *hunt* or *hundi*, a wolf, the derivation of which is preserved in the verb *hundama*, to howl.

Fin. *karsta*, soot, and thence dirt, refuse, explains G. *garstig*, nasty, filthy; Lap. *aletet*, to fly, Lat. *ales* (*alit-*), a bird; Fin. *kalkkata*, to clang, Gr. *χαλκος*, brass, "sounding brass". Fin. *lentää*, to fly, *linto*, a bird, *lento-orawa*, a flying squirrel, shew the origin of G. *lind-wurm*, a dragon

or serpent, supposed to be furnished with wings and to grow to an enormous size—Küttner.

Equivalents of Lat. *muto*, to change, are found in many of the cognate languages; O. H. G. *muzon*, Gael. *muth*, to change, W. *mudo*, to change place or remove. It would be a striking coincidence if these were unconnected with Esthon. *mudama*, *muudma*, to change; Fin. *muutaa*, to change place or form, to move, to alter, verbs of which the native origin is manifest in Fin. *muu*, Esthon. *mu*, other, according to the analogy of G. *ändern*, Gr. *αλλάσσω*, to alter, from G. *ander* and Gr. *ἄλλος*, other. Magy. *más*, other; *másit*, to change.

G. *narr*, a buffoon or person who makes sport in order to make others laugh, a laughingstock, a fool, finds its explanation in Fin. *nauraa*, to laugh, to deride; Esthon. *naarma*, to laugh; *naratama*, to smile; *narus pannema* (to put to laughter), to deride; *nar*, a fool, buffoon.

The agreement of Gr. *μωκος*, mock, mockery, with the English word shews that the origin of the expression may be sought at a very distant period in the history of language. Now the instinctive type of mockery may be seen in the child pulling faces or making mouths at those who are obnoxious to him, and we might therefore expect the word to be derived from a depreciatory term for a mouth, such as we find in Esthon. *mok*, snout, mouth, lips.

The probability of true relationship between forms in widely separated dialects is greatly increased when we find that a root in one of the stocks compared explains a variety of forms, apparently unrelated among themselves, in the other, as in the case of Lap. *muoto* above mentioned. Another case of the same kind is seen in Fin. *palata*, to roll, to return, whence is formed Lap. *pale*, in the sense of It. *volta*, a turn, a time, from *volgere*, Lat. *volvere*, to roll. Lap. *akta palen*, once, at one time; *tatte palest*, from that time; *peive palen*, in the day time; *mo palen*, in my presence, when turned towards me. Hence may be explained Lat. *palam*, openly, in the presence of all, while Fin. *palata*, to return, would afford the most natural deri-

vation of Gr. *παλιν*, again. But in addition to these the Lap. *tai pali*, literally, those times, is used in the sense of formerly, agreeing in a remarkable manner with Gr. *παλαι*, and at the same time corroborating the ordinary derivation of Lat. *olim* from *ole* or *olle* for *ille*; *in illo tempore*—Voss. The only difference would be an ellipse of one half of the expression in the Latin and of the other in the Greek.

If any one is inclined to regard all these coincidences as matter of pure chance, he would do well to compare the amount of agreement in vocabulary between the Finnish dialects and Latin and Greek apparent on a mere inspection of the dictionaries, with the whole body of analogies which have yet been pointed out between the Indo-Germanic and Semitic tongues.

XXVII.—CAMBRICA, see p. 204 et seq.

(ADDENDA ET CORRIGENDA.)

- P. 204. *tidicones adiamor*. Here, as Dr. Siegfried thinks, *ti* may be 'thy', *dicones* a substantive meaning 'power', or 'satisfaction', and *adiamor* the 1 pers. plural pres. indic. of a deponent verb = the modern *addiaw* 'to strive after'.
- P. 205. *i nadaut* may be "in which was formed"—taking the verb to be 3^d sg. pret. *passive*.
- P. 206. *enderic* (gl. vitulus). Pughe derives *enderig* from *terig* 'ardent'. *Heruid* is in M. Breton *heruez*. The suffix in *duiu-tit* is the Latin *-tūt*, Goth. *-dups*.
- P. 207. *dafraud atuis* (gl. subtrahet igni). The *a* here is the Cornish and Breton *a* 'from'. Welsh has only *o*.
- arta* (gl. restat) seems identical with the O. Ir. *artáa* (superest) Z. 477, *ar-un-taa* (superest nobis) Z. 495, 577, from the prep. *ar* and the verb subs. *tá*. See the note on *itau* in the next page.

- P. 208. *gurthdo* clearly means here 'against them' (scil. promissa), and is the old form of the Cornish *worto* 'versus eas', P. 168, 2, or *orto*, P. 100, 3. The M. Welsh form is *wrthunt*.
dificiou (gl. dispendia) must be connected with Lat. *deficio*, W. *difygio*, Corn. *dyfygy*.
scamnhegint (gl. levant). The Middle-Welsh form of *ygyffaint* is *esceveint* (Laws 1. 10. 8).
- P. 210. *itlann* (gl. area). Cf. Corn. *hit-aduer* (gl. messis).
scipaur (gl. horrea), cf. Nhg. *scheure*.
- P. 212, l. 23, *ytau* seems = the Cornish *yta*, 'is', which occurs in Jordan's *Creation*, pp. 28, 40, 84, 90, 114, 152.
- P. 213. *minci* (gl. monile). The Welsh for 'neck' is *mwyn*.
or cled hin—not *vin*—(gl. limite levo).
guichir (gl. effrenus), cf. perhaps Nhg. *wacker*.
- P. 214. *brith* (gl. pictam). *Brith* comes from **britto*, **britti*, or **brittu*, and the word 'Picti' may be a literal translation of the cognate name *Brittones*.
amal it ercludant (gl. ut subigant). Even in the Book of Llandaff we find *mal*, the contracted form of *amal*, Corn. *avel*, Bret. *evel*.
- P. 215. *permed-interedou* (gl. ilia). *permed* is also in Corn. *aberveth* (= *a* + *perveth*). With *interedou* cf. the Platt-deutsch *inster* 'entrails of cows'.
an niboth an bodlaun (gl. nummis). I now suspect (with Dr. Siegfried) that we should compare the Cornish glosses *bat[h]*, *numisma*, and *bathor*, *trapezeta vel numularius*. The meaning would be: 'whether bullion or coin'.
 I have omitted an obscure gloss found at p. 36 of the MS., viz. *Nocte sub obscura* (i. *iudeoit*) *cælo sublatus honore*.
or teu (gl. obtuso). The final *u* and the umlaut in the Ir. *tiug*, shew that we have here an adjectival *u*-stem, like *fliuch* 'moist', *lau* 'little' = ἐ-λαχίς, *fó* 'good' = *vasu*.
- P. 216. *papeth* (gl. quid). Cf. Breton *pebez*, Buh. 58.

- P. 217. I doubt now whether *roenhol* and *regenaul* have anything to do with each other. Delete the comparison of the Teutonic *regin*, *regini-*, *regin-*. With *regenaul* (gl. patrii) cf. the modern Welsh *rhieni*, 'parents', 'ancestry'.
- P. 218. *centhliat* (gl. canorum). Here and in *centhiliat*, Juv. p. 7, *th* is written for *t*, as in *inbith*, Juv. p. 64, *latharauc*, Juv. p. 81, and *hanther* in the Bodleian article on Weights and Measures. The Middle-Breton form of *keñtel* is *quentel*, Buh. 58. *hirunn* (gl. quem). Most likely *yr un*, notwithstanding the double *n*.
honit nammui was certainly intended to gloss 'tantum ne unquam', and has nothing to do with 'poterit'. The modern *onid* (not *onyd*) *na mwy* literally 'if not never' is the proper rendering.
stebill (gl. limina). The Middle-Welsh forms are *ystavell*, pl. *estevyll*, Z. 296.
- P. 219. Delete line 14 and the first half of line 15. Of *mein* 'stones' the Cornish form is *meyn*.
damcirchinnucu (gl. ambagibus), the plural of **damcirchinn*. Compare for the plur. ending *-ucu*, *datlocou* (gl. fora), the plur. of *datl*, and the Cornish *twul-g-ou* (gl. tenebrae), the plural of *tivul* = Ir. *temel*.
- P. 220. *gulip* (gl. liquefacta). Comp. Corn. *glibor* (gl. humor).
anbithaul (gl. fervida). It is hard to say whether this be the modern *enbydawl* 'tending to endanger' (from *pyd*) or *ynfydawl* 'tending to madness'.
ruid (gl. vacuum). The form *ruid* occurs also in the Cornish *gur-ruid* (gl. mas vel masculum). Might we compare the Old Latin *loebesum* ('liberum'), which Dr. Bühler thinks may be derived from a neuter *as*-stem, **loebes* from a root LIDH? The gunation is regular, as well as the addition of the secondary affix.
brut (gl. animus). The same form in Mid. Breton. The contraction *mⁱ* stands for 'mihi'.

racdam (gl. sibi) = Corn. *ragthe*, Bret. *razhañ*, Mid. Welsh *racdaw*, Z. 386.

- P. 221. *cisemic* (gl. primus). The Cornish *quesevin* (gl. primas), as I read the corrupt *guesheuin* of the MS., is identical with the Welsh *cysefin*. *Cisemic*, *cysefin*, seem for *cintsemic*, *cyntsefin*, *cint* 'first', Gaulish *cintu*, Ir. *cét*, and *sem* from the root *stem*, 'STAM' 'to stand'.

racenbid (gl. nulla residit). The gloss merely means 'propter mundum': *enbid* = *enbit* (gl. mundus vel cosmos), Vocab., where *en* is the common intensive prefix.

tir (gl. fundum) = Corn. *tir* (gl. tellus).

- P. 222. (*h*)*antermetetic* (gl. semiputata). *hanter* occurs in Cornish, D. 1401. With *metetic* cf. Corn. *midil* (gl. messor).

merion (gl. actores). Cf. Corn. *mair* (gl. praepositus), *maer buit* (gl. dispensator).

- P. 223. *isamraud* (gl. domino ... mens est). Here perhaps *m* is written for *v*, the infected *b* of *braud*, as sometimes in Old Irish (see *mrechtraid*, *mrechtrud*, Z. 822): *is a mraud* would then be 'it is his command. (*braud* = O.W. *braut*, Ir. *bráth*, Gaulish *brátu*.)

fódeud, *fódeut* (gl. laeta). Compare perhaps *ffodiawg*, Corn. *fodic* (gl. felix).

mesur (gl. nummum) = Bret. *musur*, Buh. 68. Corn. *musury* 'measure thou', O. 393.

- P. 224. *latharauc* (gl. barathri coeno). Delete the comparison with *llethr*. The word is clearly *latarauc*. *cared* (gl. nequitiae). Bret. *carez* 'reproche', Buh. 50.

- P. 225. *itdarnesti* (gl. agitare). The *it-* is perhaps 'in thy' and the *-ti* the suffix of the second pers. sg. The *darnes* remains obscure.

plant honnor (gl. fodientur) should probably be read *planthonnor* = **plantontor*, a 3^d plural future passive of a verb = the Bret. *plañta*, Corn. *planse*, W. *planu*, 'to plant'. For the change of *nt* in

- inlaut into *nn*, compare *chwant* 'desire', *chwennyh* 'to wish'.
- P. 226. *anit arber bit* (gl. num vescitur). *anit* is now *onid*. To note 2 add: 'Offerre mundo' would be in Old Irish *do edbairt* (W. *aperth*) *do biuth*. *Airbert* is certainly 'to use'. The 2^d sg. conjunctive *érbara* 'utaris' occurs in Z. 455.
- P. 230, line 7: Goth. *mein-s* should be represented by a British *mun* (from *moino*, as *un* 'one' from *oino*); and this indeed is found in a Pictish gloss *munghu* 'my dear' (= Ir. *mo-chóe*), the name, in his *paterna lingua*, of *S. Kyentyern* (Cenntigern). See Pinkerton's *Vitae Antt. Sanctorum*, London 1789, pp. 207, 208. The form *muin* (= *mêno*) is said by Cormac to have been used by S. Patrick, who was a Briton of Strath Clyde, in the phrase *muin duiu braut* 'my God of Judgment'.
- line 19. Read '*canu*, now *canaf*, like *congrogu* (gl. congelo) and *guru*, preserves the final *u* = the *o* of Latin *cano*'.
- P. 231, l. 10. With *leguenid* cf. the Breton *leuenex*, Buh. 46, and Corn. *lowene*, R. 2365.
- l. 5 infra, with *guctid* cf. Goth. *qvithan*, Zend *vat*.
- P. 232, l. 5, read 'will be united with me to-night'.
- P. 233, l. 5, read *dadl-t[ig]*.
- l. 9, from *becel* perhaps Eng. *buckle*.
- l. 14, cf. Corn. *tewel*, D. 1320.
- gueig* (gl. testrix). Cf. *guiat* (gl. tela), Vocab., and as to the termination cf. *gwraig*, and see Zeuss 816.
- P. 234. *anguoconam* (gl. vigilo). The root VOC (= Goth. VAC, *vacan*, Lat. VIG) is also found in the Irish *diuchtrad* 'vigilatio' Z. 822, which is = *do-(f)oc-t-rad*, *diu* arising regularly from *do-o*, see Zeuss 856. Lith. *vikrus* 'munter', *vaktūti*, *vektūti* 'wachen'.
- P. 235, l. 2. Cf. Ir. *tairmesec* (perturbatio), Z. 78.
- hacboi* (gl. excusendus); cf. *piouboi*, p. 204.

coilou (gl. *auspicis*). Another trace of the similarity of Celtic and Teutonic superstition is afforded by the M. Welsh *hut* 'magic' (Corn. *hus*), which is = Old-Norse *seidr*.

P. 236, l. 6. Cf. Ir. *ainim*.

P. 238, l. 6 from bottom, read 'Dá': l. 4 from bottom, for 'vel' read 'siue'.

P. 239. *enep* (gl. *faciem*). The Welsh form is *gwyneb*. But *enep* 'face' occurs in Breton: *voar ma enep* 'on my face', Buh. 124. Cf. too *eneb* (gl. *paginam*) in the Vocab. and the Ir. *einech* 'face'.

l. 3, read 'membris meis'.

l. 6, *guertland* (gl. *pratium*); cf. *guirt* (gl. *viridis*), Vocab.

l. 8, read 'exeat et custodiat'.

l. 21, read 'reuertamur'.

P. 240, l. 9, read 'nós': l. 7 from bottom, read 'quero'.

P. 242, l. 19, for *guopele* read *guopell*.

P. 243, l. 13, read 'fratres mei et sorores et uxor &c.'

P. 245, l. 15, for 'edif[icium]' read 'edis [leg. aedes]'.

l. 19, *munutolau* (gl. *fornilia*), from Lat. *minutus*, whence Corn. *menys* — 'Fornilia dicitur de minoribus lignis' — with the regressive assimilation found in the Welsh *swmwl* from *stimulus* and the Breton *musur* from *mensura*.

P. 246, l. 5, read 'dicant': l. 9, read 'praepositus'.

P. 248, l. 2, for 'et martyri' read 'vel martyri'.

l. 6. The MS. has 'habetur uobiscum in uestris prouincis'.

l. 7 from bottom, read 'uel postulauimus'.

P. 249, l. 8. The MS. has 'adiuuate'.

ll. 9, 10, for 'perpetuo' read 'pro tuo'.

June 19, 1862.

W. S.

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¹ In this list a Latin or Greek analogue is given in preference to others, where suggested by Mr. Stokes.

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ERRATA.

Page 139, line 6: *before* Act I, Sc. 3 *read* Othello.

" 202, " 1: *for* Mere *read* There.

" 236, " 14: *for* formossas *read* formosas.

" 92, " 9: *for* Wedgewood *read* Wedgwood.

Ap. p. 96, last line but 2: *for* Tenedon, Tenedos (??).

Ap. p. 98 (st. 231): *for* St. 231, l. 3, *read* l. 4.

ADDENDA.

* Page 64. "On *who* (in the nominative) as a Relative". The Rev. J. Eastwood writes: "It is difficult to see how the *who* in the following passages differs from the relative pronoun. Indeed in the Auth. Vers. it is rendered *he that*, and in the 2d Wicliffite Version *which*. Ecclus. XIV. 20 seq.: Blisful the man that shal dwelle in wisdam, and that in rightwisnesse sweteli shal thenke, and in wit shal thenke the looking aboute of God. *Who* thenketh out the weies of hym in his herte, and in hid thingus of it vnderstanding shal be; goende after it as enserchere, and in the weies of it beende stille. *Who* byholdeth bi the wyndowes of it, and in the *zatis* of it is herende; *who* resteth beside the hous of it, and in the walles of it piccheth a pale."

Of *who* as a relative, 'under considerable restriction' (as Mr. Weymouth

says, p. 69), Dr. Stocker's extract from the so-called Wicliffe's Apology, c. 1380, may serve as an instance: "But *wo* is þe formar and original cause, wel, and beginning of þis gret iuel, I drede ungly to sey." p. 55.

The Wycliffite versions give for the "God *who* is rich in mercy" (Eph. ii. 4) of our Authorised Version, cited p. 71, I. forsoth God *that* is riche in merci, II. but God *that* is riche in merci.

From Palsgrave's L'esclaircissement, 1530, Mr. Ellis sends the following extracts:

Book 2, fo. 34. "Interrogatiues be .iii. *qui* who, *quel* what maner, and *que* what. Relatiues be .ii. *qui* whiche, and *le quel* the whiche."

Book 3, fo. 108. "Who be they agaynst *whome* you haue to warre: Alayn Chartier, Qui sont ceulx contre qui vous aues a garroier."

Ib. verso. "The man *whiche* begynneth and cannat make an ende is nat to be holden wyse and I *whiche* trusted hym aboute all men was begyled amongst the first ... All women *whiche* regarde their honour take exemple by her."

Ib. fo. 109. "The man in *whom* I dyd put all my trust ... for *whiche* thyng it is more easily to be pardoned to the, *par quoy il test de legier plus pardonable.*"

However, the extract from Hawes, p. 71, which I was lucky enough to hit on before Mr. Weymouth's Paper was read, shows that *who* had established itself as a relative by 1555, if not 1509; and two extracts sent by Mr. J. M. Cowper from Lyte in 1578, completely justify Captain Barry's similar use of it in 1627:

Who, a simple relative, nom. case. "Venus loued the younker Adonis better then the warriar Mars (*who* loued Venus with all his force and might) but when Mars perceiued that Venus loued Adonis better then him, he slew Adonis." (1578) Dodoen's Hist. of Plants, Lyte's Transl. p. 656.

Who, a simple relative, nom. case. "Some also say that Roses became red, with the casting down of that heauenly drinke Nectar, *whiche* was shed by Cupide that wanton boy, *who* playing with the Goddes sitting at the table at a Banquet, with his winges ouerthrew the pot wherein the Nectar was." (1578) Dodoen's Hist. of Plants, Lyte's Transl. p. 656.

Page 197. The earliest extract that I have happened to light on, containing the phrase *diametrically opposite*, was sent in for the Dictionary by Mrs. D. Richardson of Rye Hill, Newcastle, as follows:

"The foolish Painter, that to a Man's Head added a Stag's Neck and a Fishes Body, did not Limn a more deformed Monster, than those prepare a monstrous unwholsom Diet, for either the well or sick, who jumble together Ingredients so heterogenious, and as it were *diametrically opposite.*" (1692) Tryon's Good House-wife made a Doctor, ch. xiv. p. 104.

The Rev. C. Campbell sends another extract for it from NORTH in 1742: "If he had not consorted with a party *diametrically opposite* to the interests of the crown." (1742-4) North's Lives, v. 1, p. 182 (ed. 1826).

The Rev. Professor Whittard supplies an earlier use of the adverb *diamitrally* from Prynne:

Diamitrally, adv., = diametrically. "If you become either darke Lanthornes which can yeeld no light, or starkblinde, purblinde, squinteyed Seers ... or if you commonly reside so farre remote, so distant from your Bishopricks for your ease, ... as that they are beyond the compasse of your ken, your view, much more your oversight: (a fault not tolerable in any overseers, as being *diamitrally* repugnant to their office, but most odious, most insufferable in the master overseers of Christ's most precious flock and mens most peerlesse soules) needs must our Church ... become exceeding dark and blinde." (1629) Prynne, Old Antithesis, Pref. p. 24.

Play of the Sacrament. Preface, p. 1. The continuance of the plural in *-th* to a late date having been doubted by some; I add the following confirmations of W. S.'s evidence; those from Lord Berners being supplied by the Rev. E. Bowles, and those from Strype, by the Rev. J. T. Toye.

"Thus went the realme of Fraunce out of y^e ryght lynage as it semed to many folk, wherby great *warres hath* moued and fallen." (1523) Lord Berners' Transl. of Froissart, vol. i. ch. v. p. 4.

"A, fayre lady, quoth the kyng; other *thynges lyeth* at my hert that je knowe nat of." Ibid. ch. lxxvii. p. 99.

"Than she returned agayne to the kyng and ... sayd, sir, yf it please you to come into the hall, your *knichtes abideth* for you to wasshe." Ibid. p. 99.

"To all *them* that *this present letters seyth*, we send gretyng." Ibid. ch. ccxlii. p. 358.

"I trust ryght shortly so to describe your most noble realm and to publysh the Majestie of the excellent acts of your progenitours, hytherto sore obscured, both for lack of em-ptynting of such works as lay secretly in corners; as also because *men of eloquence hath not enterprised* to set them fourth in a floryshing style." John Leland's New-year's-gift to King Henry in the 35th year of his reign, 1543,—quoted in Strype's Eccl. Memorials, vol. 6, p. 245.

"Part of the exemplaries curiously sought by me and fortunately found in sondry places of this your domynion, *hath bene empynted* in Germany." Id. *ibid*.

"Farther to insinuate to your grace, of what matters *the writers*, whose lyves I have congested into four bokes, *hath treated of*; I may ryghtly say that ... there is no kynd of lyberal scyence ... in the which they have not shewed certain arguments of great felycite of wyt." Id. p. 247.

"Whensoever they were present, the rest of the clergy were standing and uncovered, how long soever it were: which Dr. William Turner, Dean of Wells ... after the way of those times described it "If ye saw them (the Bishops) how slavely and bondly they handle the rest of the clergy in their convocation-house, ye would say they were the pope's right-shapen sons. For whereas there *sitteth but seven or eight lennin-wearing bishops* at the table in the convocation-house, if there be threescore pastors and elders they are wool-wearers" (he meaneth like so many meek sheep)." Strype, Eccl. Mem. vol. 4, p. 77. (1553)

"We have .. sundry intelligences of divers and sundry leud and seditious tales forged and spred by certain malicious persons whose *faults* passing unpunished *seemeth* either to be winked at or at least little considered." From Queen Mary's Proclamation "the first year of our reign". (1553.) Strype, Eccl. Mem. vol. 7, p. 47.

"Articles to be enquired of, in the general visitation of Edmund [Boner] Bishop of London, exercised by him in the year of our Lord 1554 ... And set forth by the same for his own discharge towards God and the world, to the honour of God and his catholick church and to the commoditie and profyt of *al those, that either are good* (which he wolde were al) *or delighteth in goodnes* (which he wisheth to be many), without any particular grudge or displeasure to any one." Strype, Eccl. Mem. v. 7, p. 50.

"This we must remember withal, that two kind of men *dyeth*: the faithful, the infidel; the obedient, the rebellious. There *are that dyeth* under the unity of the Church: *there are that dyeth* in the sedition of Core: *there are that dyeth* under the Gospel: *there are that dyeth* under the Alcoran." From a sermon preached by Bishop White (Winton) at the Funeral of Qu. Mary, 1558, inserted in Strype, Eccl. Mem., v. 7, p. 402.

Our Authorised Version (1611) of the Bible has too in Matthew VI, 19, 20: "Lay not up for yourselves treasures upon earth, where *moth and rust* doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." And in 1 Corinthians XIII, 13: "And now *abideth faith, hope, charity, these three*; but the greatest of these is charity."

Again, Thomas Mason, in his Christ's Victorie, 1615, has, in The Epistle to the Reader: "And if we account the aforesaid 1260 yeares of Antichrists raigne from thence, there *remaineth but about 46 yeares* to come, vntil God shal call together the kings of the earth to destroy Rome."

NOTICES OF THE MEETINGS OF THE PHILOLOGICAL
SOCIETY IN 1860-1.

Thursday, January 12, 1860.

Prof. GOLDSTÜCKER in the Chair.

George Long, Esq., was duly elected a Member of the Society.

The Papers read were—I. "On the names of the Woodlouse"; by E. Adams, Esq.—II. "On Enclitics and Proclitics, especially in the Latin Language"; by Prof. Key.

January 26, 1860.

SIR J. F. DAVIS, BART., in the Chair.

The Paper read was—"Views on the original meaning of the auxiliary verbs 'to be', 'to go', 'to do'"; by Prof. Goldstücker.

February 9, 1860.

F. PULSZKY, Esq., in the Chair.

The following works were presented—

A Syllabus of a proposed System of Logic; by Prof. *De Morgan*.

The Madras Journal of Literature and Science, Nos. 7 and 8.

Report of the Sub-Committee of the Madras Literary Society on writing Indian works in Roman characters.

and the thanks of the Council returned to their respective donors.

The Papers read were—I. "How did Canada get its name"; by Rev. Dr. B. Davis.—II. "On the word *nutrix*"; by Prof. Key.—III. "On Sisterfamilies of Languages"; by Dr. C. Lottner.

The Secretary was authorized to apply to the Secretary of State for India for a grant of Books on Indian Languages, it having been stated by the Assistant Secretary that such grants were being made to certain Public Libraries.

February 23, 1860.

THOMAS WATTS, Esq., in the Chair.

A donation of thirty-eight Volumes from the Secretary of State for India was announced, and the Hon. Secretaries were directed to return the warmest thanks of the Meeting to the Secretary of State for India for this very handsome Present.

The Paper read was—"On certain peculiar and advantageous properties of the written Language of China"; by Sir John F. Davis, Bart.

March 8, 1860.

SIR JOHN F. DAVIS, BART., in the Chair.

The *Canones Lexicographici*, or Rules to be observed in editing the Society's New Dictionary, as agreed upon by the Committee, were laid on the Table, and it was announced that they would be discussed on April 12.

The Papers read were— I. "On the Vowel changes in the Hungarian Language"; by F. Pulszky, Esq.—II. "On a peculiar construction noticed in the Old Norse and Irish"; by Whitley Stokes, Esq.

March 22, 1860.

HENSLEIGH WEDGWOOD, Esq., in the Chair.

The Paper read was—"On certain questions connected with ancient Hindu chronology"; by Prof. Goldstücker.

April 12, 1860.

Professor KEY in the Chair.

John Muir, Esq., was duly elected a Member of the Society.

The Chairman opened the discussion of the *Canones Lexicographici* drawn up by the Committee of the Society appointed December 8, 1859, which discussion was also continued at the Meetings of April 26th and May 10th, and the results of it have been printed in full and circulated among the Members.

April 26, 1860.

The Very Rev. the DEAN OF WESTMINSTER in the Chair.

A pamphlet by Charles J. Beke, Ph.D., "On the Geographical distribution of the Languages of Abyssinia and the neighbouring countries", was presented by the Author, and the thanks of the Society returned to him for the same.

The discussion of the *Canones Lexicographici* was continued.

May 10, 1860.

THOMAS WATTS, Esq., in the Chair.

M. Albert Cohn, M. Charles Cassal, and Dr. Helmoke were balloted for and duly elected Members of the Society.

The Chairman announced to the Meeting the lamented death of one of its Vice-Presidents, Prof. Horace Hayman Wilson, and paid a warm tribute to his character and literary merits.

The discussion of the *Canones Lexicographici* was resumed, after which it was resolved that the revised Canons be referred

to the former Committee for a general revision as to wording and arrangement before they are finally issued.

A Paper "On the Canones Lexicographici and New Dictionary" by the Rev. D. Coleridge, was read, and the thanks of the Meeting voted to him for it.

May 31, 1860. (*Anniversary Meeting.*)

Professor KEY in the Chair.

The Rev. S Cheetham and the Rev. S. Benham were balloted for and duly elected Members of the Society.

The following Members of the Society were elected its Officers for the ensuing year:—

President.—The Right Rev. The Lord Bishop of St. David's.

Vice-Presidents.

The Right Rev. The Lord Bishop of London.

The Right Hon. Lord Lyttleton.

Edwin Guest, Esq., LL.D., Master of Caius College, Cambridge.

Ordinary Members of Council.

Ernest Adams, Esq.

Beriah Botfield, Esq., M.P.

P. J. Chabot, Esq.

Herbert Coleridge, Esq.

Rev. Derwent Coleridge.

Rev. Dr. B. Davies.

Rev. John Davies.

Sir J. F. Davis, Bart.

Th. Goldstücker, Esq.

Rev. Dr. Hawtrey.

J. Power Hicks, Esq.

Rev. Dr. Kynaston.

Henry Malden, Esq.

J. M. Norman, Esq.

F. Pulszky, Esq.

Whitley Stokes, Esq.

The Very Rev. Dean Trench.

Thomas Watts, Esq.

H. D. Woodfall, Esq.

B. B. Woodward, Esq.

Treasurer.—Hensleigh Wedgwood, Esq.

Hon. Secretaries.—T. Hewitt Key, Esq.; F. J. Furnivall, Esq.

The Treasurer's Cash Account for the past year, as approved by the Auditors (P. J. Chabot and F. J. Furnivall, Esqrs), was read and adopted.

The Papers read were—I. "On the word *colorum*"; by Herbert Coleridge, Esq.—II. "Philological notes and queries on the Liber Winton"; by B. B. Woodward, Esq. The thanks of the Meeting were voted to the writers for these Papers.

June 21, 1860.

HENSLEIGH WEDGWOOD, Esq., in the Chair.

E. Oswald, Esq., and W. H. Reece, Esq., were duly elected Members of the Society.

The Paper read was—"Metrical Time, or the Rhythm of Verse, ancient and modern"; by T. F. Barham, Esq.

November 8, 1860.

Prof. MALDEN in the Chair.

The following presents were announced and the thanks of the Society voted to their respective donors:—

Smithsonian reports 1858.

First report of a Geological reconnaissance of the Northern counties of Arkansas.

Memoirs of the American Academy, Vol. VI, part 2.

Proceedings of the American Academy.

Madras Journal, Oct. 1859, March 1860.

Proceedings of the Kilkenny Archæological Society, 3 parts.

Verslagen en Mededellingen der k. Acad. van Wetenschappen, 5th and 10th Vols.

Jaarboek van der k. Acad. van Wetenschappen.

Catalogus van de Boekerij " " "

Remarks on the recent progress of the Sanskrit Literature; by Dr. Muir.

Luther's Vagabonds; by Mr. C. Holler.

Chinese History; by Mr. J. Williams.

The Papers read were—I. "Miscellaneous English Etymologies"; by H. Wedgwood, Esq.—II. "On the exclusion of certain words from a dictionary"; by H. Coleridge, Esq.

November 22, 1860.

THOMAS WATTS, Esq., in the Chair.

The following presents were announced, and the thanks of the Meeting returned to the donor:—

Journal of the Frisian Society of Art, Antiquity, &c. } From the Frisian
List of Frisian Books. } Society.

Rev. A. S. D'Orsey, Fitzedward Hall, Esq., and W. Gibbs, Esq., were duly elected Members of the Society.

The Papers read were—I. "On decapitated words"; by Prof. Key.—II. "Emendations of some misprinted passages in Shakespeare", Pt. 1; by W. C. Jourdain, Esq.

December 13, 1860.

THOMAS WATTS, Esq., in the Chair.

Charles Daubeny, Esq., and E. K. Horton, Esq., were duly elected Members of the Society.

A Tractate on Language, by W. J. Gyll, Esq., was presented by the author, and the thanks of the Society voted to him for the same.

The Papers read were—I. "On the Scandinavian origin of *are*, the plural of the verb substantive"; by Dr. C. Lottner.—II. "Emendations of some passages in Shakespeare", Pt. 2; by W. C. Jourdain, Esq.—III. "On decapitated words", Pt. 2; by Prof. Key.

December 27, 1860.

PHILIP J. CHABOT, Esq., in the Chair.

Rev. Charles Crowden was duly elected a Member of the Society.

The following presents were announced and the thanks of the Society voted to their respective donors:—

A Zulu Kafir Dictionary, by Rev. *J. L. Döhne*; from H.R.H. the Prince Consort.

Ibn Tedbiri Milk. An Essay on Political Economy in Turkish, by *Charles Wells*, Esq.; from the author.

The Paper read was—"On decapitated words", Part 3; by Prof. Key.

January 10, 1861.

Professor KEY in the Chair.

The Papers read were—I. "On 'who' as a relative"; by R. F. Weymouth, Esq.—II. "On the terminations of *Knowledge* and *Wedlock*"; by D. P. Fry, Esq.

January 24, 1861.

HENSLEIGH WEDGWOOD, Esq., in the Chair.

Frederick Watermeyer, Esq., was duly elected a Member of the Society.

The Paper read was—"A reconsideration of substantives in *let*"; by Prof. Key.

February 14, 1861.

The Rt. Rev. The LORD BISHOP OF ST. DAVID'S, President, in the Chair.

Ralph Carr, Esq., was duly elected a Member of the Society.

The first part, A.-D. of the 3d Period, Basis of Comparison, for the Society's new English Dictionary was laid on the Table.

The Papers read were—I. "On Sisterfamilies of Languages", Pt. 2; by Dr. C. Lottner.—II. "On the derivation and meaning of the word *Welsh*"; by the Bishop of St. David's.—III. "Introduction to a Middle-Cornish Poem on the Passion of Christ"; by Whitley Stokes, Esq.

February 28, 1861.

Prof. GOLDSTÜCKER in the Chair.

The Rev. W. Bruce Cunningham was duly elected a Member of the Society.

The Paper read was—"On the names of Caterpillars, Snails, Slugs, and Worms"; by Dr. Adams.

March 14, 1862.

The Rt. Rev. The LORD BISHOP OF ST. DAVID'S, President, in the Chair.

The Rev. J. S. Watson was duly elected a Member of the Society.

The Paper read was—"On the Legend of the St. Graal and its history"; by Herr Albert Schulz and F. J. Furnivall, Esq.

March 28, 1861.

The Rev. T. O. COCKAYNE in the Chair.

Charles Wells, Esq., and Rev. G. C. Geldart were duly elected Members of the Society.

The Paper read was—"English Etymologies"; by H. Wedgwood, Esq.

April 11, 1861.

THOMAS WATTS, Esq., in the Chair.

"Epea Pteroenta" conveying revelations of the Past, by W. L. Bemerschel, A.M., was presented by the author, and the thanks of the Society returned for the same.

The Paper read was—"On Sisterfamilies of Languages"; by Dr. C. Lottner.

April 25, 1861.

J. POWER HICKS, Esq., in the Chair.

Mr. Furnivall announced the death on the preceding Tuesday of Herbert Coleridge, Esq., the Editor of the Society's New English Dictionary.

The Paper read was—"Miscellaneous remarks on Ritschl's *Plantus*, especially as regards the Latin perfect"; by Prof. Key.

May 9, 1861.

The Very Rev. The DEAN OF WESTMINSTER in the Chair.

The Paper read was—"On the Hindu God Savitri and his relation to the Greek Poseidon"; by Dr. Bühler.

May 23, 1861. (Anniversary Meeting.)

Prof. KEY in the Chair.

The Treasurer's Cash Account, as approved by the Auditors (Messrs. P. J. Chabot and F. J. Furnivall), was read and adopted.

The following Members of the Society were elected its officers for the ensuing year:—

President.—The Right Rev. The Lord Bishop of St. David's.

Vice-Presidents.

The Right Rev. The Lord Bishop of London.

The Right Hon. Lord Lyttleton.

Edwin Guest, Esq., LL.D., Master of Caius College, Cambridge.

Ordinary Members of Council.

Ernest Adams, Esq.

Rev. J. W. Blakesley.

Beriah Botfield, Esq., M.P.

P. J. Chabot, Esq.

Rev. Derwent Coleridge.

Rev. Dr. B. Davies.

Rev. John Davies.

Sir J. F. Davis, Bart.

Th. Goldstücker, Esq.

H. H. Gibbs, Esq.

J. Power Hicks, Esq.

E. Steane Jackson, Esq.

Henry Malden, Esq.

J. M. Norman, Esq.

Whitley Stokes, Esq.

Tom Taylor, Esq.

The Very Rev. Dean Trench.

Thomas Watts, Esq.

H. D. Woodfall, Esq.

B. B. Woodward, Esq.

Treasurer.—Hensleigh Wedgwood, Esq.

Hon. Secretaries.—T. Hewitt Key, Esq.; F. J. Furnivall, Esq.

Mr. Furnivall made a statement as to the present condition of the Collections for the Society's Dictionary, and the course he proposed to pursue with regard to the scheme.

The Paper read was—"On the connecting vowels in Greek inflexions", Pt. 1; by Prof. Malden.

June 13, 1861.

The Rev. DERWENT COLERIDGE in the Chair.

The Rev. Mordaunt Barnard was elected a Member of the Society.

Two Volumes of the Transactions of the Accademia delle Scienze e delle Belle Lettere of Palermo were presented, and the thanks of the Society voted for the same.

The Papers read were—I. "On the derivation of *γλυκὺς*, delicate and delight"; by H. Wedgwood, Esq.—II. "On the connecting vowels in Greek inflexions", Pt. 2; by Prof. Malden.

June 27, 1861.

THOMAS WATTS, Esq., in the Chair.

Mr. Furnivall announced that the Council had adopted the following resolutions:—

- I. That Notices of the Meetings and Papers to be read, be sent once a month by post to all Members residing in London and within 5 Miles of it.

- II. That reviews of Books be admitted into the Society's Transactions, and form an appendix to each Volume.
- III. That reports of the condition and progress of the different branches of Philology during the past year by Members conversant with each particular branch, will be accepted with pleasure by the Council as contributions to the Transactions.
- IV. That the Printing-Committee be appointed annually.
- V. That the Honorary Secretaries be requested to make arrangements to have a report of the Society's Meetings regularly sent to some of the weekly Papers.

The Papers read were—I. "On the word *ornare*"; by Prof. Key.—II. "On the word *Hespera*"; by Prof. Key.—III. "On Finland. A translation from the Norsk Manedschrift, published in Christiania in 1855", communicated by Mr. Woodfall.

November 14, 1861.

Prof. KEY in the Chair.

The following presents were announced and the thanks of the Society voted to their respective donors.

From the Smithsonian Institute:—Contributions to Knowledge, Vols. XI. XII.—Reports. 1859. 2 Copies.

From the American Academy:—Memoirs, Vol. VII.—Proceedings, various Nos.

From the American Philological Society:—Various Vols. and Nos.

From the State of Arkansas:—Second Geological Survey.

From the Friesch Genootschap voor Geschied &c.:—Their Miscellanies, new Series, Part 3, Nos. 2. 3.

The Paper read was—"On Turkish and its relation to other European Languages"; by C. Wells, Esq.

November 28, 1861.

HENSLEIGH WEDGWOOD, Esq., in the Chair.

T. Pryce Jones, Esq., was proposed and duly elected a Member of the Society.

The Papers read were—I. "On Sanskrit roots"; by E. B. Tylor, Esq.—II. "Some Notes on the Roxburghe Club Morte Arthur"; by R. F. Weymouth, Esq.—III. "Instances of the use of 'who' as a relative"; by Rev. J. Eastwood.

December 12, 1861.

THOMAS WATTS, Esq., in the Chair.

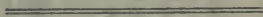
The following present was announced and the thanks of the Society voted for the same:—

Essays, Ethnological and Linguistic; by the late *James Kennedy*, LL B., formerly a Member of the Society; presented by his son, C. M. Kennedy, Esq.

The Paper read was—"The family relationship between the Finnish and Indo-Germanic Languages maintained"; by Hensleigh Wedgwood, Esq.

December 26, 1861.

Only four Members being present, the Meeting resolved to adjourn.



AUDIT ACCOUNT, 1860.

Dr. HENSLIEGH WEDGWOOD, Esq., *Treasurer*, in account with the PHILOLOGICAL SOCIETY.

Cr.

CASH RECEIVED.

1859.				
May 26.	To Balance from last Account,			
	<i>viz.</i> —	£ s. d.	£ s. d.	
	Cash at Bankers'.....	58 4 7		
	Cash in Assistant-Secretary's hands	1 0 3		
1860.				
May 31.	To Subscriptions received since last		59 4 10	
	Audit, <i>viz.</i> —			
	For Arrears and for 1859... ..	46 4 0		
	For 1860.....	35 14 0		

		81 18 0		
To Entrance Fees.....		5 5 0		
To one Composition (F. Reilly, Esq.).....		10 10 0		
To Sale of Proceedings and Transactions....		54 3 1		
		<u>£ 211 0 11</u>		

CASH PAID.

		£ s. d.	£ s. d.
By Firing and Gas to July 1, 1859		2 0 0	
— Salary to Assistant-Secretary to April 1, 1860		20 0 0	
— Printing, Messrs. A. Asher & Co. on Account.		35 0 0	
— Stationery, and Circulating Proceedings.....		9 0 4	
— Refreshments and Attendance.....		11 4 0	
— one overpaid Subscription returned		1 1 0	
— Collector's commission		1 12 6	
— New Dictionary Committee		10 1 5	
— Balance carried to next Account, <i>viz.</i> —		<u>89 19 3</u>	

		100 3 8		
Cash at Bankers'		22 3 6		
Cash in Treasurer's hands		122 7 2		
Less due to Assistant-Secretary		<u>1 5 6</u>		
		121 1 8		
		<u>£ 211 0 11</u>		

We have examined this Account with the vouchers, and certify that it is correct.

May 31, 1860.

Signed: PHILIP J. CHABOT, }
 FREDERICK J. FUERNVALL, } *Auditors.*

AUDIT ACCOUNT, 1861.

Dr. HENSLEIGH WEDGWOOD, ESQ., *Treasurer, in account with the PHILOLOGICAL SOCIETY.* *Cr.*

CASH RECEIVED.		CASH PAID.	
	£ s. d.		£ s. d.
1860.			
May 31.	To Balance from last Account, viz.—		By Firing and Gas to July 1, 1860
	Cash at Bankers'	100 3 8	— Salary to Assistant-Secretary to April 1, 1861. 20 0 0
	Cash in Treasurer's hands 22 3 6		— Printing: Messrs. P. Francis & Co. on account Trans. 1857 40 0 0
	Less due to Assist.-Secret. 1 5 6	20 18 0	Messrs. A. Asher & Co. on account Trans. 1859.. 25 0 0
		121 1 8	— Binding, Mr. W. Gyde..... 11 14 0
1861.			— New Dictionary Committee Expenses
May 20.	To Subscriptions received since last Audit, viz.—		— Stationery, and Circulating Proceedings.....
	For Arrears and for 1860 ... 31 10 0		— Refreshments and Attendance
	For 1861..... 49 7 0	80 17 0	— Collector's commission
		14 14 0	— Balance carried to next Account, viz.—
	To Entrance Fees		Balance at Bankers'
	To Sales of Proceedings and Transactions:—		Cash in hands of Assist.-Secretary 3 13 2
	Per account Messrs. Bell & Daldy 16 15 7		" " Collector
	Per account Assistant-Secretary. 9 3 0	25 18 7	
		£ 242 11 3	104 18 11
			£ 242 11 3

We have examined this Account with the vouchers, and certify that it is correct.

Signed: PHILIP J. CHABOT, }
FEEDERICK J. FURNIVALL, } *Auditors.*

May 20, 1861.

1860

and the ...

1860

1860

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BERLIN,
printed by Unger brothers, Printers to the King.

THE PASSION.

THE following Middle-Cornish poem was called by Mr. Davies Gilbert, its former editor, "Mount Calvary"¹. Zeuss, however, with more reason, entitled it *Carmen de Passione Christi*, and this name is justified by the second line of the first stanza:—

Re wronte ʒeugh gras ha whans' ʒe wolsowas y *basconn*
"That He grant you grace and desire to hear his Passion!"

There are four copies of this poem: A. in the British Museum, marked Harl. N. 1782; B. in the Bodleian, marked Gough, Cornwall 4; C. also in the Bodleian, marked Gough, Cornwall 3; and D. a copy lately in the possession of Mr. Hotten of Piccadilly, who declines to name its present owner. The first is a small quarto on vellum, containing 21 folios, written in a hand of the fifteenth century. The others are on paper, and appear, says Mr. Norris, to be copies taken from the Museum MS. The poem is now printed from a transcript of codex A, which I made last Christmas vacation.

Of Mr. Davies Gilbert's edition Zeuss thus writes:—

"Male certe se habet cornicus textus hujus editionis, tam male ut vix credi possit, correctionem esse factam in eo vel sphalmatum typothetarum... Dignum certe est hoc poema quod puriorem et diligentiore editionem nanciscatur." (*Grammatica Celtica*, praef. xiv.)

And Mr. Norris, referring to the passage just quoted, observes:—

"I would go still further than Zeuss, and say that the person who prepared the manuscript for the printer, was quite unable to

¹ Mount Calvary, or the History of the Passion, Death, and Resurrection of our Lord and Saviour Jesus Christ. Written in Cornish (as it may be conjectured) some centuries past, interpreted in the English tongue in the year 1682 by John Keigwin, Gent. Edited by Davies Gilbert. London 1826.

read the work he was copying; moderately speaking, there are eight errors in every stanza." (*Cornish Drama*, II, 441.)

Zeuss might well have extended his censure to the translation by Keigwin (interpagated in Mr. Gilbert's edition), which betrays great ignorance of the Cornish language. The following extracts from pages 4-7 of Mr. Gilbert's book will justify these assertions as to inaccuracy of text and version. The rest of his edition is equally faulty.

Stanza 6, lines 1, 2:—

A peynis a worthenis ny ve rag tho y honan
Lemyn rag poby l an lys pan vous kessis marman
"From y^e paynes and miseryes we felt for 'twas his pity,
Now for y^e people of y^e world when were they found so weak."

The same, rightly read and translated:—

A[n] peynys a wothevys ny ve ragtho y honan
lemmyn rag pobyll an bys pan vons y kefis mar wan
"The pains which He suffered, were not for Himself
But for the people of the world, since *they* were found so weak."

Stanza 8, line 1:—

Llyn nagoft den skentyll pa pare del wou lavaraffthys
"Although I not be a man learned at all, like as I know let me tell thee."

The same, rightly read and translated:—

Kyn na goff den skentyll pur par del won lavaraff zys.
"Though I am not a very learned man, even as I know I will tell thee."

Stanza 10, line 4:—

Ha wotewyth ray demys eff an geve awell boys
"And at last for hunger he found fit to have meat."

The same, rightly read and translated:—

Ha wotewyth rag densys eff an geve awell boys
"And at last, owing to His Humanity, *He* had a desire for food."

Stanza 12, lines 3, 4:—

Dre worthyp Christ yn urna lemyn ny a yll gwelas
Lavar du maga del wrei neb a vynno y glewas
"By the worship of Christ in y^t hour now we may see
The word of God feed, so will who will it hear."

The same, rightly read and translated:—

dre worzyp crist yn urna lemmyn ny a yll gwelas
lavar du maga del wra neb a vynno y glewas.
"By Christ's answer then we may now see
How God's word feeds whomsoever will hear it."

Considering, then, that this poem comprises rather more than one fifth of the extant literature of Middle-Cornish; considering, too, the fact that the Cornish portion of Zeuss' invaluable work is not altogether satisfactory owing to its having been almost entirely founded upon Mr. D. Gilbert's edition of the poem in question; the Council of the Philological Society have thought fit to print the following text with a corrected translation.

As to the text I have followed the Museum MS. with the utmost faithfulness. In that codex a character like ζ is generally written for the aspirated *d*, the modern Welsh *dd*; but in *gor ζ -yp* (12, 3) 'answer' (= W. *gwrth-eb* 'objection'), *por ζ as* 'portavit' (26, 2), *mollo ζ* 'maledictio' (66, 3), *molo ζ ek* 'maledictus' (47, 3), *gor ζ ye* 'venerari' (148, 3. 228, 2), *gwy ζ y* 'venae' (183, 4), *guer ζ e* 'vendidit' (104, 4), *cowe ζ as* 'societas' (110, 2), *pym ζ ek* 'quindecim' (227, 3. 228, 1), *por ζ ow* 'portas' (212, 1), and *gwar ζ a* 'summitas' (253, 2), ζ stands for *th*, and in *ba ζ on* (45, 3) 'basin' and *Na ζ are* (69, 3, *Na ζ ary* 255, 2) it represents *s* or *z*. On the other hand *th* is sometimes written for the aspirated *d*, as in *ye thu* (1, 4) 'to God' (*du*). *U*, again, is often put for *v*, and *v* for *u*. I have not thought it necessary or desirable to make the scribe's practice in these and other respects uniform. The reader will accordingly sometimes find the definite article, prepositions, and verbal prefixes (with or without the suffixed pronouns) united—as in Old-Irish,—to the words to which they respectively belong. Nay, I have even followed the scribe in what I take to be his blunders, and written *a vell* for *avel* (= Ir. *amhail*), *ym tre* for *yntre*, *na gonon* for *nag onon*, *gans am* for *gansam*, *war ne ζ y* for *warne ζ y*, &c. The contractions, which often occur in the MS., I have expanded, but such expansions have always been printed in italics. I have also used italics in the translation wherever I had to render reduplicated or emphatic pronouns. In preparing this translation—which I wish to be judged of from the philological, not the literary point of view—I have received much kind and valuable assistance from the Rev. Robert Williams of Rhydyroesau and from Edwin Norris, Esq.

Jan. 31. 1861.

W. S.

[PASCON AGAN ARLUTH]

1.

[fo. 1 a.]

Tays ha mab han speris sans · wy abys a levn golon
 Re wronthe zeugh gras ha whans · ze wolsowas y basconn
 Ha zymmo gras ha skyans · the zerevas par lauarow
 may fo ze thu ze worthyans · ha sylwans zen enevow

2.

Suel a vyzno bos sylwys · golsowens ow lauarow
 A ihesu del ve helheys · war an bys avel carow
 Ragon menough rebekis · ha dyspresijs yn harow
 yn growys gans kentrow fastis · peynys bys pan ve marow

3.

Du sur dre virtu an tas · zyzny a zyttyas gweras
 En mab dre y skyans bras · pan gemert kyg a werhas
 han sperys sans leun a ras · dre y zadder may fe guris
 Gozaff paynys pan vyznas · neb na ylly gull peghes

4.

An dus vas a zeserya · zeze gulas nef o kyllys
 gans aga garm hag olua · ihesus crist a ve mevijs
 may fynnas dijskynna · yn gwerhas ha bos genys
 gans y gyk agan perna · arluth du gwyn agan bys

5.

Ihesu crist mur gerense · ze vab den a zyswezas
 an vghelder may zese · zen bys pan deyskynnas

[fo. 1 b.]

Pehadoryon rag perna · o desevijs dre satnas
 rag henna gorzyn neffra · ihesus neb agan pernas

6.

A[n] peynys a wotheuys · ny ve ragtho y honan
 lemmyn rag pobyll an bys · pan vons y kefis mar wan
 an ioull ze adam kewsys · an avel te kemer tam
 a vell du y fethyth gury · pan yn provas nyn io mam

[THE PASSION OF OUR LORD.]

1.

Father, and Son, and the Holy Ghost, ye shall beseech with a full heart
That He grant to you grace and desire to hear His Passion,
And to *me* grace and knowledge to declare (it) by words
That there be honour to God, and salvation to the souls.

2.

Whosoever would be saved let him hearken to my words,
Of Jesus, how he was hunted on the world like a deer:
For us he was often reproached and despised cruelly,
Fastened on a cross with nails, tortured till he was dead.

3.

God surely dighted help to *us* thro' the Father's Power,
Thro' the Son's great Wisdom, when he took flesh of a virgin,
And thro' the Goodness of the Holy Ghost full of grace, so that He was made
Suffer pains as he was willing, (he) who could not commit sin.

4.

The good folk desired for themselves heaven's country which was lost,
With their cry and lamentation Jesus Christ was moved
That he would descend into a virgin and be born
With his flesh to redeem us—Lord God, happy our lot!

5.

Jesus Christ shewed much love to (the) son of man
When he descended to the world from the height where he was,
To redeem sinners who were felled by Satan;
Therefore let us forever worship Jesus who redeemed us.

6.

The pains which he suffered, were not for himself,
But for (the) people of the world since *they* were found so weak.
The devil said to Adam: "take *thou* a bit of the apple:
Like God thou shalt be made"—when he proved it it was not good.

7.

War lyrgh mab den ze begha· reson prag y fe prynnys
 yw ihesus crist ze ordna· yn neff y vonas tregys
 y vos kyllys ny vynna· y doull ganso o tewlys
 rag henna ze bob dyzghitya· forth a rug the vos sylwys

8.

Kyn na goff den skentyll pur· par del won lauaraff zys
 yn tre du ha pehadur· acordh del ve kemerys
 rag bonas gonn [leg. 'gan] pegh mar vur· mayn yn treze a ve guryis
 eff o crist a theth zen leur· mab du ha den yw kyffris

9.

Ragon y pesys y das· oll y sor may fe gevys
 gans y gorff dre beynys bras· agan pegh may fo prennys
 mab marea leun a ras· oll y voth a ve clewys
 ha kymmys a theseryas· zojo eff a ve grontis

10.

I vam pan yn drehevys· hay vos deuezis ze oys
 gull penans ef a pesys· henna ganso nyn io poys

[fo. 2 a.]

[d]evguans [leg. deu ugans] dyth ow penys· y speynas(?) y gyk
 hay woys
 ha woteweth rag densys· eff an geue awell boys

11.

Han ioull henna pan glewas· y demptye a brederys
 ha zojo y tysquezas· cals meyn hay leuerys
 Mar sos mab du leun a ras· an veyn ma gura bara zis
 ihesus crist par del vynnas· zojo ef a worthebys

12.

Mab den heb ken ys bara· nyn geuas oll y vewnas
 lemnen yn lauarow da· a the ze worth an dremas
 dre worzyp crist yn vrna· lemmyn ny a yll gwelas
 lauar du maga del wra· neb a vynno y glewas

13.

Gans gloteny ef pan welas· cam na ylly y dolla
 en tebell el a vynnas· yn ken maner y demptya
 war penakyll yn goras· dyantell ze eseza
 a vgh eglos tek yn wlas· an yset[h]va y zesa

7.

After (the) son of man sinned (the) reason why he was redeemed
Is that Jesus Christ ordained that he should dwell in heaven.
He would not that he should be lost, his plan with him was determined,
Therefore did he prepare a way for all to be saved.

8.

Though I am not a very learned man, even as I know I will tell to thee
Between God and sinner how accord was taken.
Because our sin was so great, a mean was made between them,
He was Christ that came to the earth, Son of God and Man he is likewise.

9.

For us he prayed his Father that all His wrath might be remitted,
That with his body, through great pains, our sin might be redeemed.
Mary's Son full of grace, all his wish was heard,
And as much as he desired unto *him* was granted.

10.

When his Mother (had) reared him, and he was come to age,
To do penance he prayed—that with him was not grievous.

Two score days in doing penance, he spent his flesh and his blood,

And at last thro' (his) Manhood *he* had a desire for food.

11.

And the Devil, when he heard that, thought to tempt him,
And unto him shewed hard stones, and said:—
“If thou art God's Son full of grace, make these stones bread for thyself.”
Jesus Christ as he would, unto *him* he replied:

12.

“(The) Son of Man without other than bread hath not taken all his life,
But in good words that come from the Supremely-good.”
By Christ's answer then we may now see
How God's word feeds whomsoever will hear it.

13.

When *he* saw that with gluttony he could not a whit deceive him,
The wicked angel would tempt him in another manner.
He placed him on a pinnacle dangerous to sit upon:
Above a fair church in the country the seat was.

14.

An ioul zegryst a gewsys· yn delma rag y demptye
 a hanas y thew scryfys· bos eleth worth ze wyze
 rag own yw zom deseveys· ze droys worth meyn ze dochye
 mar sos mab du a vur brys· dijskyn ha zen dor ke

15.

Ihesus crist a leueris· ze thu ny goth thys temptye
 yn neb ehan a seruys· lemmyn prest y honore

[fo. 2b.]

Ha whath an Ioul a dewlys· towll ken maner mar [c]alle
 dre neb forth a govaytis· guzylly zy gowsys tryle

16.

A lene yn hombronkyas· vghell war ben vn meneth
 ha zozo y tysquethas· ovr hag arghans gwels ha gweth
 ha kymmys yn bys vs vas· yn meth an ioul te a feth
 ha me ad wra arluth bras· ow honore mar mynnyth

17.

Ihesus crist a leueris· y vos scryfys yn lyffrow
 yn pub gwythres ycoth thys· gorzye ze zu hay hanow
 Ke ze ves omscumvnys· ze zyveyth veth yn tewolgow
 the vestry a vyth lezys· nefre war en enevow

18.

An ioul a trylyas sperys· hag eth zy tyller tythy
 tergweyth y fe convyctijs· evn yw zyn y voleythy
 ze ihesu may fons parys· zy gomfortye yredy
 an neff y fe danvenys· ze worth an tas eleth dy

19.

Ha satnas gans y antell· hay scherewneth hay goyntis
 crist mab an arluth vghell· y demptye pan prederis
 besy yw zys bos vuell· ha spernabyll yth seruys
 manno allo an tebell· ogas zys bonas trylys

20.

Rag y hyller ervyre· hay welas yn suredy
 y vos prest worth ze vetye· ze veth zys ha belyny

[fo. 3a.]

te na yllyth omweze· vn pres yn geyth na peghy
 pan omsettyas ze demptye· guzylly pegh neb na ylly

14.

The devil said to Christ thus to tempt him:—

“Of thee it is written that there are angels guarding thee,
For fear it is that thou fall (and) dash thy foot against a stone.
If thou art Son of God of great worth, descend and go to the ground.”

15.

Jesus Christ said: “Thy God it behoves thee not to tempt,
But to honour Him always in every kind of service.”

And still the Devil cast a plan otherwise if he could
Through some way of covetousness make him turn to his falsehood.

16.

Thence he led him high on top of a mountain,
And shewed him gold and silver, grass and trees—
“And as much as is good in the world,” said the Devil, “thou shalt have,
And I will make thee a great lord if thou wilt worship me.”

17.

Jesus Christ said: that it was written in books,
In every work it behoves thee to worship thy God and His name.
“Go thou away, accursed, to a wilderness ever, into darkness,
Thy mastery over the souls shall be destroyed forever.”

18.

The Devil lost heart, and went to his place quickly,
Thrice was he convicted—right it is for us to curse him.
To Jesus, that they might be prepared to comfort him readily,
From the heaven angels were sent to him from the Father.

19.

And Satan with his danger and his wickedness and his cunning
Since he thought to tempt Christ, Son of the high Lord,
It is needful for thee to be humble and steadfast (?) in thy service,
That the evil one may not be turned near thee.

20.

For it is possible to observe and to see him surely—
That he is ready to meet thee for shame to thee and villainy.

Thou canst not keep thyself a moment in the day from sinning,
Since he set himself to tempt Him who could not commit sin.

21.

Del yw *scrifys prest yma*· adro *zynny ganso try*
 mara *kyll ze worth an da*· ze *wezyll drok agan dry*
 folle *yn ta y whela*· ys *del wra lyon y pray*
 drey *den yn peyn a calla*· *neffre ny vnsa moy ioy*

22.

Gans an *ioul kyn fy temptijs*· *anozo na ro dymme*
 rag *comfort yw henna zys*· *scrifys yw yn leas le*
 yt *allos y vos gorrys*· *kyffris seuell ha cothe*
 ha *ganso kynfes tewlys*· *te a yll seuel arte*

23.

Ihesu crist yn pow a dro· *pub eroll pregoth a wre*
 han *virtu an pregoth o*· *mab den ze ase peghe*
 ha *gevys may fe zozo*· *kyffrys y begg hay fyltye*
degis na ve ze worto· *gulas nef [h]a roys ze gen re*

24.

Benegas yw neb a gar· *du dris pub tra vs yn bys*
 hag a *wozaffo yn whar*· *zozo kymmys vs ordnys*
 bo *clevas bo peth kescar*· *po dre breson presonys*
 ol *en da han drok kepar*· *ze ihesu bezens grassys*

25.

Ihesu crist yn pow may the· *ef a sawye an glevyon*
 dal *na bozar ny ase*· *nag omlanar [leg. omlanas] na gonon*
 na *claff vyth ow crowethe*· *mar pesy a leun golon*
 whare *sawijs y feze*· *del vynna crist y honon*

26.

[fo. 3 b.]

Pan welas an ethewon· *bos crist au cuthyll meystry*
 ow *care eomogyon*· *hag a neze na wre vry*
 rag *henna an vuscogyon*· *orto a borzas avy*
 dre *vraster bras yn golon*· *y chungfyons (leg. thugtyons?) y zestrewy*

27.

Dewsull blegyow pan ese· *yn mysc y abestely*
 y *wreg ze re a neze*· *mos zen dre ha degylmy*
 an *asen ha dry ganse*· *ha leuerell yredy*
mar teffa tus ha gweze· *bos ze zu ze wull gynsy*

21.

As it is written he is ready about *us*, with him three (?)
 If he can bring us from the good to do evil,
 More furiously indeed he seeks than doth the lion his prey,
 To bring man into pain if he can, so that he should never know more joy.

22.

Though thou be tempted by the Devil, for him do not care a halfpenny.
 For comfort is that to thee, it is written in a multitude of places,
 That it is put in thy power as well to rise as to fall,
 And though thou hast been cast down by him, thou shalt be able to rise again.

23.

Jesus Christ about in the country at all times preached,
 And the virtue of his preaching was that the son of man should leave sinning,
 And that as well his sin as his filth would be forgiven to him,
 Nor the kingdom of heaven be taken from him and given to others.

24.

Blessed is he that loves God beyond every thing that is in the world,
 And that suffers gently as much as is ordained to him,
 Be it sickness, be it poverty (?), be it imprisonment in prison,
 All the good and the ill alike, to Jesus be thanks.

25.

Jesus Christ in (the) country where he went, *he* healed the sick,
 Blind nor deaf he left not who was not cured, not one,
 Nor any sick person lying down, if he prayed with a full heart,
 (But) was soon healed as Christ himself wished.

26.

When the Jews saw that Christ was working power,
 Loving the needy, and that of them he made no account,
 For that the madmen bare hatred towards him,
 Through great grossness in heart they prepared (?) to destroy him.

27.

(On) Palm Sunday when he was among his apostles,
 He caused some of them to go to the town and untie
 The she-ass and to bring (her) with them, and to say readily,
 If folk should come and keep (her), that God had to do with her.

28.

Del yrghys *ihesus* ʒeʒe· y a rug a ʒesympys
 ol y voth ef del *vynne*· an asen a ve kerghys
 war neʒy rag eʒeʒe· dyllas pan a ve gorrys
 rag morogeth a *vynne*· ʒen *Cyte* ʒe vos gorthijs

29.

Mur a dus ha benenas· a *ierusalem* yn dre
 erbyn *cris*t rag y welas· y eth ha rag y *worʒye*
 war an forth dyllas a les· a ve gurris ʒe ragthe
 palm ha *floris* kekyffris· er y byn degis a ve

30.

I helwys a *leun* golon· gans *mur* ioy ha lowene
 yn hanow du yn treʒon· benegas yw neb a the
*cris*t a gafas gorkorian (leg. gockorion)· yn templeys a berth yn dre
 ef a rug ʒeʒe yn scon· monas yn mes a lene

31.

En scherewys a sorras· rag bonas *cris*t honoris
 ha bos y ober *mar* vras· ha *dris* an bys ol notiʒs
 grussons cusyll na go vas· rag may fo *ihesus* dyswris

[fo. 4a.]

ha *kymmys* y an cablas· may fe an dre lys

32.

An gusyl o may fe *dris*· ʒe rag *cris*t pehadur[es]
 ol ʒy voth may rollo bres· a neʒy del re (?) ʒe gres

rag an la[h]ys ʒynny es· a vyn y dampnye porres
 ym meʒens y forth nyn ges· may hallo bos deflam guris

33.

Then tyller *cris*t re dethye· han eʒewon o dygnas
 I ʒesa an *venyn* ganse· *paris* ens ʒy huhuʒas
 hedre vons y ov plentye· *ihesus* yn dour a scryfas
 ha dre *virtu* an *scrite*· peb ʒe ves a *omden*nas

34.

Pan eʒons oll ʒe wary· *ancombrys* y rebea
 pema yn meth *cris*t ʒyʒy· neb a vyn ʒe guhuʒa
 denvyth nyn ges yn meʒy· *ihesus* a gewsys arta
 me nyth dampnyaf yredy· ha na wra na moy pegha

28.

As Jesus commanded them, they did straightway
 All his wish as *he* willed: the she-ass was fetched.
 On her, for a seat when raiment was put,
 He would ride to the city to be worshipped.

29.

Much folk and women of Jerusalem at home
 Went to meet Christ, to see him, and to worship him.
 On the way raiment was put forth before him,
 Palm and likewise flowers were carried to meet him.

30.

They cried from a full heart, with much joy and gladness:
 "In God's name blessed is he that cometh amongst us!"
 Christ found traders in temples within the town,
 He made them forthwith go out from thence.

31.

The wicked were angered for that Christ was honoured,
 And his work was so great, and noted through all the world;
 They took counsel which was not good, that Jesus should be undone,
 And so much they disparaged him that the town wased.

32.

The counsel was that a sinful-woman should be brought before Christ
 That he might give judgement upon her all according to his will as some (?)
 believed,
 "For *we* have the laws, that will needs condemn her,"
 They said, "there is no way that excuse can be made".

33.

To the place came Christ and the Jews who were opposed:
 The woman was with them: ready were they to accuse her.
 While *they* were complaining of her, Jesus wrote in the ground,
 And by virtue of the writing out every one withdrew.

34.

When all were gone out, not of one mind were they:
 "Where", said Christ to her, "is he that will accuse thee?"
 "There is no one at all", said she. Jesus said again:—
 "I do not condemn thee indeed; go, sin no more."

35.

Benyn dyr *vur* cheryte · y box ryche leun a yly
 a vgh *cris*t rag y vntye · hy a vynnas y derry
 corf *i*hesus rag *com*fortye · gures *pur* sur o yredy
 Iudas scharyoth ascable · ha gans *mur* a falsury

36.

Iudas fals a leuerys · trehans *dynar* a vone
 en box oll bežens gwerthys · a vos [leg. ha bos] *den rag* y ranne
 the vohosogyon yn bys · gwel vya ys y scolye
*i*hesus *cris*t a *wor*thebys · y gowsys ef a woꝝye

37.

Na thegough sor yn golon · *war* neb a *vyn* ow sawye
 ow thermyn a the yn scon · genough me nvm byth trege
 wy a gyff bohosogyon · pub er *warn*ough ow carme
 pan vynnough *agis* honon · wy a yll gull da ꝛeꝛe

38.

[fo. 4 b.]

Wh[are] y s[o]ras Iudas · ny gewsy dre geryte
 [lemen] rag cafos ran vras · an pencon mar a calle
 Eff [o] harlot tebel was · woteweth *lader* vye
 ꝛen eꝛewon y ponyas · *cris*t y arluth rag gwerꝛe

39.

Eff a leveris ꝛeꝛe · pyth a vynnough why ꝛe ry
 ha me a ra ꝛeugh spedye · ow cafos *cris*t yredy
 yfons vnver yn treꝛe · *kepar* ha del wovyny
 xxx [leg. dek warn ugens] a vone · yn vn payment y wrens ry

40.

Arte Iudas ow tryle · gwan wecor *nyn* geve *par*
 ny yl den vyth amontye · myns a gollas *yn* chyffar
 worth *i*hesu ef a fecle · *kepar* ha pan ve hegar
 yn deweth ny acordye · y golon gans y lauar

41.

Gans iudas del o tewlys · drey *i*hesus sur del *vynne*
 gans *cris*t y tho cowethys · byth *nyn* gens y coweꝛe
 en gyth o deyow hablys · may fenne *i*hesus sopye
 gans an re yn y *seruys* · *war* an bys reꝛewesse

35.

A woman through much charity her box rich, full of salve,
 Over Christ to anoint him *she* wished to break it.
 To comfort the body of Jesus it was right surely made ready.
 Judas Iscariot disparaged her, and with much of falsehood.

36.

False Judas said: "three hundred pence of money!
 Let the box all be sold, and be to us to share it.
 To the poor in the country better it were than to spill it."
 Jesus Christ answered: his falsehood he knew.

37.

"Do not bear anger in heart against one who would save me:
 My time will come soon: with you I shall not stay:
 You will have (the) poor always calling on you:
 When you yourselves wish, you may do good to them."

38.

Anon Judas was wroth, he spoke not through charity,
 But to get a large share of the pay as he could.
 He was a scoundrel, an evil fellow, at last he was a thief
 To the Jews he ran to sell Christ his lord.

39.

He said to them: "what are *you* willing to give?
 And I will speed you, taking Christ forthwith."
 They were agreed (?) among them, even as he asked.
 Thirty [pieces] of money in one payment did they give.

40.

Again Judas turning—a weak trader (that) found not an equivalent,
 Nor could any one compute, how much he lost in (the) bargain—
 Jesus he flattered as when he was amiable:
 At the end his heart did not accord with his word.

41.

Thus was it arranged with Judas that he would surely bring Christ.
 With Christ he was associated: they were not at all comrades.
 The day was Maunday Thursday, so that Jesus would sup
 With those that he had chosen into his service on the world.

42.

Dew *žen crist* a *žanvonas* · *že* berna boys ha dewas
 an keth rena a *spedyas* · han *soper* a *ve paris*
crist worth an goyn a *warnyas* · dre onan bos treson *guris*
 arluth du y a *armas* · *pv* a *yl henna bonas*

43.

Ihesus crist a *worthebys* · ow *tybbry* *genen* yma
 pub onan ol a *ylwys* · arluth du yv me hena
 ha *ihesus* a *woržebys* · am *scudel* *dybbry* a *wra*
gwef vyth pan *veva* *genys* · a *dor* y *vam žen* *bysma*

44.

Du a *sonas* an *bara* · *že* *rag* y *abestely*
 ow *horf* a *ve yw henna* · yn *meth crist* *sur* *ragough* *wy*
perns a *berth* yn *bysma* · *dyspresys* *haneth* a *vyth*

[fo. 5 a.]

an *depro* *gans* *cregyans* *da* · *gober* *tek* *eff* an *geuyth*

45.

Han *gwyn* *esa war* en *foys* · *ef* a *rannas* yn *treža*
 yn *meth crist* *hema* *yw* *goys* · *evough* *why* *par* *cheryta*
gans *dour* *gorris* yn *bažon* [leg. basin] · y *wolhas* *aga* *garrow*
hysseas *ys* *guregh* *pur* *wyn* · *del* *vynna* *du* *caradow*

46.

Henna *pedyr* a *sconyas* · *ihesus* *že* *wolhy* y *dreys*
taw *pedyr* *te* *ny* *wožas* · yn *meth crist* *pan* *dra* *raf* *žys*
mar *nyth* *wolhaff* *dre* *ow* *gras* · yn *nef* *ny* *vežyth* *tregis*
ynmeth *pedyr* *žym* *na* *as* · *troys* *na* *leyff* *nā* *vo* *golhys*

47.

Ihesus crist *leun* a *bete* · a *leueris* *žen* *dowžek*
wy *yv* *glan* a *bub* *fylte* · *mas* *nyn* *iough* *ol* *da* *na* *whek*
bos *Iudas* *ef* a *wožye* · *pur* *hager* *ha* *moložek*
an *ioul* *ynno* *re* *drecse* · *may* *žo* *gweh* *agis* *cronek*

48.

In *delma* *crist* *pan* *wresse* · *že* *iudas* y *leueris*
te *ke* yn *vn* *fystene* · *že* *voth* *may* *fo* *colenwys*
rag an *termyn* *re* *deve* · *may* *fyth* an *begel* *kyllys*
ha *chechys* yn *tre* *dewle* · *han* *deves* *že* *ves* *fijs*

42.

Christ sent two men to buy food and drink.
 Those same sped, and the supper was prepared.
 Christ at the supper gave warning that treason was done by one.—
 “Lord God”, they cried, “who can that be?”

43.

Jesus Christ answered: “he is eating with us.”
 Every one exclaimed: “Lord God, am I that one?”
 And Jesus answered: “Out of my dish he is eating:
 Woe to him that he was born from his mother’s womb into this world.”

44.

God blessed the bread before His apostles.
 “My body is this”, said Christ, “surely for *you*
 Bought within this world, despised to-night it will be;—
 Whoso shall eat it with good faith, a fair reward *he* shall find.”

45.

And the wine that was on the table he divided among them.
 Says Christ: “this is blood, drink *ye* par charité.”
 With water put into a basin he washed their legs,
 Until he made them very white as God the loveable would.

46.

That did Peter refuse that Jesus should wash his feet—
 “Be silent, Peter, *thou* knowest not”, said Christ, “what thing I do to thee.
 If I wash thee not by my grace, in heaven thou shalt not dwell.”
 Said Peter: “leave not to me foot nor hand unwashed.”

47.

Jesus Christ, full of pity, said to the twelve:—
 “Ye are pure from every foulness, but ye all are not good nor sweet.”
He knew that Judas was very ugly and accursed.
 The Devil had dwelt in him, so that he was worse than a toad.

48.

When Christ had thus done, he said to Judas:
 “Go *thou*, in haste that thy wish may be fulfilled,
 For the time has come that the shepherd shall be lost,
 And caught between hands, and the sheep driven out to flight.”

49.

Kyn fallens ol me a *veth*· yn meth pedyr yth *seruys*
 yn meth *cris*t yn nos haneth· *kyns* ys boys colyek clewys
 pedyr te am nagh *terg*weth· bythqueth arluth na vef *rys*
 yn meth pedyr tan ow feth· nyth nahaff *kyn* fen le \ddot{y} ys

50.

In meth *cris*t a ban rug \ddot{z} eugh· *ernoyth* (?) sernoth ow holye
 daver vyth wy ny \ddot{z} ecsyugh· \ddot{z} e worre trevyth *ynne*
 betegyns wy ny wo \ddot{z} ough· pan dra e \ddot{z} om ayan be
 arluth guyr *aleuersough*· y a gowsys yn tre \ddot{z} e

51.

[fo. 5b.]

Mas *lemmyn* rys yv *porris*· *batayles* *kyns* ys coske
 an geffo pows as *gwyr \ddot{z} yns*· ha \ddot{z} o \ddot{z} o *pernas* cle \ddot{z} e
 sur yma dew \ddot{z} yn *parys*· y a *leueris* where
 hen yw *lour* na moy ny *rys*· du a *leueris* arte

52.

Mab *marya* leun a *ras*· \ddot{z} en meneth olyff y \ddot{z} eth
 hay \ddot{z} yscyplys an *sewyas*· yn meth *cris*t yn nos haneth
 golyough ha *pesough* ow \ddot{z} as· may hallough mos \ddot{z} y a \ddot{z} eth
 na ve \ddot{z} ough *temtijs* *dygnas*· *gans* gow ha *gans* *scherewneth*

53.

Pedyr androw ha *Iowan*· yn meth *cris*t deugh holyough ve
 bys yn meneth ha me *gwan*· *trystyns* vs *worth* ow blu \ddot{z} ye
 \ddot{z} e worte vn lam *beghan*· y \ddot{z} eth *pesy* may halle
 \ddot{z} y \ddot{z} as yn weth vgy a van· hag ef rag own ow *crenne*

54.

Mab *marya* *mur* a *beyn*· a wo \ddot{z} evy yn vrna
 rag ef a wo \ddot{z} ya yn feyn· han kyg ny *vynna* *henna*
 mes y \ddot{z} ensys o *mar* feyn· pub vr an trylya \ddot{z} e \ddot{z} a
 may \ddot{z} eth *war* ben y \ddot{z} ewleyn· ha *pesy* yn *ketelma*

55.

Mara sew \ddot{z} e voth ow \ddot{z} as· *gura* \ddot{z} en *payn* ma ow *gasa*
 mes be \ddot{z} ens *guris* \ddot{z} e *vynnas*· arluth du \ddot{z} e voth del ve
 \ddot{z} y \ddot{z} yscyplys y trylyas· *yscafas* ol ow coske
 yn meth *cris*t vn *pols* *golyas*· ny yllough \ddot{z} um *comfortye*

49.

"Though all fail", said Peter, "I shall be in thy service."

Said Christ: "This very night, before a cock is heard,
Peter, thou wilt deny me thrice, that I ever was lord to thee."

Said Peter: "On my faith, I will not deny thee though I be slain."

50.

Said Christ: "When I made you follow me(?) barefoot,
Ye carried no conveniences to put aught into them,
Nevertheless ye knew not of what there was need.....(?)"

"Lord, you have spoken true," they said among themselves.

51.

"But now it is needful, right needful, to battle rather than to sleep:
Whoso hath a coat, let him sell it, and buy for himself a sword."

"Surely we have two ready," they said anon.

"This is enough, there needs no more," said God again.

52.

Mary's Son, full of grace, went to the Mount of Olives,
And his disciples followed him. Said Christ: "This very night
Watch ye and pray my Father that ye may be able to go to His seat,
That ye be not tempted to molest with falsehood and with wickedness."

53.

"Peter, Andrew, and John", said Christ, "come ye, follow me,
Even to the Mount, and I shall weaken the sadness that is bleeding(?) me."
He went from them a little distance that he might pray
To his Father also who is above, and he trembling for fear.

54.

Mary's Son suffered much pain then,
For he knew keenly, and that the flesh wished not,
But his Manhood was so delicate that always it turned to him (?)
So that he went upon his knees and prayed thus:

55.

"If it be Thy will, my Father, make this pain to leave me.
But let Thy wish be done, Lord God, Thy will as it may be."
To his disciples he turned: he found them all sleeping:
Said Christ: "one moment could ye not watch to comfort me?"

56.

Ena *crist* sur as gasas · hag eth arta ze besy
 war ben gleyn ze worth y das · del lauarsa ragon ny
 y beynys o cref ha bras · warnoꝰo heb y dylly
 reson o rag ol an wlas · ef a woꝰye y verwy

57.

In meth *crist* o du ha den · arte zy abestely
 golyough ha pesough yn ven · rag own an ioul hay vestry

[fo. 6 a.]

tresse gwyth hag ef yn cren · y pesys du dylyr vy
 arluth *mar* ny yl bos ken · beꝰens kepar del vyyny

58.

Ihesus *crist* dygonfortys · war ben dewlyn pan ese
 an nef y fe danuenys · el zoꝰo zy gomfortye
 mab du o kymmys grevijs · rag tomder ef a wese
 dowr ha goys yn kemeskis · weys *crist* rag ze gerense

59.

Cryst kymmys payn yn geve · angus tyn ha galarow
 mateth angoy's ha dropye · war y fas an caradow
 den vyth ny yl amontye · na leuerell war anow
 oll myns peynys an geve · kyns ys y vonas marow

60.

Lemmyn ny a yl gwelas · hag ervyre fest yn ta
 cryst ze woꝰaff dre zensys · mur a benans yn bysma
 ef ny ylly dre zewsys · goꝰaff na nyll drok na da
 rag mester o war an bys · hag ol myns vs ef a ra

61.

Pan o y besadow guris · zen dowꝰek y leuerys
 koscough lemmyn *mar* sew prys · powesough wy yv grevijs
 tus vs zym ow tevones · yv gans ow thraytor dyskis
 fatel dons thov hemeres · ha del veꝰaff hombronkis

62.

Kepar du del leuerys · pan esa *crist* ow pesy
 Iudas eth yn y negis · en ioul yv en hombronky
 zen eꝰewan dyrryvys · del o y fynas synsy
 syndis ve dre govaytis · yn della yw leas huny

56.

Then Christ surely left them and went again to pray
 On his knees from his Father as he had spoken for *us*.
 His pains were strong and great upon him without deserving them;
 (The) reason was that for all the land *he* knew that he should die.

57.

Said Christ, who was God and man, again to his apostles:
 "Watch and pray strongly for fear of the Devil and his power."

A third time—and he trembling—he prayed: "God, deliver me!
 Lord, if it cannot be otherwise, be it as Thou wilt."

58.

While Jesus Christ was on his knees discomfited,
 From heaven, to comfort him, an angel was sent to him.
 God's Son was so much grieved (that) for heat *he* sweated,
 Water and blood mingled did Christ sweat for love of thee.

59.

Christ, so much pain had he, keen anguish and pangs,
 That the blood came and dropped on the loveable one's face.
 No man ever can compute, nor say by (word of) mouth,
 All the multitude of the pains that he had before he was dead.

60.

Now can we see and consider very well,
 That Christ endured thro' manhood much penance in this world.
He could not thro' godhead endure either evil or good,
 For he was master of the world, and all that is *he* made.

61.

When his prayers were done, he said to the twelve:—
 "Sleep now as it is time—rest, ye are weighed down.
 Folk are coming to me, taught by my betrayer,
 How they should come to take me, and how I may be led."

62.

As God spoke so when Christ was praying,
 Judas came on his business, the Devil it is that led him,
 To the Jews he declared how it was he would hold him;
 He was hurt through covetousness—so is many a one.

63.

Then eȝewon pan doȝye· y leuerys hag y ov tos
me a *gris* yn ta spedye· om *negis* haneth yn nos
deugh geneff ha holyough ve· gothveȝough na rellough tros
ha me a ra the *cris* amme· may hallough y asswonvos

64.

[fo. 6b.]

An *princis* esa yn pow· gans Iudas a thanvonas
tus ven *gweskis* yn arvow· kepar ha del ens *ȝen* gas
ganse y a thuk golow· nos o ny welons yn fas
bys yn Ihesus caradow· y eth del dyskas Iudas

65.

Pan doȝyans bys yn tyller· may ȝese *cris* ow pesy
lowene ȝys a *vester*· yn meth Iudas an brathky
ȝoȝo y rug fekyl cher· hag y amme trewesy
ef a *vynne* yn ober· gul ken ys del dyswyȝy

66.

Ihesus a gewsys *pur* dek· Iudas ow ry te avyn
dre ȝe *vay* a reyth *mar* whek· ȝe neb am *tormont mar* dyn

moll[o]ȝ den ha *gour* ha gwrek· a ȝe poran erȝebyn
peynys ad wra *moreȝek*· yn yffarn down pub *termyn*

67.

Ihesus *cris* a wovynnys· worth anbobyll a ȝeth dy
gans an fals yn y *seruys*· pandra yw a vynnough wy
en rena a *worȝebys*· Ihesus yw an *caffans* ny
en arluth a *worȝebys*· me yw henna yredy

68.

Pur wyr drefen an *virtu*· an lauar *cris* pan gowsas
neb a wheleugh why me yw· ȝe ves y a omdennas
rag own y a gangyes lyw· rag gwander y a goȝas
yn *trevyth* y nyn gens gyw· ȝe weȝyll dris y vynnas

69.

Cryst a wovynys arte· orth en eȝewon woky
agis *negis* pyth ywe· pv yw neb a weleugh wy
ihesus *cris* an naȝare· an rena a *worȝeby*
yn meth ihesus me ywe· lemmyn gureugh *agis* meystry

63.

When he came to the Jews he said, while they were coming:—
 “I believe I shall speed well in my business this very night,
 Come ye with me and follow me, know ye, do not make a noise,
 And I will kiss Christ so that ye may be able to know him.”

64.

The princes who were in the country, sent with Judas
 Strong folk clad in armour as if they were going to the battle.
 They bore a light with them: it was night, they saw not well.
 Unto Jesus, (the) loveable, they came as Judas taught.

65.

When they were come to the place where Christ was praying:—
 “Joy to thee, O Master!” said Judas the hound.
 Unto him he made a flattering countenance, and kissed him dolefully.
He would in effect do other than as he shewed.

66.

Jesus said very gently: “Judas, thou wilt give me
 By thy kiss which thou givest so sweetly, to (those) who will torment me
so keenly.
 The curse of mankind, both man and woman, will come straight against thee.
 Pains will make thee miserable in deep hell always.”

67.

Jesus Christ asked of the people that came thither
 With the false one in his service: “What is it that *ye* would?”
 Those answered: “It is Jesus whom *we* would take.”
 The Lord answered readily: “That one am I.”

68.

Right truly because of the virtue of Christ’s word when he said:
 “I am (he) whom *ye* seek”: away they withdrew.
 For fear they changed colour, for weakness they fell,
 In nothing were they fit to do beyond his will.

69.

Christ asked again of the foolish Jews:—
 “Your business, what is it? who is he whom *ye* seek?”
 “Jesus Christ of the Nazareth,” those answered.—
 Said Jesus: “I am he, now exercise your power.”

70.

[fo. 7a.]

Whare y an kemeres [leg. kemeras] · hag an sensys yn treze
gans lauarow an scornyas · gallus o grontis zeze
ze weyll aga mynnas · yn della ef a vynne
may halle dre baynys bras · merwel rag ze gerense

71.

Pedyr an neyl tenewen · yn mes a dennas cleze
hag a drohas ryb an pen · scovern onan aneze
cris a settyas yn tyen · an scovern arte ze dre
hag an dyzghthyas pur lowen · maga tek del rebeye

72.

Gor ze gleze yn y goyn · ze pedyr cris a yrghys
rag dre gleze a veughe · dre gleze yfyth lezys
dewzek lygyon yn vn ro · vye an nef danuenys
ha moy a mynnen zymmo · pesy ow zas pur barys

73.

Hag a pe yn della ve · neffre ny vean fethys
yn vrna fatell vye · am bewnans del yw scryfys
yn lyffrow yn leas le · dre brofusy leuerys
reys yw porris heb strevye · both ow zas ze vos sewijs

74.

Ihesus a gewsys arte · why a theth zym yn arvow
dre dreyson yn un scolchye · gans boclers ha clezyyow
thom kemeres zom syndye · zom peynye bys yn crow
kepar ha del veua ve · an purra lader yn pow

75.

In agis mysk pan esen · la[h]ys du zeugh ow tysky
gallus nyn gese kemmen · zom cara na zom sensy
lemmyn deve ken termyn · ow zas rom growntyas zewy
leun a beghas ny won ken · ze weyll agis meystry

76.

[fo. 7b.]

In vrna y a colmas · y zefregh fast gans cronow
en goys yn mes may tarzas · del fastsens en colmennow
gansa y an hombronkyas · yn prys hanter nos heb wow
bys yn aga fryns annas · o vn lutter bras yn pow

70.

Anon they took him, and held him among them.
 With words they scorned him: power was granted to them
 To do their will—even so *he* would,
 That he might through great pains die for love of thee.

71.

Peter from the one side drew forth a sword,
 And cut beside the head an ear of one of them.
 Christ set the ear completely home again,
 And dighted it right gladly as fair as (it) had been.

72.

“Put thy sword into its sheath”, Christ commanded Peter,
 “For (he) that lives by sword, by sword shall be slain.
 Twelve legions in a gift would be sent from the heaven,
 And more, very ready, if for myself I would pray my Father.

73.

And if it were thus that I should never be vanquished,
 Then how would it be as it is written of my life
 In books in many places, spoken by prophets?
 It is needful, right needful, that my Father’s will should be followed with-
 out striving.”

74.

Jesus said again: “Ye have come to me in arms
 Through treason, sculkingly, with bucklers and swords,
 To take me, to hurt me, to torture me even unto death,
 As if I were the veriest robber in the land.

75.

“When I was among you, teaching you God’s laws,
 There was not power any way to accuse me nor to hold me.
 But another time has come: my Father has granted me to *you*—
 No other I know—full of sin, to do your power.”

76.

Then they bound his arms fast with thongs,
 So that the blood sprang out, so they fastened the knots.
 They led him with them at (the) time of midnight without a lie
 To their prince Annas who was a great Justicer in (the) country.

77.

Tus *cris* ze ves a fyas · pep aydu *pur* vorezek
 saw *pedyr cris* a *holyas* · abell avel vn ownek
 ze dyller an prins annas · ene y zese sethek
 orto ef y a *sethas* · may clewo leff *ihesus* whek

78.

En prins seon a leueris · te *cris* lauar zym plema
 ze dus mar voldh re zysys · prag na zons *genas omma*
 an la[h]ys a bregowthys · lemmyn dyswe *mar* syns da
 ha *ihesus* a worzebys · ef del *vyinna* yn vrna

79.

Pur apert hag yn golow · y leueris ow dyskas
 ow la[h]ys haw lauarow · suel a *vyinna* y clewas
 yn le may then yn trevow · yn splan me as derevas
 ny gowsyn yn tewolgow · a dryff tus yn vn hanas

80.

Pan dra a wovente se · ze *worzeaff* ve ham la[h]ys
mar a *mynnyth* govynny · ordh en keth re as clewas
 an rena a yl ze zysky · yn della y re zyskas
 yn delma heb velyny · orto *Ihesus* a gowsas

81.

Gans henna an ezewon · onan yn ban a sevys
 hag a ros ryb an scovern · box ze *grist* a zesympys
 ha ze *Ihesus* y honon · an harlot a leuerys
 pu a woras yt colon · cows yn delma *worth iustis*

82.

[fo. 8a.]

In meth *ihesus* yn vrna · *mara* kewsys falsury
 ha na blek *genas henna* · ha fals te dok dustuny
 mes *mara* kewsys yn ta · han gwreoneth y synsy
 prag omgwysketh yn delma · nyn gyw mernas belyny

83.

Ena *mur* a vyllyny · *pedyr* ze gryst a welas
 y scornye hay voxscusy · trewe yn y zewlagas
 hag ef rag own ny ylly · gans *ihesu* kewsel ger vas
 henna o poynt a falsury · dezewys heb koweras

77.

Christ's folk fled away, each on his (own) side right mournful,
 But Peter followed Christ from afar, like a coward,
 To (the) place of the prince Annas: there was a seat there:
 He sat down upon it that he might hear the voice of Jesus (the) sweet.

78.

The prince straightway said: "Thou Christ, tell me where is
 Thy folk so bold that thou cholest? why came they not with thee here?
 The laws that thou preachedst, shew now if they are good."
 And Jesus answered as *he* would at that time:

79.

"Full openly and in light I spake my doctrine;
 My laws and my words, whosoever would heard them.
 In the places where I was, in towns clearly I declared them,
 I spoke not in darkness behind folk (?)"

80.

What *thou* wouldst ask concerning *me* and my laws,
 If thou wilt ask of the same that heard them,
 Those can teach thee as they learned."—
 Thus without rudeness Jesus spake unto him.

81.

With that one of the Jews rose up,
 And straightway gave Christ a buffet beside the ear,
 And to Jesus himself the scoundrel said:—
 "Who put it into thy heart to speak thus to a Justice?"

82.

Said Jesus then: "If I have spoken falsehood,
 And *that* is not pleasing to thee, and false, do *thou* bear witness.
 But if I have spoken well, and have held the truth,
 Why dost thou strike me thus? it is nought save villainy."

83.

There much of villainy Peter saw (done) to Christ:
 Mocking him and buffeting him, spitting in his eyes,
 And he could not for fear speak a good word with Jesus.
 That was a point of falsehood he promised without fulfilment.

84.

Vn venyn hardh a ynnyas · war pedyr y vos tregis
gans ihesus ef a naghys · y arluth a zesympys
taw gans crist me ad welas · gurek arall a leueris
pedyr arta agowsas · bythqueth me nyn aswonys

85.

Mur a dus a leuerys · ny dayl zys cam y naghe
dre ze gows y zew prevys · ze vos den a galyle
ef a doys a zesympys · maga town ty del wozye
gans crist na vye tregis · na bythqueth ef nan quelse

86.

Gans henna ef a clewas · en colyek scon ow cane
ha crist worto a wetras · an peynys bras may zese
pedyr sur a omdennas · yn vrna del rebeghse
ow nagha du leun a ras · hag ef gwarnnys del vye

87.

Whare yn mes y trylyas · hay golon nam na dorre
rag y arluth leun a ras · mar zynas ef zy nahe
dybbry boys ef ny vyznas · lymmyn pub erol ole
zojo bys pan danvonas · crist y to ze galyle

88.

Ihesus a ve danvenys · ha ze worth an prins annas
gans tus ven a zesympys · bys yn ebscob cayphas

[fo. 8 b.]

drejo crist may fe bresys · ol zy voth ha zy vyznas
mur a dus o cuntullys · er ybyn zy guhuzas

89.

Rag y vos war bronteryon · mester bras a berth yn wlas
gurris ve yn y golon · yn delma gul may cowsas
rys yw porris ze onon · merwel rag pobyl an wlas
pobyl ihesus y honon · na vons tregis gans satnas

90.

En ezewon yn treze · a whelas dustuneow
rag peyne crist ha syndye · ny gewsys ze blegadow
saw war thu y a vynne · dre envy leuerell gow
a dus fals y redozye · an purre laddron yn pow

84.

A bold woman urged on Peter, that he was staying
With Jesus: *he* denied his Lord forthwith.
"Be silent! I have seen thee with Christ," said another woman.
Peter again said: "*I* never knew him."

85.

Much people said to him: "It avails thee nowise to deny him:
By thy speech it is proved that thou art a man of Galilee."
He swore forthwith as deep an oath as he knew,
That he was not staying with Christ, that *he* had never seen him.

86.

With that *he* heard the cock suddenly crowing,
And Christ turned towards him, from the great pains in which he was.
Peter surely went out in that hour that he had sinned
Denying God full of grace, and he warned as he had been.

87.

Anon out he turned, and his heart all but broke
For his Lord full of grace, that he denied him so obstinately.
Food *he* would not eat, but weep always
Until it was sent to him that Christ was come to Galilee.

88.

Jesus was sent, and from the prince Annas,
With strong folk straightway unto bishop Caiaphas,
That by him Christ might be tried all at his will and at his pleasure.
Much folk were collected to bring accusation against him.

89.

Because of his being over priests a great master in the land,
It was put into his heart to do thus, so that he said:—
"It is needful, right needful for one to die for (the) people of the country,
That people of Jesus himself may not dwell with Satan."

90.

The Jews amongst them sought witnesses,
To torture and hurt Christ: they spake not to (their) wishes,
But of God they would through envy utter a lie,
Of false folk there came the veriest thieves in (the) country.

91.

Ha dew a thuk dustuny· yn clewsons ow leuerell
pur wyr y fenne *terry*· an tempel cref hay wužell
war lyrgh henna dre vestry· yn tressa dyth heb fyllell
 dre nerth bras yn drehev· bytqueth ef na vye guell

92.

Neb o mester ha *Iustis*· worth *ihesus* ef a gowsas
 myns vs *omma cuntullys*· *pur* apert y ret flamyas
 ha te ger vyth ny gewsys· *onweyth* lemmyn *mar* cožas
 ol *Ihesus* an gojevys· hay woržeby ny vynnas

93.

Kayphas arta a gewsys· yn hanow du te lavar
mar sos du del danvansys [leg. omwressys]· me yw yn meth *cris*
 yn whar
 yn nef y fežaff tregis· an barth dyghow gans am car
 yn sur thu ow tevones· wy am gwylvyth heb neb *mar*

94.

Kayphas *pur* wyr a sorras· hag eth *pur* fol yn vrna
 hag a squerdyas y žyllas· pan gowsas *cris* yn della
 ytterevys dre sor bras· dusteneow drok na da
 ny reys žynny že welas· awos dampnye an denma

95.

[fo. 9a.]

A ow cows why an clewas· leuerough *mar* pyth sawys
 ol *warberth* y a armas· gweff yw že vonas ležys
 gans mowys y anscornyas· yn y fase y a drewys
 te yv mab du leun a ras· yn ges y a leuerys

96.

Gans queth y ben y quežens· *guelas* banna na ylly
 že *ihesus cris* betegyns· ow kužyll drok ha belyny
 avel brathken aga dyns· orto y a theskerny
 eraga fyn betegyns· *cris* vn ger ny leuery

97.

Hag y worth y dormontye· y cužens y ben gans queth
 han *dus* esa ol yn dre· ha pryncis yn pow yn weth
 ha *mur* a bobyll ganse· a žyghow sur hag a gleth
 the gryst y tons žy syndye· ha že dry žen dor gans meth

91.

And two bare witness (that) they had heard him saying
 Right truly that he would destroy the strong temple, and build it
 After that through power on the third day without fail
 Through great strength erect it so that *it* was never better.

92.

He that was Master and Justice unto Jesus *he* said:—
 “All that are gathered here, right openly they have blamed thee,
 And not a word hast *thou* said once now if thou knowest.”
 Jesus endured it all, and he would not answer him.

93.

Caiaphas again said: “Speak *thou* in God’s name
 If thou art God as thou hast made thyself.” “I am,” said Christ gently,

“In heaven I shall dwell, on the right side with my Father:
 In God’s truth ye shall see me coming without any doubt.”

94.

Right truly was Caiaphas enraged, and he then went right mad,
 And he rent his clothes when Christ spake thus.
 He declared in great wrath: “Witnesses good nor bad
 We need not seek on account of condemning this man.

95.

Have ye heard him speaking? say ye if he shall be saved.”
 On all sides they cried: “*He* is worthy to be slain.”
 With mowes they scorned him: they spat in his face:
 “Thou art Son of God full of grace,” in jeer they said.

96.

With a cloth his head they covered, so that he could not see a drop;
 To Jesus Christ, however, doing evil and villainy.
 Like hounds they gnashed their teeth at him,
 Against them, nevertheless, Christ would not say a word.

97.

And *they*, tormenting him, covered his head with a cloth,
 And the folk who were all in town, and the princes in the country also,
 And much people with them, on the right surely and on the left,
 Came to Christ to hurt him, and to bring him to the ground with shame.

98.

I eth ha Ihesus ganse · bys yn pylat o Iustis
 a nozo bres may rolle · dre y vres may fo lezys
 lavarsons y heb pyte · agan traytour yw kefys
 rys yw zes0 y zamnye · zen mernans a zesympys

99.

In meth pylat pan adra · a ynnyough wy warnozo
 na ve bos fals an denma · nyn drossen ny bys deso
 y leuerys dre laha · ha why dampnowgha yzo
 yn mezens y ny a wra · dampnye den lader kyn fo

100.

Henna pylat pan welas · kymmys cawsys er y byn
 rowtors [leg. rowlors] ha tus kyche [leg. ryche] yn wlas · resons
 mar fol ha mar dyn
 pylat orto govynnas · yn keth vaner ma govyn
 ose mab du leun a ras · lemyn gwyr [te] lauar yn

101.

[fo. 9 b.]

In meth crist an kveff colon · pur wyr te releuerys
 te a wozye ze honon · pe dre gen re ves guarnys
 pylat a gewsys yn scon · te a ve ym danvenys
 lauar ymmo ze honon · pyth yw en drok rewruassy

102.

In meth Ihesus nyn gvgy · ow mesternges [leg. mygternes] yn bysma
 hag a pe ow thus zewy · nym delyrfsens yn delma
 ytho mygtern ote se · yn meth pylat yn erna
 gwyr re gwesys [leg. gewsys] yredy · yn meth crist mygtern oma

103.

Henna Iudas pan welas · crist an bewnans na sawye
 an arghans a gemeras · rag corf crist ze rysseve
 ef astewlys dre sor bras · zen ezewon yn treze
 dremas yw ef leun a ras · neb re werzys yn meze

104.

Iudas scaryoth a gewsys · yn keth manerma arte
 fest yn creff me re beghas · ihesus ze wy ow querze
 da y won · y vos a ras · gevyons me nvm byth neffre
 moy pegh o pan dyspresyas · ys delo pan yn guerze

98.

They went, and Jesus with them, unto Pilate who was Justice,
That he might give judgment on him, that by his judgment he might be slain.
They said without pity: "Our traitor is taken—
Need is for *thee* to condemn him to the death forthwith."

99.

Said Pilate: "What is it that *ye* urge against him?"—
"If this man were not false, *we* should not have brought him to *thee*."
He said: "And will *ye* now condemn him by law?"—
Said *they*: "We will condemn (the) man as if he were a robber."

100.

When Pilate saw that,—that so much spoke against him,
Rulers and rich folk in the country, reasons so foolish and so sharp,

Pilate asked him, in this manner he asked:—
"Art thou Son of God full of grace? now do thou tell us true."

101.

Said Christ, the kindly heart: "Full truly hast *thou* spoken.
Didst thou know it of thyself, or by others wast thou warned?"
Pilate said forthwith: "Thou wast sent to me,
Tell *me* thyself, what is the evil that thou hast done?"

102.

Said Jesus: "My kingdom is not in this world,
And if it were, my folk would not have given me up to *you* thus."
"Now, art thou a king?" said Pilate then.
"Thou hast spoken truly indeed," said Christ, "a king I am."

103.

When Judas saw that, that he (Pilate) would not save Christ's life,
He took the silver he had received for Christ's body.
He cast it with great wrath to the Jews amongst them:—
"Supremely-good is he, full of grace, whom I have sold," said he.

104.

Judas Iscariot spake again in this wise:
"Very strongly have I sinned (in) selling Jesus to *you*:
Well I know that he is of grace, forgiveness I shall never have."
Greater sin it was when he misprized him than when he sold him.

105.

Han eĵewon a gewsys · pan drew henna ẏẏny ny
 ny an pernas ẏe worẏys · ha ad pes pur yredy
 Iudas eth a ẏensympys · a neyl tu ẏe omgregy
 cafas daffar pur parys · lovan cryff rag y sensy

106.

Eneff iudas ny allas · dos yn mes war y anow
 rag y anow y ammas ẏe ihesu leun a rasow
 dywolow yfarn a squerdyas · corf iudas ol ẏe ẏarnow
 hag a notho a gerhas · y eneff ẏe dewolgow

107.

[fo. 10a.]

En ethewon dre envy · a gewsys crist rag syndye
 pylat Iustis otese · Ihesus gorweyth y dampnye
 a ierusalem thynny · ef a thueth a galyle
 la[h]ys nowyth ov tesky · leas ganso ov tryle

108.

Ganse pylat pan glewas · bos Ihesus a galyle
 bos herodes war an wlas · mygtern pylat a woẏye
 Rag henna y tanvonas · crist ẏoẏo ef mayn dampne
 ruth veyr a dus an sewyas · pub eyr paris ẏy vlamye

109.

I eth bys yn herodes · ha crist ganse fast kylmys
 ef a gara crist gwelas · rag kymmys y ẏo praysys
 ganso mar callo clewas · whelth nowyth a vo coyntis
 mar callo trylye ẏe hes · lauar crist pan vo clewys

110.

The herodes y thesa · pur wyr worth pylat sor bras
 y welas ef ny gara · na boys yn y goweẏas
 ẏoẏo Ihesus ẏy thampnye · pylat bys pan danvonas
 yn vrna keskeweẏa · y a ve ha specyall bras

111.

Herodes a wovynnys · orth Ihesus crist leas tra
 ha trevyth ny worẏebys · man geve marth a henna
 an eĵewon a gewsys · doyn thyn dustuny a wra
 mygtern yfyn bos synsys · ha mester bras yn bysma

105.

And the Jews said: "Why bring ye that to us?
We bought him from thee, and paid thee very readily."
Judas went forthwith on one side to hang himself:
He found convenience quite prepared, a strong rope to hold him.

106.

Judas' soul could not come out by his mouth,
For his mouth had kissed Jesus full of graces.
Devils of hell tore Judas' body all to pieces,
And from him fetched his soul to darkness.

107.

The Jews through envy said, to hurt Christ:
"Pilate, Justice, behold! take thou care to condemn Jesus.
To Jerusalem *he* came to *us* from Galilee,
Teaching new laws, turning many with him."

108.

When Pilate heard from them, that Jesus was of Galilee,
Pilate knew that Herod was lord over the country.
Therefore he sent Christ to him that *he* might condemn him.
A great company of folk followed him, always ready to accuse him.

109.

They went to Herod and with them Christ fast bound.
He loved to see Christ for that he was so much praised,
That he might be able to hear the new story that was recounted,
That he might turn at length Christ's saying when it was heard.

110.

In Herod there was right truly great anger against Pilate,
He loved not to see him, nor to be in his company,
Until Pilate sent Jesus to him to condemn him—
Then were they close comrades and specially intimate.

111.

Herod asked many things of Jesus Christ,
And He answered nothing, so that he had wonder thereat.
The Jews said: "He will bear witness to us,
That he would be held a king and a great master in this land."

112.

Kymmys tra a lavarsa· ena y an rebukyas
 the rag an try may zesa· annas pylat ha cay[p]has
 [fo. 10b.]
 pur vylen y an pyltye· hag yn sptyis an scornyas
 moygha zozo drok a wre· henna veja an guella gwas

113.

Herodes a leuerys· zen ezewon eugh yn fen
 ze bylat agis Iustis· rag me an syns pur zen len
 ha leuerough bos gevys· ol ow sor bezens lowen
 ham gallus y vos grontijs· zozo ze urusy an den

114.

I a vyskis cryst gans gwyn· avel fol y an scornye
 hag an gweska fest yn tyn· betegyns ger ny gewsy
 hag an hombronkyas bys yn· pylat o Iustis zeze
 may caffons y aga gwayn· war Ihesus crist zy laze

115.

Then ioul mur neb o tus keth· ze belat a leueris
 lowenna gwelha ze feth· herodes reth tenyrghys
 yn y golen fast regeth· mur a gerense worzys
 hag ef a dalvyth zis wheth· y honore del wrussys

116.

Ha zeso y tanvonas· y allus crist rag iudgye
 ha ny ad cusyll na as· lemyn y voth heb sewye
 yn meth pylat seyle vas· me ny gafe rum lewte
 na byth moy ef ny gaffas· prag may fe rys y dampnye

117.

Orth pylat ol y setsans· ha warnozo a rug cry
 rag Ihesus crist zen mernans· y a vynne porrys dry
 yn meth pylat worth an myns· an pegh peuas [leg. provas] ris yvry
 me ny gafa moys [leg. moy es] kyns· reson gans gwyr zy vrvsy

118.

En ezewon a vynne· porrys y vonas lezys
 reson[s] y a rey ragthe· mes war fals y zens growndys
 henna pylat a wozye· rag henna a zesympys

[fo. 11a.]

bys yn cayphas zy zey yvgye· ef a rug may fe gorrys

112.

Whatsoever he said there they rebuked him,
Where he was before the three, Annas, Pilate, and Caiaphas,

Right brutally they pelted him, and despiteously scorned him,
Whoso did most evil to him, that one would be the best fellow.

113.

Herod said to the Jews: "Go ye quite
To Pilate your Justice, for I hold him a right loyal man;
And say that all my wrath is forgiven, let him be joyful,
And that my power is granted to him to judge the man.

114.

They clothed Christ with white, like a madman they scorned him,
And beat him very severely, nevertheless he would not say a word,
And they led him to Pilate, who was their magistrate,
That *they* might get their gain (?) Jesus Christ to slay him.

115.

Those that were kith-folk (?) to the great devil, said to Pilate:—
"Very joyful wilt thou be, Herod hath greeted thee.
Into his heart quite hath gone (?) much of love for thee,
And *he* will repay thee yet, as thou hast honoured him.

116.

And to *thee* he has sent his power to condemn Christ,
And we counsel thee, do not leave now without following his will."
Said Pilate: "By my loyalty, good grounds I have not found."
Nor any more did he find why there should be need to condemn him.

117.

On Pilate they all set, and to him cried,
For they would needs bring Jesus Christ to the death.
Said Pilate to the multitude: "It is necessary to give proof of the crime.
No more than before have I got reason with truth to judge him."

118.

The Jews would needs that he should be slain,
Reasons they gave for it, but on falsehood were they grounded.
That Pilate knew, therefore straightway

To Caiaphas thither to judge him *he* caused that he should be sent.

119.

Kayphas an droys arte· ȝe pylat o pen Iustis
 hag ef eth ȝy gusulye· ihesus crist may fe leȝys
 en eȝewon a arme· treytour pur y vos keffys
 hag ol drok suel awresse· ha gow bras ganso clewys

120.

In meth pylat marth am bes· kymmes drok a wothevyth
 ha te reson vyth a dres· eraga fyn na gewsyth
 a na wylta ol myns es· orth ȝe vlamye yn soweth
 hag ov ry ȝys boxow tres· betegyns te ny sconyth

121.

In meth pylat me ny won· ȝen trayteur esa ganso
 yn crist cafos byth reson· merwell prag y reys ȝoȝo
 y hylwys en eȝewon· la[h]ys es yn pow a dro
 may rys y laȝe yn scon· mygtern neb a omwrello

122.

Own boys crist mab du an neff· an tebel el an geve
 rag henna scon y ȝeth ef· ȝe wreck pylat may ȝese
 han tebel el hager bref· yn y holon a worre
 war y mester venions cref· y to Ihesus mar laȝe

123.

Thy gour hy a ȝan[v]onas· a crist kepar del welse
 yn kerdh delma dre gannas· nyn gew ragos se laȝe
 Cryst yv synsys mur dremas· ȝe ȝevyth a wos plegye
 rag haneth me re welas· yto ve[n]ions had laȝe

124.

Onon esa yn preson· barabas ytho gylwys
 presonys o ef dre dreyson· ha rag den lath kekyffris
 maner o ȝen eȝewon· war dyth pasch worth an Iustis
 an preson govyn onon· ha bos henna delyffrys

125.

[fo. 11 b.]

Pylat a vynsse gwyȝe· bewnans Ihesus dre goyntis
 hag a leuerys ȝeȝe· yn delma del yw scrifis
 lemmyn merough pe nyle· an dus avyth delyffris
 po cryst leuerough scyle· po barabas den blamys

119.

Caiaphas again brought him to Pilate who was chief-justice,
 And he went to counsel him that Jesus Christ should be slain;
 The Jews cried out that he was found a very traitor,
 And that all he had done (was) evil, and a great lie concerning him was heard.

120.

Said Pilate: "It is a marvel to me, how much evil thou endurest!
 And any reason against them *thou* sayest not.
 Seest thou not all the multitude that is blaming thee unhappily,
 And giving thee froward blows? natheless *thou* dost not refuse."

121.

Said Pilate: "I know not"—to the traitor who was with him—
 "How in Christ to find any reason why it is needful for him to die."
 The Jews cried out: "The laws in the country about are,
 That he must be slain forthwith who would make himself a king."

122.

Fear of Christ being Son of (the) God of the heaven, had seized the evil angel.
 Therefore *he* went forthwith to Pilate's wife where she was,
 And the evil angel, ugly reptile, put into her heart
 That strong vengeance would come on her lord if he slew Jesus.

123.

To her husband *she* sent as she had seen of Christ
 Away thus by a messenger: "It is not for *thee* to slay.
 Christ is held very exceeding good—promise on account of pleasing (me),
 For to-night now I have seen that vengeance would come and slay thee."

124.

One there was in prison, Barabbas was he called.
He was imprisoned for treason and for manslaughter also.
 (It) was a manner of the Jews, on Easter day, of the Justice
 To ask one from the prison, and that that one should be delivered.

125.

Pilate wished to protect Jesus' life by artifice,
 And said to them thus, as it is written:—
 "Now see ye which of the two men shall be delivered,
 Whether Christ, say ye the grounds,—or Barabbas, a guilty man?"

126.

En ezewon a armas dre bur envy me a gris
 dylyver zynny barabas ha henna ol ny a bys
 Pylat arte a gowsas a Ihesus pyth a vyth guris
 y hawlsons gans golon vras zen mernans bezens gurris

127.

Pylat yn ta a woze y ze gusel dre envy
 rag henna ef a vynse gweze crist heb velyny
 hag a leucris zeze mar mynough me an chasty
 ol war barth yny cyte hag an delyrf ze wary

128.

I helwys en ezewon bezens ef yn crows gorris
 yn meth pylat me ny won reson prag y fyt da[m]pnys
 y hawlsons gans moy colon bezens ef yn crow lezys
 yn meth pylat byth reson ze laze nyn ges keffys

129.

Ha pylat ze war breder a leueris ze Ihesu
 ol an dusma a leuer ze vos cregis te yv gyw
 lauar gwyr zymmo vn ger mar sota mab den ha du
 cryst a gewsys dyboner te a leuerys del yw

130.

Whare y an dystryppyas mar noyth genys del vye
 hag worth post fast an colmas vnwyth na ylly plynchye
 hag ena ij an scorgyas yn tebel gans ij scorgye
 ha hager fest an dygtyas corf ha pen treys ha dewle

131.

[fo. 12 a.]

In scorgijs prenyer ese yn dewle an ij ethow
 hag yn fast kelmys zeze kerdyn gwezyn [leg. gweze] yn mesk cronow
 may fons hyblyth ze gronkye hag a rag guris colmenow
 gans pub colmen may zelle pan wyskens yn mes an crow

132.

Han zewna bys pan vons squyth war crist y fons ov cronkye
 manna geve goth na leyth na gesa worth y grevye
 na war y gorff wek tam vyth pur wyr henna o mur byte
 ha whath moy wy a glewyth a dormont crist del wharse

126.

The Jews cried out, through pure envy I believe:—
 “Deliver Barabbas to *us*, and that we all pray!”
 Pilate again said: “With Jesus what shall be done?”
 They cried with great heart: “Let him be put to the death!”

127.

Pilate well knew that they spoke through envy,
 Therefore *he* wished to protect Christ without villainy,
 And he said to them: “If ye wish I will chastise him
 Once for all in his city, and let him go free.”

128.

The Jews cried: “Let him be put on a cross!”
 Said Pilate: “I know no reason why he should be condemned.”
 They exclaimed with greater heart: “Let *him* be slain on a cross!”
 Said Pilate: “No reason at all is found to slay (him).”

129.

And Pilate, after thinking, said to Jesus:
 “All this folk say thou art worthy to be hanged,
 Tell *me* truly a word, if thou art son of man and God.”
 Christ said debonairly: “*Thou* hast said as it is.”

130.

Anon they stripped him as naked as he had been born,
 And bound him fast to a post, so that not once could he flinch,
 And there two scourged him evilly with two scourges,
 And very foully treated him, body and head, feet and hands.

131.

The scourges of sticks were in (the) hands of the two Jews,
 And fast bound to them were plaited cords among thongs,
 That they might be pliant to beat, and at their ends knots were made,
 That with every knot the blood might come forth when they struck.

132.

And those two, until they were weary, were beating Christ,
 So that he had not vein (?) nor limb that was not grieving him,
 Nor on his sweet body any part—right truly that was great pity,
 And yet more shall ye hear of Christ's torment how it happened.

133.

In treze avel *tus* fol· garlont *sperne* [leg. *sperrn*] a ve dygthtys
 ha dre aga husyll ol· *war* y ben ave *gorris*
 may zo squardijs a dro ol· ay ben y oys o scolijs
 hag ynno fest luhas tol· gans an dreyn a ve tellys

134.

Gans den scyntyll a wozye· me a glewas leuerell
 an arlont y ze denne· *war* y ben gans *kymmys* nell
 ma teth an dreyn ha cropye· *zen* nempynnyon dre an tell
 henno payn a *vur* byte· esa *cris*t ow cozevell

135.

A vyne gwarze yben· *war* y gorff bys *yn* y droys
 squardijs oll o y grohen· hag ef cuzys *yn* y woys
mur o an payn dar ken· ze vab du *mur* y alloys
 del lever *zyn* an levar· *kymmys* payn ny ve ay oys

136.

I a *wyskis* *cris*t gans queth· han purpur rych o *dyskis*
 rag y thry *zen* dor gans meth· *yn* ges y a leueris
mur a onour te afyth· te yw *mygtern* cwrnys
 hag *yn* y leff *zyghow* *yn* weth· gwelen *wyn* a ve *gorris*

137.

[fo. 12b.]

Hag y thens ze ben dowlyn· hag y *kewsens* ze *scornye*
 hag a *gamma* aga meyn· pub onon rag y *eysye*
 lowene *zys* te yw *zeyn*· *mygtern* rys yw ze *worzye*
 hen o zojo *mur* a bayn· may *zezens* worth y ranne

138.

Onon gans an keth welen· *yn* leyff *cris*t a ve *gorris*
 an *gwyskis* lasche *war* an pen· bum pur *gewar* desezyz
 ha buxow leas heb ken· ha tummasow *kekyffris*
 ze *gryst* a dro ze *zewen*· gans nerth bras a ve *syttis*

139.

Colon den a yll crakye· a *vyuha* *prest* *predery*
 an paynys bras an geve· han *dyspyth* heb y dylly
 hag ol rag ze gerense· *ihesus* *cris*t as gozevy
lymmyn gorqvyth y gare· ha *gweyth* denatar na vy

133.

Among them like foolish folk a garland of thorns was dight,
 And by counsel of them all was put on his head,
 So that all torn about, from his head his blood was spilt,
 And in it very many holes were bored by the thorns.

134.

By a learned man that knew I have heard say,
 That they drew the garland on his head with so much strength
 That the thorns came and pierced to the brains through the holes—
 That pain of great pity was Christ enduring.

135.

From the very top of his head over his body unto his feet:
 All his skin was torn, and he (was) hidden in his blood:
 Great was the pain beyond other to God's Son, great His might.
 As saith the Book to us, so much pain was not of his age.

136.

They clad Christ with a cloth, and the rich purple was stript off.
 To bring him to the ground with shame in a jeer they said:—
 "Great honour thou shalt have, thou art a crowned king."
 And in his right hand also a white rod was put.

137.

And they went on their knees and spoke (him) to scorn,
 And wried their mouths, each of them to praise (?) him:—
 "Joy to thee, thou art a Lord to us, it is needful to worship thee."
 This was great pain to him that they were(?) him.

138.

One with the same rod that was put in Christ's hand,
 Struck him a lash on the head, a blow right (?)
 And buffets many without mercy and thumps likewise
 To Christ about his jaws with great force were set.

139.

A man's heart might break that would readily consider
 The great pains that he had, and the despite without deserving it,
 And all for love of thee Jesus Christ endured them;
 Now be thou careful to love him, and take care that thou be not unnatural.

140.

Pylat eth yn mes ay hell· yn vn lowarth an gevo
ogas o nyn gesa pell· hag a worras crist ganso
ena worto rag kewsell· queth esa a dro ʒoʒo
prest an eʒewon debel· ʒe Ihesus esens a dro

141.

Ena pylat a gewsys· yn delma ʒen eʒewon
me ny won bonas kyfys· yn denma byth acheson
may rys y vonas leʒys· gothveʒough ketoponon
del yw an denma dyʒgtis· myrough yn agis colon

142.

Pan yn caffsons yn treʒe· ol warbarth y a ylwys
te pylat laʒe laʒe· mernans an grows desympys
pylat a gewsys arte· dreʒough why beʒens leʒys
rag ymo me ny gaffe· seyle vas may fo dampnys

143.

[fo. 13a.]

An debel dus a gewsys· ʒynny sur yma laha
may rys y vonas leʒys· rag mab du ef a omwra
own a gachyas an Iustis· pan glewas cows yn della
rag henna a ʒesympys· y trylyas thy asethva

144.

Orth crist ef a wovynmys· te ʒen able ota gy
ʒy gows crist ny worʒebys· ynmeth pylat yredy
gorʒeby te ny vynsys· a ny woʒas ow mestry
bos ʒymmo may fes leʒys· bo delyffris ʒe wary

145.

In meth Ihesus yn vrna· mestry vyth te ny vea
waraff ve drok vyth na da· ken onan ʒys nan rolla
byth moy ys eʒow yn ta· a beghas orth ov ʒrayta
pylat pan glewas henna· a whelas y ʒelyffra

146.

Han eʒewon oll a dro· ʒe belat a leuery
kerense sesar ytho· ny ʒe lemman belyny
in ny wreth dyffry doʒo· a berveth yn crows cregy
rag mygtern a omwrello· ʒe sesar yw contrary

140.

Pilate went out of his hall into a garden which he had.
Near it was, it was not far, and he set Christ with him,
To speak to him there—a cloth was about him;
Readily the evil Jews were about Jesus.

141.

There Pilate spake thus to the Jews:—
“I do not know that occasion is at all found in this man,
That it be necessary that he should be killed, ye know every one
How this man is dighted, look into your heart.”

142.

When they got him among them, they all cried out together:—
“Thou Pilate, kill him! kill him! death of the cross forthwith!”
Pilate said again: “By *you* let him be killed,
For in him I have not found good grounds that he should be condemned.”

143.

The evil folk said: “Surely, *we* have a law
That he must be killed, for *he* makes himself Son of God.”
Fear seized the Justice when he heard such a speech,
Therefore immediately he returned to his seat.

144.

Of Christ *he* asked: “Thou man, whence art thou?”
To his speech Christ replied not—said Pilate readily:—
“*Thou* wilt not answer—knowest thou not my power,
That it rests with *me* whether thou shalt be killed or let forth to liberty?”

145.

Said Jesus then: “No power at all wouldst thou have
Over *me*, bad nor good, unless some one else had given it to thee.
Ever more than a Jew well he has sinned, in betraying me.”
Pilate, when he heard that, sought to deliver him.

146.

And the Jews all about said to Pilate—
Love of Caesar now it was not, but villainy—
“Wilt thou not cause him indeed on cross to hang?
For he that would make himself a king, is hostile to Caesar.”

147.

Ena pylat pan glewas· an lauarow na ganse
 Ihesus ef a zyswezas· pur evn yn cres yn treze
 a watta ef a gowsas· agis mygtern ple meve
 ol war barth I an naghaz· hag a yrghys y laze

148.

In meth pylat why a vyn· drys pub tra me zy laze
 agis mygtern meth yw zyn· na vezens clewys neffre
 yn mezens y nyn gorzyn· na ny goth thyn y worzye
 na ken mygtern ny venyn· ys Cesar caffos neffre

149.

[fo. 13b.]

Y thewleff pylat a wolhas· hag a leuerys zeze
 glan off a wos an dremas· rag ay woys venions a ze

ol warbarth y a armas· mar te ven[i]ons ha cothe
 war agan flehys yn fras· ha warnan bezans neffre

150.

Camen pylat pan welas· na ylly crist delyffre
 manan geffo ef sor bras· ze worth ol an goweze
 rag henna ef a Iuggyas· Ihesus zeze zy laze
 the ves y a thelyffras· barabas quyth may zelle

151.

Pan o Ihesus cryst dampnys· aberth yn crows may farwe
 haccra mernans byth ordnys· ze creatur ny vye
 en grows whath nyn io parys· nan ezewon ny wozye
 an prenyer py fens kefis· ze wuzyll crous a neze

152.

Vn ethow a brederys· hag a leuerys theze
 bonas pren yn dour tewlys· a vs yn houl na vye
 rag an grous y zo ordnys· han huthewon ny wozye
 hag an avell devezys· drezy adam may peghse

153.

En prynnyer a ve kerhys· en grows scon dyzgtis may fe
 hag ynnny bonas gorys· ragon ny cryst a vynne
 ha war an pren frut degis· may fe sur zagan sawye
 may teth frut may fen kellys· rag adam ze attamye

147.

There Pilate when he heard those words with them,
He shewed (?) Jesus exactly in the midst among them.
 "See," said *he*, "your king where he is!"
 All together they denied him, and bade to slay him.

148.

Said Pilate: "Ye wish above every thing that I should slay him,
 Your king—it is a shame to us—let it never be heard."
 They said: "We do not worship him; it behoves us not to worship him—
 No other king do we wish than Caesar to have ever."

149.

Pilate washed his hands, and he said to them:
 "Pure am I from the blood of the supremely good; for from his blood
 vengeance will come."
 All together they cried: "If vengeance come and fall,
 On our children greatly and on us be it forever!"

150.

Pilate, since he saw that he could not any way deliver Christ,
 Unless *he* should have great anger from all the assemblage,
 For that *he* adjudged Jesus to them to slay him.
 He delivered out Barabbas that he might go free.

151.

When Jesus Christ was condemned that he should die upon the cross,
 Uglier death was never ordained for creature,
 The cross was not yet made, nor did the Jews know,
 What timbers should be found to make a cross thereout.

152.

A Jew considered and said to them,
 That there was a tree cast in the ground, that was not above in the sun,
 For the cross it was ordained, and the Jews knew it not,
 And the apple had come from it, that Adam had sinned by.

153.

The timbers were fetched that the cross might be dighted forthwith,
 And for *us* Christ wished to be put upon it,
 And borne a fruit on the tree, that he might be sure to save us,
 So that the fruit whereby we were lost, came to redeem (?) Adam.

154.

Whath kentrow zeze nyngo · Ihesus yn crows rag synsy
y hwalsons ol adro · *mar caffons goff yredy*
onan y welsons eno · hag y zejons zy besy
hag y lauarsons thoꝝo · te gura iij kenter zynny

155.

[fo. 14 a.]

In meth an goyff me ny wraff · pur wyr kentrow zewy wyth
yn methens *mar omwreuth claff · gorzewyuth te an prenyuth*
awos guthyll wheyll *mar scaff · yn ethom zyn mar fyllyth*
y worzebys ny vannaff · aga guzyl war ow fyth

156.

Gans mur a Iucters yn wlas · ef ave veyll rebukis
kavanskis ef a whelas · rag own y vonas lezys
yn meth angoff clevas bras · es omdewleff devezys
towyll vyth ny allaff yn fas · ynno sensy ze wonys

157.

Reys o zoꝝo dysquezas · ze pur treytours y zewle
warneze gwelsons clevas · bytegyns byth nyn gese
yn meth y wrekk mur a varth bras · yv henna zym rum lewte
heꝝow pan eꝝys yn mes · cleves vyth nyth kemerse

158.

In meth gurek an goff zeze · kentrow zewy why ny fyll
a wos bos claff y zewle · toche vyth gonys ef na yll
del won yn vn fystene · me as gura ny strechyaff pell
a ban na ges a wothfe · zeugh paris as gurelle gwell

159.

En debell wrekk casadow · gans mur a doth eth yn chy
war hast ze wezyl kentrow · may fens creff ha trewesy
ij droys Ihesus caradow · hay ij leyff y a delly
rag an spykis o garow · pan vons gwyskis zy sensy

160.

Pan o an kentrow lemmys · hy as duk zen eꝝewon
crows Ihesus navnio paris · y eth zy laze yn scon
bresell cref a ve sordijs · en grows pu elle zy don
dre var stryff y fe Iuggijs · ys degy crist y honon

154.

Still they had no nails to hold Jesus on the cross,
 And they sought all about if they should find a smith readily.
 One they saw there, and they went to entreat him,
 And they said to him: "Make *thou* three nails for us."

155.

Said the smith: "Right truly, *I* will not make *you* any nails."
 Said they: "If thou makest thyself sick, very diligently thou shalt pay for it,
 On account of doing work so light if thou fail us in need."
 He answered: "I will not make them, on my faith."

156.

By many of the Justicers in the country *he* was vilely rebuked,
He sought an excuse (?) for fear of his being killed:
 Said the smith: "A great disease is come on my hands,
 Any tool I cannot well hold in them to work."

157.

Needful was it for him to shew his hands to very traitors,
 On them they saw disease, although there was not any.
 Said his wife: "Much of great wonder is that to me, by my loyalty!
 When thou wentest out to-day, no illness had taken thee."

158.

Said the smith's wife to them: "Nails shall not fail *you*;
 He cannot work a touch on account of his hands being sore
 As I know, in a hurry I will make them. I will not delay long,
 Because there is none that knows how to prepare them for you better."

159.

The wicked hateful woman with much of haste went into (the) house,
 In haste to make nails that they might be strong and doleful.
 (The) feet of Jesus, the loveable, and his hands they bored,
 For the spikes that were rough, when they should be struck to hold him.

160.

When the nails were sharpened, she brought them to the Jews.
 Jesus' cross was now prepared: they went to slay him forthwith.
 A strong contest was raised, the cross who should go to bear it.
 Through great strife it was adjudged that Christ himself should carry it.

161.

[fo. 14b.]

An queth tek a ve dyskis· han *purpur* ryche a vsye
 hay bowys yhonon gurris· a dro ʒoʒo hy a ve
 gans y vam y fye guris· hag ef gensy ow tene
 kepar Ihesus del devys· yn della an bows a wre

162.

Oll monas y a vynne· bys yn mont a galvary
 a vest ʒen dre y ʒese· meneth vghell yredy
 an grows I a rug gorre· war scoth Ihesus ʒy don ʒy
 ʒe Ihesus *cris*t may teffe· ol an greff han belyny

163.

Dew lader drevs o dampnys· a ve dyʒtis gans Ihesu
 ganso ef may fens *cregis*· onon ʒoʒo a bub tu
 Ihesus a ve hombronkis· ha war y lyrgh *mur* a lu
 dre volder tebel Iustis· rag y chasye kyn ʒo du

164.

I vam whegol a welas· del esons worth y ʒygyte
 pyteth *mur* askemeras· y holon nam na grakye
 dre vn scochforth y ponyas· cafos y mab *mar* calle
 I wortos hy a vynnas· quelas Ihesus a gare

165.

Pan welas y mab dygtis· gans an eʒewon *mar* veyll
 hay vos gans *spern* curunys· ha peb ʒoʒo ow cull geyll
 hag yn y gorf bos gorris· goleow pals leas myll
 heb cows ger y clamderis· y tethas [leg. cothas] war bol y hyll

166.

Ena pan sevys yn ban· hy a gewsys del ylly
 nyn gew ow faynys beghan· vs lemyn war ow sensy
 ow holon yn tre myll darn· marth yw gene na squardhy
 pan welaff ow mab *mar* wan· ow town kemys velyny

167.

[fo. 15a.]

Gensy prest ij venyn len· esa worth y homfortye
 marya magdalenen· ha marya cleophe
 y a fystena yn fen· arte ʒy dyerbyne
 rag kerensa nyn io ken· y welas y a vynne

161.

The fair cloth was stript off, and the rich purple (that) he used,
 And his own coat it was put about him.
 It was made by his mother while he was with her, suckling,
 As Jesus grew up, so she made the coat.

162.

All would go to the Mount of Calvary,
 Outside the town it was, a mountain high indeed.
 They put the cross on Jesus' shoulder to bear it thither,
 That to Jesus Christ might come all the grief and the villainy.

163.

Two froward robbers that were condemned, were dighted with Jesus,
 That they might be hung with *him*, one on each side of him.
 Jesus was led on, and much people after him
 By order of an evil Justice, to chase him though he was God.

164.

His sweet mother saw how they wereighting him.
 Great pity took her: her heart all but broke.
 Through a crossroad (?) she ran if she could get her son.
She wished to wait for him, to see Jesus whom she loved.

165.

When she saw her son dighted so vilely by the Jews,
 And that he was crowned with thorns, and every one doing guile to him,
 And that in his body were put plenteous wounds many thousands—
 Without saying a word she fainted: she fell on the back of her head.

166.

There when she rose up, *she* said as she could:—
 "Not little are my pains which are now holding me.
 It is a wonder to me that my heart does not tear into a thousand pieces,
 When I see my son so weak, suffering so much villainy."

167.

With her at hand were two loyal women, comforting her,
 Mary Magdalen and Mary Cleophe:
 They hastened quite again to meet him:
 For love, it was nought else, they wished to see him.

168.

Benenas prest a holyas · Ihesu crist yn vn garme
 Ihesus wortō [leg. worte] a veras · hag a leueris zeze
 flehys mur ha benenas · a ierusalem yn dre
 a wor bos ov feynys bras · ragoff na wheleugh ole

169.

Olough rag agis fleghys · ha ragough agis honon
 en dezyow a vyth guelys · hag a ze sur yntrepon
 may fyth torrow benegis · bythqueth na allas ezon
 han benenas kekyffrys · na ve zeze denys bron

170.

In erna zen menyzyow · why a ergh warnough coze
 yn ketella an nansow · wy a bys ragas cuthe
 del lavare war anow · war an pren glays mar a te
 yn pren seygh ha casadow · sur yn erna fatel ve

171.

I vam whek marya wyn · pub vr fystene a wre
 may halle doys war y byn · y mab kemmys a gare
 Rag gwander war ben dowlyn · hy an guelas ow coze
 han wlos askemeras mar dyn · may clamderas hy arte

172.

Ena hy a ve seuus · yn ban ynter benenas
 arluth hy a leueris · ow holon y ma genas
 kepar ha te hy zew guris · yn anken worth ze welas
 bytqueth den ny wozevys · payn alla zy golon nes

173.

En golyas ha fowt dybbry · a wozevys Ihesus ker
 han strokosow trewesys · war y gorff dris pub maner
 goys ay ben [h]ay ysely · a zroppye war y zew ver
 rag dozo ef na ylly · down an grow[y]s rag gwander

174.

[fo. 15 b.]

Vn den asdyerbynas · Symmon o ay own [leg. ewn] hanow
 y leuerys zojo guas · te a zek an grows heb wow
 y don symon a sconyas · ef an geve strocosow
 na moy sconye ny vynnas · rag own cafos y ancow

168.

Women close followed Jesus Christ, wailingly,
 Jesus looked on them, and said to them:—
 “Children many and women of Jerusalem at home,
 Who know that my pains are great, seek ye not to weep for me.

169.

Weep ye for your children, and for you yourselves.
 The days shall be seen, and shall come surely among us,
 That blessed shall be wombs that never could bear,
 And women likewise whose breasts were not sucked.

170.

In that hour ye shall bid the mountains to fall upon you,
 Likewise the vallies ye shall pray to hide you.
 As (one) saith by mouth: on the green wood if it come,
 In dry and hateful wood surely how will it then be?”

171.

His sweet mother Mary blessed, always made haste
 That she might come to meet him, her son so much she loved.
 For weakness, on his knees, *she* saw him falling,
 And the sight took her so sharply that *she* swooned again.

172.

There *she* was raised up again among the women.
 “Lord”, *she* said, “my heart is with thee,
 As thou art treated to-day (?), in grief looking on thee.”
 Never man endured pain that came nearer to his heart.

173.

The wounding and want of eating dear Jesus suffered,
 And the doleful blows on his body beyond every measure.
 Blood from his head and his limbs dropped on his ankles (?):
 For on him *he* could not bear the cross for weakness.

174.

A man met them, Simon he was by his right name—
 They said to him: “Fellow, thou shalt carry the cross without a lie.”
 Simon refused to bear it: *he* received blows:
 For fear of having his death, he would refuse no longer.

175.

Ef a thuk an grous ganse· *pur* wyr henno ay anvoth
ny wrens y na hen scyle· lymyn sywye aga both
pub er t[h]e *zen* gura lewte· beva den yonk bo den coth
orçaff *mar* mynnyth cole· neffre gans an fals na soth

176.

I eth *yn* vn fystene· *zen* tyller ganso o ordnys
pan doꝝyans *zy* yntreꝛe· pows Ihesus a ve dyskis
y dysky *mur* an grevye· worto fast navngo glenys
whath bytqueth claff ny vee· vylle ys dello dyskis [leg. dyghtis]

177.

Vn venyn da a welas· dello Ihesus dystryppijs
pytet *mur* askemeras· rag y vos *mar* veyll dygtis
vn queth tek hy a drylyas· adro zoꝝo desympys
ha *warnans* hy an quuthas· rag gwyꝛe na ve storuys

178.

Heys *crist* y a gemeras· an neyll lef bys yn y ben
worth an les y a dollas· ij doll yn grow[y]s heb ken
may *zello* an kentrow bras· dre y *zewleff* bys *yn* pen
rag y dreys y a *vynnas*· telly *zy* worre yntten

179.

Ganse *crist* a ve tewlys· *war* an grows *ze* wroweꝛe
hay yll leff a ve tackis· ord[h] en grows fast may *zese*
hay yll troys a ve *gorris*· poran *war* ben y gele
worth an grows yfons laꝛijs· gans *kenter* guyskis dreꝛe

180.

[fo. 16a.]

Then levff arall pan doꝝyans· worth an grovs *rag* y faste
y fylly moy ys tresheys· *zen* tol guris hy na heꝛe
en eꝛewon betegyns· gul tol arall ny *vynne*
lemyn an tol re wrussens· y a vy[n]ne *ze* *seruye*

181.

Ganse worth levff *crist* loven· fast yn scon a ve kelmys
hag yn tre en eꝛewon· an grovs fast a ve sensys
gans re a *gymmys* colon· en loven a ve tennys
y *iunctis* ketoponon· oll *warbarth* may *zens* swardis

175.

He carried the cross with them—right truly that was to his displeasure,
They gave no other ground but followed their will—
Always do thou loyalty to man, be he a young man or an old man,
If thou wouldst listen to me, ever with the false or the true.

176.

They went in a hurry to the place that was ordained by them.
When they came thither, among them Jesus' coat was removed,
Its removal grieved him much, it was now clinging close to him,
Yet there was never a sick person that was more vilely treated.

177.

A good woman saw how Jesus was stript,
Great pity took her at his being so vilely treated.
A fair cloth *she* wrapt around him immediately,
And over him *she* covered him to keep him from being starved (with cold).

178.

They took Christ's length from the one hand even to the other,
According to the width they bored two holes in the cross without mercy,
That the great nails might go through his hands to the head,
For his feet they would bore (a hole) to put them tightly.

179.

By them was Christ cast on the cross to lie,
And one of his hands was nailed on the cross, so that it was fast,
And one of his feet was put right over the other:
On the cross they were ... (?) with a nail struck through them.

180.

When they came to the other hand to fasten it on the cross,
It wanted more than a foot-length, to the hole made so that *it* reached not:
The Jews nevertheless would not make another hole,
But the hole they had made they would that it should serve.

181.

By them to Christ's hand a rope was forthwith tied fast,
And among the Jews the cross was fast held,
By some the rope was pulled with so much heart,
That his joints every one all together were torn.

182.

Pan deth levff *cris* war en toll · dre an nerth may tensons hy

·vn ethow avell pyth foll · a wyskis kenter ynhy
lemmyn me agis pys oll · a baynis *cris* predery
ha na vo gesys ze goll · an lahys a rug zynny

183.

Scrifys yw yn suredy · ha ken me nyn lauarsen
corff *Ihesus* hay asely · y ze denna *mar* velen
neb a vynna a ylly · neuera oll y yscreen
hay skennys kyc ha gwyzy · pan esa yn crow[y]s pren

184.

Han grous a ve drehevys · ha *Ihesus* fasteys ynnny
han pen golas delyffrys · yn tol o tellys rygthy
ena hy a ve gefys · ze goza *mar* ankynsy
ze *cris* may fe crehyllys · oll y gorf hay esely

185.

Ha *cris* yn delma peynys · a berth yn crows pan ese
yn [ma]nerma y pesys · rag an keth re ren crowse
ow zas whek bezens gevys · zen rema aga nyscyte [leg. 'gan yncyte?]
rag me ny won [leg. rag ny woions] py gymmys · y mons y sur
ow peghe

186.

[fo. 16 b.]

An ethewon a grogas · lader ze gryst an barth cleth
hag a zyghow lader bras · cregy a russons yn weth
ha *cris* yn cres leun a ras · levn y golon a voreth
gans laddron y tewezas · del yw *scrifys* ay zeweth

187.

Pylat a vynnas *scriffe* · a vewnans [leg. vernans] *cris* acheson
praga dampnys rebee · hag an *scrifas* y honon
pan eth pylat zy redye · seyle nyn io na gonon
prest y keffy pan vyre · henma yw mygtern ezewon

188.

En ethewon a gowsys · henna yw zyn bylynny
bezens ze ves defendis · y vonas mygtern zynny
ha bezens ena gorris · y fense bos dre vestry
han pyth a screfys screfys · yn meth pylat zeze y

182.

When, through the strength that they drew it (with), Christ's hand came
on the hole,
A Jew, as if he was mad, drove a nail into it.
Now I pray you all to think of Christ's pains,
And that to loss be not left the laws which he made for *us*.

183.

Of a surety it is written, and otherwise I should not have said it—
Jesus' body and his limbs they drew so brutally,
Whosoever would might number all his bones,
And his sinews, flesh, and veins, when he was on the cross-tree.

184.

And the cross was upraised, Jesus being fastened on it,
And the bottom end delivered into a hole that was hollowed for it,
There *it* was taken to fall so grievously,
That for Christ might be shaken all his body and his limbs.

185.

And Christ thus pained when he was on the cross,
In this manner prayed for those same that crucified him:—
“My sweet Father, be forgiven to these their iniquity (?),
For they know not how much surely *they* are sinning!”

186.

The Jews hung a robber on the left side of Christ,
And on the right a great robber they hung also,
And in the middle Christ full of grace, his heart full of sorrow,
With robbers he ended, as is written of his end.

187.

Pilate would write of Christ's death the occasion
Why he was condemned, and he wrote it himself;
When Pilate went to read it, there were no grounds, not one,
Readily he found when he looked: “This is (the) king of (the) Jews.”

188.

The Jews said: “To us that is villainy!
Let it be put out that he was a king to *us*,
And let it there be put that he would be (so) thro' mastery.”
“What I have written, I have written,” to *them* said Pilate.

189.

En lybell a ve tackis· worth en groun fast may zese
hag a vgh pen crist gorrys· may hylly peb y redye
rag bos Ihesus crist crowsys· ogas ze forth en cyte
gans leas yfe redijs· y vonas mygtern zethe

190.

Dyllas crist a ve rynnys· pedar ran guris a neze
gans peswar marreg a brys· ze bub marreg ran nayse [leg. mayse]
y bous ef o mar dek guris· y ny vynsans y ranne
war nethy pren be tewlys· oll an bows pyv an gyffe

191.

An barth cleyth neb o cregis· dyveth o ha lader pur
yn ges ef a leuerys· te crist mar sota mar fur
war an bys del omwressys· lemmyn dyswa ha gura cur
ha saw te ha me kyffris· agan bewnans may fen sur

192.

In meth an lader arall· drok zen os kepar del ves
ny zowtyth du te yw dall· rag genen cregis neb es
den glan yw a begh heb fall· ynno eff dyfout nyn ges

[fo. 17 a.]

agan cregy ny yv mall· rag ny rebe laddron dres

193.

An lader an barth dyghow· a besys in ketelma
arluth pan dyffy zet pow· predery a hanaff gura
crist pur wek an caradow· an gorzebys yn vrna
te a vyth yn keth golow· y[n] paradis genama

194.

An ezewon a gewsy· a Ihesus rag y scornye
kyns yn ta ef a ylly· tus a bub drok ol sawye
lemmyn gans ol y vestry· ragon ny wor omweze
na gans oll y tretury· ny yll agan dyssaytye

195.

War aga dewlyn y ze· pe rag Ihesus re erell
aga fen y a sackye· hag a gewsy pur debell
worth Ihesus rag y angre· a wotta omma neb yll
tempell du dowstoll squardye· ha zy voth y zrehevell

189.

The libel was tacked on, so that it was fast on the cross,
 And put above Christ's head, that every one might read it.
 Because Jesus Christ was crucified nigh to the road of the city,
 It was read by many that he was king to them.

190.

Christ's clothes were parted, four parts were made of them,
 By four soldiers of worth: to every soldier that there might be a part.
 His coat it was made so fair that they would not part it.
 On it a lot was cast who should take the whole coat.

191.

He that was hung on the left side, shameless he was and a right robber;
 In a jeer *he* said: "Thou Christ, if thou art so wise
 In the world, as thou madest thyself, now shew and work a cure,
 And save thyself and me likewise, that we may be sure of our life."

192.

Said the other robber: "Thou art a bad man as thou hast been,
 Thou fearest not God, thou art blind, for he that is hung with us
 Is a man pure from sin, without fail, in *him* is no default;

To hang *us* is not wrong, for we have been froward robbers.

193.

The robber on the right side prayed thus:—
 "Lord, when thou shalt come to thy country, think thou of me!"
 Right sweetly Christ the loveable then answered him:—
 "Thou shalt be this same light in Paradise with *me*."

194.

The Jews said of Jesus to mock him:
 "Though well *he* was able to save folk from every ill,
 Now with all his power he knows not how to keep himself from us,
 Nor with all his treason can he deceive us."

195.

On their knees went others that were before Christ.
 Their head they wagged, and said very wickedly
 To Jesus to anger him: "Behold, here is one who can
 Tear to pieces (?) God's temple, and raise it at his will."

196.

Hag y ee ze ben dewlyn· ha hager mowys a wre
gweze gozjans aga meyn· orth Ihesus a omgame
hag ef moygha yn y beyn· yn y fas y a drewe
heno zojo calys feyn· agan pegh ny ow prenne

197.

Re ze gryst a leuery· a berth yn crows pan ese
mar soge *crist* mab dauy· des an grows heb pystege
ha ny a grys ze vestry· hag ad syns mester neffre
me yw mab du yredy· *crist* a leueris thethe

198.

A barth dyghow y zese· ze gryst y vam marya
hay vam ef neb a gare· an barth arall magata
deso benyn yn meja· Iowan ze vab me a wra
na byth moy ken *mam* neffre· es hyhy te na whela

199.

War lyrgh *crist* enef ze ry· pub onan oll zy gele
[fo. 17b.]

Iowan y vam a sensy· marya *crist* del arse
yn pub *maner* may hylly· y vam prest asonore
yn delma *comfort* zyzy· y map a vynnas dygtye

200.

Nevngo deuethys an prys· may zo ogas zy zeweth
yn erna y fe dorgis· ha *dris* ol an bys ef eth
tewolgow bras a ve *guris*· an houll a gollas y feth
ha moy *marjus* mie a *gris*· ys an rena ve yn weth

201.

In della hy a begyas· bys hanter dyth yredy
yn erna *crist* a vynnas· leuerell ely ely
ze strirya [leg. scrirya?] yw a gowsas· arluth pragh y hysta vy
mas re *war* gryst a ynnyas· y zo dewas a yrghy

202.

Gans an ezewon *war* hast· drok zewas a ve dygtys
tebell *lycour* *mur* y last· eysyll bestyll kemyskis
yn [un] spong orth *gweleu* fast· ze gryst hy a ve hezys
gonys oll a wrens yn fast· rag na go *crist* attendijs

196.

And they went on their knees and made ugly mowes,
 They knew how to pray from their mouths: to Jesus they bent themselves.
 And he most greatly in his pain: they spat in his face.
 This to him was hard pain, (while he was) redeeming *our* sin.

197.

Some said to Christ, when he was on the cross:
 "If thou art Christ, son of David, come from the cross without magic,
 And we will believe in thy power, and hold thee a master always."
 "I am indeed God's Son", Christ said to them.

198.

On Christ's right side was his mother Mary,
 And the mother of him he loved on the other side as well.
 "To *thee*, Woman", he said, "I will make John thy son,
 Seek not thou (John) evermore any mother other than *her*."

199.

After Christ gave up the ghost, each went to the other.

John took Mary (for) his mother, as Christ had bidden.
 In every way that he could, his mother he readily honoured.
 Thus her Son would dight comfort for her.

200.

Now the time was come that he drew near to his end,
 Then was there an earthquake, and *it* went over all the world,
 Great darkness was made, the Sun lost his face,
 And I believe there were also more wonders than those.

201.

Thus *it* ceased (?) until midday indeed,
 Then Christ would say Eli, Eli.
 To explain (?) what he said: "Lord, why hast thou left me?"
 But some urged on Christ, that it was drink he asked.

202.

By the Jews in haste a bad drink was dighted,
 Evil liquor, great its filth, vinegar, gall mixed
 In a sponge fast on a rod, to Christ it was reached.
 All worked quickly for Christ was not attended (?).

203.

Re an ezewon tebell · a leuerys heb pyte
 a wottense ow kelwell · hely ʒoʒo ʒy wyʒe
 myrugh *mar* te drehevell · ay beynys ʒy delyffre
 han schereuwys *prest* a bell · ʒe worth an gwyr afye

204.

I beyn o *mar* greff ha tyn · caman na ylly bewe
 heb dascor y eneff gwyn · bytqueth yn lan reweuse
cris a besys del redyn · yn delma yn luas le
 ow eneff me a gymyn · arluth yn tre ʒe ʒewle

205.

Rag gwan spyr hag ef yn ten · caman na ylly gwyʒe
 war nans [leg. mann?] na bosse y ben · rag an arlont a vsye
mar posse an neyll tenewen · rag y scoth hy an grevye
 Ha whath gweth a wre an pren · *war* ʒellargh *mar* an gorre

206.

[fo. 18a.]

Na war rag ef ny ylly · pose rag own bos *megis*
 yn erna del redyn ny · y[n] lyffrow del yw *scrifys*
 ʒen neʒyn gwyls rag nyeʒy · tellyryow esa *paris*
 the *cris* y ben py sensy · teller vyth nyn go *kefis*

207.

Rag *porrys* rys o ʒoʒo · gase y ben ʒegregy
 rag galse glan ʒe *worto* · y woys bewe ny ylly
 war tu hay [leg. ay] vam an pewo · y ben a vynnas synsy
 hay eneff eth a noʒo · gans garm eyn hag vghel gry

208.

Ryp crous *Ihesus* y ʒese · vn den henwys sentury
 a vernans *cris* pan welse · kynyuer tra *marthusy*
 han enef del dascorse · erbyn natar gans vn cry
 y leuerys heb scornye · *henma* yw mab du yredy
 ha leas ganso ene · doʒo a ʒuk dustuny

209.

Nango hanter dyth yn wlas · po moy del yma *scryfis*
dorgis esa ha lughas · han tewolgow *kekyffrys*
 veyll an tempyll a squardyas · yn tre dew ʒen dor coʒys
 ena yn weth y torras · en veyn o creff ha calys

203.

Some of the evil Jews said without pity:—
 “Behold him, calling on Elias to protect him,
 See ye if he comes to raise, to deliver him from his pains.”
 And the wicked were very far from the truth.

204.

His pain was so strong and keen that he could not live anyway
 Without parting with his pure soul: never fully had he lived.
 Christ prayed, as we read thus in many places:—
 “My soul I commend, Lord, between Thy hands!”

205.

For he breathed weakly and he constrained, he could not keep anyway.
 On nothing could he lean his head, for the garland that he wore.
 If he leant on the one side, for his shoulder it grieved him,
 And yet worse did the tree, if he put it backwards.

206.

Nor could *he* lean forwards for fear of being stifled.
 Then as *we* read in books as it is written:
 For the wild birds to make nests places were prepared—
 For Christ, where he might lay his head, no place was found.

207.

For it was *very* needful to him to leave his head to hang,
 For clean from him his blood had gone: he could not live.
 On the side of his Mother who owned him, his head he would hold,
 And his soul went from him with a cry and shrill scream.

208.

Beside Jesus' cross was a man named Sentury.
 When he saw such a number of marvellous things at Christ's death,
 And how he gave up the ghost against nature with a cry,
 He said without mocking: “This is God's son indeed”,
 And many with him there to him bare witness.

209.

Now it was midday in the land, or more, as is written,
 Earthquake there was, and lightning, and the darkness likewise,
 The temple's veil was torn in two—to the ground it fell.
 There also were broken the stones that were strong and hard.

210.

En beȝow yn lower le· a pert [leg. apert] a ve egerȝ
 han corfow esa ynne· a ve yn ban drehevys
 hag eth poran ȝen cyte· gans luas y fons gwelȝs
 en gwyr ȝe ȝustvnee· bos mab du neb o leȝys

211.

Dowr ha ler ha tan ha gwȝyns· houh ha lour ha steyr kyffris
 a grȝst ow coȝaff mernans· anken y a woȝevȝs
 natur scyle me a syns· arluth da mar pyth peȝnȝs
 ol y sogete kyn fons syns· rag y beȝn ȝe vos greȝviȝs

212.

Enaff crist ȝe yffarn eth· hag a dorras an porȝow
 dre y nerth bras hay sleyueth· ena golmas dewolow
 lȝcyfer kelmȝs yv whath· pur fast yn y golmennow
 hag ef a dryk heb fynweth· yn yffarn yn tewolgow

213.

[fo. 18 b.]

Ena crist a thelyffras· a breson adam hag eȝef
 suel a wressa both y das· man geffo tregva yn nef

pan eth yn mes yn sewȝas· en dus vas del vȝnne ef
 an scherewes a dregas· yn yffarn yn tormont creff

214.

Vn burges Iosep hȝnwȝs· a haramat an cyte
 yn mernans crist a geȝsȝs· bytqueth dremas re bee
 ol y douh ef o tewȝs· ganso yn nef rag tregre
 Ihesus ganso o keris· ha nȝn io hard ȝy notȝe

215.

Iosep eth bys yn Iustis· ȝe bylat mester treus o
 ha pur hardh a wovȝnȝs· corf Ihesus worto yn ro
 rag bos Iosep den keris· grontis ef a ve ȝoȝo
 pylat a wor[h]omȝnȝs· meras crist marow mar so

216.

En eȝewon skyntyll keth· resteffo mur vȝlyȝnȝ
 ȝe veras worth crist y eth· hag ef yn crous ow cregȝ
 y a welas war y feth· y vos marow yredȝ
 yttaseffsons oll yn weth· dre an golon y delly

210.

The graves in a great number of places were opened wide,
 And the bodies that were in them, were raised up,
 And went straight to the city—by many they were seen—
 To witness the truth that it was God's Son who was slain.

211.

Water and earth and fire and wind, sun and moon and stars likewise,
 At Christ suffering death suffered sorrow.
 Nature will cause, I hold, if the good Lord be pained,
 All his subjects, though they were holy, to be grieved for his pain.

212.

Christ's soul went to hell and broke the portals.
 Through his great might and his skill there he bound the devils.
 Lucifer is still bound full fast in his bonds,
 And he shall dwell without end in hell in darkness.

213.

There Christ delivered Adam and Eve from prison,
 (And) whoso would do his Father's will, that he might have a dwelling in
 heaven,
 When he went out (there) followed him the good folk as *he* wished,
 The evil ones dwelt in hell in strong torment.

214.

A burgher named Joseph of Arimathea the city,
 At Christ's death he said that he had ever been supremely good.
 All his plan was formed to dwell with him in heaven,
 Jesus was loved by him, and it was not hard to note it.

215.

Joseph went to the Justice, to Pilate, who was a froward master,
 And begged very hard Jesus' body from him as a gift.
 As Joseph was a loved man, it was granted to him.
 Pilate gave order to see if Christ were dead.

216.

Those learned Jews, much villainy had they.
 To look on Christ they went, while he was hanging on the cross.
 They saw by his face that he was dead indeed.
 They all also desired to pierce him through the heart.

217.

In aga herwyth y *zese* · vn *marreg longis* hynwys
dal o ny wely banna · ef rebea *den* a brys
gew a ve yn y *zewle* · gans an *ezewon gorrís*
ha pen lym rag y wane · *ze* golon *Ihesus* hynwys

218.

Longis sur an barth dyghow · *ze* grous *Ihesus* y *zese*
zen *marreg worth* y hanow · y a yrhys may whane
yn corf *Ihesus* caradow · en gew lym ef a bechye
pur ewn yn dan an asow · dre an golon may *zese*

219.

An golon y *zeth* stret bras · *dour* ha goys yn *kemeskis*
ha ryp an gyw a resas · *ze* *zewle* neb an *gwyskis*
y wholhas y *zewlagas* · gans y eyll leyff o gosys
dre ras an goys y whelas · *Ihesus crist* del o *dyzgtis*

220.

[fo. 19 a.]

Eddrek *mur* an *kemeras* · rag an ober re wresse
zy ben dowlyn y *cozas* · arluth *gevyans* yn *meze*
dall en ny welyn yn fas · ow bos *mar* veyll ow *pewe*
Ihesus *zojo* a *avas* · pan *welas* y *edrege*

221.

Mam *Ihesus* *marya* wyn · herd[h]ya an gyw pan *welas*
yn y mab yn *tenewyn* · dre an golon may *resas*
ha *zen* dor an goys han lyn · an *nojo* dell *deveras*
angusbrasha *peynystyn* · *hagloys* *creffaskemeres* [leg. as *kemeras*]

222.

Ffest yn tyn hy a *wole* · *ze* *wherzyn* *nysteva* whans
hay *dagrow* a *zevere* · hay [leg. ay] *dew* *lagas* *pur* *zewhans*
hay holon *whek* a *ranne* · me a *leuer* rag *trystans*
rag an *grayth* yn hy *ese* · nas *gweze* an *spyrys* sans

223.

Dre y holon y *zeth* *seth* · y mab *syndis* pan *welse*
moreth an *seth* ha *pytet* · *natureth* o ha *denseth*
han pen arall o *pytet* · *tackis* fast gans *kerense*
ny *wozevys* *den* *bythqueth* · *kymmys* *peynys* ow *pewe*

217.

Along with them was a soldier named Longis:
Blind was he, he saw not a drop; he was a man of worth.
Into his hands a spear was put by the Jews,
And a sharp point for him to pierce to mild Jesus' heart.

218.

Longis, sure, was on the right side of Jesus' cross,
To the soldier by his name they bade that he should pierce.
Into the body of loveable Jesus, the sharp spear he darted
Right under the ribs, so that it was through the heart.

219.

From the heart there came a great spring, water and blood mixed,
And ran down by the spear to the hands of him that struck him:
He bathed his eyes with his one hand that was bloodied—
Through the blood's grace he saw how Jesus Christ was dignited.

220.

Great sorrow seized him for the work he had done.
On his knees he fell—"Lord, forgiveness!" he said,
"Blind was I, I saw not well, that I am living so vilely."
Jesus forgave him when he saw his sorrows.

221.

Jesus' mother, Mary blessed, when she saw the spear thrust
Into her son in a side, so that it ran through the heart,
And how to the ground the blood and the water dropt from him,
Great anguish, and sharp pains, and a strong pang seized her.

222.

Very bitterly she wept, to laugh she had no desire,
And her tears dropt from her eyes right copiously,
And her sweet heart would have parted, I say, for sorrow,
Had not the Holy Ghost protected her for the grace that was in her.

223.

Through her heart went an arrow when she saw her son hurt.
Grief (was) the arrow, and pity, natural love (it) was and humanity;
And the other end was pity fastened close with love.
Never did human being endure so many pains while living!

224.

An seth yw rag leueris· as gwyskis tyn gans mur angus
war y holon may crunys· dre nerth an bum fynten woys
ha hy a wolas kymmys· gans mar ver nerth ha galloys
an fynten may trehevys· ran yn ban du droka loys

225.

An goysna dagrennow try· dre y ij lagas y zeth
ny go comfort na yly· a wrello y holon hueth
hay veynys mar drewesy· askemar ha kymmys cueth
yn oll an bys ny ylly· den cafos kymmys anfueth

226.

I feynys o bras ha creff· yn ioy zey trylys yw
rag mygternas yw yn nef· ze vos gorzijs hy yv gyw
Eleth ze rygthy a seff· leas myll y both a syw
hay mab as gorth del vyn ef· tecke ys houl yv y lyw

227.

[fo. 19b.]

In corff Ihesus y zese· hag ef yn crows ow cregy
pypm myll strekis del iove· ha pederwyth cans goly
ha tryvgons moy ganse· ha pymzek pur wyr ens y
hag ol rag pur gerense· worth mab den ys gozeyv

228.

Pub tezoll neb a vynne· leuerel pymzek pater
a leun golon rag gorzye· pascon agan arluth ker
yn blyzen y a vye· ha [leg. a] bederow keneuer
hag a owleow ese· yn corff Ihesus worth neuer

229.

En ezewon ny vynne· bos an laddron ow cregy
ternos rag pasch o zeye· dyth vghel y a sensy
an ezewon yn treze· a rug may wrellons terry
aga morzosow whare· hag a lena aga dry

230.

Erbyn bonas henna guris· nanso prys gwespar yn vlas
yn erna yn weth kemeas· ze Iosep y a rontyas
hag an grou[y]s del o prys· corff Ihesus a gemeras
tyr marya me a gris· pur ylwys [leg. hynwys?] an gweresas

224.

The arrow aforesaid struck her sharp with much anguish,
 So that on her heart gathered through force of the blow a fountain of blood,
 And *she* wept so much, with so great strength and power,
 That from the fountain a part was raised upwards, worst pang.

225.

Of that blood three drops went through her eyes,
 There was not comfort nor healing that could make her heart(?),
 And her pains so mournful that seized her, and so much grief,
 In all the world a man could not find so much misfortune.

226.

Her pains that were great and strong, are turned into joy for her,
 For she is queen in heaven, she is worthy to be worshipped;
 Angels rise before her, many thousands follow her wish,
 And her Son worships her as he will: fairer than the sun is her hue.

227.

In Jesus' body there were, while he was hanging on the cross,
 Five thousand strokes as there were, and four times a hundred wounds,
 And three score more with them, and fifteen, right truly were *they*,
 And all for pure love to (the) son of man he endured them.

228.

He that would every day say fifteen paternosters
 With a full heart to worship the Passion of our dear Lord,
 In a year there would be as many paternosters
 As were of wounds in Jesus' body by number.

229.

The Jews wished not that the robbers should be hanging
 The day after, for it was Easter to them—a high day they held it.
 The Jews among them caused that they should break
 Their thighs anon, and bear them thence.

230.

Against that was done, it was now vesper-time in the land:
 Then also they granted leave to Joseph,
 And from the cross as was time Jesus' body he took,
 Lovely Mary, I believe, very(?) helped him.

231.

Mam *Ihesus crist* a *amme*· corf y mab *pur* drewesy
 hay daggrow a *zevere*· a nozo pan predery
 han anken *mur* asgreve· pan vyre *worth* y woly
 yn *tenewen* y *ze*· dre an golon *astylly*

232.

Iosep *ze* gryst a *vynnas*· y arrow hay *zeffregh* whek
 yn *vaner* del [ve] yn *whas*· hag as *ystynnas pur* dek
 a dro *zy* gorff y *trylyas*· sendall rych yn *luas* pleg
 ha *marya leun* a *ras*· ganso trest ha *morezek*

233.

Ena vn lowarth *ese*· ha ynno *nyn* io [leg. beth ve] *parys*
 den marow rag *receve*· newyth *parrys* *nyn* io *vsijs*
 corff *Ihesus crist* yn *treze*· *zen* logell a *ve* degys
 Hag a *heys ze* *wroweze*· ynno ef a *ve* *gesys*

234.

[fo. 20 a.]

Vn den da *c[ri]st* a *gara*· *Nycodemus* y hanow
 eff *nyn* io *hardh* *zy* notya· rag own *cafos* y *ankow*
 dworennos yn *pur* *brena*· ef *eth zen* corff o marow
 gans *vnnient* *zozo* *esa*· ha *spycis* a *vur* *rasow*

235.

Nycodemus a *vras*· corff *Ihesus* hay *esely*
oynment o a *gymmys* *ras*· may *weze* corf heb *pedry*
nagonon ef ny *asas*· heb *vre* ay *esely*
 yn *delma* ef an *dyzgyas*· *mey* *eyn* sur o y *wely*

236.

Ha *spycis* *leas* *ehen*· ef a *worras* yn y *veth*
ze gryst a *bub* *tenewen*· hag a *zyghow* hag a *gleth*
worth y *dreys* ha *worth* y *ben*· ha *war* ol y *gorf* yn *weth*
dysquezyens *war* *lyrgh* anken· *beze* *mygtern* yn *deweth*

237.

Han *ezewon* a *worras*· a *vgh* *Ihesus crist* vn men
leden o ha *poys* ha *bras*· moy *agis* *gael* *tredden*
 ganso *drys* nos y *zolyas* [leg. *golyas*]· yn y *seruys* neb o len
 an *nosna* a *dremenas*· hag oll y *drok* hay anken

231.

Jesus Christ's mother kissed her son's body right sadly,
 And her tears dropt when she thought on him,
 And the great sorrow that grieved her when she looked on his wound,
 Went into a side, pierced her through the heart.

232.

Joseph for Christ made white his legs and sweet arms,
 In manner as was usual (?), and stretched them out full gently,
 Around his body they wrapt linen rich in many folds,
 And Mary, full of grace, with him sad and mournful.

233.

There was a garden there, and in it a tomb was prepared
 To receive a dead man, newly prepared, it had not been used.
 Jesus Christ's body was borne to the coffin between them,
 And to lie at length it was left therein.

234.

A good man loved Christ—Nicodemus his name,
 He was not bold to denote it for fear of taking his death,
 By night in pure affection (?) he went to the corpse that was dead,
 With unguent which he had, and spices of great virtues.

235.

Nicodemus anointed Jesus' body and his limbs,
 The ointment was of so much virtue that it kept a corpse without putrefying.
 Not one of his limbs he left without anointing—
 Thus he lighted him so that his bed was very right (?).

236.

And spices, many kinds, he put into his tomb,
 At each side of Christ, both a-right and a-left,
 On his feet and on his head, and on all his body also,
 A declaration after sorrow that he was a king at last.

237.

And the Jews put above Jesus Christ a stone,
 Broad it was, and heavy, and large, more than (the) hold of three men.
 By it through the night there watched one who was loyal in his service—
 And that night passed away all her ill and her grief.

238.

Ternoys y sordyas bresel· gans an eꝛewon goky
 lauarow tyn hag vghel· fest yn foll y a gewsy
 may ȓens y parys ȓen well· ny [leg. may] woȓyens y ȓystrowy
 rag Ihesus ȓe leuerell· yn tressa dyth y sevy

239.

In vn stevya oll y eth· bys yn pylat o Iustis
 vn eꝛow ȓoȓo yn freth· yn delma a leuerys
 ny a yll yn nos haneth· fest dystough bonas kellys
 ha may fo dynny ȓe weth· rag bonas Ihesus leȓys

240.

[fo. 20 b.]

Rag an traytor a gewsys· ha ȓe rag leas huny
 war lyrgh y vonas leȓys· ȓen tressa dyth y seuy
 mars mara peȓa degis· gans y dus nan caffan ny
 yn vrna byth leuerys· ef ȓe sevell dre vestry

241.

Pylat a yrghys ȓeȓe· war beyn kyllly an bewnans
 monas ȓen corf ȓy weȓe· nan kemerre y yskerans
 hag yn nos oll aspye· ha gwyȓe tam na guskens
 y eth yn vn fystene· peswar marrek yrvys ens

242.

Pan deȓens y bys yn beth· y ȓeth vn marrek ȓy ben
 hag arall ȓy dreys yn weth· yrvys fast bys yn ȓewen
 hag a ȓyghow hag a gleth· onon a bub tenewen
 bost a wrens tyn ha deveth· yn gweȓens worth y ehen

243.

En varogyon a guskas· myttyn han gyth ow tarȓe
 ha Ihesus a ȓeȓoras· hag eth yn le may fynne
 den a pert [leg. apert] ha mur y ras· golow cleyr ow tewynnye
 ef a wre oll y vynnas· y ny yllens y weȓe

244.

Pan o pur holergh an gyth· y tefenas vn marrek
 del deth an nef war y fyth· ef a welas golow tek
 han meyn vmhelys yn weth· ese a vgh Ihesus whek
 ha warnoȓo a yseth· ell benegas lowenek

238.

The day after arose a quarrel among the foolish Jews.
Words sharp and high very madly they said,
That they were ready for the sight, that they knew (how) to destroy him,
For Jesus had said that he would rise on the third day.

239.

In a crowd they all went to Pilate who was magistrate,
A Jew strongly said to him thus:—
“We may this very night quite soon be lost,
And so that it may be worse for *us* that Jesus was slain.

240.

For the traitor said, and (said) before many a one,
That after his being slain, he would rise on the third day;
But if he be carried away by his people, *we* should not find him,
Then it will be said that he arose through power.”

241.

Pilate commanded them on pain of losing their life,
To go to keep the body that his enemies might not take it.
And all the night to look and to take care that they slept not a whit.
They went in a hurry, four armed soldiers were they.

242.

When *they* came to the tomb, one soldier went to his head,
And another to his feet also, armed quite to the jaws,
And on the right and the left, one on each side,
A boast they made, sharp and shameless, that they would keep him against
his effort.

243.

The soldiers slept at morning, while the day was breaking,
And Jesus ascended and went whither he would.
A man clearly, and great his grace, a clear light shining,
He did all his will, and *they* could not keep him.

244.

When the day was very well advanced, a soldier awoke
As the sky came on his face, *he* saw a fair light,
And the stone turned away also that was over Jesus sweet,
And on it sat an angel, blessed, joyful.

245.

En marrek na a sevys· oll yn ban y goweze
 ha zeze a leuerys· a Ihesus fatell vye
 an denma re drehevys· gallas ny woꝝan pele
 lemman na veny leꝝys· nyn ges forth ze omweze

246.

Marrak arall a gowsas· gouy vyth pan veyn genys
 tru a thu elhas elhas· gans vn huyn re ben tullys
 an bewnans ny re gollas· hag yn weth agan fleghys
 om ꝑꝑhtyn trussen anwlas· fyan na veny kefys

247.

[fo. 21a.]

An peswore a gewsys· na whelyn gwevye an pow
 kepar del ve zen Iustis· dun leueryn war anow
 ay veth del yw drehevys· na leueryn vn ger gow
 y a ruge [leg. rug] a zesympys· oll war lyrgh y arhadow

248.

I eth yn vn fystene· ze pylat aga Iustis
 en deskyens del vye· ha zoꝝo a leuerys
 re saffe crist heb strevye· ol ꝑꝑ voth gans golowys
 ha na yllens y gwyze· y voth na vo colenwys

249.

Ena pylat pan glewas· yn delma y ze gewsell
 prederow an kemeras· rag own y ze leuerell
 ha ꝑꝑ notye drys an wlas· sur a ogas hag a bell
 may teffe tus gans nerth bras· erybyn rag gustle bell

250.

Rag henna pylat a ros· zen vorogyon aga ro
 may lavarsans hadolos· yn pub tyller dris an vro
 ze vos tus yrvys yn nos· warneze kymmys a dro
 na gens y hardh ze wortos· lemman oll monas zen fo

251.

En varogyon pan glewas· pylat ov cows yn della
 mur a ioꝝ askemerat· y ze zeank yn della
 an peynys o creff ha bras· ha cafos rohow mar ꝑꝑ
 both pylat y a notyas· yn le may zens rag henna

245.

That soldier roused up all his comrades,
And told them how it was with Jesus:—
“This man has arisen, he has gone, we know not where—
Now there is no way to keep us that we be not slain!”

246.

Another soldier said: “Woe is me that we were born!
Sad, O God, alas, alas! by a sleep we have been deceived.
We have lost our life, and also our children—
Let us dight ourselves, let us cross the country, let us fly that we be not taken.”

247.

The fourth said: “Let us not seek to flee (?) the country.
Let us go to the magistrate, let us tell by mouth how it was;
How he has risen from his tomb, let us not say a false word.”—
They did straightway all according to his orders.

248.

They went in haste to Pilate their magistrate,
They taught him how it was, and to him they said,
That Christ had risen incontestably, all to his will with lights,
And that they were not able to keep his will from being fulfilled.

249.

There Pilate, when he heard that they spoke thus,
Thoughts took him for fear that they would say,
And make it known through the country, surely anear and afar,
So that folk with strong power should come against him to engage in war.

250.

Therefore Pilate gave to the soldiers their gift,
That *they* might say and publish, in every place through the land,
That there was armed folk at night upon them so many around
(That) *they* were not bold to stay, but that all went to the flight.

251.

When the soldiers heard Pilate speaking thus,
Great joy took them, that they escaped thus
The pains that were strong and great, and got gifts so good,
Therefore they made known Pilate's will in the place they were in.

252.

In keth gythna *pur* avar· han houll nowyth drehevys
 tyr marea cleyr ha whar· a zeth zen beth leuerys
 ha ganse oynment heb *par*· rag corf Ihesus o prennys
 whath yn erna nyn gens war· bonas mab du drehevys

253.

[fo. 21b.]

Pan o an tyr marya· ogas zen beth deuethys
 an meyn esa a *warza*· [h]y an guelas drehevys
 en benenas yn delma· yn treze a leuerys
 ze worth an beth an meynma· *zynny* pu an ommelys

254.

En benenas leun a ras· gans an beth fast powessens
 worth an *pen* y a welas· zen beth yw leueris kens
 vn flough yonk *gwyn* y *zyllas*· eyll o ha y ny wozyens
 scruth own *mur* askemeras· rag an *marthus* re welsens

255.

En eyll a gewsys zeze· na vezough dyscomfortis
 Ihesus *cris*t a nazary· del welsough a ve lethys
 sevys gallas ze gen le· *den* a pert [leg. apert] ha *mur* y breys
 a wotta an le may zese· *mma* nyn gew ef tregis

256.

Eugh yn fen zy zyschyblon· ha leuerough wy zeze
 ha ze pedyr dos yn scon· erybyn ze alyle
 ena *cris*t an kuf colon· wy an kyff yn lowene
 del leuerys y honon· yn kyg yn goys ow pewe

257.

Gans hezna y a drylyas· confortis ha lowenek
 hag eth tus *cris*t rag whelas· hag as cafos morezek
 y lauarsons ol en cas· y zezons yn vn tonek
 bys yn galyle zy whelas· ha ze gows worth Ihesus wek

258.

Pan dezons ze alyle· Ihesus *cris*t y a welas
 yn y zensys ow pewe· den apert ha *mur* y ras
 ol y beyn yntremense· ha trylys ens yn ioey bras
 hag a vyth *zynny* neffre· *mar* a cresyn ha bos vas

252.

That same day very early, and the sun newly risen,
 Lovely Mary, clear and gentle, went to the said tomb,
 And with her (was) ointment without peer, for Jesus' body it was bought,
 Yet then they were not ware that God's Son had arisen.

253.

When the lovely Mary was come nigh unto the tomb,
 The stone that was on the top *she* saw it raised,
 The women thus said among themselves:—
 "The stone from the tomb, who has turned it away for *us*?"

254.

The women full of grace leaned quite on the tomb;
 They saw at the head of the tomb that is before mentioned,
 A young child, white his raiment; it was an angel, and *they* knew it not.
 A shiver (?) of great fear seized them at the marvel which they saw.

255.

The angel said to them: "Be ye not discomforted.
 Jesus Christ of Nazareth, as ye saw, was slain.
 He has risen, he has gone to another place, a man clearly and much his worth,
 Behold the place where he was: here *he* is not dwelling.

256.

Go ye quite to his disciples, and tell *ye* to them,
 And to Peter, to go forthwith to meet Him to Galilee,
 There Christ, the loving heart, ye shall find in joy,
 As he himself said, in flesh, in blood living.

257.

With that they returned, comforted and joyous,
 And went to seek Christ's folk, and found them mournful.
 They told all *the* case; they went in one flock
 To Galilee to seek and to talk to Jesus (the) sweet.

258.

When they came to Galilee they saw Jesus Christ,
 Living in his Manhood, a man clearly, and much his grace;
 All his pain had passed him, and they were turned into great joy,
 And he shall always be for *us* if we believe and be good.

259.

Del sevys mab du ay veth· yn erna ðen tressa dyth
 yn della ol ny a seff· deth brues drok ha da yn weth
 obereth dremas a dyff· yn erna rych ef a vyth
 drok ðen yn gythna goef· ðe gryst y fyth anbarth cleth

NOTES.

[The contractions requiring explanation, which are used in the following notes, are: 'Buh.', the Breton miracle-play Buhez Santez Nonn (Paris 1837). 'D.', 'O.', and 'R.' are, respectively, the Cornish dramas *Passio Domini nostri*, *Origo mundi*, and *Resurrectio Domini*, published by Mr. Edwin Norris (London 1859). 'Vocab.' is the Cornish Vocabulary in the library of the British Museum, Cotton. Vesp. A. XIV.]

St. 1, line 1. *abys* = *a*, a verbal prefix, + *pys*, 3 sg. fut. act. of a verb *pesy* (54, 4), borrowed, like W. *pedi*, *pysy*, Br. *pidif*, from the Lat. *peto*. *leun* = Br. *leún*, W. *llawn*, Ir. *lán* = Lat. *plēnus*, Lith. *pilna-s*, Goth. *full-s* for *fuln-s*. Observe in the compound *leun-golon* (= *lāno-calona*) the infection of the initial of the second element, owing to its having been flanked by vowels. The same phenomenon appears in other compounds: *tebel-was* 'evil fellow' (*guas*) 38, 3; *tebel-wrek* 'evil woman' (*gurek*) 159, 1; *gwan-wecor* 'weak trader' (*gwecor*) 40, 1; *drok-ðen* 'bad man' (*den*) 259, 4; *drok-ðewas* 'bad drink' (*dewas*) 202, 1; *hager-bref* 'ugly reptile' (*pref*) 123, 3; *pur-wyr* 'very true' (*gwyr*) 68, 1; 94, 1; *pur-wyn* 'very white' (*gwyn*) 45, 4; *pur-vorethek* 'very mournful' (*morethek*) 77, 1; *pur-vylen* 'very brutal' (*mylen*) 112, 3; *pur-ðewans* 'very eagerly' (*dewhans*) 222, 2; *pur-barys* 'very ready' (*parys*) 72, 4; *mur-rasow* 'great graces' (*grasow*) 234, 4; *mur-byte* 'great pity' (*pyte*) 132, 3; 134, 4. L. 4. *may fo ðe thu ðe worthyans*, lit. 'ut sit deo honori'. This is quite the Latin double dative (as in Horace's *exilio est mare nautis*).

St. 2, l. 1. *suel* = W. *sawl*. *golsowens*, third singular imperat. act.: the termination *-ns* from *-nt* (which occurs also in 51, 2; 55, 2; 57, 4) seems to point to a pronoun *-NT-* of the third pers. singular, which appears again in the form *warnans* (177, 4) 'on him', cf. O. Ir. *trit* 'through him'. L. 2. *helheys*, connected with *helhiat*, gl. persecutor, *helhvur*, gl. venator, in the Cornish Vocabulary, W. *hely*, Ir. *selg*, and O. Celtic Σελγουαι. May we compare (with Dr. Siegfried) Lat. *silva* for *silgva* (as *malvus*, *fulvus* for *malgvus*, *fulgvus*)?

259.

As God's Son rose from his tomb, then, on the third day,

So shall we all arise on Doomsday, good and bad also.

Full of works the very good shall come, then shall *he* be rich.

The wickedman on that day, woe to him—he shall be on Christ's left hand.

carow, W. *carw*, from *cervus* with the usual provection of *e* before *r*, and vocalisation of *o* after *r*. L. 3. *rebekis*, Bret. *rebech*, 'to reproach', *rebuke*. L. 4. *gans* = Br. *gant*, O.W. *cann* (from *cant*) Lib. Land. 157. *kentrow*, 'nails', pl. of *kenter* (Ir. *cinteir*, Bret. *kentr*, W. *cethr*, Gr. *κέντρον*, Skr. *kaṅṭaka* 'thorn') which has taken a plural termination originally belonging to the *u*-declension.

As regards their declension the Cornish substantives are divisible into three classes:

Class I, the vocalic stems, of which we find 1) masculine *ä*-stems, whose plural, formed by *umlaut*, points to an old ending in *i*, as in Latin and Greek. Thus *margh* 'horse', pl. *mergh*, would in Gaulish be *marcos*, pl. *marci*, O.Ir. *marc*, pl. *mairc*, W. *march*, pl. *meirch*. 2) Nouns, whose plural, formed by adding *i* (later *y*), points to an old ending in *is*¹, originally restricted to stems in *i*. Thus *lester* 'ship', pl. *listr-i*; *esel* 'a limb', pl. *esel-y*. 3) Nouns, whose plural, formed by adding *ou* (later *ow*), points to an old ending in *-aus*, originally restricted to stems in *u*. Thus *tivulg-ou* 'tenebrae', *fos* 'wall', pl. *fos-ow*; *dagr* 'tear' (*δάκρυ*), pl. *dagr-ow*.

Class II, the consonantal stems. Of these we find 1) dental stems: nouns with a plural ending originally restricted to *t*-stems, as *benyn* 'woman', pl. *benen-as*; *flogh* 'child', pl. *fleg-h-es* (the old *t* in *flech-et* (gl. *liberi*) Vocab. becoming as usual *s*); *nt*-stems, as *eskar* 'enemy', pl. *ysker-ens*, *ysker-ans*²; nouns with a plural ending originally restricted to *d*-stems, as *el* 'angel', pl. *el-eth* (here *th* is for *dh*); *n*-stems, as *bom* 'blow', pl. *bom-myn*³; *ky* 'hound', pl. *kuen* or *kcn*⁴; *hanow* 'name', pl. *hynwyn*⁵. 2) Liquid stems, as *broder* 'brother', pl. *breder*.

¹ *-is* (not, as Ebel thinks, *-i* from *iî*), for the termination *î* would have been lost in British.

² Cf. O.Ir. *escara*, pl. *escarait*.

³ In O.Ir. *béim*, pl. *béimnen*.

⁴ In O.Ir. *cú*, n. pl. *coin*, acc. pl. *cona*, = *κύων*, n. pl. *κύνες*, acc. pl. *κύνας*.

⁵ Originally perhaps an *nn-* (*nt-*?) stem, as we see from the O.Ir. *ainm*,

Class III, the mixed stems. 1) Nouns with the ending of an i-stem, *plus* that of an u-stem, as *eskid* 'shoe', pl. *eskid-i-eu*; *tyr* 'land', pl. *tyr-y-ow*; 2) nouns with the ending of an i-stem, *plus* that of an n-stem, as *mab* 'boy', pl. *mab-i-on*; *guas* 'fellow', pl. *gues-y-on*; 3) nouns with the ending of an i-stem, *plus* that of an r-stem, as *pren* 'wood', pl. *prenn-y-er*; 4) nouns with the ending of an n-stem, *plus* that of an u-stem, as *bom* 'blow', pl. *bomm-en-ow* (O. 2324). This third class may be compared with our English s+n-stem, *child*, pl. *child-r-en*. L. 4. *bys pan* = O.W. *bet pann* Lib. Land. 247 (*pann* = Lat. *quando*). *marow* = W. *marw*, Ir. *marbh*, O. Celtic *marvos*, Lat. *mor-tuus*, Skr. *mṛ* 'mori'.

St. 3, l. 1. *du* 'God' = O.W. *duiu*, O.Ir. *dia*, Gaulish *dēvo-s*, Lat. *deus*, Lith. *dēvas*, O.N. plur. *tívar*, A. S. *Tives-dæg*, Eng. *Tue's-day*. L. 2. *en mab dre y skyans* is literally 'the Son through his wisdom', and *an sperys sans ... dre y zadder* is literally 'the Holy Ghost through his goodness'. So in 59, 2: *war y fas an caradow* 'on the loveable one's face', is literally 'the loveable one, on his face', 'auf den liebenswerthen sein antlitz', as one might hear in Northern Germany. Compare, too, the Breton *maz off duet e buhez equit an fez he neuvezhat* (Buh. 14) 'I am come to life in order to renew the faith', literally 'on account of the faith her renewing'. And compare the Magyar *az ember szív-e* 'the heart of man', literally 'the man heart-his'; *az atya ház-a* 'the father's house', lit. 'the father house-his', 'den Vater sein Haus'. *guerhas* = Bret. *guerches*. *kemer-t* (= Mid. Welsh *kemir-th*, *kemer-th*, *kymer-th* from *kyMBER-th*, root BHAR, fero, *κέρω*) is an example of the *ǎ*-conjugation (the Latin third), adding the terminations directly to the base. We have also *kemar* 225, 3; *kemeres* 221, 4, and *kemeras* 230, 3; 249, 2; 254, 4. The latter form belongs to the *ā*-conjugation (the Latin first). L. 4. *gozaff* (cf. O.W. *guo-deim-i-sauch* 'sustulists', Bret. *gou-zaf*, root DAM, Lat. *domo*, *δομίζω*) belongs (like Goth. *tamjan*) to the *ia*-conjugation (the Latin fourth), and accordingly exhibits *umlaut* in its 3. sg. pret. *gozevy-s*, 223, 4, &c.

St. 4, l. 1. *an dus (tus) vas (mas)* 'the good folk'. The changes of initials are here due to the fact that *tus*, like Ir. *túath*, is a feminine *â*-stem: *m*, the initial of the subsequent *mas*, must therefore at one period of the language have been flanked by vowels, and accordingly, by the phonetic laws of Celtic, was weakened into *v*. The same reason accounts for the medialization of the *t* of *tus*: *an* is the fem. article, declined like a fem. *ā*-stem. Other such instances of the aspiration of the initial of an adjective are: *ger*

n. and acc. pl. *anmann*, = ὄνομα, n. and acc. pl. ὀνόματα. Possibly, however, the double *n* in the Irish form is inorganic.

vas (mas) 83, 3, 'a good word'; *ruth veyr (meyr)* 108, 4, 'a great crowd'; *leff ȳghow (dyghow)* 136, 4, 'right hand'; *Marya wyn (gwyn)* 171, 1, 'blessed Mary'; *gwelen wyn (gwyn)* 136, 4, 'white rod'; *colon vras (bras)* 126, 4, 'a great heart'; *nerth fras (bras)* 'great strength', *ran vras (bras)* 38, 2, 'great part'.

Instances of vocalic infection after the fem. definite article are *an arlont (garlont)* 134, 2; 205, 2, 'the garland'; *an dus (tus)* 97, 2 (= *en dus* 213, 3); *an debel-dus* 143, 1 (*tebel-dus*) 'the evil folk', (so *en debell-wrek*, 159, 1); *an gusyl (cusyl)* 32, 1, 'the counsel'; *an grous* 184, 1, 'the cross' (= *en grous* 160, 3); *an bows (pows)* 161, 4; 190, 4, 'the coat'; *an bobyll (pobyll)* 67, 1, 'the people'; *an wlas (gulas)* 246, 4, 'the country'; *an vro (bro)* 250, 2, 'the country'. So in the case of the fem. indefinite article *un* (= *una*, *oinā*) *un venyn (benyn)* 177, 1, 'a woman'.

Vocalic infection also takes place in Cornish, as in Irish, after the nom. pl. masc. of the article, which must have ended in a vowel. Thus *an vuscogyon (muscogyon)* 26, 3, 'the madmen'; *en veyn (meyn)* 209, 4, 'the stones'; *en varogyon (marogyon)* 251, 1, 'the knights'; *an glevyon (clevyon)* 25, 1, 'the sick men'. And here also inorganically after the dative and accusative: *ȳen varogyon (marogyon)* 250, 1, 'to the knights'; *an veyn (meyn) gura bara* 11, 3, 'make the stones bread'; *ef a sawye an glevyon (clevyon)* 25, 1, 'he healed the sick'. *galwy an thewotow* D. 3057, 'call the devils' (*dewotow*). We find this also in the case of adjectives agreeing with masc. nouns in the plural: *eȳewon debel (tebel)* 140, 4, 'evil Jews'; *eȳewon wokky (gokky)* 69, 1, 'foolish Jews'; *laddron dres (tres)* 192, 4, 'froward robbers'.

As was to be expected, we also find vocalic infection of the initial of an adjective agreeing with a noun in the dual: *dew lader dreus (treus)* 163, 1, 'two froward robbers'. So after the dual of the article: *en thyu (dyu) grous* 'the two crosses' D. 2820; *an ȳew-na* 132, 1, 'those two'. And, lastly, we have vocalic infection of the initial of a noun governed by a preceding feminine *ā*-stem: *fynten woys (goys)* 242, 2, 'a fountain of blood', where *fynten* stands for *fontana*. So in Breton: *poan benn (penn)* 'pain of (the) head', where *poan* stands for *poena*. So too in O. Irish: *tol cholno (colno)* 'will of (the) flesh'; *ciall chésto (césto)* 'sense of (the) passive', where *tol* and *ciall* (W. *pwyl*) are fem. *ā*-stems. *tus* 'people' = O.W. *tut*, Ir. *túath*, Oscan *túvtú*, Umbr. *toto*, Lith. *tauta*, Goth. *þiuda*—all, apparently, derivatives from the root *tu*. *nef* 'heaven' = O. Ir. *nem*, Slav. *nebo*, Lett. *debbes* (for *dnebbes*), Skr. *nabhas*, Gr. *νέφος*, Lat. *nubes*. L. 2. *ol-va (ol-ma)*, cf. W. *wyl-fa, wylo*. L. 4. *arluth* = W. *arlwydd, arglwydd*. *gwyn agan bys*. This phrase often occurs in the Dramas, thus:

- Sg. 1. *gwyn ow bys*, R. 929, D. 3193.
 2. *gwyn the vys*, R. 279.
 3. *gwyn y vys*, O. 1476, masc. (= W. *gwyn ei fyd*); *gwyn y bys*, fem.
- Pl. 1. *gwyn agan beys*, O. 411.
 2. (*gwyn agis bys*).
 3. *gwyn aga beys*, D. 2650.
- St. 5, l. 1. 1. *dyswezas* probably connected with *dysquezyens* 236, 4, and *dysquezas* 157, 1. L. 2. *ughelder* 'height' from *ughell* 16, 1; 19, 2, W. *uchel*, Br. *uc'hel*, = O. Celtic *uxello*, in *Uxello-danon* &c. L. 4. The use of *neb* 'aliquis' (Ir. *nech*), here as the relative (see also 210, 4), is quite like the Welsh and Breton: me suply doe *nep* am croueas Buh. 106, 'I beseech God who made me'. In Middle Irish the dat. sing. of this pronoun (*do-neoch*) is often used as a relative.
- St. 6, l. 2. *rag pobyll an bys* 'for (the) people of the world', not *rag an pobyll an bys*. The rule in Cornish, as in Breton, Welsh and Irish, is that in such cases the article is only used before the last governed substantive. Thus *dre vertu an tas* 'through (the) virtue of the Father' 3, 1; *dre vertu an scrife* 'through (the) virtue of the writing' 33, 4; *ze dyller an prins annas* 'to (the) place of the prince Annas', 77, 3; *gurek an goff* '(the) wife of the smith', 158, 1; *veyll an tempyll* '(the) veil of the temple', 209, 3; *dre ras an goys* 'through (the) grace of the blood', 219, 4; *dre nerth an bum* 'through (the) force of the blow', 224, 2. In only two instances do I find a second article: *han vertu an pregoth* 'and the virtue of the virtue of the word', 23, 2; *dresen an vertu an lavar* 'because of the virtue of the word', 68, 1. L. 4. *gurys* 'made' (1 pres. indic. *guraff* 155, 1 = Br. *groaff* Buh. 172, O.W. *guru*, if I rightly read the passage in Juvenecus p. 1: *ni guru gnium molim trintaut* 'I do not work, I praise the Trinity'). The root seems the same as that of O. Norse *görva*, Ohg. *garawjan*, *garawén*, A.S. *gearwan*, Scotch *gar* (cf. too Eng. *gear*). *mam* (perhaps *man*) is rendered by 'good' on Keigwin's authority.
- St. 7, l. 2. *tregys*, cf. W. *trigo* 'to stay', 'dwell'. L. 4. *dyzghtya*, like *dyzgtis* 153, 1, *dytthias* 3, 1, *dygth* D. 624, and *dygtya* D. 629, is taken from the Eng. *dight*, or A.S. *dihtan*.
- St. 8, l. 1. 1. *off* 'am' = W. *wyff*. But why is not the *m* kept as in O.Ir. *am* = Skr. *asmi*, Gr. *εἰμι*, Lat. *sum* for *es-u-m*? L. 3. *mavn* = Ir. *medón* (*in-medón* = O.W. *y meun* Z. 161), Fr. *moyen*, late Latin *medianus*, Diez E. W. 228. L. 4. *kyffris* = Br. *queffret* (now *kévret*), W. *cyfred*.
- St. 9, l. 1. 1. *sor* = W. *sor* 'angry'.
- St. 10, l. 1. 1. *drehevys* (also in 224, 4; 245, 3; 252, 1; 253, 2): *en thygrous erel yn ban drehereugh kettep onan* "the two other crosses raise ye up every one" D. 2820, 2821, is for *derhevys*, cf. W. *derchafu*, *derchafael*. *oys*, = W. *oed* (or is it *oes*?), is perhaps

connected with Lat. *aetas*. L. 2. *poys*, W. *pwys*, occurs as an adjective also at 237, 2, Lat. *pensus*. L. 4. *awell boys*. This occurs, I suspect, in O. 366, where I would read *rum kummer hag awel bos* 'through my trouble and desire of food': cf. W. *ewyllys* 'will, desire'.

St. 11, l. 1. Observe the provection after *y*; the reason being that *y* stands for *yt = ate*; thus: *ma-y trehevys* 224, 4; *y tanvonas* 108, 3; 116, 1; *y tefenas* 244, 1. A curious provection is that of *gw* into *hw* (written *wh*): *y wholhas*, *y whelas* 219, 3, 4. *may whothfough* 'that you may know' D. 2156, where one would have expected *quolas*, *quelas*, *quothfough*, as in *can quyth* D. 574, 'a hundred times', = *cant* + *guyth*. *G* is prolected into *h* after *y* in *y hyller* (*gyller*) 20, 1. Provection also occurs after *-n-* (*nan quelse* 85, 4), *-a-* (*mar a calle* 38, 2, *mar a peja* 240, 3), after *mar* (*mar callo* 109, 3), after *yn* (*yn ta* 63, 2; 82, 3), after *maga* (*maga town* 83, 3), after *fo* (*fo colenwys* 48, 2) &c. Provection is also frequent after *ow* (*au*) = Bret. *ocz*; cf. 26, 1; 37, 3; 39, 2; 43, 1; 61, 3; 96, 2; 104, 2; 107, 4; 161, 3; 165, 2. L. 2. *cals* 'hard' for *calys*, O. Ir. *calad*. So in D. 62: arch then *cals meynma bos bara* 'command these hard stones to be bread'. *Cals*, says the Rev. R. Williams, is still used in Cornwall for mine-refuse.

St. 12, l. 2. *dre-mas* 'supremely good' (*mas* = W. *mad*, Ir. *maith*) occurs *infra* 149, 2; 214, 2; 259, 3; cf. W. *tra-bychan*, *tra-da*. L. 3. *gorzyp* rectè *gorthyp* = W. *gwrth-eb* for *gwrth-heb*. With *heb* (O. W. *hep*) cf. ἔπομαι, Lat. *in-scce* (= ἔννεε for ἔν-ἐνε), O. Ir. *saigim* 'I say', *in-s-ce* (*sermo*). Ebel compares Lith. *sakau*. L. 4. *maga* = W. *magu*, Bret. *maga* 'nourrir'.

St. 13, l. 1. *cam* 'passus', like the Fr. *pas*, seems to have degenerated into a negative particle. L. 3. *dyantell* = *dyantel* D. 94. In *penakyll*, from *pinnaculum*, note the breaking of *i* by the following *a*. L. 4. *ysethva* (*asethva* 143, 4) = W. *eisteddfa*; *yseth* 244, 4, O. W. *estid*, gl. *sedile*.

St. 14, l. 1. *yn del-ma*, *del* = W. *delw*, Ir. *delb* 'forma'. L. 3. *om-deserys* 'thou cast thyself down'. This idiom is also found in Breton: an oll *ez-em-collez* 'omnem te perdis'; *es-em-guifi* sot 'tu te invenies stultum', Z. 872. *de-sevys* (of which the participle *de-seviis* occurs in 5, 2) is formed from the negative prefix *de-* and the root *sev* (from STEM?) of which the infin. *sev-ell* is found in 22, 3. The prefix *om-* (= W. *ym-*, Br. *em-*) in *om-deserys*, is commonly used to form reflexive verbs. Thus in this poem alone we have *om-gamme* (*camme*) 196, 2; *om-gregy* (W. *ym-groggy*, *cregy* = W. *crogi*) 105, 3; *om-zyghtyn* (*dyghtyn*) 246, 4; *om-gwysketh* 82, 4; *om-uejc* (*gwejc*) 20, 3; 194, 3; 245, 4; *om-wra* (*gra*) 143, 2; *om-wrello* 121, 4; 126, 4; *om-wressys* 191, 3; *om-wreyth* 155, 2; *om-melys*, *um-hclys* (*hwelys*) 253, 4; 244, 3; *om-settyas* 20, 4, and *om-dennas* (*tennas*)

- 33, 4; 68, 2; 86, 3 (cf. Breton *em-tennet* Buh. 4, 3). *dochye* may be a mutation of *tochye* = Eng. *touch*, perhaps, however, it is *dash*.
- St. 15, l. 2. *ehan*, the gen. pl. *ehen* occurs at 236, 1. W. *echen* 'stock', 'tribe', from *ach* 'stem'. L. 4. *gowsys* seems derived from *gow* 'false' (W. *gau*, Ir. *gó*); the plural *gousesow* occurs at D. 885. The termination *sys* from *-it* (= -TÁT, -ιης) also occurs in *den-sys* 'manhood' and *dew-sys* 'godhead' = O. Welsh *duiutit*. For *gowsys* we should regularly have *wowsys*, but the mutations are often neglected. The Rev. R. Williams thinks *gowsys* here the regular mutation of *cowsys*, plur. of *cows* 'a speech'.
- St. 16, l. 1. *ho-m-bronkyas*, cf. the W. *hebrwng*. L. 2. *gweth* from *gwedh* = O. Ir. *fid*, Gaulish *vidu* = Eng. *wood*.
- St. 17, l. 1. *bos* (*boys* 122, 1) = Mid. W. *bot*, Br. *bout* = BHAUTU as O. Ir. *buith* = Skr. *bhâti*, Gr. *βῆτις* for *βῆτις*. L. 2. *gwythres* = W. *gweithred* from *gweith* = Ir. *fecht*. L. 3. *veth* is here superfluous. With *dyceyth* cf. perhaps W. *diffaith* and *mor difeid* (gl. pelagus) Vocab. *om-scumunys* 'excommunicatus' = *ymskemunys* D. 2551. W. *ysgymunn* 'maledictus' Z. 794. *om*, *ym*, seems here an intensive particle = O. Ir. *imb-*, Gaulish *ambi-*. *scumunys* must be *excommunicatus*.
- St. 18, l. 1. *tythy* I take to be an adv. from *toth*, *touth* 'haste', *infra* 159, 1, and see *Cornish Drama* II, 295. The Rev. R. Williams compares W. *tuth* 'a trot'. L. 2. *eun* = W. *iawn*. *moleythy* = W. *melldithio*.
- St. 19, l. 1. *schereuweth*, like *schereuwynsy* O. 962, from *scherew* 31, 1, borrowed from the O. Eng. where *shrew* means 'wicked', see Coleridge's 'Glossary' p. 73. L. 3. *vuell* like Br. *vuel* by metathesis for *uvel* = W. *ufell*, Ir. *unhail*, all from Lat. *humilis*. L. 4. *ogas* = Ir. *acus*, Lat. *angustus*, Gr. *ἐγγύς*.
- St. 20, l. 1. Better, perhaps, 'For he may be (*gyller*) observed and seen surely'. *gyller* *y* *welas*, literally 'seeing (*gwelas*) of him (*y*) is possible' (*gyller*). Note this passive form, the third sg. pres. indic. act. of *gallaf* (possum). As in the other Celtic languages the sign of the passive is *r*—a remarkable instance of agreement with Latin. In Celtic, at all events, this *r* cannot have arisen from *s*, according to the usual theory. L. 2. Is *vetye* a mutation of *metye* after *ze* (= O. Ir. *du*, W. *dy*, Skr. *tava*) from Eng. *meet*, or is it from *guetye*, cf. *guyet*, 'take care' O. 2156, R. 1630? *meth* (*dyveth* 191, 1) = Br. *mez* 'dedecus' Buh. 166.
- St. 21, l. 3. *folle* may be the comparative of *foll* 'mad' (182, 2), 'fool' 114, 4 (from *folis* 'windbeutel', Carlyle's 'windbag').
- St. 22, l. 1. *ro*, literally 'give'. *dymme* = W. *dimai* = Med. Lat. *dimidius*. L. 2. *yn leas* = Br. *a-lies* 'saepe'. L. 3. *cothe* 'to fall', better *coze*, W. *cwyddiad*, Lat. *cēdere* (not *cādere*).
- St. 23, l. 1. *pow*, W. *pau*, from *pāgus*, with the regular loss of *g* between vowels and weakening of the diphthong *au* into *ow*. The Welsh *Powys* = Fr. *pays*, Ital. *paese* from *pagense*.

- St. 24, l. 3. *po* (also 125, 3; 144, 4; 175, 3). This use of the verb subst. as a disjunctive conjunction is also found in Breton, Zeuss 689, and Irish, Zeuss 674: *im-b'i c6in fa* in accus *beo-sa* 'whether I am afar or anear'; *im-p'6ge fa l6anamnas* 'whether celibacy or matrimony'.
- St. 25, l. 2. *omlanas* from *om-glanas*, W. *ym-lanau* 'to cleanse oneself'. L. 3. *claff* = O.Ir. *clan*, W. *cl6f*, Bret. *klano*. Dr. Siegfried has compared the Skr. root *klan*, whence *kl6my6mi*, *kl6m6mi* 'tabesco'. *ow crowethe* = *ow growethe* with the usual provection after *ow*. *growethe* = W. *gorwedd*, Bret. *gouruez* Buh. 12: after *ze* it appears as *wroweze* 179, 1; 233, 4.
- St. 26, l. 1. *au* usually *ow*. L. 2. *bry* = W. *bri*, auctoritas, O.Ir. *brig*.
- St. 27, l. 1. *dewsull blegyow* 'Palm Sunday', literally 'Sunday of flowers', the Welsh *sul y blodau*, pl. of *blawd* 'bloom' = Ir. *bl6th*, Ohg. *bluot*. *dew-sull* = *dies solis*. *blegyow* for *blesow*, as *cregyans*, 44, 4, for *cresans*. *yn mysc*, cf. O.Corn. *com-misc* Vocab., = W. *cy-mysc*, O.Ir. *cum-masc*, Lat. *misceo*, Gr. *μίσγω*, Ohg. *miscjan*, Eng. *mix* for *misc*.
- St. 28, l. 1. *yrghys* 'mandavit' (*ergh* 'jubet' 170, 1), W. *erchi*. L. 2. *kerghys* (*kerhas* 106, 4), like W. *cyrchu*, Ital. *cercare*, Fr. *chercher*, Eng. *search* (recte *cerch*) is from the Latin *circare*:
 Fontis egens erro circoque sonantia lymphis. Propert. 4, 9, 35.
 L. 4. *morogeth* (better *morhogeth*) = W. *marchogaeth*.
- St. 29, l. 2. In *er-byn* (= *er* + *pyn*, cf. *er ze byn* 66, 3; *er y byn* 29, 4; *er aga fyn* 120, 2) Mr. Norris has pointed out a dative singular—the only one yet recognized in the British branch of Celtic. (Consider however *war-lyrgh* 91, 3, *war y lyrgh* 163, 3; nom. *lergh* = Bret. *lerch*). *Er-byn* is exactly the O. Irish *ar-chiunn*, where *ciunn* is the dat. sing. of *cenn* 'head' = W. and C. *pen*. The existence of a genitive plural in Cornish, Welsh, and Breton has hitherto been overlooked. In form it is, as was to be expected, identical with the nom. sing. The following examples of this genitive are taken from the poem now published. After *leas* or *luas* (= W. *llias*, pl. *lliosydd*): *leas ehen* 236, 1, 'a multitude of kinds'; *leas tra* 111, 1, 'a multitude of things'; *leas myll* 165, 3; 226, 3, 'a multitude of thousands' (*myllyow*); *luas pleg* 232, 3, 'a multitude of folds' (*plicarum*); *luhas tol* 133, 4, 'a multitude of holes'. After *lower* (= W. *llawer*, pl. *llaweroedd*): *lower le* 210, 1, 'a great number of places'. After *kynyver* (*co* + *numerus*): *kynyver tra marthusy* 208, 2, 'such a number of marvellous things'. After the numerals *cans*, 100, and *myll*, 1000: *cans goly* 227, 2, 'a hundred (of) wounds' (*goleow*); *tre-hans dynar* 36, 1, 'three hundred (of) pence'; *myll darn* 166, 3, 'a thousand (of) pieces' (*darnow*). The same construction prevails with all the numerals from 3 upwards: *ijj kenter* 154, 4, 'three nails' (*kentrow*); *peswar marreg* 190, 2, 'four soldiers'

(*marregyon*); *pedar ran* 190, 1, 'four parts'; *dewzek lygyon* 72, 3, 'twelve legions'; *pymzek pater* 228, 1, 'fifteen paternosters' (*pederow* 228, 3). Compare in O.Irish *dá áx. miled maíthe* '18 good soldiers', literally 'two nines of good soldiers' (*miled*, gen. pl. of *míl*). *Féire*, July, 23. Dr. Bühler tells me that there are several instances in the Veda of the occurrence of the gen. plur. after numerals. In Arabic (to pass to another family of languages) all numerals from 3 to 10 take the genitive of the broken plural (Wright's Arabic Grammar, p. 208). In Breton clear examples of gen. plur. are furnished by the phrases *roen tron* 'king of thrones' (*trôniou*), *roen ster* 'king of stars' (*steret*), which occur constantly in the Buhez Santez Nonn. In Welsh we find the same construction as in Cornish after the numerals, and also after *llawer*, *sawl* &c. Thus *llawer gwaith* 'many times' (*gweithiau*). Of the genitive singular I find no trace in British nouns (as to the pronoun see the note on 36, 3), and am loth to believe in Lhuyd's assertion to the contrary. In the following examples, from the Passion, the form of the genitive is identical with that of the nominative: *war bol y hyll* 165, 4, 'on top of her nape'; *both ow zas* 73, 1, 'my Father's will'; *gulas nef* 158, 1, 'country of heaven'; *mab du* 210, 4, 'God's son'; *mab den* 5, 1, 'son of man'; *yn corf Ihesus caradow* (not *garadow*) 218, 3, 'in the body of loveable Jesus'; *tor y vam (mam)* 43, 4, 'his mother's womb'; *fynten woys (goys)* 224, 2, 'a fountain of blood'. Even the genitive of the masc. article does not aspirate: *virtu an tas* 3, 1, 'the virtue of the Father'; *pobyll an bys* 6, 2, 'the people of the world'; *gurek an goff* 158, 1, 'the smith's wife'; *nerth an bum* 224, 2, 'the force of the blow'. In Breton, however, I find *el an vet* 'the angel of the world' (*bet*) Buh. 8.

St. 30, l. 3. This and the four following lines are thus translated in the Museum manuscript by some sixteenth-century blunderer:

"Christ found ydle folk in the temple within the town
and he made them ymmediately to goe out from thence

The scribes a.. ware wrathfull be cause Christ was honovrd

and because his worke was soe great, and through the world noted

They took counsell that was not good that Jesus should be undone."

gockorion 'traders'; the singular, *guicgur* (gl. mercator vel negotiator), occurs in the Vocab., and as *gwecor* in *gwan-wecor* 40, 1; cf. the W. *guicawr* 'pedlar'.

St. 31, l. 4. Mr. D. Gilbert has: *may fe an dre cusulys*, which gives no sense. I propose, doubtfully, [*krehel*]lys 'so that the town was shaken'; cf. st. 184, 4.

St. 32, l. 1. In *pehadures* 'sinneress' the termination is a loan from Lat. *-issa*, Gr. *-ισσα*. It is used constantly in Welsh and Breton (Z. 801), and I find two or three instances in Irish. Thus *mainches* 'a nun', 'a monness', gen. *mainchesa*; *laïches* 'a heroine',

- aithches* 'a championess'. *Cruimtheris* (= *presbyterissa*) also occurs as a name. L. 3. *es* (also 121, 3; 156, 3) = Ir. *is*, Lat. *est*, Gr. *ἔστι*, Skr. *asti*.
- St. 33, l. 1. *dygnas* also occurs *infra* at 52, 3 and at D. 1098. W. *dygnu*.
- St. 34, l. 1. *ancombrys*, 'dissentient', from *an*, the neg. particle, and *com-brys* 'unanimous' (*brys* = W. *bryd* 'mind'). L. 2. *meth* (pl. *mežens* 32, 4; 99, 4) = W. *med*, Z. 560. Bret. *é-mé* 'dit': kased em eûz *é-mé* ar mével, hô pioc'h d'ar marc'had 'I have sent, says the servant, your cow to the market'. In Irish I only find this verb in the gloss 'daith-medh .i. uaire aisneid' "because he declares" (Philolog. Soc. Trans. 1859, p. 182). L. 3. *cuhuza* = W. *cyhuddaw* 'to accuse' as *cuhužas* 33, 2, 88, 4, = W. *cyhudded*. *cuhu* 'judic' (gl. accusator) Vocab. should certainly be *cuhužadioc*. L. 4. *ha* 'go thou' for *a* = W. *â*, O. Pughe i. 67; cf. *af* 'I go' O. 339, *a* 'goes' R. 2197: *eugh* 'go ye' R. 179, *ens* 'let them go' D. 173. See Z. 546, 553 for the Welsh and Breton forms of this root.
- St. 36, l. 1. *tre-hans*, 300, from *tres* + *cans*, W. *trichant*. Here observe the infection produced by *s*, of which other examples are furnished by *deyow hablys* = dies Jovis capitilavii 41, 3, and by *y hyll* 'her nape' (*cyll* 165, 4); *y holon* 122, 3, 'her heart' (*colon*); *žy huhužas* 33, 2, 'to accuse her', literally 'to accusation (*cuhužas*) of her'; *worth y homfortye* 'comforting her', literally 'at comforting (*com-fortye*) of her'. This pronoun *y* (= Ir. *a*, not infecting the initial of the subsequent word) is the gen. sing. *feminine* of a pronoun which Bopp connects with the Skr. *ayam*: the gen. sing. *fem.* of which is *asyās*, while the gen. sing. *masc.* and *neut.* *asya* may well be identified with our Cornish *y* 'his', 'its' (= Ir. *a*, infecting), the gen. sing. *masculine* (or *neuter*) of the same pronoun, for this must have ended in a vowel, as it produces the vocalic infection: Thus *y basconn* 1, 2, 'his Passion' (*pascon*); *žy ben*, 242, 1 'to his head' (*pen*); *me ny fynnaf y gregy* R. 1047, 'I will not believe it', literally 'I will not belief (*cregy*, from *cregy*) of it'; *y gyk* 4, 4, 'his flesh' (*kyk*); *y gorf* O. 2307, 'his body' (*corf*); *y das* 9, 1, 'his father' (*tas*); *y žyllas* 254, 3 'his raiment' (*dyllas*); *ay veth* 259, 1 'from his tomb' (*beth*); *y voth ef* O. 483, 'his will' (*both*); *thy wleth* O. 2370, 'to his country' (*guleth*); *thy thyscyblon* R. 794, 'to his disciples' (*dyscyblon*); *dre y žadder* 3, 3, 'through his goodness' (*dadder*); *y vynnas* 68, 4 'his will' (*mynnas*); *y tam* 43, 4 'his mother' (*man*). *dynar* = *dinair* (gl. numus) Vocab., from *denarius*. L. 3. *gwel* (*gwel* 91, 4) = O. Ir. *ferr* 'better', the comparative of *for* = Gaulish *ver-*; cf. Skr. *variyaṅs*, Gr. *ἄριστος*. The superlative *gwelha* occurs at 115, 2.
- St. 37, l. 3. *bhosogyon*, sg. *bhosoc* = *bochodoc*, Vocab. = W. *bychodawg*; cf. Ir. *bocht*, Skr. *bhikshu*, Eng. *beggar*.
- St. 38, l. 2. *caffos* = Br. *caffout* Buh. 174. L. 3. *woteweth* (*guo-dewedh*)

- = O.Ir. *fo-diud* 'sub fine', 'postremo'. Cf. *yn deiceth* 40, 4. The Welsh say: *ór diwedd*.
- St. 39, l. 3. *Unver* may perhaps be a Welsh *unfir* (*mir*) 'having one face', i. e. being agreed on anything; cf. tamen Bret. *unvan* 'd'accord'.
- St. 40, l. 3. *he-gar* 'amiable', W. *hygar*, Gaulish *Su-caros*, Old Bret. *Euhocar*, *Bran-hucar*, see Zeuss pp. 110, 144. The prefix *he-* (= Ir. *su-*, *so-*, Skr. *su*, Gr. *λυ-*) is also found in *hy-blyth* (*plyth* = W. *plydd*) 'pliable' 131, 3.
- St. 41, l. 3. *deyow hablys* (*cablys*), *duyow hamlos*, 'Maunday Thursday'. *deyow* = *dies Jovis*; *cablys* = W. *cablyd* = O.Ir. *caplait*, which Cormac brings from *capitulavium*. L. 4. *dewesse* connected with O.W. *deguyss* 'eliget', Z. 149. Bret. *diuset* 'electus' Buh. 4.
- St. 42, l. 1. *boys ha dewas* = W. *bwyd a diod*, Ir. *biad ocus deoch*. (The root of *dewas* is *dhê* (DHĀ) 'to drink'.) L. 3. *goyn*, a mutation of *coyn*, from Lat. *cēna*, like Bret. *koaña*, W. *cwynos*.
- St. 43, l. 3. *scudel* (gl. *discus*, Vocab.) is, like W. *ysgudell*, Nhg. *schüssel*, from the Lat. *scutella*. L. 4. *pan veva* (*beva*) 'since he was'. *beva* seems = the O.Ir. conjunctive *bube* in *hóre na-r-bube* 'quia non fuit', Z. 602. The *-be* here reminds one of the Gaulish verb *gobed-bi* in the inscription of Alise, and of Latin forms like *consul-uit*.
- St. 44, l. 1. *sonas*, W. *swyno*, O.Ir. *sén*, O.N. *signa*, Nhg. *segen*, from *signo*, *signum*. *ze rag* = Br. *di-rac*. *rag*, *rac* = O.W. *rac* 'coram', 'contra', 'prae' (cf. Skr. *práné*?). L. 3. *dispresys*, cf. Br. *dispris*, gl. *contemptus*, Lh. 50. L. 4. *gober* = W. *gwobr*, Bret. *gôbr*, *gôpr*.
- St. 45, l. 1. *war en foys* (*moys*) 'on the table'; *moys* = O.Corn. *muis* = Ir. *mias* = Goth. *més*, all from Lat. *mensa*. L. 2. *evough* 'bibite'; cf. O.W. *iben* 'bibebam', O.Ir. *ibim* 'bibo', Bret. *éva*. These forms have all lost an initial *p* which is preserved in the Vedic *pibāmi*, and medialized in Lat. *bibo*. L. 4. *hysseas*, W. *hydat*, Bret. *het a het*.
- St. 46, l. 2. *taw* 'be silent', W. *taw*, Bret. *taô*, *tâv* 'silence', O.Ir. *tua* 'silent'. L. 4. *treys* = O.W. *troit*, O.Ir. *traigid* (sing. *traig*, see note on St. 180, 2), ver-*tragus*, τρέχω, Goth. *þragja*. *golhys*, participle of *golhy* = W. *golchi*, Bret. *guelchi*; Ir. *folcainm* (lavo) Ebel compares A.S. *volken*, Ohg. *wolchan* (nubes); cf. too Nhg. *walken*.
- St. 47, l. 4. *cronek* = *croinoc* (gl. *rubeta*) Vocab.
- St. 48, l. 3. *vegel* = *bugel* (gl. *pastor*) Vocab. = W. *bugait*, Br. *bugel*, O.Ir. *bóchail* (gl. *bubulcus*), Gr. βουκόλος. L. 4. *deves* = O.W. *deveit*, Lib. Land. 237.
- St. 49, l. 1. *fallens* (guin *fellet*, gl. *acetum*, Vocab.), borrowed from Lat. *fallo*. L. 2 and 86, 1. *colyek* 'cock' = *chelioc* Vocab., W. *ceiliog*, Ir. *coileach*. L. 3. in *ter-gweth* 'thrice', *unwyth* 'once' 130, 2; *dyweth* 'twice' D. 2496; *dek can quyth* 'ten hundred times' D. 574,

- gweth* = Ir. *fecht* 'iter', 'via'; cf. Gothic *thrim sintham* &c. L. 4. The prep. *tan*, also in O. 2534, seems cognate with Lat. *tenus*.
- St. 50, l. 3. *ayan* is obscure, and probably corrupt.
- St. 51, l. 2. *pernas* 'emat'; a similar form of the 3. sg. imperat. act. is *gorthybes* 'let him answer', D. 775. L. 3. *y ma* (pl. *y mons*, 185, 4) = W. *y mae* (pl. *y maent*) Z. 538. In Breton I have only met the singular: *ma oz gouruez en bez man*, Buh. 12, 'he is lying in this tomb'.
- St. 53, l. 2. I take *guan* here to be a verb; cf. W. *gwanâu*, Bret. *gwana* 'to weaken', Ir. *fann* 'weak' = *guan* (gl. *debilis*) Vocab.
- St. 54, l. 4. *dew-leyn* (*dew-gleyn*) literally 'two knees'. In Cornish, as in Welsh and Breton, the parts of the body naturally in pairs are regularly in the dual, except when mentioned as belonging to more than one person. Thus *de-fregh* (*bregh*) 76, 1 'two arms' (*brachia*); *dew-lagas* 'two eyes' 83, 2. 222, 2. 225, 1; *dew-ver* (*fer, ber?*) 173, 3 'two ankles' (legs?); *dew-le* 130, 4 = *dew-leff* 149, 1. 178, 3; *ij leyff* 159, 3 'two hands'; *dew-en* (*gen*) 'two jaws' 138, 4. 242, 2. So *dyw-scoth*, *du-scoth* D. 3068, 2583 'two shoulders'. In *y dreys* 236, 3. 242, 2 'his feet' the numeral is omitted. So in 130, 4, *treys ha dewle* = *treys ha dyulef* D. 2937 'feet and two hands'. In st. 159, 3 — *ij droys* — the numeral occurs. This idiom will remind the Hebrew scholar of the practice in that language of confining the use of the dual chiefly to such objects as are by nature or art in pairs.
- St. 55, l. 3. *coske* = W. *cysgu*, Bret. *kouska*.
- St. 56, l. 3. *dylly*, cf. Bret. *dellézout* 'mériter', Ir. *dliged*.
- St. 57, l. 2. *yn ven* (*men*) 'strongly', *tus ven* (*men*) 64, 2; 88, 2; *an-vein* (gl. *invalidus*) Vocab.; cf. μένος?
- St. 58, l. 3. *tomder* (= Br. *tuinder* Z. 1112, W. *twymdra*) from *toim* (gl. *calidus*), Vocab., = *tém* (from *tep-ma?* root *TAP*, Lat. *tepeo* &c.). *wese* (better *whese*) 'he sweated', cf. W. *chwys*, Br. *c'huës*, Lat. *sudor*, Gr. ἰδ-ρώς, Skr. *svid*, *svidyâmi*, *svêda*, A.S. *swât*, Ohg. *sveiz*. The *s* in the British forms can only be explained as arising from *d + t*; *chwys*, then, would represent SVIDTA. (Cf. O.Ir. *estar* 'edit', Z. 258, from *ed-tar*.) In the next line perhaps *weys* is the substantive. If so, translate "water &c. (was) Christ's sweat".
- St. 60, l. 2. *densys* 'manhood' like *dewsys* 'godhead' in the next line (O.W. *duiultit*) is formed by the suffix *tit*. L. 4. *ef a ra*, better *ef a wre*, but rhyme is exigent.
- St. 62, l. 3. With *synsy* cf. *sinsiat* (gl. *tenax*) Vocab. L. 4. *leas huny* = Bret. *lies hini* 'plusieurs personnes'.
- St. 63, l. 2. *negis* from *negotium*, W. *neges*, pl. *negesseu*, Z. 800. L. 3. *tros* = W. *trwst*, Bret. *trous*. L. 4. *ass-won-ros* = *as + gon + bos*. *aswon* (cf. *aswonys* 84, 4) is the W. *adwaen* 'cognoscere' (Mid. W. *atwaenat* 'cognoscebat' Z. 558). *bos* is the infinitive of the root

- BHU*, which in Cornish also occurs united with *goth*, better *godh* (= *VID*) in *gothvezough* (*goth* + *be* + *dough*) 'know ye' 63, 3; 141, 3 (= *W. gurybyddwch*, Breton *gouzvizit*, *gouz-bi-dit*), and in Welsh in *adnabod* 'to know' (*ad-gna-bod*) and *gurybod* (*gwyd-bod*).
- St. 64, 1. 2. *arvow* is here = Mid. *W. arveu* 'armatura', *Z.* 785. *zen gas* (*cas*) 'to the battle'. Here *cas* (*cad-vur* Vocab.) = *W. cad*, *O. W. cat*, *Bret. kâd*, *Ir. cath*, *Gaulish catu* (in *Catu-rigës*, *Catu-slôgi* &c.), *Ohg. hadu*, *A. S. heaðo*. L. 3. *yn fas* = *Br. en mat*, *Buh.* 48. L. 4. *caradow*, like *casadow* 159, 1, a fut. part. pass. The *-dow* = *W. -dwy*, *O. Bret. -toe*, *O. Ir. -ti*.
- St. 66, 1. 2. *ze vav* (*bay*) 'thy kiss'; *bay* from *Lat. basium*, *It. baccio*, *Fr. baiser*, *Eng. buss*. L. 3. *molloz* (cf. *mollozek* 47, 3) = *W. mellidith. gour* 'man', *W. gwr*, *O. Ir. fer* = *Lat. vir*, *Goth. vair* (*Eng. wor-ld* = *Ohg. wer-alt* 'hominum aetas', 'seculum', 'mundus', *Dief. Goth. Wörterbuch*, i. 188).
- St. 68, 1. 4. *dris y vynnas* (*mynnas*): *Zeuss*, 700, translates this 'ut volebant', comparing *dris* with Breton *drez*, and obviously taking *y* for the *personal* pron. 3^d plur. which of course does not infect; cf. *O.* 172: *dres dyfen ou arluth ker* 'beyond my dear lord's prohibition'. *dris* (also 48, 1) = *Br. dreis-t*, *W. dros*, *Ir. dar*.
- St. 71, 1. 2. With *trohas* cf. *W. trychu* 'to cut', *Bret. trouc'ha*.
- St. 72, 1. 1. *goyn* 'sheath' (*guein*, Vocab.) like *W. gwain*, *Ir. faigen*, is from *Lat. vagina*. L. 2. *beughe* is connected with *W. buchedd* 'life'.
- St. 73, 1. 1. *fethys*: the infin. of this, *fethe* (= *Bret. feaza*, *fueza*) occurs at *R.* 254: *yth orden agan lathe rak na yl agan fethe dre lavarow* 'he will order us to be slain, for he cannot vanquish us by words'; cf. too *D.* 77, 154, *O.* 850, *R.* 251, 500. The *Rev. R. Williams* thinks we have here a mutation of *queythys* (*W. gwaethu*) 'made worse', *sed quaere*.
- St. 74, 1. 3. With *yn un scolchye* compare *yn un fystene* 158, 3. 248, 1; *yn un garme* 168, 1; perhaps *yn un hanas* 79, 4. *crow* properly 'blood' = *W. crau* = *O. Ir. cró* 'blood', 'death'. *Lat. cru-or*, *Skr. kravya*.
- St. 75, 1. 2. *cara*, cf. *Bret. carez* 'reproche' *Buh.* 50, 4, *O. Ir. caire* 'accusatio', 'nota', 'culpa', *cairigud* 'reprehensio', *O. Welsh cared* (gl. *nequitiae*), *Juvencus* 86; *Ebel* compares *O. Slav. karati* 'rixari' and *Lith. koravóti* 'punire'.
- St. 77, 1. 2. With *holyas* (also in *St.* 168, 1) cf. *Bret. heúlia* 'to follow', and perhaps *W. oli* 'to be last' (*W. holi* is 'to inquire'). L. 3. *sethek*, l. 4. *sethas*, better *sedhek*, *sedhas*, cf. *W. sedd*, *seddu*, *Ir. suide* 'a seat', *Lat. sedeo*, *Gr. ἕζω*.
- St. 79, 1. 2. *lahys* pl. of *laha* 99, 3, = *O. Corn. loc*, gl. *regula*. Perhaps borrowed from *A. S. lagu* 'law'. L. 4. I do not understand the latter part of this line. *adryff* seems = *Br. adreff* 'post', 'in tergo', *Z.* 662. The only word like *hanas* is *W. hanes* 'relation',
- St. 82, 1. 2. *na blek* = *non placet*. ['history'.

- St. 83, l. 4. *dezewys* = *dethywys* O. 842, *dethewys* R. 633, W. *addewodd* from *addaw* 'to promise'. *kwercas* = W. *cyciriad*.
- St. 84, l. 1. *hardh* here is perhaps the W. *hardd* 'handsome'. L. 4. *bythqueth* (also 49, 3) = Br. *bezcoat* Buh. 160, now *biskôas* 'jamais'.
- St. 85, l. 3. *toys*, Br. *touet* 'jurare' Buh. 170. *ty* 'oath'; the verb occurs: me an *te* O. 2154, 2163.
- St. 88, l. 2. *bys yn* = Bret. *beden* (*beden maru* 'usque ad mortem' Buh. 102).
- St. 89, l. 1. *pronteryon*, pl. of *pronter* = *prounder* Voc. from *praebendarius*; cf. Nhg. *pfründe* from *praebenda*.
- St. 90, l. 1. In *dustuneow* (*dusteneow* 94, 3, *dustuny* 111, 3; 208, 5, *ze zustunee* 210, 4) I do not understand the *d*, as there is nothing to cause it; cf. *tistum* (gl. *testimonium*) Vocab., and Br. *testenni* (gl. *testor*) Lh. 163. L. 4. *purre* 'purest' note the reduplication of the *r* which arises from assimilation of a *y*, *purye* = *puryam*. And compare *lowenna* 115, 2 'more joyous' from *lowen* (W. *llawen*); *tekke* 'more fair' (*tek*, W. *teg*); *lelle* O. 1111 'more loyal' (*tel*).
- St. 91, l. 1. *clewsons* 'they heard', root CLU, Skr. *çru*.
- St. 93, l. 3. *be-zaff* 'I shall be' = W. *byddaf*, Bret. *bezaff*, see *Beiträge* i. 405, where Prof. Schleicher compares the Slav. *ba-da* formed from the two roots *bhû* and *dhâ*. L. 4. *yn sur thu* (leg. *dhu*): there is a similar expression—*yn sur Dduw*—in Welsb, according to the Rev. R. Williams.
- St. 94, l. 3. *yttrevys* = *yd-derevys*; cf. *dyrryvys* 64, 3.
- St. 96, l. 1, and st. 217, 2. *banna* (*banne*, gl. *gutta*, Vocab., Ir. *banna*); cf. the French phrase *ne voir goutte*, Bret. *né wélanb banné* 'je ne vois goutte', *né glev banné* 'il n'entend goutte' (Legonidec). L. 3. *brathken*, pl. of *brathky* D. 2087. Mr. Norris thinks that the word properly means 'biting-dog', W. *brathu* 'to bite'. *deskerny* (W. *dysgyrnu*) I take to be radically connected with Bret. *skriña* 'grincer les dents', W. *ysgyrnygu*, 'to gnash'. *dyns* 'teeth', sg. *dans*, Vocab., Bret. *dañt*, pl. *deñt*, W. *dant*, pl. *daint* (in *bochddaint*), Ir. *dét* (*dainteck*), Lat. *dens*, Gr. *ὀδούς*, *ὀδύριος*.
- St. 99, l. 1. With *ynniough* cf. W. *yniaw*, if this be not a fabrication of Pughe's.
- St. 101, l. 1; 256, 3. *kueff*, *cuf* (pl. *cufyon* D. 1093) = O. Ir. *cóim*, now written *caomh*, 'kindly', 'loving', Bret. *cuff*, *cuf*, Buh. 100, 106, &c.
- St. 103, l. 2. *ze rysseve* is an instance of the historical infinitive; cf. *ze begha* (*pegha*) 7, 1, *ze ordna* 7, 2, *ze denne* (*tenne*) 134, 2.
- St. 104, l. 3. *da* 'well' (not as usual *yn ta*). So in Breton, Z. 571.
- St. 105, l. 2. *pes*, 3^d sg. pret. act. of a verb borrowed from *pay*, *payer*, Ital. *pagare*, Lat. *pacare*; cf. Bret. *paéa*. L. 3. *desympys* = *desimpit* Vocab. W. *yn ddysymoth* 'suddenly'.
- St. 106, l. 1, 2. *ganow* = *genou*, Vocab., O. W. *genou*, Br. *gueneu* = *genava*, *Genera*. L. 4; 209, 2. *teuolgow*, cf. W. *tywyll* 'obscure', O. Ir.

- temel* 'darkness', Eng. *dim*. Ebel also compares Slav. *tīma*, Lith. *tamsā*, Lat. *tenebrae*, *temere* ('blindlings'), Ohg. *demar*.
- St. 109, l. 3. *whelth* (pl. *whethlow* D. 2657) *nowyth* = W. *chwedl newydd*.
L. 4. *hes* (*heys* in *tres-heys* 180, 2) = W. *hyd*.
- St. 110, l. 4. *kes-keweza*: *kes* (also in *kes-colon* 'one-hearted' D. 2) from *ket* (*chet-va*, gl. *conventus*, Vocab.), the W. *cyd*; *keweza* is for *keweze* (*coweze* 150, 2), cf. O. Welsh *coueidid* 'companion' Juvencus, 50. *cowezas*, 110, 2, = W. *cyweithas*.
- St. 111, l. 3. *doyn*, cf. Ir. *dénim* 'I do', root *dhá*.
- St. 113, l. 2. I should like to read *pur len zen*.
- St. 114, l. 4. *gwayn* points to an O. French *guain* = Ital. *guadagno* &c.; cf. Bret. *gounid*.
- St. 115, l. 2. *tenyrghys*, cf. W. *anerchi*. L. 4. *talvyth*, cf. W. *talv*, Nhg. *zahlen*; cf. too Gr. *τάλαντον*, *τέλος* 'tax' and Skr. *tulā* 'scales'.
- St. 116, l. 3. *scyle*; this word occurs also at 125, 4; 142, 4; 187, 3; and (apparently as a verb) at 211, 3. It seems written for *syle*, as *pascon* for *passon*, and in the first four places may be the plural of *sel* (gl. *fundamentum*), Vocab. W. *sail*, *seil*, Bret. *sól*, from Lat. *solum*.
- St. 118, l. 2. *mes*, Fr. *mais*, Lat. *magis*. L. 4. *gorris* from *gorvis*; see note on st. 6, l. 4.
- St. 120, l. 1. *bes* 'is' = W. *byd* Z. 538, Br. *bez* Z. 539. L. 3. *myns*, W. *maint*, Ir. *méit*. *soweth* (see Jordan's 'Creation' pp. 76, 92) = W. *ysywaeth*; cf. Br. *sivas*, *siouas* 'alas!'
- St. 122, l. 1. *own* 'fear' (whence *ownek* 77, 2) = Bret. *eín*, W. *ofn*, O. Ir. *omun*, Gaulish *Ex-omnus* 'fearless' (W. *ch-ofyn*). *own an tebel el a-n geve*, literally 'fear seized him, the evil angel'. So in 213, 2: *ma-n geffo tregva* 'that he might have it, a dwelling'. This superfluous use of the infixed pronoun is very common in Middle Irish. L. 3. *pref* = W. *pryf*, Ir. *cruim* = Lat. *vermi-s*, Goth. *vaurm-s*, Lith. *kirmėlė* (from *kirmi-s*), all which forms point to an original KVARMI-S.
- St. 123, l. 2. *yn kerdh* = *yn kerth*, R. 722, 'away', *kerd* (gl. *iter*) Vocab., Bret. *querzet* Buh. 2, 6.
- St. 130, l. 1. *noyth* = Br. *noaz*, Ir. *nocht*, Goth. *naqpaths*, O.N. *naktr* (Lat. *nūdus* from *noidus*; *novidus*, *nogvidus*?).
- St. 131, l. 4. *colmen* (pl. *-ow*, 76, 2; 131, 3; 213, 3) = W. *cuchem*, O. Ir. *colmune*, gl. *nervus*, Z. 789.
- St. 132, l. 2. Is *goth* 'vein' (pl. *gwyzy*, 183, 4) = O. Corn. *guid*, W. *gwyth*, and is *leyth* = O. E. *lith*, Goth. *lithus*, O. N. *liör*, Nhg. *g-lied*? L. 4. *wharse* for *hwarfse*: cf. *yn della thyn re wharfo* O. 667 'so may it happen to us' and cf. Br. *hoarfe*, *hoarvezo*, 'accidat', *hoarvezet* 'accidit' Z. 546.
- St. 134, l. 3. *zen n-empynnyon*; *impinion* (gl. *cerebrum*) Vocab. W. *ymenydd*, Bret. *empenn*, Ir. *inchinn*, cf. *ἐγκέφαλος*. The prefixed *n* which occurs

- infra 206, 3, in *žen n-ežyn* 'to the birds' = O.Ir. *dundaib énaib* (cf. *dundaib abstolib* Z. 1008)—appears to correspond with the second *d* of *dundaib* from *du-nnaib*. (For *ežyn*, O.W. *etinet*, one would have expected *edyn*, cf. *idne*, gl. *auceps*; *ydnic*, gl. *pullus*, Vocab.)
- St. 135, l. 2. *cuiys* 'hidden' (*cuthe* 'to hide' 170, 2) is, like W. *cuddyaw*, Br. *cuzet*, cognate with *κρύθω* = Eng. *hide* (celare). l. 3. *alloys* may perhaps be = W. *alaeth* 'grief', but is more likely a mutation of *galloys* (224, 3) and the allusion is to St. 3, 1. l. 4. read *del lever an levar žen* for sake of rhyme.
- St. 136, l. 4. *gwel-en* (also in 202, 3), Bret. *gwal-en*, the sole example in this poem of the singulative termination, by which collective nouns are made to mean one of the class thereby designated.
- St. 137, l. 1. *dow-lyn* (*glyn*), W. *glîn*, Ir. *glún*, Slav. *kolěno*. l. 2. *camma*. The adj. *cam* (gl. *strabo*, Vocab.) = Ir. *camm*, Gaulish *cambo-s* (in *Cambo-dúnion*), *καμπή*, *ζάμπη-τω*, Lith. *kūmpas*. *meyn* pl. of *men* = W. *min*, Nhg. *mun-d*. *eysya*, gl. *laudo*, Lh. 77, *sed quaere*.
- St. 138, l. 4. *nerth* = O.Ir. *ner*, Gaulish *Nerto-mâros*, Esu-*ner*-to-s, cf. Skr. *nar*, *nr*, Gr. *ἀ-νήρ*, Oscan and Umbrian *ner*, Lat. *Nero*.
- St. 140, l. 1. *lowarth* (*lo-garth*) = Ir. *lub-gort*, 'a garden'. *garth*, *gort* = *χόρτος*, *hortus*, Eng. *garth*, *yard*, &c. Cf. too, *lworch guit* (gl. *virgultum*) in the Vocab. which should certainly be *lworth guid*.
- St. 141, l. 2. *gon* = W. *gwnn* Z. 558, O.Ir. *finn* from VI-N-D; cf. Skr. *vindāmi*. *acheson* is clearly a singular at 187, 1. l. 3. *ketoponon* = *kettep onan*, D. 2821, = Br. *guitibunan* Buh. 130, now *guitibunan* 'chacun', 'tous sans exception'.
- St. 142, l. 2. *laze* = *laz* + *e*; cf. O.W. *ladam* (gl. *caedo*), Bret. *lazaff*, *laziff* 'occidere' Z. 165.
- St. 146, l. 3. *dyffry*. The Rev. R. Williams suggests the Fr. *devoir* as the source of this word. It occurs, spelt *deffry*, in R. 655; cf. Buh. 24, 4, me goar *defri*. I should now translate it by 'quickly' and compare the W. *deffroï* 'to rouse', 'to wake'; cf. too the Ir. *dén deithbhir* 'make haste'.
- St. 154, l. 2. *hwalsons* = W. *chwilasant*. *goff* = W. *gof*, O.Ir. *goba*, gen. *gobann*, n. pl. *gobainn* = W. *gofaint*; cf. Gaulish *Gobannitius*, *Gobannicos*. Zeuss compares Lat. *faber*, where (if he be right) *f* must represent an original GH.
- St. 155, l. 2. *goržewyth* = a W. *gor-ddiwyd*. l. 3. With *whyell* cf. W. *gorchwyl*. *scaff* 'light' so in Breton: *maz vezo scaff ho caffou* 'sint leves eorum sollicitudines' Buh. 200. So cf. the Welsh for lungs 'ysgafaint', our 'lights'.
- St. 156, l. 3. *clevas* = *clevet* (gl. *morbus*) Vocab, W. *clefyd*, Br. *clevet*, *cleffet*, Z. 1110, from *claff*. See note on St. 25, l. 3. l. 4. *ynfas* i. e. *yn* + *mas*; *mas* = W. *mad*, Ir. *maith*.
- St. 158, l. 2. *toche vyth* = *toch vyth* R. 60. *gonys* 'to work' = W. *gwneyd*, cf. O.Ir. *do-gniu* (facio) = Gr. *γεννάω*, Lat. *gigno*, Skr. root *jan*.

- L. 3. *gon* 'I know' = O.Ir. *gén* (in *ad-gén-sa*, cognosco), Skr. root *gnâ*, Gr. *γι-γνώ-σχω*, Lat. *g-nosco*, &c.
- St. 159, l. 1. *en debell-wrek casadow*, 'the hateful woman', would regularly be *en debell-wrek gasadow*, as *gurek* is feminine (see note on St. 4, l. 1). But the combination *k + g* is inharmonious, and so an exception was made. The Cornish, like the Breton and Irish, seems also averse to the combination *n + dh*. Thus we have *un venyn da* 'a good woman' 177, 1, not *un venyn za*; *an dreyn* 'the thorns' 134, 3, not *an zreyrn*. *chy* = O.W. *tig* (*bou-tig*, gl. stabulum), Ir. *tig*, *teg*, *τεγος* &c. L. 4. *garow* = Ir. *garbh*, Skr. *garva*.
- St. 163, l. 1. *dreus* (*dres* infra 192, 4), which I only find after the plural *ladron* and the dual *lader*, may possibly be a mutation of *treus*, 215, 1, *tres*, 120, 4, = W. *traus*. If *dreus* be the uninfected form cf. W. *drud*, Ir. *druth*, Gaulish *drutos*. L. 3. *lu* = Ir. *slúag* = Gaulish *slógos* (in *Catu-slógî*), Gr. *λόγος*.
- St. 164, l. 3. *ponyas*, cf. *dho punnia* (gl. curro) Lh. 53. Hence Eng. *pony*? L. 4. *gortos*, cf. Br. *gourtoet* 'expectate', *gortos* 'vigilare' Z. 876.
- St. 165, l. 3. *pals* = Gaelic *pailt*, 'plenteous', and perhaps Bret. *splet* 'multitude' Buh. 10. L. 4. *war bol* (*pol*) *y hyll* (*cyll*) lit. 'on top of her nape'; *pol kîl* gl. occipitum Lhuyd A. B. 104; *chil* (gl. cervix) Vocab.
- St. 167, l. 3. *dyerbyne* (3^d sing. pret. act. *dyerbynnas* 174, 1), W. *dyerbyn* 'to receive'.
- St. 168, l. 4. *gor* = Br. *goar* Z. 559. Cf. W. *dioer* = *duw awyr* (*a + gwyr*) 'God knows' Z. 558.
- St. 169, l. 4. Literally "that there was not to them sucked a breast." *denys*, cf. Ir. *dînu* 'a lamb', root *dhê* (Ebel).
- St. 170, l. 3. *glays* 'green' = W. and Ir. *glas* = O.Celtic *glasto*; cf. *glastum* 'wood'. L. 4. *seygh*, W. *sych*, Bret. *sec'h*, all probably, like Ir. *secc*, from Lat. *siccus* from *sis-cus* = Zend *hush-ka*, Skr. *çush-ka* = Ir. *sesc*, Bret. *hesk*, W. *hysp*. Ebel, however, (Beitr. II, 164) thinks *sych* a true Celtic word, and compares Gr. *συχός*, Lith. *saúsas*, O.Slav. *suchû*.
- St. 171, l. 4. *Marya wyn* (*gwyn* = *vindos*) not *wen* (*guen* = *vinda*), as it would be in Welsh, where the root-vowel *i* is broken by the old feminine ending *a*. How little Lhuyd is to be trusted in his Cornish grammar, will appear from his statement that *guen* was the feminine of *gwyn*, *melen* of *melyn*. Not only have we here *Marya wyn*, but *eneff gwyn* (leg. *wyn*) 204, 2, and *guelen wyn* 136, 4.
- St. 172, l. 2. Perhaps: "my heart which is with thee, it (*hy*) is made like to thee." L. 3. *kepar ha te* is exactly *aeque ac tu*. L. 4. *nes* = O.Ir. *nessá*.
- St. 173, l. 1. The Rev. R. Williams makes *golyas* 'watching', W. *gryliad*. But I prefer comparing W. *grylio* 'to wound'. The allusion seems to be to the *goleow* 'wounds' of 165, 3. L. 3. *zew ver*. If *ver* be

the infected form of *fer* (gl. *crus*, Vocab., = W. *ffer*, Gr. *συρρόν*), this is a solitary instance of the mutation of *f* into *v*, which Lhuyd, p. 241, mentions as common in his time. Cf. the proverb *na reys garera an vor* (*for = forth*) *goth rag an vor noweth* 'needs not to leave the old way for the new way'. The Rev. R. Williams, I think rightly, makes *fer* here a mutation of *ber* = W. *bèr* 'leg', 'shank'.

St. 174, l. 1. *own* (*ewn*, 218, 4) = W. *iawn*. L. 2. *heb* = O.W. *hep*, Ir. *sech*, Lat. *secus*, Gr. *ἐξά*;. L. 4. *ancou* 'death' = W. *angu*, O.Ir. *éc* (gen. *éca*, Corm.), now written *eug*. The root seems ANK for NAK: cf. Gr. *νήπις*, Lat. *nex*, Skr. *naç*.

St. 175, l. 2. Literally 'they made no other reason but to follow their will'. So in 54, 4: *may zeth ha pesy* 'so that he went and to pray'; 10, 1: *yn drehevys hay vos deuejis* 'she reared him and his being come'; 250, 2: *may lavarsans ha dolos* 'that they might say and to publish'; 59, 2: *mateth an goys ha dropye*, literally 'so that the blood came and to drop'; 258, 4: *mar a cresyn ha bos vas*, literally 'if we believe and to be good'. In such cases in Welsh also the second verb is put in the infinitive. L. 3. *yonk*, O.Corn. *iouenc*, W. *ieuanc*, Bret. *iaouank*, O.Ir. *úc* = Lat. *juvencus*, Goth. *jugg-s* 'young'. *coth*, Bret. *kôz* = O. Celtic *cottos* (*Ate-cotti* 'perantiqui'). L. 4. Is *soth* the Eng. *sooth*?

St. 178, l. 1. *bys yn yben*. Here *yben* is the Bret. *èbén*, see Mr. Norris' *Cornish Drama* II, 255, where several Cornish examples are collected.

St. 179, l. 3. *war ben (pen) y gele (cele)* literally, 'on (the) head, or top, of its fellow'. A similar idiom occurs in Welsh: *or carn di celid* 'from the one cairn to the other'. Lib. Landav. 226, in Breton: *ann eil hag e-gile* 'the one and the other', and in O.Irish: *carad cách uáib a-chéile* 'let every one of you love the other', *is cóir do chách guide dée lia-chéle* 'it is right for every one to pray God for the other', literally 'for his fellow'. With *céile* Dr. Siegfried connects Skr. *char*, Gr. *πέλω*, Nhg. *ge-fährte*.

St. 180, l. 2. *tres-heys* 'footlength'; *tres* (pl. *treys*, see note on St. 46, l. 4) = *tros* D. 2781, *trous* D. 860 = W. *troed*, O.Ir. *traig*, gen. *traiged*.

St. 181, l. 4. *loven* 'rope' = W. *llyfan*, O.Ir. *loman* (gl. *funis*).

St. 183, l. 3. *yscryn*, pl. of *ascorn*, R. 2598, = W. *asgwrn*.

St. 184, l. 2. *pen golas* literally 'head of (the) bottom'; *golas* = W. *gwaelard*, a deriv. from *gwael* 'low', with which Dr. Siegfried connects the river-name *Vahalis*.

St. 186, l. 2. *dyghow* = W. *deheu* for *dechcu*, Ir. *des* = *δεξιός*, *dex-ter*, Goth. *taihsv-s*. L. 4. *crehyllys*, see D. 2818, and cf. O. Welsh *crihot*, gl. vibrat. *twezas* = *dewedhas* with the usual provection after the particle *y*. See note on St. 11, l. 1. Perhaps, however, we should read *y gwezas*, 'his companions'.

- St. 192, l. 2. *dowtyth* 'fearest', the Old Eng. verb *dout* = fear. L. 4. *mall* from Lat. *mālum*.
- St. 193, l. 4. Read *yn paradis*?
- St. 195, l. 1. Read *ze rag Ihesus*? L. 4. The Rev. R. Williams reads *dewscoll*, and compares W. *disguall* 'without a defect' i. e. 'perfectly' which would make good sense.
- St. 196, l. 2. I take *gwezzy* here to be = W. *gweddio*.
- St. 197, l. 2. *pystege* 'sorcery' should perhaps be *pystrege*, cf. *pystry* 'sorcery' D. 1765, *pystryor* 'wizard' D. 1767, *pestryores* 'witch' O. 2668. Perhaps, however, we should compare the Bret. *pisik* 'point', 'douleur aiguë'.
- St. 200, l. 2. *dorgis* here and *infra* 209, 2, seems a corruption of *dorgris* (= *dor* + *cris*), where *dor* = W. *daiar*, and *cris* = W. *cryd*, Bret. *crid*, Ir. *crith*, which last Diefenbach compares with Ohg. *riðôn*, *rida*, assuming here an aphaeresis of *h*.
- St. 201, l. 1. '*Hy*', says Mr. Norris (*Cornish Drama* ii, 243), sometimes stands for the neuter, where in English we should use 'it'; as *kyns hy bos nos* "before it be night" O. 2769. Is *pegyas* for *pesyas*, W. *peidio* 'to cease'? L. 3. Very difficult. Pryce has *prag thysta ve scryryas*, 'why hast thou forsaken me?' We should probably read *scrirya* and equate it with Bret. *skléria*.
- St. 202, l. 1. *dewas* = *diot*, Vocab., W. *diawt*. L. 2. It has been suggested that *last* is = W. *llas* 'incrustation'. But I prefer comparing Bret. *lastez-en* 'malpropreté, saleté'.
- St. 205, l. 1. I have little faith in my version of this line and of the first half of the next. I take *spyr* to be a verb from the Lat. *spiro*, or Eng. *spire* ('breathe'), which is used by Wickliffe. *Caman* (W. *caman*, Fr. *chemin*, Med. Lat. *caminus*) seems to occur as *kemmen* in 75, 2. L. 2. If we read *mann* cf. the Breton *mann* 'rien', 'néant', 'nulle chose'. L. 4. *war zellargh* (cf. *war tu dylarg*, O. 961) became *uardhelhar* in modern Cornish, Lh. 248, 3; cf. Bret. *war va dilerc'h* 'derrière moi'.
- St. 206, l. 1. *megis* 'stifled', cf. W. *mygu*, O. Ir. *for-múichthe*. *gwyls* = W. *gwyllt* = Goth. *viltheis*, Eng. *wild*. For *nyezy* read *neyzy*, and compare *neid* (in the Cornish Vocab.) = Lat. *nidus* (for *gnidus*? cf. Slav. *gnězdo*, the first syllable of which may, Dr. Siegfried thinks, be = γένος, GANAS).
- St. 207, l. 4. *eyn* occurs *infra* 235, 4. The Rev. R. Williams suggests W. *iaïn* 'cold', but a *cold* cry is rather forced.
- St. 209, l. 2. *lughes* = W. *lluched* 'lightning', Bret. *luc'heden*.
- St. 210, l. 1. *egerys*, cf. W. *agori* 'aperire' Z. 520, Bret. *digéri*.
- St. 211, l. 1. *ler*, *lor* (gl pavementum vel solum) Vocab., = O. W. *laur*, now *llawr* (solum) = A. S. *flōr*, Eng. *floor*. *tan* 'fire' = Ir. *tene*, gen. *tened*, with which Zeuss compares *Tenedon*. *guins* = Bret. *guent*, O. Ir. *fét*, Lat. *ventus*, Goth. *vind-s*, Skr. *vāta* (for *vānta*?). *houl*

- = W. *heul*, Bret. *héol*, Goth. *sauil*, Lat. *sól*. *steyr*, pl. of *ster-en* (gl. stella) Vocab.; cf. ἀ-στῆρ, Skr. *str*, Eng. *star*. L. 4. *syns*, pl. of *sans*, = W. *sant*, Ir. *sancht* from Lat. *sanctus*.
- St. 212, l. 2. *sleyueth* is a derivative from *slév* (gl. peritus) Lhuyd 118. L. 4. *fynweth* = Br. *finuez* Zeuss 155, i. e. *fin* + *gued* (W. *gwedd*).
- St. 213, l. 1. The latter half of this line has a syllable too much; for *evef* we should doubtless read *ef* (= Eva). L. 3. *sewyas*, cf. Eng. *sue* = Fr. *suivre*.
- St. 215, l. 2. *go-vynnys* 'rogavit'. The Welsh *er-fyn* has the same root, but compounded with a different preposition. *yn ro* 'as a gift', cf. the O. Welsh *hin* map di iob 'ut Jovis filius' Zeuss 571. So in French 'en fils de Jupiter'. In Breton, *oz* was used: *oz roen* 'as a king' Z. 572. L. 4. *gorhomynnys*, W. *gor-chymyn*, Br. *gour-chemen*, from Lat. *com-mendo*, with the Celtic prefix *gor-* = Ir. *for-*, Gaulish *ver-*.
- St. 216, l. 4. *ytaseffsons* = *yt-daseffsons*; cf. *deseffen* R. 1771.
- St. 217, l. 1. In *herwyth* 'side' (?) we have probably the W. prep. *herwydd*, O. W. *heruid*, 'because', 'according to', Bret. *hervez*. *prys* (*preys* 255, 3) is, like W. *pris*, from Fr. *prix* or Lat. *pretium*, as *negis* from *negotium*. L. 3. *gew* (also in 218, 3; *gyw* 219, 2; 221, 1) = O. Ir. *gái*, Gaulish *gaison*, latinised *gacsum*. L. 4. *hynwys* may perhaps be an adv., = *yn wys*, as in O. 1545; W. *gŵys* 'deep'. The Rev. R. Williams and Dr. Siegfried propose W. *hynaws* 'mild', 'kind'.
- St. 218, l. 3. *bechye*, cf. Br. *an becq* 'acumen' Buh. 152.
- St. 219, l. 1. *stret* (gl. latex), Vocab., is apparently a diminutive. Cf. Bret. *ster* 'river'. L. 2. *ryp* (*ryb* 71, 2, 81, 1) 'beside'. This preposition, peculiar to Cornish, seems cognate with, or borrowed from, the Latin *ripa*. So *glan* (gl. *ripa*, Vocab.) is used for 'side' in R. 522: *me a wel an men bras war glan an beth* 'I see the large stone on the side of the tomb'. *resas* (also 221, 2), cf. W. *rhedu* 'to run', Bret. *rédek*, Ir. *rith*.
- St. 220, l. 1. *eddre*k = Ir. *aithrige*, Goth. *idreiga*. L. 4. *edrege* (for *edregi*?) appears to be the plural.
- St. 221, l. 1. *herdhya* = W. *herddio*. L. 3. *lin* 'water' = Ir. *linn*, W. *llyn*: *gre-lin*, gl. *lacus*, *pisc-lin*, gl. *vivarium*, occur in the Vocab. *deveras*, W. *dyferu*. L. 4. *gloys* = W. *gloes*.
- St. 222, l. 1. *wheržyn*. If the ž be for *dh* compare W. *chwarddu* 'to laugh'. If for *th*, W. *chwoerthin*. L. 2. *dagrow* (*dagrennow* 225, 1) pl. of *dagr* = O. W. *dacr*, Ir. *dér* = δάκρυ, Skr. *açru*, Lat. *lacrima* (for *dacruma*), Goth. *tagr*, Eng. *tear*. *dewhans* = a Welsh *dychwant* from *chwant* with the intensive particle.
- St. 223, l. 1. *seth*, Br. *saез*, W. *saeth*, O. Ir. *saigit* are all most likely loan-words from Lat. *sagitta*. For if the word were originally Celtic, we should probably have had *heth*, *haez*, *haeth* in Cornish, Breton, and Welsh. L. 2. *moreth*, cf. Bret. *morchedus* 'tristis', 'in-

- felix', Buh. 126. *morejek* (77, 1; 232, 4) is exactly the W. name *Moriddik* cited by Zeuss from Reg. Caernarv. p. 100. *denseth* 'humanity' = W. *dyndaud*.
- St. 224, l. 2. *crunys*, cf. W. *crauni* 'to collect', 'to gather'. The Rev. R. Williams proposes W. *croni* 'to stagnate'. L. 3. *galloys* 'power', *gallof* 'possum' (W. *gallaf*, Br. *gallaf*) Ebel compares with Lith. *galiù*, *galėti*. Perhaps we may add Ir. *galach* 'valiant'.
- St. 225, l. 2. *yly* = W. *eli* 'salve', from *olivum*. *hueth* = W. *chwyydo* 'to swell out'? *chwaedd* 'a relish'? L. 4. With *anfueth* cf. *anfus* D. 1501, *anfusyk* R. 1520.
- St. 227, l. 3. *triugons* = O. W. *tri-uceint*. *pymjek* for *pymthek* from *pymptek* out of *pymp-dek*.
- St. 228, l. 3. *blyjen* = Bret. *blizen*, W. *blwyddyn*, O. Ir. *bliadain*, *bliadan*. *ke-never* would be in Welsh *cy-nifer* (*nifer* from Lat. *numerus*).
- St. 229, l. 4. *morjosow* pl. of *morjos* = W. *morddwyd*. The *morboit* (gl. femur vel coxa) of the Vocabulary, should certainly, as Zeuss says, be *mordoit*.
- St. 230, l. 1. *gvespar* is, I believe, (like W. *gosper*, Ir. *espar-tain*) borrowed from Lat. *vesper*. The Welsh *ucher* and Corn. *gurth-uher*¹ (gl. *vespera*) point to an Old British *uxer* from *vecser* (= Ir. *fescor*), which bears the same relation to *vesper*, as Gaulish *Criaxus*, W. *crych*, does to *crispus*. L. 2. *kemeas* = *cummyas* D. 3146. L. 4. *tyr* is probably cognate with W. *tirion* (= *tir* + *iawn*). I dare not compare *τέρας*, *τέρον*, *tēres*, for the W. *tir*- points to an O. Celtic *tiro* or *tiri*.
- St. 231, l. 3. *teneuen* 'side', cf. W. *teneu*, Lat. *tenuis*, Ir. *tana*, *τανν*, Ohg. *dunni*, Eng. *thin*.
- St. 232, l. 1. *a wynnas* (*gwynnas*), cf. W. *gwyno*. L. 2. Is *yn whas* for *yn fas* 'well'?
- St. 233, l. 3. *logell* from Lat. *loculus*.
- St. 234, l. 3. What is *dworen* in *dworen-nos*? The Rev. R. Williams suggests *dew-or-an-nos* 'at two hours of the night'. He also conjectures that *dworen* may be a loan from the Eng. *during*.
- St. 235, l. 2. *pedry* = W. *pedru*, Lat. *putreo*.
- St. 237, l. 1. *a-ugh* = W. *uwch* 'above', 'over'. L. 2. *leden* = O. W. *litan*, Ir. *lethan* = *πλατύς*. Eng. *broad*. L. 3. *golyas* = *vigilavit*. Perhaps *y zolyas* may stand for *yth wolyas* (*golyas*). L. 4. *tre-menas*, cf. Br. *tremen* 'transire' Buh. 90, 92.
- St. 238, l. 1. *bresel* occurs in many O. Welsh names cited by Zeuss 156.
- St. 239, l. 1. *stevya*. Mr. Norris suggests Ital. *stivar* (from *stipare*), our

¹ Wrongly read by Zeuss *Gurthuper*, by Mr. Norris *gurthuwer*. The form *gurthuher* occurs in one of the two Cornish versions of the first chapter of Genesis.

- Eng. *stevedor*. Is there an O.Fr. *estive*? L. 3. *dystough* = *dystogh* O. 2178.
- St. 240, l. 3. *mars* is apparently a blunder for *mais*, see note on St. 118, l. 2.
- St. 241, l. 2. *yskerans*, pl. of *escar*, an *ant*-stem, root *car*, Lat. *carus*, Fr. *cher*.
- St. 242, l. 2. (138, 4) *dewen* = *dywen* D. 1368, W. *dcygen* (*dwy-gen*) 'gills', Bret. *diu guen* 'malae' Buh. 166, cf. *γένυς*, Lat. *gena*, Skr. *hanu*, Goth. *kinnus*.
- St. 243, l. 2. With *deȝoras* cf. W. *dyddwyre*. L. 3. *tewynnye* = W. *tywynu*.
- St. 244, l. 1. *holergh* perhaps from *ho-*, *he-* = W. *he-*, Ir. *su-*, Skr. *su-*, Gr. *εψ-*, and *lergh*, a step, trace. *y tefenas* (*defenas*) cf. *dufun* 'wide awake' R. 524. L. 3. *umhelys* = *ommelys* 253, 4; cf. D. 2594: "then dor prag na *ymchelaf*", 'why do I not cast myself to the earth?' *ymchoelut* Z. 639, cf. W. *ymchweel* 'return', *dym-chweel* 'to overturn'.
- St. 246, l. 1. *govy* 'vae mihi' = W. *gwae fi* = O.Ir. *fé amái*. The interjection is also compounded with the pers. pron. of the 3^d pers. sg. in *goef* 259, 4, *gwef* 43, 4, *gweff* 95, 2. L. 2. *tru*, the same in Welsh, is the Ir. *trúag*. *huyn* = W. and Bret. *hun*, Ir. *súan* = Lat. *somnus*, *ὑπνος*, O.N. *svefn*, Mid.E. *sueven*. L. 4. With *trussen* cf. perhaps W. *trwydo* 'to burst through'.
- St. 247, l. 1. Is *gwevye* the W. *gicibio* 'to roam'?
- St. 248, l. 3. *golowys*, pl. of *golow* 'a light', = W. *goleu*; cf. yn peswera gureys then beys ol *golowys* glan, O. 34, 'on the fourth (day) let bright lights be made for all the world'.
- St. 249, l. 4. *gustle* seems connected with Bret. *questlas* 'sponondit' Buh. 158, W. *gwystlo* 'to pledge'.
- St. 250, l. 2. For *hadolos* we should read *ha dolos*. The Rev. R. Williams compares W. *dolef* 'shout', 'loud noise', but of this *llef* 'voice', 'cry' is the root. *bro* 'country' (also Welsh and Breton) connected with *-brox* in *Allo-brox* 'otherlander', and occurs in composition in W. *Cymro* = *cyn-bro* 'conterraneus'. L. 4. *monas* = W. *myned*, Br. *mont. fo*, W. *ffo*, from *fuga*, *g* between vowels disappearing as in *pow* = *pagus*.
- St. 251, l. 2. *deank* (*dyenkys* R. 520) = W. *diank* 'to escape'.
- St. 253, l. 4. *je worth* (also in 12, 2; 18, 4) = W. *y wrth*, Br. *di ous* (*gwrth* = Ir. *frith*). *pu* = O.W. *pui*, Ir. *cia*, O. Celtic *quē* = Lat. *quī*.
- St. 254, l. 1. *powessens gaus*; the Welsh say *pwysu ar*. L. 4. *scruth* seems = W. *ysgrwth* 'a heap'. But this can hardly be the meaning here. Dr. Siegfried suggests *ysgryd* 'a shiver', the objection to which is that it would properly have been *scrys* in Cornish.
- St. 256, l. 3, 4. Observe the alliteration here: *Crist. kuf. colon. kyff. kyg.* and, generally, remark the great metrical skill shewn in this poem. Regularly each stanza contains four lines (208 has five) rhyming

together. Each line is divided into two half-lines, which also rhyme together. In the MS. this division, which I have indicated by a dot, is made by a stroke drawn down from right to left. (In 41, 3 and 4 this stroke is omitted, and in 43, 4 misplaced after *veva*.) Each half-line contains seven syllables.

St. 257, l. 3. *tonek* (gl. grex) Lhuyd.

St. 259, l. 2. *brues* (*bres* 98, 2) = O.W. *braut*, Ir. *bráth*, Gaulish *brātu*. The verb *brusy* occurs in 113, 4 and 117, 4. *brodit* (gl. judex) Vocab.

W. S.

THE PLAY OF THE SACRAMENT.

THE following play, now for the first time printed, is taken from a small quarto volume of miscellaneous paper manuscripts, marked F.4.20, and preserved in the library of Trinity College, Dublin. The handwriting of the portion of the volume from which our text has been derived, is of the latter half of the fifteenth century; and the scribe (the initials of whose name are R. C.) probably completed his work soon after the year 1461—the date given at the end of the play as that of the occurrence on which it is founded. That the drama was composed before such date might seem probable from the evidence furnished by the forms italicised in the following quotations:

Alas baly^s *brewyth* ryght badde. L. 513.

Here *goeth* the Jewys away. Stage direction after L. 335.

So therefore, frendis, . . .

Beth in no wanhope daye nor nyght. L. 87.

Voydoth [leg. *voydeth*] from my syght, and that wyghtly,

Ffor ye be mysseavysed. LL. 638, 639.

For the dental ending of such forms as *beth* (= A.S. and Semi-saxon *beoð*) and *voydeth*, was sometimes dropped as early as the beginning of the fourteenth century. Thus:

Hastilich *ȝe* him *bind*

All his bonis *ȝe to-draw*

Loke that *ȝe* noȝt lete.¹

But plural forms in *th* were used down to a much later period than is generally supposed. Thus in Bale's *Tragedye &c.* (1538) the sixth act begins with

'I brought up chyl^dren from their first infancye

Whych now *despyseth* my godlye instruceyons.'

and in *Gammer Gurton's Needle* (played at Cambridge about 1561) we find:

'It is the cat's eyes, fool, that *shineth* in the dark.'

¹ *Political Songs*, ed. Wright, p. 201. The manuscript from which the above quotation is taken, was written, says Mr. Wright, in 1308.

The other grammatical forms in our play appear to be those that usually occur in Middle-English, say from 1350 to 1550. Thus in the noun we find the genitive singular in *-is*, *-ys*, but the accusative with *of* is frequent. Sometimes the *s* is omitted ('for that *lorde* sake' 310, 'the *chyrche* key' 364). The last example, however, is probably a compound and not an instance of the genitive singular of a feminine *â*-stem, for *cyrice* belongs to the *n*-declension. The dative singular seems flexionless. At least it would be rash to quote *mowthe* 54, *daye*, *bedde* 328, *clothe* 383, *lawe* 395, *reste* 345, &c., as sure examples, when we consider the frequency with which an inorganic mute *e* is found in our manuscript. The nominative and acc. plural masc. and fem. end in *-ys*, *-is*, *-es*, rarely in *-s*. One old neuter has no ending: *twenti pounnd* 282, for an *.C. pounnd* 312. Substantives ending in *n* are exemplified by *eyn* 613, *fone* 355, *treyn* 77. In *chylde*-*n* 866, the *n* is inorganic. There are no case-signs for the genitive and dative plural.

Adjectives seem still to form their plural by adding *-e*: *amastytis ryche* 161, *crystalys clere* 164, *fygis fatte* 176, *fayre* men 982. The *-e*, however, is often dropped. The comparative degree is made by *-ere*, *lengere* 229 (A.S. *lengre*), and *-er*, *strenger* 432 (A.S. *strengre*), or by the positive with *more*: *mor wyse* 921: the superlative is made by *-est* (*grettest* 251).

As to the pronouns: *she* and *they* supplant the older *heo* and *hi*: *hem* (= A.S. dat. *him*, *heom*) occurs once as the acc. pl. of *he*. The possessive pronouns offer nothing remarkable, save in the great frequency with which *myn* and *thyn* are used. *Yower* (A.S. *eóver*) appears to be dissyllabic. The relative pronoun is *that* for all numbers and genders, also *whych* 11, *whyche* 740, dat. *wyche* 20, *the whyche* 800, 1002. In the genitive *whoys* occurs, 1003, and also *whoses* 150, a curious form like Nhg. *wessen*. The interrogative pronoun is *who*, acc. *whom*, neut. *wat*. The demonstrative singular masc. is *this*, fem. *thes* ('*thes* femely' L. 3, = A.S. *peós?*), neut. *that*. Plural masc. *thes*, L. 35, 145. *Tho* (= A.S. *pá*) occurs in the nom. and acc.

The verb makes its infinitive in *-yn*, *-n* (*to walkyn* 304, 358; *castyn* 220; *to doon* 236; *to donne* 912; *to gone* 390; *sene* 183, 286; *sey*n 136; *bene* 76, 287, 464, 783), but generally in *-e* (*to saye* 11, *to here* 9), and sometimes the *e* is dropt (*to tell* 6, *gyf* 895). The

participle present ends in *-yng* (*freynd*, L. 21, is a blunder for *freynd*). The present indicative in the 2^d sg. has *-yst*, *-est*; in the 3^d sg. *-eth*, *-yth*; twice *-th* (*dwellth* 589, *gooth* 544, 598), and once *-s* (*hase* 463): in *me thynke* 978 = *me thynk* 200, 845, *do* 978, *have* 641, the termination appears to be quite lost: in the plural we have *-n* (*mown* 172 = *mayn* 183, *waytyn* 190, *carpyn* 394, *goon* s. d. after 392, *desyryn* 760); or *-e*. The preterite of strong verbs exhibits in the 3^d sg. short forms, such as *sprong* 16, *cam* 17, *tobraſt* 48, *bad* 945 (we find however *he brake* 399): in the plural we have *-en* (*gouen* 39) or *-e* (*gune* 29, *toke* 41, *wounde* 43, *stode* 69), or the *-e* is dropt.

The participle passive of weak verbs has *-ed*, *-yd*, once *-ett*: *jugett* 447. The participle passive of strong verbs has *-n* (*sen* 74, *knowen* 92, *soden* 704, *smytyn* 465, *borne* 846, *brostyn* 615), otherwise only *-e*: *wreke* 31, 212, *take* 305, *smytte* 463, *drunke* 349: in *hong*, 545, the *-e* is dropt: *onkowth* 147, *kowthe* 56, are the A. S. *uncūð* (Eng. *uncouth*), *cūð*.

The following forms of the present indicative of the verb *to be*, are found in the play now printed:

am 98. 1. *be* 5; *ar* 960.

art 491. 2. *be* 385; *ar* 236, 718.

ys 346. 3. *ben* 305; *bee* 994; *be* 102; *arn* 386; *are* 808; *ar* 655.

The infinitive is *bene* 76, 287, 464, 783, and the past participle *be*, 109, 822.

So much from the philological point of view. The stories on one of which our play is founded, are known to all acquainted with the history of the continental Jews in the thirteenth and fourteenth centuries. Many of these unbelievers (if we credit the stories above referred to)¹ obtained and outraged consecrated wafers. The miracles which thereupon necessarily took place, had the threefold effect of proving the doctrine of the real presence, of establishing the needlessness of communion under both kinds, and of affording zealous Christians opportunities of killing Jews and acquiring their property. It is noteworthy that the sacri-

¹ Those who wish to go into the literature of the subject, are referred to Basnage, *Histoire des Juifs*, Rotterdam 1707, vol. V, p. 1685; Ydens, *Histoire du S. Sacrement Miracle*, Bruxelles 1605 (here the chief Jew's name is, as in our play, Jonathas); Sauval, *Histoire et Recherches des Antiquités de la Ville de Paris*, Paris 1724, vol. I, p. 117; Villani, *Croniche*, Ao. 1290; Nicola Laghi da Lugano, *De' Miracoli del santiss. Sacramento*, Venetia, 1615, p. 65 *et seq.*

legious torturers of the Host, instead of being burnt alive, as they were (I think, invariably) according to the continental accounts, are dismissed by our tolerant English dramatist baptized, and undertaking a voluntary pilgrimage, their "wyckyd lvyng for to restore."

This is not the place for criticising the mode in which our dramatist has done his work. Let us, however, note his skill in various forms of verse, his love for alliteration, and the low but genuine humour of the scenes in which the quack-doctor and his servant appear.

The play appears to have been performed at Croxton, in or near which was a place called the Colcote, a little beside 'Babwell Mill'. See vv. 74, 618, 619. There is a Croxton parish in Cambridgeshire, another in Lincolnshire, another in Norfolk; a Croxton township in both Cheshire and Staffordshire; Croxton chapelry is in Norfolk: Croxton Keyrial in Leicestershire; South Croxton parish in the same shire, and Croxton Green in Cheshire. There was a Croxton abbey in Leicestershire, and a Crokesden abbey in Staffordshire. Let some painful antiquary, who has nothing better to do, try to ascertain which of these Croxtons was the scene of the performance.

Lastly, I may observe that in the MS. the lines which rhyme together, are generally connected by ligatures, that the names of the *dramatis personae* are written in the margin, and that the stage-directions are dashed with yellow. As to the printed text, the extensions of the contractions in the manuscript have been italicised. The lines, too, have been numbered. All other additions have been enclosed in brackets. Wherever a conjectural emendation has been hazarded, the reading of the original is given as a footnote.

With this short preface I leave the reader to the play, trusting that it may prove a useful quarry for the dictionary of the Philological Society, and feeling sure that all who take interest in the history of the English Drama will welcome the publication of what appears to be the earliest dramatic poem in the language, of which the characters are not allegorical, and which is founded neither on a biblical narrative nor on the life of a saint.

Dublin, October 16, 1861.

W. S.

[P. 1.]

PRIMUS VEXILLATOR.

Now y^e father & y^e sune & y^e holy goste
 that all y^{is} wyde worlde hat[h] wrowg[h]t
 save all thes femely bothe leste & moste

And bryn[g]e yow to y^e blysse y^t he hath yow to bowght
 5 We be ful purposed w^t hart & w^t thowght
 Off oure mater to tell y^e entent
 Off y^e marvellis y^t wer wondurfely wrowght
 Off y^e holi & blyssed sacrament

SECUNDUS.

Sideyns & yt lyke yow to here y^e purpos of y^{is} play
 10 that [ys] re presentyd now in yower syght
 whych in aragon was doon y^e sothe to saye
 In eraclea that famous Cyte aryght
 ther in wonneth a merchante off mekyll myght
 syr arystorye was called hys name
 15 kend full fere w^t mani a wyght
 full fer in y^e worlde sprong hys fame

PRIMUS.

A non to hym¹ ther cam a Jewe
 w^t grete rychesse for the nonys
 And wonneth in y^e cyte of surrey y^{is} [ys] full trewe
 20 yn wyche [he] had gret plente off precyous stonys
 Off y^{is} cristen merchante he freyned² sore
 wane he wolde haue had hys entente
 xxii pownd³ and merchandyse mor
 he proferyd for y^e holy sacrament

SECUNDUS.

25 but y^e christen merchaunte theroff sed nay
 be cause hys profer was of so lityll valewe

¹ MS. hyn.² MS. freynend.³ MS. li.

An C pownd¹ but he wolde pay
no lenger theron he shuld pursewe

[P. 2.]

But mor off ther purpos they gune speke
30 The holi sacramente for to bye
And all on the sauyowr of the world to be wreke²
A gret sume off gold be gune down ley

PRIMUS.

Thys crysten *merchante* consentyd y^o sothe to sey
And in y^o nyght after made hym deliuerance
35 Thes Jewes all grete Joye made they
but off thys betyde a stranger chance
they grevid our lord gretly on grownd
And put hym to a newe passyon
w^t daggers gounen hym many a greuyos wound
40 nayled hym to a pyller w^t pynsons plukked hym doune

SECUNDUS.

And sythe thay toke y^t blysed brede so sownde
And in a cawdron they ded hym boyle³
In a clothe full Just they yt wounde
And so they ded hym sethe in oyle
45 And than thay putt hym to a new tormentry
In an hote ouyn⁴ speryd hym fast
there he appyred w^t woundis blody
the ovyn refe a sondre & all tobrast

PRIMUS.

thus in ou^r lawe they wer made stedfast
50 the holy sacrement sheuyd them grette faueur
In contrycyon thyr hertis wer cast
And went & shewyd ther lyues to a confesour
thus be maracle off y^o kyng of hevyn
And by myght & power govyn to y^o prestis mowthe

¹ MS. li. ² MS. And all for y^e woldr be wreke. cf. L. 212.

³ MS. boylde. ⁴ MS. hote ob ouyn.

55 In an howshold wer con[v]ertyd I wyll wys xi
 At Rome y^s ¹ myracle ys knowen welle kowthe

SECUNDUS.

thys maryele at Rome was presented for sothe
 yn the yere of you^r lord a M^lcccc.c .lxi
 that y^o Jewes w^t holy sacrament dyd w^t

60 In the forest seyde of Aragon

[P. 3.]

be low thus god at a tyme showyd hym there
 thorwhe hys mercy & hys mekyll myght
 vnto the Jewes he [did a-]gayn appere
 that y^{ei} shuld nat lesse hys hevenly lyght

PRIMUS.

65 So therfor frendis w^t all your myght
 vnto youer gostly father shewe your synne
 beth in no wanhope daye nor nyght
 no maner off dowghtis y^t lord put in
 ffor y^t y^e dowghtis y^o Jewys than in stode
 70 as ye shall se pleyd both more & lesse
 was yff y^e sacrament wer flesshe & blode
 therfor they put yt to suche dystresse

SECUNDUS.

And yt place yow thys gaderyng y^t here ys
 At Croxston on monday yt shall be sen
 75 To see the conclusyon of y^{is} lytell processe
 hertely welcum shall yow bene
 now Jhesu yow sawe from² treyn & tene
 To send vs hys hyhe ioyes of hevyn
 there myght ys w^touton mynd to mene
 80 now mynstrell blow vp w^t a mery stevyn

[explicit]

[Here after foloweth y^e play of y^e conversyon of ser Jona-
 thas y^e Jewe by myracle of y^e blyssed sacrament]

¹ MS. apparently, ys ys.² MS. fron.

ARISTORIUS MERCATOR.

Now cryst y^t ys ou^r creatour from shame he cure vs
 he¹ maynteyn vs w^t myrth y^t meve vpon y^e mold
 vnto hys endlesse Joye myghtly he restore vs

- All the y^t in thys name in peas well them hold
 85 for of a merchante most myght therof my tale ys told
 In Eraclea ys non suche w[h]oso wyll vnder stond
 for off all Aragon I am most myghty of syluer & of gold
 ffor & yt wer a coudre to by now wold I nat wond

[P. 4.]

Syr Arystory is my name

- 90 A merchante myghty of a royall araye
 fful wyde in y^{is} worlde spryngyth my fame
 fere kend & knowen y^e sothe for to saye
 In all maner of londis w^tout ony naye
 My merchandyse renneth y^e sothe for to tell
 95 In gene & in Jenyse & in genewaye
 In surry² & in saby & in salerun I sell
 In Antyoche & in Almayn moch ys my myght
 In braban & in brytayne I am full bold
 In Calabre & in coleyn y^{er} ryngē I full ryght
 100 In Dordrede & in Denmark be y^e chyffe cold
 In Alysander I haue abundaw[n]se in the wyde world
 In france & in farre fresshe be my flower[is]
 In gyldre & in Galys haue I bowght & sold
 In hamborowhe & in holond moche merchantdyse ys owris
 105 In Jerusalem & in Jherico a mong the Jewes jentle
 Amo[n]g tho caldeys & Cattlyngis kend ys my komyng
 In raynes & in rome to seynt petyrs temple
 I am knowen certenly for bying & sellyng
 In mayn & in melan full mery haue I be
 110 Owt of naverun to naples moch good ys y^t I bryng
 In pondere & in portyngale moche ys my gle
 In spayne & in spruce moche ys my spedying
 In lombardy & in lachborn there ledde ys my lykyng
 In taryfe & in turkey there told ys my tale
 115 And in y^e dukedom of oryon moche haue I in weldying
 And thus thorowght all y^{is} world sett ys my sale

¹ MS. be.

² MS. surgery.

[P. 5.]

No man in thys world may weld more Rychesse

All I thank god of hys grace for he y^t me sent

And as a lordis pere thus lyve I in worthynesse

120 My curat waytheth vpon me to knowe myn entent

And men at my weldyng & all ys me lent

my well for to worke in thys world so wyde

me dare they nat dysplese by no condescent¹

And who so doth he ys nat able to a byde

PRESBYTER.

125 no man shall you tary ne t[r]owble thys tyde

but every man delygently shall do yow plesance

And I vnto my connyng to y^o best shall hem guyde

vnto godis plesyng to serue yow to attruēance

ffor ye be worthy & notable in substance of good

130 Off merchantis of Aragon ye have no pere

And ther of thank god y^t dyed on y^o roode

that was your makere & hath yow dere

ARISTORIUS.

for soth syr pryst yower talkyng ys good

And therfor after your talkyng I wyll atteyn

135 to wourshyppe my god that dyed on y^o Roode

ever² whyll y^t I lyve ageyn y^t wyll I seyn

but petyr powle my clark I praye the goo wele pleyn

thorowght All eraclea that thow ne wonde

and wytte yff ony merchante be come to y^{ls} reyn

140 of surrey or of sabé or of shelys down

CLERICUS.

At you^f wyll for to walke I wyl nat say nay

smertly to go serche at y^o wateris syde

yff ony plesant bargyn be to your paye

As swyftly as I can I shall hym to yow guyde

[P. 6.]

145 now wyll I walke by thes pathes wyde

and seke the haven both vp and down

¹ MS. condestent.² MS. neuer.

to wette yff ony unknowth¹ shyppes therin do ryde
 Of surrey or of saby [or] of shelys down
*[now shall y^e merchantis man w^t drawe hym and y^e Jewe
 Jonathas shall make hys lest]*

JONATHAS.

Now Almighty Machomet marke in yⁱ mageste
 150 whoses lawes tendrely I have to fulfyll
 after my dethe bryng me to thy hyhe see
 My sowle for to save yff yt be thy wyll
 for myn entent ys for to fulfyll
 as my gloryus god the to honer
 155 to do agen thy entent yt shuld grue me yll
 or agen thyn lawe for to reporte
 for I thanke the hayly y^t hast me sent
 godd syluer & presyous stonys
 & abunddance of spycis yⁿ hast me lent
 160 A[s] I shall reherse before yow onys
 I have amatystis ryche for y^e nonys
 and baryllis that be bryght of ble
 and saphyre semely I may show yow attonys
 And crystalys clere for to se
 165 I haue dyamantis dere wourthy to dresse
 and emerawdis ryche I trow they be
 Onyx and achatis² both more & lesse
 topayons smaragd^{is} of grete degre
 perlys precyous grete plente
 170 of Rubes ryche I have grete renown
 crepawdis & calcedonyes semely to se
 A[nd] curyous carbunclys here ye fynd mown

[P. 7.]

spycis I haue both grete & smale
 In my shyppes the sothe for to saye
 175 gyngere lycresse and cannyngalle
 and fygis fatte to plesse yow to paye
 peper and saffyron & spycis smale
 and datis wole dulcett for to dresse

¹ MS. on knowth.² MS. Machatis.

- Almundis and Reys full euery male
 180 and Reysones both more & lesse
 Clowys greynis¹ & gynger grene
 Mace mastyk that myght ys
 synymone suger as yow mayn sene
 leng peper and Indas lycorys
 185 orengeis a[nd] apples of grete apryce
 pumgarnetis² & many other spycis
 to tell yow all I have now I wyse
 and moche other merchandyse of e[v]ery sondry spycis
 Jew Jonathas [thys] ys my name³
 190 Jazon & Jazdon y^{ct} waytyn on my wylle
 Masfat & malchus they do the same
 As ye may knowe yt ys bothe rycht & skylle
 I tell yow alle bi dal and by hylle
 In eraclea ys noon so moche of myght
 195 werfor ye owe tenderli to tende me tylle
 for I am chefe merchante of Jewes I tell yow be ryght
 but Jazon & Jazdon a mater wolde⁴ I mene
 mer velensly yt ys ment in mynde
 y^o beleve of thes crysten men ys false as I wene
 200 for y^o beleve on a cake me thynk yt ys onkynd

[P. 8.]

And alle they seye how y^o prest dothe yt bynd
 And be y^o myght of hys word make y^o flessch & blode
 And thus be a conceyte y^o[^l] wolde make vs blynd
 and how y^t yt shuld be he y^t deyed upon y^o rode

JASON.

- 205 Yea yea master a strawe for talis
 that manot sale [?] in my beleve
 but myt we yt gete onys w^tin our pales
 I trowe we shuld sone affter putt yt in a preve⁵

JASDON.

- Now be machomete so myghty y^t ye doon off[t] meue
 210 I wold I wyste how y^t we myght yt gete

¹ MS. grenyis. ² MS. pumgarnetis. ³ MS. Jonathas ys my ys name.
⁴ MS. wolldis. ⁵ MS. praye.

I seuer be my grete god & ellys mote I nat cheue
But wyghtly the[r]on wold I be wreke

MASPHAT.

Yea I dare sey feythfulli y^t ther feyth [ys so]
That was neuer he that on caluery was kyld
215 Or *in* bred for to be blode yt ys ontrewed als[o]
but yet w^t ther wyles y^{ei} wold we were wyld

MALCUS.

yea I am myghty malchus y^t boldly am byld
that brede for to bete byggly am I bent
Onys out of ther handis & yt myght be exyled
220 To helpe castyn yt in Care wold I consent

JONAT[H]AS.

Well syrse than kype counsel I cummande yow all
& no word of all thys be wyst
but let us walke to see arystories halle
& affter ward more counselle among vs shall [be] caste
225 w^t hym to bey & to sel I am of powere prest
A bargyn w^t hym to make I wyll assaye
ffor gold & syluer I am nothyng agast
but y^t we shall get y^t cake to ower paye

*[her shall ser ysodyr ye prest speke out ser arystori seyng
on thys wyse to hym & jonathas goo don of his stage]*

PRESBITER.

Syr be your leue I may [nat] lengere dwell
230 yt ys fer paste none yt ys tyme to go to cherche
there to saye myn evynsong forsothe as I yow tell
and syth come¹ home ageyne as i am wont to werche

[P. 9.]

ARISTORIUS.

Sir Isydor I praye yow walke at yowr wyll
ffor to serfe god yt ys well done

¹ MS. come.

235 And syt[h] come agen & ye shall suppe your fylle
 & walke than to yōr chamber as ye ar wont to doon
[her shall y^e marchantis man¹ mete w^t y^e jewes]

JONAT[H]AS.

a petre powle good daye & wele imett²
 wer ys they master as I the pray

CLERICUS.

lon[g] from hym haue I not lett
 240 syt[h] I cam from hym y^e sothe for to saye
 Wat tidyng w^t yow ser I yow praye
 Affter my master y^t ye doo frayen
 haue ye ony bargen y^t wer to hys paye
 let me haue knowlech I shall wete hym to seyn

JHONATHAS.

245 I haue bargenes royalle & ry[c]h
 ffor a marchante w^t to bye and sell
 In all thys lond is ther non lyke
 off abundance of good as I will tell
[her shall y^e clerk goon to ser aristori saluting him thus]

CLERICUS.

All hayll master & wel mot yow be³
 250 Now tydyng can I yow tell
 y^e grettest marchante in all surre
 ys come w^t yow to bey & sell
 this tale ryght well he me told⁴
 Sir Jonat[h]as ys hys nam
 255 a marchant of ryght gret fame
 he wollde sell yow w^t out blame
 p[l]ente of clothe of golde

ARISTORIUS.

petre powle I can y^e thanke
 I prey y^e rychely araye myn halle

¹ MS. marchand men. ² MS. I mett. ³ MS. yowbe. ⁴ MS. t l [?]
 ryght nell heme tell.

260 as owyth for a marchant of y^e banke
lete non defawte be fownd at alle

CLERICUS.

Sekyrly master no m[o]re ther shall
styffly about I thynke to stere
hasterli to hange your parlowr w^t pall
265 as longeth for a lordis pere

[P. 10.]

[here shall y^e Jewe merchante & his men come to y^e xpen
merchante]

JONATHAS.

All haylle syr aristorye semele to se
The myghtyest merchante off arigon
Off yower welfare fayn wet wold we
And to bargeyn w^t you y^{is} day am¹ I boun

ARISTORIUS.

270 Sir Jonathas ye be wellecum vnto myn halle
I pray yow come vp & sit bi me
and telle me wat good ye haue to selle
and yf ony bargeny mad may be

JONATHAS.

I haue clothe of gold precyous stons & spyce plente
275 wyth yow a bargen wold I make
I wold bartre wyth yow in pryvyte
on lytelle thyng ye wyll me yt take
prevely in y^{is} stownd
& I wolle sure yow be thys lyght
280 neuer dystrie yow daye nor nyght
But be sworn to yow full ryght
& geve yow xx^{ti} pownd²

ARISTORIUS.

Sir Jonathas sey me for my sake
what maner of marchandis ys y^t ye mene

¹ MS. an.

² MS. li.

JONATHAS.

285 yowr god y^t ys full mytheti in a cake
 & thys good noon shall yow seen

[ARISTORIUS.]

nay in feyth y^t shall not bene
 I wollnot for an hundder pownd
 to stond in fere my lord to tene
 290 & for so lytelle a walew in conseyence¹ to stond bownd

JONATHAS.

sir y^e entent ys if I myght knowe or vnder take
 yf y^t he were god alle myght
 off all my mys I woll amende make
 & doon hym wourshepe bothe day & nyght

[P. 11.]

ARISTORIUS.

295 Jonathas trowth I shall y^e tell
 I stond in gret dowght to do y^t dede
 to yow y^t bere all for to sell
 I fere me y^t I shuld stond in drede
 ffor & I vnto y^e chyrche yede
 300 & preste or Clerke myght me aspye
 to y^e bysshope y^e^l wolde go telle y^t dede
 & apeche me of tresyē

JONATHAS.

Sir as for y^t, good shyffte may ye make
 & for a vaylle to walkyn on a nyght
 305 wan prest & clerk to rest ben take
 than shall ye be spyde of no wyght

ARISTORIUS.

now sey me Jonathas be this lyght
 wat payment y^rfor wolde yow me make

¹ MS. constyene.

JONATHAS.

xl. pownd¹ & pay yt fulryght
310 evyn for y^t lorde sake

ARISTORIUS.

Nay nay Jonathas there agen
I w[o]ld not for an .C. pownd

JONATHAS.

sir hir ys [yo]w^r askyng toolde pleyn
I shall yt tell in this stownd
315 here is an .C. pownd² neyther mor nor lesse
Of dokettis good I dar well saye
tell yt er yow from me passe
Me thynketh yt a royalle araye
but fyrst I pray yow tell me thys
320 off thys thyng whan shalle I hafe delyuerance

ARISTORI.

To morowe be tymes I shallnot myse
this nyght therfor I shalle make *purveance*
[P. 12.]
syr Isodyr he ys now at chyrch
There seyng hys evynsong
325 as yt hys worshepe for to werche
he shall sone *cum* home he wyll nat be long
hys soper for to eate
And whene he ys buskyd to hys bedde
Ryght sone here after he shalbe spedd
330 no speche among yow ther be spredd
To kepe yo^r toungis ye nott lett

JONATHAS.

Syr almyghty machomyght be w^t yow
And I shalle *Cum* agayn ryght sone

ARISTORIUS.

Jonathas ye wott what I haue sayd & how
335 I shalle walke for that we haue to donn

¹ MS. li.

² MS. li.

[*here goeth y^e Jewys Away & y^e preste Comyth home*]

PRESBITER.

Syr Almyghty god mott be yow^r gyde
And glad yow where soo ye rest

ARISTORIUS.

Syr ye be welcom home thys tyde
now peter gett vs wyne of the best

CLERICUS.

340 Syr here ys a drawte of Romney Red
ther ys no better in Aragon
And a lofe of lyght bred
yt ys holesom as sayeth y^e fesycyon

ARYSTORIUS.

Drynke of *ser* Isoder & be of good chere
345 thys Romney ys good to goo w^t to reste
ther ys no precyouser fer nor nere
for alle wykkyd metys yt wylle degest

PRESBITER.

Syr thys wyne ys good at a taste
And ther of haue I drunke ryght welle
350 to bed to gone thus haue I Cast
Euyn strayt after thys mery mele

[P. 13.]

Now *ser* I pray to god send yow good rest
ffor to my chamber now wylle I gonne

ARISTORIUS.

Ser w^t yow be god almyght[est]¹
355 And sheld yow euer from yowr fone

[*here shall Aristorius call hys clarke to hys presens*]

Howe peter in the ys all my trust
In especyalle to kepe my Conselle

¹ The scribe had added a *y* and expunged it imperfectly.

- Ffor a lytylle waye walkyn I must
 I wylle not be long trust as I the telle
 360 Now preuely wylle I persew my pace
 My bargayn thys nyght for to fulfyllen
 Ser Isoder shalle nott know of thys case
 for he hath oftyn sacred as yt ys skylle
 the chyrche key ys at my wylle
 365 ther ys no thyng y^t me shalle tary
 I wylle nott Abyde by dale nor hylle
 tylle yt be wrowght by saynt mary
[here shal he enter y^e chyrche & take y^e hoost]
 Ah now haue I alle myn entent
 vnto Jonathas now wylle I fare
 370 to fullefyll my bargayn haue I ment
 for y^t mony wylle amend my fare
 as thynketh me
 but now wylle I passe by thes pathes playne
 to mete w^t jonathas I wold fayne
 375 Ah yonder he Commyth in certayne
 me thynkyth I hym see
 welcom jonathas gentyll & trew
 ffor welle & tr[e]wly yⁿ kepyst thyn howre
 here ys y^e host sacred newe
 380 now wylle I home to halle & bowre

[P. 14.]

JONATHAS.

And I shall kepe thys trusty treasure
 As I wold doo my gold and fee
 now in thys clothe I shalle the couer
 That no wyght shalle the see

*[here shall arystory goo hys waye & Jonathas & hys ser-
 uauntis shall goo to y^e tabyll y^{us} sayng]*

JONATHAS.

- 385 Now Jason & Jasdon ye be Jewys Jentyll
 Masfat & Malchus that myghty arn in mynd

thys merchant from the crysten temple

hathe gett vs thys bred that [wold] make vs thus blynd
now Jason as Jentyll as euer was the lynde

- 390 Into the forsayd parlowr preudly take thy pase
sprede a clothe on the tabyll y^t ye shalle y^{cre} fynd
& we shalle folow after to Carpe of thys case

[Now y^e Jewys goon & lay the ost on y^e tabyll sayng]

JONATHAS.

Syris I praye yow alle harkyn to my sawe
thes crysten men Carpyn of a meruelous case

- 395 they say y^t y^{is} ys Ihesu y^t was attaynted in ow^r lawe
& y^t thys ys he y^t crwcyfyed was
on thes wordys there law growndyd hath he
that he sayd on sherethursday at hys soper
he brake the brede & sayd Accipite
400 and gave hys dyscyplys them for to clere
and more he sayd to them there
whyle they were alle together & sum
syttyng at the table soo clere
Comedite Corpus meum

[P. 15.]

- 405 and thys powre he gaue peter to proclame
and how the same shuld be suffycyent to alle prechors
The bysshoppys & curatis saye the same
and soo as I vnderstond do alle hys progenytors

JASON.

Yea sum men in y^t law reherse a nother

- 410 they say of a maydyn borne was hee
& how Joachyms dowghter shuld be hys mother
& how gabrelle apperyd & sayd Aue
& w^t y^t worde she shuld conceyuyd be
& y^t in hyr shuld lyght the holy gost
415 ageyns ow^r law thys ys false heresy
& yett they saye he ys of myghtis most

JASDON.

they saye y^t Ihesu to be ow^r kyng
 but I wene he bowght y^t fulle dere
 but they make a royalle aray of hys vprysyng
 420 & that in euery place ys prechyd farre & nere
 & how he to hys dyscyples agayn dyd appere
 to thomas and to Mary mawdelen
 & syth how he styed by hys own powre
 and thys ye know well ys heresy fulle playn

MASPHAT.

425 yea & also they say he sent them wytt & wysdom
 ffor to vnderstond euery language
 when y^e holy gost to them [dyd] come¹
 they faryd as dronk men of pymente or vernage
 & sythen how y^t he lykenyd hym self a lord of parage
 430 on hys fatherys ryght hond he hym sett
 they hold hym wyser y^{an} euer was syble sage
 & strenger than alexander y^t alle y^e wor[l]de ded gett

[P. 16.]

MALCHUS.

Yea yet they say as fals I dare laye my hedde
 how they that be ded shall com agayn to Judgement
 435 & ow^r dredfulle Judge shalbe thys same brede
 and how lyfe euerlastyng them shuld be lent
 & thus they hold all at on Consent
 be cause that phylippe sayd for a lytylle glosse
 to turne vs from owr beleve ys ther entent
 440 ffor that he sayd Judecare viuos & mortuos

JONATHAS.

Now seris ye haue reherysd the substance of y^r² lawe
 but thys bred I wold myght be put in a prefe
 whether y^{is} be he that in Bosra of vs had awe
 ther staynyd were hys clothys y^{is} may we belefe
 445 thys may we know there had he grefe
 for ow^r old bookys veryfy thus

¹ MS. came.² MS. or

Thereon he was Jugett to be hangyd as a thefe
Tinctio Bosra vestibus

JASON.

Yff y^t thys be he that on caluery was mad red
450 onto my mynd I shalle kenne yow a Conceyt good
surely w^t ow^r daggars we shalle seson thys bredde
& so w^t clowtis we shall know yf¹ he haue eny blood

JASDON.

Now by Machomyth so myghty y^t meuyth in my mode
thys ys masterly ment thys matter thus to meue
455 & w^t ow^r strokys we shalle fray hym as he was on y^o rode
that he was on don w^t grett repreue

[P. 17.]

MASPHAT.

yea I pray yow smyte ye in the myddys of y^o cake
& so shalle we smyte y^{er} on woundys fyve
we wyll not spare to wyrke yt wrake
460 to prove in thys brede yf y^{er} be eny lyfe

MALCHUS.

yea goo we to than & take ow^r 2 space
& looke owr daggaris be sharpe & kene
& when eche man a stroke smytte hase
In y^o mydylle part there of ow^r Master shalle bene

JONATHAS.

465 When ye haue alle smytyn my stroke shalbe sene
w^t y^{is} same dagger that ys so styf & strong
In y^o myddys of thys prynt I thynke for to prene
on lashe I shalle hyme lende or yt be long

[here shalle y^o iiij Jewys pryk y^{er} daggeris in iiij qua[r]ters
y^{us} sayng]

¹ MS. ys.² MS. yow^r.

JASON.

Haue at yt haue at yt, w^t alle my myght
470 thys syde I hope for to sese

JASDON.

& I shall w^t thys blade so bryght
thys other syde freshely a feze

MASPHAT.

& I yow plyght I shalle hym not please
for w^t thys punche I shalle hym pryke

MALCHUS.

475 & w^t thys angus I shalle hym not ease
a nother buffett shalle he lykke

JONATHAS.

Now am I bold w^t batayle hym to bleyke
y^s mydle part alle for to prene
A stowte stroke also for to stryke
480 In y^e myddys yt shalbe sene

[here y^e ost must blede]

Ah owt owt harrow what deuylle ys thys
Of thys wyrk I am in were
yt bledyth as yt were woode I wys
but yf ye helpe I shall dyspayre

[P. 18.]

JASON.

485 A fyre a fyre & that in hast
anoon a Cawdron fulle of oyle

JASDON.

And I shalle helpe yt wer in cast
all y^e iij howr's fo[r] to boyle

MASPHAT.

yea here is a furneys stowte & strong

490 and a Cawdron therin dothe hong
 Malcus wher art thou so long
 To helpe thys dede were dyght

MALCUS.

loo here ys iiij galons off oyle clere
 haue doon fast blowe up y^e fere
 495 syr bryng that ylke cake nere
 manly w^t all yowre mygthe

JONATHAS.

and I shall bryng y^t ylke cak[e]
 and throw yt in I undertake
 out out yt werketh me wrake
 500 I may not awoyd yt owt of my hond
 I wylle goo drenche me in a lake
 and in woodnesse I gynne to wake
 I rene I lepe ouer y^{is} lond
[her he renneth wood w^t y^e ost in hys hond]

JASON.

Renne felawes renne¹ for cokkis peyn
 fast we had ow^r mayster agene
 505 hold prestly [?] on thys feleyn [?]
 & faste bynd hyme to a poste

JASDON.

here is an hamer & naylys iij I s[e]ye
 lyffte vp hys armys felawe on hey
 whyllø I dryue y^{es} nayles I yow praye
 w^t strong strokis fast

MALSPAS [leg. MASPAT].

510 Now set on felouse w^t mayne & myght
 and pluke hys armes away in fyght
 wat yse [leg. yfe?] he twyche felovse a ryght
 alas balys breweth ryght badde

¹ MS. reme.

[P. 19.]

*[here shalle thay pluke y^e arme & y^e hand shalle fang¹ styll
w^t y^e sacrament]*

[MALCHAS.]

alas alas what deuyll ys thys
515 now hat[h] he but oon hand I wyse
ffor sothe mayster ryght woo me is
y^t ye y^{is} harme have hadde

JONATHAS.

Ther ys no more I must enduer
now hastely to ow^t chamber lete us go
520 Tyll I may get me sum recuer
and ther for charge yow euery choon
That yt be conselle that we haue doon
[here shalle y^e lechys man come into y^e place sayng]

COLLE.

Aha here ys a fayer felawshyppe
Thewhe I be nat sh[]pyn I lyst to sleppe
525 I haue a master I wold he had y^e pyppe
I tell yow in consel
he ys a man off alle syence
but off thryfte I may w^t yow dyspence
he syttyth² w^t sum tapstere in y^e spence
530 hys hoode there wyll he selle
Mayster brendyche of braban
I telle yow he ys y^t same man
Called y^e most famous phesy[cy]an
y^t euer sawe vryne
535 he seeth as wele at noone as at nyght
and sumtyme by a candelleyt
Can gyff a Judgyment³ aryght
as he y^t hathe nood eyn
he ys all so a boone setter
540 I knowe no man go y^e better

¹ MS. sang.² MS. syttyth.³ MS. Judgyment.

In euery tauerne he ys detter
 yt ys a good tokenyng
 but euer I wonder he ys so long
 I fere ther gooth sum thyng a wrong
 545 for he hath dysayde to be hong
 God send neuer warse tydyng

[P. 20.]

he had a lady late in cure
 I wot be y^{is} she ys full sure
 There shalle neuer *crysten* creature
 550 here hyr tell no tale
 and I stode here tylle mydnyght
 I cowde not declare a ryght
 my masteris cunying in syght
 y^t he hat[h] in good ale
 555 By what deuyll dyleth hym so long to tare
 a seekman myght soone myscary
 now alle y^e deuyllys of hell hym wari
 God g[ra]nte me my boon
 I trowe best we mak a crye
 560 yf any man can hym¹ aspye
 led hym to y^e pyller[ye]
 In fayth yt shall be don

[here shalle he stond vp & make proclamacion seyng thys]

COLLE.

yff therbe eyther man or woman
 That sawe master brundyche of braban
 565 Or owyht of hym tel can
 shall wele be quit hys mede²
 he hath a cut berd & a flatte noose
 a therde bare gowne & a rent hoose
 he spekyt[h] neuer good matere nor purpose
 570 to y^e pyllere ye hym led[e]

MASTER BRUNDYCHE.

What thu boye what Janglest here

¹ MS. I.

² MS. men.

COLLE.

A master master but to your reuerence
 I wend neuer to a seen yowr goodly chere
 ye tared hens so long

MASTER BRUNDYCHE.

575 What hast thou sayd in my absense

COLL.

Nothyng master but to yowr reuerence
 I haue told all y^{ls} audiense
 and some lyes among
 but master I pray yow how dothe yowr pa[c]yent
 580 that ye had last vnder yowr medycamente

MASTER BRUNDYCHE.

I warant she neuer fele annoymen^t ¹

COLL.

why ys she in hyr graue

[P. 21.]

MASTER BRUNDYCHE.

I haue gyven hyr a drynke made full well
 wyth scamoly and w^t oxymell²
 585 letwyce sawge and pympernelle

COLLE.

nay than she ys full^e saue
 ffor now ye ar cum I dare welle saye
 betwyn Douyr & Calyce y^o ryght wey
 dwellth non so cunningg be my fey
 590 in my Judgment

MASTER BRUNDYCHE.

Cunningg yea yea & w^t prattise
 I haue sauid many a manys lyfe

¹ MS. a noymment.

² MS. oxennell.

COLLE.

On wydowes maydese and wy[v]se
Yowr connyng yow haue nyhe spent

MASTER BRUNDYCHE.

595 were ys b[r]owg[h]tt y^t¹ drynke profytable

COLL.

Here master master ware how ye tugg
The devyll I trowe w^t in shrugge
for yt gooth rebyllle rable

MASTER BRUNDYCHE.

here ys a grete congregacyon
600 and alle benot hole w^tout negacyon
I wold haue certyfycacyon
stond vp & make a proclamacion
haue dofaste [?] & mak no pausa[e]yon
but wyghtly mak a declaracion
605 To alle people y^t helpe w[o]lde haue
(Sic interim [?] proclamacionem faciet)

COLL.

all manar off men y^t haue any syknes
To master brentberecly loke y^t yow re dresse

[P. 22.]

what dysease or syknesse y^t euer ye haue
he wyll neuer leue yow tyll ye be in yow[r] graue
610 who hat[h] y^e canker y^e collyke or y^e laxe
The tercyan y^e quartane or y^e brynny[n]g axs
ffor wormys for gnawynng gryndy[n]g in y^e wombe or in y^e boldyro
alle maner red eyne bleryd eyn & y^e myegrym also
for hedache bonache & therto y^e tothache
615 The Coltugll & y^e brostyn men he wyll undertak
all tho y^t [haue] y^e poose y^e sneke or y^e tyseke
Thowgh a man w[e]re ryght heyle he cowd soone make hym seke

¹ MS. wt.

Inquyre to y^o Colkote for ther ys hys logging
a lytylle be syde babwelle mylleyf ye wyll haue und[er]standyng

MASTER BRUNDYCHE.

620 now yff therbe ether man or woman
That nedethe helpe of a phesyscian¹

COLL.

Mary master y^t I tell can
& ye wyll vnderstand

MASTER BRUNDYCHE.

Knoest any abut y^{is} plase

COLL.

625 ye[a] y^t I do master so haue [yow] grase
here ys a Jewe hyght Jonathas
hath lost hys ryght hond

MASTER BRUNDYCHE.

ffast to hym I wold inquire

COLL.

ffor god master y^e gate ys here²

MASTER BRUNDYCHE.

630 Than to hym I wyll go nere
my master wele mot yow be

JONATHAS.

what doost here felawe what woldest thu hanne

MASTER BRUNDYCHE.

Syr yf yow nede ony surgeon or physycyan
Off yow[r] dyse help yow welle I cane
635 what hurtis or hermes³ so euer they be

[P. 23.]

JONATHAS.

Syr thu art ontawght to come in thus [on]henly

¹ MS. phesyscion.

² MS. hyre.

³ MS. hermet.

or to pere in my presence thus malepertly
 voydeth¹ from my syght & y^t wyghtly
 ffor ye be mysse a vysed

COLL.

640 Syr y^e hurt of yowr hand ys knowen fulle ryfe
 and my master haue sauyd many a manes lyfe

JONATHAS.

I trowe ye be cum to make sum stryfe
 hens fast lest y^t ye be chastysed

COLL.

Syr ye know welle yt can nott mysse
 645 Men that be Masters of scyens be profytable
 In a pott yf yt please yow to pysse
 He can telle yf yow be curable

[JONATHAS.]

Avoyde fealows I loue not yow^r bable
 brushe them hens bothe & that anon
 650 Gyff them ther reward y^t they were gone

[here shalle y^e iij Jewys bett a way y^e leche & hys man]

JONATHAS.

Now haue don felawys & that anon
 for dowte of drede what after befall
 I am nere masyd my wytte ys gon
 Therfor of helpe I pray yow alle
 655 And take yowr pynsonys y^t ar so sure
 & pluck owt the naylys won & won
 Also in a clothe ye yt cure
 & throw yt in y^e Cawdron & y^t anon

*[here shalle Jason pluck owt the naylys & shake y^e hond
 in to y^e cawdron]*

¹ MS. voydoth.

[P. 24.]

JASON.

And I shall rape me redely anon
 660 To plucke owt the naylys that stond so fast
 & bear thys bred & also thys bone
 & in to the Cawdron I wyll yt Cast

JASON.

and I shall w^t thys dagger so stowte
 putt yt down that yt myght plawe
 665 & steare the clothe rounde abowte
 that no thyng ther of shalbe rawe

MASPHAT.

and I shall manly w^t alle my myght
 Make the fyre to blase & brenne
 & sett ther vnder suche a lyght
 670 that yt shalle Make yt ryght thynne
[here shalle y^e Cawdron b[o]yle apperyng to be as blood]

MALCHAS.

Owt & harow what deuyll^e ys here in
 Alle thys oyle waxyth redde as blood
 & owt of the Cawdron yt begynnyth to rinn¹
 I am so aferd I am nere woode
*[here shalle Jason & hys compeny goo to ser Jonathas
 sayng]*

JASON.

675 Ah Master Master what there ys w^t yow
 I Can not see owr werke wyll avayle
 I beseche yow avance yow now
 sum whatt w^t yowr Counsayle

JONATHAS.

The best Counsayle that I now wott
 680 ys [leg. and] that I Can deme farre & nere

¹ MS. run, or perhaps rnn.

[ys] to make an ovyn as redd hott
 as euer yt Can be made w^t fere
 and when ye see yt soo hott appere
 then throw yt in to the ovyn fast
 685 some shall he stanche hys bledyng chere
 when ye haue done stoppe yt be not agast

[P. 25.]

JASDON.

Be my fayth yt shalbe wrowgh[t]
 & that anon in gret hast
 bryng on fyryng seris fere¹ ye nowght
 690 To hete thys ovyn be nott agast

MASPIAT.

Here ys straw & thornys kene
 Couer on malchas & bryng on fyre
 ffor that shall hete yt welle I wene
 [here y^{ei} kyndylle y^e fyre]
 blow on fast that done yt were

MALCHAS.

695 Ah how thys fyre gynnyth to brenne clere
 thys ovyn ryght hotte I thynk to make
 now Jason to the Cawdron [see] y^t ye stere
 and fast fetcche hether that ylke cake

[here shalle Jason goo to the Cawdron & take owt the
 ost w^t hys pynsonys & cast yt in to the ovyn]

JASON.

I shalle w^t thes pynsonys w^t owt dowl
 700 shake thys cake owt of thys clothe
 & to the ovyn I shall yt rowte
 and stoppe hym there thow he be loth
 The cake I haue cawght here in good sothe
 the hand ys soden the fleshe from y^e bonys
 705 now in to the ouyn I wyll ther w^t
 stoppe yt Jason for the nonys

¹ MS. here.

JASDON.

I stoppe thys ovyn wythowtyn dowte
 w^t Clay I clome yt vppe ryght fast
 that non heat shall Cum [ther] owte

710 I trow there shalle he hete & drye in hast

[here the ovyn must ryve asunder & blede owt at y^e
 cranys & an Image appere owt w' woundis bledyng]

[P. 26.]

MASPHAT.

Owt owt here is a grete wonder
 thys ovyn b[l]edyth owt on euery syde

MALCHAS.

Yea y^e ovyn on peacys gynnyth to ryve asundre
 Thys ys a mervelows case thys tyde

[here shalle y^e Image speke to the Juys sayng thus]

JHESUS.

715 O mirabiles Judei attendite et videte

Si est dolor similis dolor meus

Oh ye mervylows Jewys

Why ar ye to yow^r kyng onkynd

And so bytterly bowt yow to my blysse

720 Why fare ye thus fule w^t yowr frende

Why peyne yow me & straytly me pynde

And I yow^r loue so derely haue bowght

Why are ye so vnstedfast in yo^r mynde

Why wrath ye me I greve yow nowght

725 Why wylle ye nott beleue that I haue tawght

And forsake yo^r fowle neelygence

And kepe my Commandementis in yow^r thought

And vnto my godhed to take credence

Why blaspheme yow me, why do ye thus

730 Why put yow me to a newe tormentry

And I dyed for yow on the Crosse

Why Consyder not yow what I dyd crye

Whyle that I was w^t yow ye ded me velanye
 Why remember ye nott my bitter chaunce
 735 How yow^r kynne dyd me awance
 ffor claymyng of myn enherytaunce
 I shew yow the streytnesse of my greuance
 And alle to meue yow to my mercy.

[P. 27.]

JONATHAS.

Tu es protector vite mee a quo trepidabo
 740 O thu lord whyche art my defendowr
 ffor dred of the I trymble & quake
 Of thy gret mercy lett vs receue y^e showre
 & mekely I aske mercy amendys to make

[here shall they knele down alle on ther kneys sayng]

JASON.

Ah lord w^t sorow & care & grete wepyng
 745 Alle we felawys lett vs saye thus
 W^t Condolent harte & grete sorowyng
 lacrimis nostris conscienciam nostram baptizemus

JASDON.

Oh thow blyssyd lord of mykylle myght
 Of thy gret mercy thow hast shewyd vs y^e path
 750 lord owt of grevous slepe & owt of dyrknes to lyght
 ne grauis sompnus irruat

MASPHAT.

Oh lord I was very cursyd for I wold know y^l crede
 I can no men[d]ys make but crye to the thus
 O gracyous lorde forgyfe me my mysdede
 755 w^t lamentable hart miserere mei deus

MALCHAS.

Lord I haue offendyd the in many a sundry vyse
 that styckyth at my hart as hard as a core

lord by y^o water of contrycon lett me aryse
asparges me domine ysopo et mundabor

JHESUS.

760 All ye that desyryn my seruautis for to be
And to fullfyll y^e preceptis of my lawys
The Intent of my Commandement knowe ye
Ite et ostendite vos sacerdotibus meis
to all yow y^t desyre in eny wyse
765 to aske mercy, to graunt yt redy I am
Remember & lett yow^r wyttis suffice
Et tunc non auertam a vobis faciem meam

[P. 28.]

.. Jonathas on thyn hand thow art but lame
And [thys] ys thorow thyn own cruellnesse
770 ffor thyn hart yⁿ mayest yⁱ selfe blame
thow woldyst preve thy powr me to oppresse
but now I consydre thy necesse
thow wasshest thyn hart w^t gret contrycon
Go to the Cawdron yⁱ care shalbe the lesse
775 And towche thyn hand to thy saluacon

*[here shall ser Jonathas put hys hand in to y^e Cawdron
And yt shalbe hole agayn & then say as fo[lo]wyth]*

JONATHAS.

Oh thow my lord god & sauyow^r osanna
thow kyng of Jewys & of Jerusalem
O thow myghty strong lyon of Jwda
blyssyd be the tyme y^t yⁿ were in bedlem
780 Oh yⁿ myghty strong gloryows & gracyows oyle streme
thow myghty conquerowr of Infernalle tene
I am quyt of moche combrance thorowgh thy meane
that euer blyssyd mott yⁿ bene
Alas y^t euer I dyd agaynst thy wyll
785 In my wytt to be soo wood
that I so [leg. with] ongoodly wyrk shuld soo gryll
Aÿens my mysgouernaunce, thow gladdyst me w^t good

I was soo prowde to prove the on y^o Roode
 & y^u haste sent me lyghtyng y^t late was lame
 790 To bete the & boyle the I was myghty in moode
 & now y^u hast put me from duresse & dysfame
 but lord I take my leve at thy hygh presens
 & put me in thy myghty mercy
 the bysshoppe wyll I goo fetche to se ow^r offens
 795 & onto hym shew ow^r lyfe how y^t we be gylyt

[P. 29.]

*[here shall y^e master Jew go to y^e byshopp & hys men
 knele styll]*

JONATHAS.

Hayle father of grace I knele vpon my knee
 hertely besechyng yow & Interely
 a swemfulle syght alle for to see
 In my howse apperyng verely
 800 the holy sacrament [to] y^e whyche we haue done tormentry
 & ther we haue putt hym to a newe passyon
 A chyld apperyng w^t wondys blody
 a swemfulle syght yt ys to looke vpon

EPISCOPUS.

Oh Jhesu lord fulle of goodnesse
 805 w^t the wyll I walke w^t alle my myght
 Now alle my pepulle w^t me ye dresse
 ffor to goe see that swymfulle syght
 Now alle ye peple that here are
 I Commande yow euery man
 810 on yow^r feet for to goo bare
 In the devoutest wyse that ye can
*[here shalle y^e bysshope enter into y^e Jewys howse &
 say]*

O Jhesu fili Dei
 how thys paynfulle passyon rancheth myn hart
 Lord I crye to the, Miserere mei
 815 ffrom thys rufulle syght y^u wylt reuerte

lord we alle w^t sorowys smert
 ffor thys vnlefulle work we lyue in langow^r
 now good lord in thy grace let vs be gertt¹
 & of thy souereyn marcy send vs thy socow^r
 820 & for thy holy grace forgyfe vs ow^r errowr
 now lett thy pete spryng & sprede
 though we haue be vnrygh[t]fulle forgyf vs o^r rygore
 & of ow^r lamentable hartis good lord take hed[e]

[P. 30.]

[here shalle y^e Im[a]ge change agayn on to brede]
 Oh thu largyfluent lord most of lyghtnesse
 825 on to owr prayers thow hast applyed
 thu hast receyued them w^t grett swettnesse
 ffor alle ow^r dredfulle dedys y^u hast not vs denyed
 ffulle mykylle owte thy name for to be magnyfyed
 w^t mansuete myrth and gret swettnes
 830 & as o^r gracyows god for to be gloryfyed
 ffor thu shewyst vs gret gladnes
 now wyllle I take thys holy sacrament
 w^t humble hart & gret devocon
 And alle we wyllle gon w^t on Consent
 835 And bear yt to chyrche w^t sole[m]pne processyon
 now folow me alle & sume
 and alle tho that bene here both more & lesse
 Thys holy song O sacrum² Dominum.
 Lett vs syng all w^t grett swetnesse

[here shalle y^e pryst ser Isoder aske hys Master what
 yⁱs menyth]

[PRESBYTER.]

840 Ser arystory I pray yow what menyth alle thys
 sum myracle I hope ys wrowght be goddis-myght
 the bysshope Commyth [in] processyon w^t a gret meny of Jewys
 I hope sum myracle ys shewyd to hys syght
 to chyrche in hast wyllle I runne full ryght
 845 ffor thether me thynk he begynnyth to take hys pace
 the sacrament so semly is borne in syght
 I hope that god hath shewyd of hys grace

¹ MS. grett.

² MS. scacrum.

ARYSTORIUS.

To tell yow the trowth I wyll nott lett

Alas y^t euer thys dede was dyght

[P. 31.]

850 An onlefulle bargayn began for to beat

I sold yon same Jewys ow^r lord fulle ryght

for Couytyse of good as a cursyd wyght

woo the whyle that bargayn I dyd euer make

but yow be my defensour in owr dyocesans syght

855 ffor an heretyke I feare he wyll me take

PRESBITER.

ffor sothe nothyng wellavysed was yo^r wytt

wondrely was yt wrowght of a man of dyscrescon

In suche perayle yo^r solle for to putt

but I wyll labor for yo^r absolueyon

860 Lett vs hye vs fast that we were hens

And beseche hym of hys benygne grace

that he wyll shew vs hys benyvolens

To make a menyn for yow^r trespas

[*here shall y^e merchant & hys prest go to y^e chyrche &
y^e bysshop shalle enter y^e chyrche & lay y^e os[t] u[p]on
y^e auter sayng thus*]

Estote fortes in bello et pugnate cum ¹ antico serpente

865 Et accipite regnum eternum et cetera

My chyldern be ye ² strong in bataylle gostly

for to fyght agayn the fell serpent

that nyght and day ys euer besy

to dystroy owr sollys ys hys Intent

870 look ye be not slow nor neclygent

to arme yow in the vertues seun

of synnys forgottyn ³ take good avysement

and knowlege them to yowr Confessor fulle eun

ffor that *serpent* the deuylle ys fulle strong

875 meruelows myschevos for man to mene

but that the passyon of cryst ys meynt vs among

and that ys in dyspyte of hys Infernalle tene

¹ MS. co.

² MS. ye be.

³ MS. fog..tyn.

[P. 32.]

Beseche ow^r lord & sauow^r so kene
 to put doun that *serpent* cumberer of man
 880 to w^ddraw hys furyous froward doctryn by dene
 ffylfyllyd of y^e fend callyd leuyathan
 Gyff lawrelle to that lord of myght
 that he may bryng vs to the Joyous fruycon
 ffrom¹ vs to put the fend to flyght
 885 that neuer he dystroy vs by hys temptacon

PRESBITER.

My ffather vnder god I knele vnto yow^r kne
 In yowr myhty mysericord to tak vs in remembrance
 As ye be materyall to owr degre
 we put vs in yow^r moderat ordynance
 890 yff yt lyke yow^r hyghnes to here ow^r greuauce
 we haue offendyd sorowfully in a syn mortalle
 wherfor we fere vs owr lord wyll take vengauce
 ffor owr synnes both grete and smalle

EPISCOPUS.

And in fatherhed that longyth to my dygnyte
 895 Vn to yow^r grefe I wyll gyf credens
 say what ye wyll in y^e name of the trynyte
 agayn[s]t god yf ye haue wrought eny Inconuenyence

ARISTORIUS.

holy ffather I knele to yow vnder benedycite
 I haue offendyd in the syn of Couytys
 900 I sold o^r lordys body for lucre of mony
 & delyueryd to the wyckyd w^t cursyd advyce
 And for that *presumpcon* grete I agryse
 that I *presumed* to go to the auter
 there to handylle y^e holy sacryfyce
 905 I were worthy to be putt in brenyng fyre

[P. 33.]

But gracyous lord I can [?] no more
 but put me to goddys mercy & to yow^r grace

¹ MS. *f*form.

my cursyd werkys for to restore
 I aske penaunce now in thys place

EPISCOPUS.

- 910 Now for thys offence that yⁿ hast donne
 Aȝens the kyng of hevyn & Emperow^r of helle
 Euer whylle yⁿ lyuest good dedys for to done
 and neuer more for to bye nor selle
 Chastys thy body as I shall the telle
 915 w^t fastyng & prayng & other good wyrk
 to w^tstond the temtacyon of fendis of hell
 & to Calle to god for grace looke yⁿ neuer be Irke
 Also yⁿ preste for thy neclygens
 that thou were no wyser on thyn office
 920 thou art worthy inpresu[n]ment for thyn offence
 but beware euer herafter & be mor wyse
 And alle yow creaturys & curatys that here be
 Off thys dede yow may take example
 how that yo^r pyxys lockyd ye shuld see
 925 and be ware of the key of goddys temple

JONATHAS.

- And I aske crystendom w^t great devocon
 w^t repentant hart in all degrees
 I aske for vs all a generalle absolucon
 [*here y^e Juys must knele al down*]
 ffor that we knele all vpon ow^r knees
 930 ffor we haue greuyd ow^r lord on grovnd
 & put hym to a new paynfulle passion
 w^t daggars styckyd hym w^t grenus wo[un]de
 new naylyd hym to a post & w^t pynsonys pluckyd hym down

[P. 34.]

JASON.

- And syth we toke that blyssyd bred so sownd
 935 And in a cawdron we dyd hym boyle
 In a clothe fulle just we hym wounde
 And so dyd we seth hym in oyle

JASDON.

& for that we myght¹ ouercom hym w^t tormentry
 In an hott ovyn we speryd hym fast
 940 ther he apperyd with wondis all bloody
 the ovyn rave asunder & all to brast

MASPHAT.

In hys law to make vs stedfast
 there spake he to vs woordis of grete favor
 In contrycyon owr hartis he cast
 945 And bad take vs to a confessor

MALCHUS.

And therfor all we w^t on consent
 knele onto yow^r hygh souereynte
 ffor to be crystenyd ys ow^r Intent
 now all ow^r dedys to yow shewyd haue we
 [*here shall y^e bysshoppe crysten y^e Jewys w^t gret so-
 lempnyte*]

EPISCOPUS.

950 Now the holy gost at thys tyme mot yow blysse
 As ye knele alle now in hys name
 & w^t the water of baptyme I shalle yow blysse
 to saue yow alle from the fendis blame
 Now that fendys powre for to make lame
 955 In y^e name of y^e ffather y^e son & y^e holy gost
 to saue yow from the deuyllys flame
 I crysten yow alle both lest & most

Ser JONATHAS.

Now owr ffather & byshoppe y^t we welle know
 we thank yow Interly both lest & most
 960 now ar we bownd to kepe crystis lawe
 & to serue y^e ffather y^e son & y^e holy gost

[P. 35.]

Now wylle we walke by Contre & cost
 owr wyckyd lyuyng for to restore

¹ MS. myght not.

And trust In god of myghtis most
 965 neuer¹ to offend as we have don before²
 now we take ow^r lea[v]e at lesse & more
 forward on ow^r vyage we wyll vs dresse
 God send yow all as good welfare
 as hart can thynke or towng expresse

ARYSTORIUS.

970 In to my contre now wyll I fare
 For to amende myn wyckyd lyfe
 & to kep[e] y^e people owt of care
 I wyll teache thys lesson to man & wyfe
 now take I my leave in thys place
 975 I wyll go walke my penaunce to fullfyll
 now god aȝens whom I haue done thys trespas
 graunt me forgyfnesse [yf] yt be thy wyll

PRESBITER.

ffor joy of thys me thynke my hart do wepe
 that yow haue gyuyn yow alle crystis *seruauntis* to be
 980 hym for to *serue* w^t hart fulle meke
 God fulle of pacyens & humylyte
 and the conuersacon of alle thes fayre men
 w^t hartis stedfastly knett in on
 goddis lawys to kepe & hym to *serue* by dene
 985 as faythfulle crystyanys euermore for to gonne

EPISCOPUS.

God omnypotent euermore looke ye *serue*
 w^t deuocoon & prayre whylle y^t ye may
 dowt yt not he wyll yow *preserue*
 ffor eche good prayer y^t ye sey to hys pay
 990 & therfor in euery dew tyme loke ye nat delay
 ffor to *serue* the holy trynyte

[P. 36.]

and also Mary that swete May
 and kepe yow in *perfyte* loue & charyte

¹ MS. neuerer.² MS. befer.

- Crystis commandentis .x. there bee
 995 kepe welle them doo as I yow telle
 Almyght god shalle yow please in euery degre
 & so shalle ye saue yow^r sollys from helle
 ffor ther ys payn & sorow cruelle
 & in heuyn ther ys both Joy & blysse
 1000 More then eny towng can tell
 there angellys syng w^t grett swetnesse
 To the whyche blysse he bryng vs
 whoys name ys callyd Jhesus
 And in wyrshyppe of thys name gloryows
 1005 To syng to hys honor Te Deum laudamus

FFINIS.

Thus endyth the play of the blyssyd sacrament whyche myracle was don in the forest of Aragon In the famous Cite Eraclea the yere of ow^r lord God .M^l cccc. lxi. to whom be honow^r amen

[P. 37.]

The namys & number of the players

Jh[es]us

Episcopus

Aristorius christianus Mercator

Clericus

Jonathas Judeus i^{mus}

Jason Judeus ij^{us}

Jasdon Judeus iij^{us}

Masphat Judeus iiij^{us}

Malchus Judeus v^{tus}

Magister phisicus

Colle seruus

IX may play yt at ease

R. C.

GLOSSARIAL INDEX.

- a, 573, 'have': I wend never to a
seen yowr goodly chere.
- achatis, 167 (MS. *machatis*) 'agates'.
"Found it (the agate) was first
in Sicilie near unto a river called
likewise *Achates*". Holland cited
aferd, 674, 'afraid'. [by Richardson.
- afeze, 472, Shakspeare's *pheeze*
'chastise', 'beat'. ('I'll *pheeze*
you, i' faith, Taming of the Shrew',
Induc. 'An he be proud with
me, I'll *pheeze* his pride', Troilus
and Cressida, ii, 3.)
- agast, 227, 686, 690, now wrongly
written *aghas*: a participle pass,
A. S. *gæsan* 'percellere'.
- agen, 155, 156, agayn, 867, 'against':
A. S. *agen*: ageyns, 415: aȝens,
787, 911.
- agryse, 902, 'to be terrified', A. S.
âgrȳsan (*âgrisan*?), *agrisen*, Wick-
liffe Eclus. xxxviii, 4.
- allmyght, 292, 996, 'almighty'.
Almayn, 97, 'Germany'.
- almond, 179, Fr. *amande*, Sp. *almen-
dra*, ἀμυδάλη.
- Alysander, 101, 'Alexandria'.
amatyst, 161, 'amethyst'.
- amenyn, 863, 'amends', apparently a
mistake for *amendyn*. amende, 293.
- and, 551, 'if'.
angus, 475, 'anguish', *angustia*.
annoyment (MS. a noynment), 581:
ennui = *in odio*, Diez.
- anou, 17, anoon, 286, 'soon', A. S.
on ân 'continuo'.
apeche, 302, 'impeach', 'accuse'.
apply 825, 'bend to'.
apryce, 185, 'value', 'estimation'.
at, prep.: 'we take our leave at
lesse and more', 966.
attonys, 163, 'at once'.
atruëance, 128: perhaps for *utter-
ance*, Fr. *outrance*.
auter, 903, 'altar', Wickliffe Gen.
viii, 20. Fr. *autel*.
awance, 765, 'advance', Fr. *avancer*
(*ab-ante*).
awoyd, 500, avoyd, 648.
a-wrong, 544.
axs, 611, 'ague'.
bale, 513, 'injury', A. S. *bealu*; cf.
Goth. *balujan*, βασανίζειν, and
Gr. *γαῦλος* from *γαλφος* (Kuhn);
perhaps, too, O. Ir. *baire* .i. *bds*
'death' (Cormac's Glossary).
banke, a merchant of the, 260,
A. S. *benc*, Ohg. *banc*.
baryll, 162, 'beryl', βήρυλλος. Mir-
rors were sometimes made of
beryls, but, as Gascoigne says:
"the days are past and gone
That *berral* glass, with foyles of
lovely brown,
Might serve to shew a seemly
favoured face."
be, prep., 'by', 841.
Bedlem, 779, 'Bethlehem'.
berd, 567, A. S. *beard*, O. N. *barðr*,
Ohg. *bart* = Lat. *barba* (from
barfa, *bardha*, as Goth. *vaurd*
'word' = Lat. *verbum* from *verfum*,
verdhum. Lottner).

- beth 'be ye', 67, A.S. *beoð*.
 bey, 225, 252, = A.S. *bycgan*, buy, 246.
 ble, baryllis that be bright of, 162, 'hue', A.S. *bleó* 'color', Etmüller 311.
 bleyke, 477, 'to bleach', A.S. *blæcan*: our *bleach* is from A.S. *blæcġan*, O.N. *bleikja*.
 boldyro, 612, the penis?
 boun, 269, 'ready'.
 bowre, 380, 'chamber', A.S. *būr*.
 bowt to, 719, 'butt against', from Fr. *bouter*, which (like It. *di-bottare*, Sp. *botar*) is from Mhg. *bōzen*.
 bred, 964, brede, 41, 'bread'.
 brew, 513, 'balys brewyth right bad'.
 brostyn man, 615, *herniosus* Pr. P., 'ruptured man': cf. A.S. *berstan*.
 brushe, 649.
 brynyng axs, 611, 'burning ague'.
 buskyd, 328, 'arrayed'.
 but yf, 484, 'unless'.
 bydene, 880, 984, 'presently'.
 byggly, 218, 'strongly'.
- Calabre, 99, 'Calabria'.
 calcedony, 171, from *Chalcedon*.
 can, 258, 'do'.
 canker, 610, 'cancer'.
 cannyngalle, 175, 'galingale', 'the aromatic root of the rush cyperus', Wright. Fr. *galangue*.
 carpe, 392, carpyn, 394, 'they talk'.
 caste, cast, 224, 350.
 Cattlyngis, 106, 'Catalans'?
 cawdron, 42, 'caldron' = Fr. *chaudron*, an augmentative of *chaudière* = Med. Lat. *caldaria*.
 cherche, 230, 'church', A.S. *cyrice*, said to be from *ζυριακή*.
 chere, 573, 685, 'face', 'countenance', O.Fr. *chiere*, Sp. *cara*, perhaps from *záρα*.
 cheve, 211, 'thrive', 'succeed', Fr. *chevir*, to come to the end (*caput*) of anything. chevyn *vigeo* Pr. P.
 chyffe, 100, 'chief'.
 clome, 708, 'to stop a chink with clay'. Compare *cloam* (A.S. *clām*, lutum, plasma), a Devonshire word for earthenware, *clomer* 'a maker of earthenware'. Halliwell.
 clowt, 452, 'a blow'.
 clowys, 181, 'cloves', a nail-shaped spice, from *clavus*.
 cokkis peyn, 503, 'God's pain'.
 Coleyn, 99, 'Cologne'.
 coltugll, 615, the name of some disease or bodily defect, doubtless corrupt in the MS. Can it be lameness? cf. *collax* clodus a coxa vel claudicans', Du Cange: 'coltax lam, manck', Diefenbach, Gloss. Lat.-Germ.
 condescent, 123, 'agreement'.
 condolent, 746, 'suffering greatly'.
 contre and cost, 962, 'country and coast', a proverbial expression.
 core, 757, 'kernel', 'stone'.
 counsell, 522, counsel, 526, 'secret'.
 covytys, 899, Fr. *convoitise*, for *coroitise* = a Latin *cupiditia*.
 cranys, stage-direction after 710, 'crannies'. Fr. *cran*, Lat. *crena*.
 creaturys, 922. The line appears corrupt. Might we read 'Now alle you curatys wyth creaturys that herebe' and explain *creaturys* by 'consecrated wafers'? Cf. the Ir. gloss "creatura .i. coisregad", and see Du Cange s.v. *Creatura*: "Deinde fiat benedictio palmarum et postea creaturæ, Asperges me etc. Ordinar. Capellæ. reg. MS."
- crepawd, 171, 'toadstone' — the precious jewel that a toad (Fr. *crapaud*) bears in its head. Fr. *crapaudine*.

- cruelnesse, 769.
- cure, 657, 'cover', *kyuere*, *keuere*, Wickliffe.
- dale and hill, bi dal and by hylle, 193; by dale nor hyll, 366—proverbial expressions—our 'by hill and dale'.
- dar, 316, = A. S. *dear* for *dearr*, *dears*: cf. the 2d pers. pres. indic. *dears-t*, now *durs-t*, and the pret. *dors-te*, *dors-ton*; cf. *ῥάδῳτιν*, *ῥάδῳτιν*. Eitnmüller, lxx. Skr. *dhṛsh*.
- date, 178, Fr. *datte*, Sp. *dátil*, from *dactylus* (Diez).
- defensour, 854.
- dokett, 316, 'ducat'.
- drenche, 501, 'to drown', A. S. *â-drencēan*, immergere. *adrenchen*, Piers Plouhman, 198.
- dresse, 967, 'to direct' = Fr. *d-resser*, Ital. *di-rizzare* = a Lat. *directiare*, from *directus*, 'dynamantis dere wourthy to dresse', 165.
- duresse, 791, *duritia*.
- dyght, 492, 849. A. S. *dihtan*, dictare, disponere.
- dyleth, 555?
- dyrknes, 750, 'darkness'.
- dysayde, 545?
- dyscrescon, 857, 'discretion'.
- dyse, 664, perhaps a blunder for *dyseses*. Mr. Halliwell, however, gives 'dyse, to break or bruise'.
- dysfame, 791.
- dystrie, 280, 'destroy'? Perhaps we should read *dyserie* = describe, Fr. *descrier*, i. e. to betray by describing.
- ellys, 211, 'else'. A. S. *elles*, Ohg. *alles*. Gen. sg. of a form = Goth. *ali-s*, Lat. *aliu-s*.
- emerauld, 166. See *smaragd*.
- entent 'intention', 120, 153, 291, 368.
- er, 317, 'ere'.
- everychoon, 521, 'every one' (*everych-oon*).
- exyled, 219.
- fang, s. d. after 513, for *hang*? cf. *a-fingred* for 'ahungred' in the Legend of St. Brandan, p. 20: 'Tho this grapes were alle i-do, hi were *afingred* sore', and in Piers Plouhman, ed. Wright, pp. 133, 176, 283, 403.
- Farre, 102, 'Faeroe'?
- fatherhed, 894.
- fee, 382, "my gold and fee", A. S. *feoh*, Nhg. *rieh*, Goth. *faihus* = Lat. *pecus*, Skr. *paçu*.
- feleyn, 505, 'felon'?
- fend, 881, 884, 953, 954, 'fiend', A. S. *feônd*, Goth. *fjands*, Skr. root *piy*.
- fere, 494, 682, 'fire', A. S. *fÿr*, Ohg. *fur*, Gr. *πῦρ*, O. Ir. *ur*.
- fey, 589, Fr. *foi*, Lat. *fides*.
- flower, 'fresshe be my floweris', 102.
- fray, v. a. 455. Fr. *effrayer*.
- frayen (leg. *frayne*), 242, 'to ask', freynend (leg. *freyned*), 21, 'asked', A. S. *fregnan*, Goth. *fraihnan*, O. N. *fregna*: *afranyd* 'inquired' Townley Mysteries 328. *I afrayned*, Piers Plouhman, 11365.
- frende, 720, A. S. *freônd*, Goth. *frijônds*, Skr. root *pri*.
- fruycon, 883, 'fruition'.
- fule, 720, 'foul', fowle, 726, = A. S. *fûl*.
- gaderyng, 73, 'gathering', 'assembly'.
- Galys, 103, 'Gallicia'?
- gate, 629, Goth. *gatrô*, Nhg. *gasse*: whether in 629 it means *via* or *janna* (A. S. *geit*) I cannot say.

- Gene, 95, 'Genoa'?
- Genewaye, 95, 'Geneva'?
- glosse, 438, γλωσσα.
- godd, 158, a mistake for *gold*.
- goste, 1, 'ghost', A.S. *gást* 'breath', 'spirit', Nhg. *geist*.
- gouen, 39, 'they gave'. govyn, 54, 'given'.
- grenyis, 181, (leg. greynis) 'grains' of Paradise, cardamums—a sort of spice.
- grue, 155, 'to pain', 'grieve'.
- gryll, 786, 'provoke', A.S. *griellan*, *grillan*, *grellan*, 'ad litem provocare' Ettmüller.
- Gyldre, 103, 'Guelderland'?
- gynger, 181, Fr. *gengembre*, It. *zénzero*, ζγγίβερι, Skr. *çringavera*.
- gynne 'begin', 502, gynnyth, 695.
- harow, 671, harrow, 481, a Norman exclamation, from Ohg. *hera*, *hara* 'huc', according to Diez.
- hasterli, 264, should perhaps be *hasteli* 'hastily'. The MS. seems to have *hasterli*.
- hayly, 157.
- hem, 127, 'them', A.S. dat. pl. *him*, *heom*, Goth. *im*.
- henly, 666, 'politely', Nhg. *handlich*.
- here, 9, 'hear', A.S. *heran*, Goth. *hausjan*, Gr. ἀ-ροί(ο)ειν, ἀ-ροισ-τιζός.
- hond, 627, 'hand'.
- hong, 490, 'hang'.
- hoode, Ohg. *huot*, Nhg. *hut*—'hys hoode there wyll he sell', 530, apparently a proverbial expression.
- hudder, 288, 'hundred'.
- hye, 860, A.S. *higian*, *festinare*.
- hyght, 626, 'called', A.S. *hāten*.
- i-mett, 237, 'met'.
- inconvenyence, 897.
- Indas, 184, 'Indian'.
- inquere to, 628, 'inquire at'.
- irke, 917, 'weary', cf. *irk*-some: O.N. *yrkja*, laborare, = A.S. *vyrcēan*, Lat. *urgere*.
- i-wys, 483, 'certainly'? i-wyse, 515, Nhg. *gewiss*. But see *wys* and l. 55.
- jangle, 571, 'to prate' (*joculari*, *jo-n-gleur*).
- Jenyse, 95.
- kene, 878, 'valiant', A.S. *céne*, Nhg. *kühn*. kene, 462, 'sharp'.
- kend 'known', 15, 92.
- kenne, 450, 'teach'.
- knowlech, 244, 'knowledge'.
- knowlege, 873, 'acknowledge'.
- kowthe, 56, 'known', p. p. of *hunne*.
- Lachborn, 113, 'Luxemburg'?
- lame, 'on thyn hand thow art but lame', 768, 'that fendys power for to make lame', 954.
- largyfluent, 824, '*largifluus*'.
- lashe, 468, 'stroke'.
- lawrelle, 882, Fr. *laurier*, Lat. *laurus* for *daurus* (Siegfried), δαρῦς, Ir. *dair*, Skr. *dāru*, *dru*, Goth. *triu*. **Daurus* from *darvus*, cf. O. Celtic *Darvern*.
- leche, s. d. after 650, 'a physician', A.S. *léce*, *lyce*, Goth. *lekeis* = O. Ir. *lieig*.
- lesse 'lose', 64. lesyn *perdo*, Pr. P., or 'lessen'?
- lest? stage direction after l. 148. Perhaps connected with A.S. *læstan* 'to perform'.
- lett, 848, 'omit'.
- lofe, 342, A.S. *hláf*, Goth. *hláibs*.
- longeth: 'as *longeth* for a lordis pere', 265, 894, 'and in father-

- hed that *longyth* to my dygnyte, 894.
- lycoresse, 175, lycorys, 184, γλυ-
ζούριζα for γλυκυ-Φριζα.
- lyghtyng, 789, 'deoneration'.
- lykke, 476, A.S. *gelæcan*, capere,
arripere. *lakken*, *lacche*, *laiche*
in Piers Plouhman.
- lynde, 389, 'the linden tree'; *lynde*
tília, Pr.P.; cf. 'Than were y^[el]
glad and lyȝt as *lynde*', Halli-
well II, 521. The phrase 'as
gentylle as ever was the lynde'
is like the Nhg. 'weich wie lin-
denholz'.
- mace, 182, Lat. *macis*?
- machatis, 167, a mistake for achatis
q. v.
- Machomete, 209, Machomyght, 332,
Machomyth, 453.
- male, 179, 'bag', 'pack', Fr. *malle*,
Ohg. *malaha* 'sack'.
- malepertly, 637, 'presumptuously'.
- mansuete, 821, 'gentle'.
- mastyk, 182, *μασίχη*.
- masyd, 653, 'bewildered'.
- materyall, 888.
- Mawdelen, 422.
- may, 992, 'maiden', perhaps a cor-
ruption of *maid*, perhaps = Goth.
maři, O.N. *mey*, Dan. *mö*.
- Mayn, 109.
- meane, 732.
- mede, 566, 'reward', Nhg. *miethe*.
- mekyll, 13, mykylle, 748, 'great',
A.S. *mycel*, Goth. *mikils*, *μεγάλος*.
- menyn (or amenyn?), 863, 'amends'.
- meve, 209, 454, 738, 'move'.
- moche of myght, 194.
- mode, 453, 'mind', 'mood', A.S.
mód, Goth. *móds*.
- mold 'earth', 82, A.S. *molde*, Goth.
mulda.
- mote, 211, mott, 336, 783, mot, 950,
= A.S. *mótē*: mot, 249, 631, =
A.S. *mótēn*.
- myddys, 457, 467, 480, 'midst'.
- myegrym, 613, 'megrim' = Fr. *mi-
graine* (as *ransom* = *rançon*, *re-
demptio*) from *ἡμικρανία* 'pain
on one side of the head'.
- myght, 85, 182, 'strong'; see *all-
myght*.
- mys, 293, 'error', to amend our
mis, Pol. P. i. 252.
- mysseavysed, 639.
- mysericord, 887, *misericordia*.
- nat, 88, 141, 211, 'not'.
- Naverun, 110, 'Naverino'?
- naye, 93, 'denial'.
- ne, 138, 'not'.
- necesse, 772, 'necessity'.
- neclygence, 726.
- neclygent, 870.
- non defawte, 261, 'no default'.
- none, 230, 'noon'.
- nonys, 'occasion', 'nonce', for the
nonys, 18, 161, *idcirco*, *ex pro-
posito*, Pr. P.
- nood, 538, *nood eyn* 'use or pos-
session of eyes'? A.S. *notu*?
- of, prep., 654, "Therefore *of* help
I pray yow all."
- on, prep., *on* thys wyse, stage-direc-
tion after 228, *on* thyn office,
919.
- on, oon, 'one', 983, 946, 515, = *won*,
656.
- ondon, 456, 'undone'.
- onys, 207, 'once'.
- onknowth, a mistake for *onknoeth*,
147, 'unknown', A.S. *uncūð*, now
uncouth.
- onkynd, 200, 'unnatural'.
- onlefull, 850, 'unlawful'.
- ontawght, 636, 'untaught'.
- or, 468, 'before'.

- orengis, 185, 'oranges', Fr. *orange*, Sp. *naranja*, Arab. *nâranġ* (Diez).
- Oryon, 115.?
- owe, 195, = A. S. *agon*: "ye owe tenderli to tend me tyll", "as *owyth* for a marchant of the banke", 260.
- owt, 481, 671, an interjection.
- owte, 828, 'ought' = *auȝt* Wickl. Mt. xviii. 24. A. S. *āhte*.
- oxennell, 584, a mistake for *oxymel*, *ὄξύμελι*, a mixture of vinegar and honey.
- pales, 207, leg. palis = palyce, or pale of closynge. *Palus*, Pr. P.
- pall, 264, from *pallium*.
- parage, 429, 'rank', Fr. *parage*.
- parlowr, 264, 'speaking-room', *locutorium*, Pr. P., Fr. *parole*, Lat. *parabola*.
- pase '*passus*', 390, pace, 845.
- pausacyon, 603, *pausatio*.
- paye, 143, 228, 243, pay, 989, 'satisfaction'.
- peas, 84, 'peace', *paix*, *pax*.
- pepull, 806, 'people'.
- perayle, 858, 'peril' (*periculum*).
- to pere, 637, 'appear'. So in *Hamlet* iv, 4:
 It shall as level to your judgment *pear*
 As death doth to the eye.
- pere, 265, 'peer', Fr. *pair*, Lat. *par*.
- pete, 821, 'pity'.
- place, 73, 'please' (*placeo*).
- plase, 624, 'place', *platea*.
- plawe, 664. Plawyn *bullio*, *ferveo*, Pr. P.; to *plaw* 'to parboil', Norfolk (Forby).
- plesance, 126, plesawns or plesynge *complacentia*, *beneplacitum*, Pr. Parv.
- pleyn, 137, "goo well pleyn", bien *pleinement*, pleine, 313, 'fully'.
- plyght, 473, plyghtyn truthe *affido*, Pr. P. A. S. *plihtan*, 'spondere', Nhg. ver-*pflichten*.
- Pondere, 111.?
- poose, 616, = Pose *catarrus*, *coriza*, Pr. P.? (so rume ... *pose*, Cotgrave). Or is it the Fr. *pousse* 'asthma', = *pulsus*, according to Diez? Our *pursy* seems a corruption of Fr. *poussif*, as *hoa-r-se* of A. S. *hás* (Nhg. *heiser*).
- Portyngale, 111, 'Portugal'.
- prattise, 591, Fr. *pratique*, *ἡ πρακτικῆ*, as *letwyce*, 585, from *lactuca*.
- prene, 467, 478, 'to pierce thro'? so Wickliffe, 1 Kings xviii. 11. Cf. A. S. *preón* fibula, *prénan* figere, *beprénan* infigere, Ettmüller, 275.
- prest, 225, prestly, 505, 'readily' (*praestus*).
- preve, 208, prefe, 442, 'proof'.
- procese, 75, 'proceeding'.
- pryk, stage-direction after 468. A. S. *prycġan*, O. Fr. *esprequer*.
- pungarnetis, 186 (MS. *pungarnetis*), 'pomegranates'; *poumgarnettis*, Wickliffe, Ex. xxviii. 33.
- pymente, 428, Fr. *piment*, Ital. *pimiento*, Lat. *pigmentum*, a mediæval beverage; see Halliwell II, 624, and Way, Prompt. Parv. 399 n. for receipts for making it.
- pykson, 40, 655, 933, 'pincer'.
- pyppe, 525, sekeness *Pituita*, Pr. P. 401. Fr. *pépie*, Ital. *pipita* (= *pituita*, Diez), a disease of hens: Low Germ. *pips*.
- pyx, 924, *pyxis*, *πυξίς*.
- quit, 566: 'shall well be quit his mede'. '*quyt* of moche com-

- brance', 782. *Solutus, liberatus*, Pr. P. From *quietus*.
- rancheth, 813, 'rends'? "And *ranched* his hips with one continued wound" Dryden.
- rape, 659, 'to haste'; rape *festinacio*, Pr. P. O.N. *rapa*, ruere, cadere, Egilsson; *rappe* and *rappliche* are in P. Plouhman. So in the *Sangreal*, ed. Furnivall, p. 252: 'And whanne these thevis gonnen asprie, Redeliche they *raped* hem and in hye.'
- Raynes, 107, 'Rennes'.
- rebylle rable, 598.
- recuer, 520, 'recovery'; *recuryn*, of *sekeneſse, contaleo, recontaleo*, Pr. P.
- redresse, 607, 'to repair to'. See *dresse*.
- refe (rave), A.S. *reáf*, pret. of *rive*, A.S. *reofan*, 48, 941.
- renneth, 94, 'runneth'.
- repreve, 456; reprefe *opprobrium*, Pr. P.
- restore, 908, 963.
- reverte, 815, 'turn back'.
- reyn, 139, 'realm', '*regnum*'.
- reys, or perhaps rys, 179, 'rice', Fr. *riz, oryza*.
- reyson, 180, Fr. *raisin*, Lat. *racemus*.
- Romney, 340, 345, a red wine (from *Rumania*?), spelt Rumney in the Interlude of the Four Elements, cited under *Malvesie*, Halliwell, II, 539; rumney, Pr. P.
- roode, 131, 135, rode, 204, 'cross', A.S. *ród*.
- rowte, 701, 'to cast', 'throw'; rutton *projicio*, Pr. P.
- rubes, 170, 'rubies', Fr. *rubis*, It. *rubino*, from Lat. *rubeus*.
- rychesse, 117, 'wealth'.
- rycht and skyl, 192, 'right and reason'.
- ryfe, 640, 'manifest'; ryyf *manifestus, puplicatus*, Pr. P. A.S. *rif* 'frequens', O.N. *rifr*.
- be-ryght, 196.
- rygore, 822.
- rynge, 99, possibly a blunder for *reygne*, or perhaps A.S. *hringian* 'in orbe ponere'.
- ryve, 713, A.S. *reófan*, O.N. *riufa*.
- Saby, 96, 'Sabaea'?
- sacre, 363, 379, 'consecrate', *sacryn*, Wickliffe. Lat. *sacrare*.
- saffyron, 177, Fr. *safran*, Ital. *zafferano*, from Arab. *záfáran*. Diez.
- sale, 116, 'sail', 'sett ys my sale'.
- Salerun, 96, 'Salerno'?
- sawe, 393, 'saying', A.S. *sagu*, O.N. *saga*.
- sawge, 585, 'sage' (Fr. *sauge* = Lat. *salvia*).
- scamoly, 584, 'scammony' (*σκამουρία*).
- se, see, 151, (*sedes*).
- seek, 556, 'sick', A.S. *seóc*, Goth. *siuks*, O.N. *siókr*, Nhg. *siech*.
- sekyrly, 262, 'certainly', Nhg. *sicherlich*, Lat. *securè*.
- serche, 142, Fr. *chercher*, Lat. *circare*.
- Shelys down, 140, 148.?
- Shere-Thursday, 398, 'the day before Good-Friday'? A.S. *scir* 'bright'; cf. the Nhg. Grüner Donnerstag.
- shrugge, 597.?
- sideyns, 9, see *sythe*.
- skyll, 192, 363, 'reason', A.S. *scile* 'discrimen'.
- smaragd, 168, from *smaragdus*, Skr. *marakata* (Diez). The Fr. *émeraude*, our *emeraud*, 166, is a corruption of *smaragdus*.
- smert, 816, A.S. *smeortan*, Nhg.

- schmerzen*: cf. *σμέρος*, *mordeo* for *smordeo* (Ebel).
- sneke, 616, 'a cold in the head', sneke, pose, *rime* (leg. *rume*?), Pals. cited by Halliwell. Hardly cognate with O.Ir. *snige*, stillatio; Skr. *snih* 'stillare', Lith. *snig-ti*, Lat. *ni-n-gere*, Goth. *snair's* 'snow'.
- solle, 858 (sollys, 869), 'soul', A.S. *sárol*, Goth. *sáivala*, Nhg. *seele*.
- sothe, 'sooth', A.S. *sóð*, O.N. *saðr*, *sannr*, Dan. *sand*.
- sownde, 41, sownd, 934, A.S. *gesund*.
- space, 461, 'place'. Fr. *espace*, *spatium*.
- spence, 529, 'a buttery'.
- speryd, 46, 'shut up', A.S. *sparrian* 'obdere', 'occludere', Nhg. *sperren*.
- Spruce, 112, Prussia? *Pruce-lond* in Piers Plouhman, 8813.
- stere, 263, 'move', 697, *steare*, 665.
- stevyn, 80, 'voice', 'noise'. A.S. *stefen*, Goth. *stibna*, Ohg. *stimna*, Nhg. *stimme*.
- stownd, 314, 'a time', *stownd-meel* 'at several times' Wickliffe. A.S. *stund*, Nhg. *stunde*.
- straw, 'a *strawe* for *talis*', 205.
- streynesse of my grevance, 737.
- stye, 423, 'ascend'. A.S. *stigan*, Goth. *steigan*, Nhg. *steigen*, Gr. *στέγειν*. The root of this verb is still preserved in *sti-le* = Nhg. *stieg-el*, *stir-rup* (= *stig-rope*, A.S. *stig-ráp*), *sty* (rising) in the eye, and in the Yorkshire *stie* 'ladder'.
- sum: all and sum, 402, *summa*.
- sure, 'assure', "I woll sure yow", 279.
- Surrey, 19, Surry, 96, 'Syria'.
- swemfull, 798, 803; swymfull, 807, 'dizzying'? A.S. *svima*, vertigo.
- Syble sage, 431, = Sibile Sage 'the Queen of Sheba' Halliwell II, 741, 'Syble the Sage' Chester Plays, i. 100.
- synymone, 183, 'cinnamon', Lat. *cinnamomum*.
- sythe, 41, syth, 423, sythen, 429, sideyns, 9, 'then', A.S. *siððan*.
- tapstere, 529, 'the woman in care of the tap', A.S. *tæppestre*, *caupona*, from *tæppa* = O.N. *tappi*, Ohg. *zapfo*.
- tary, 125, perhaps O.Fr. *tarier* 'to irritate', 'torment' — "vom nnd. *targen*, ndl. *tergen*", Diez E.W. 732. In 365, and possibly in 125, *tary* seems to mean 'to delay'.
- Taryfe, 114, 'Tarifa'. Hence *tariff*.
- tene, 77, 781, 'grief', A.S. *teóna*, injuria; to tene, 289, 'to grieve', A.S. *teónjan*, *týnan*, vexare.
- therde-bare, 568, for thredbare, A.S.
- thes, 3, 'this'. [práed.
- tho = A.S. *þá*, nom. 837, acc. 84.
- thow, 702, 'though'.
- thynk, verb impers. with dat., 'videri', A.S. *þyncēan*, *þyncan*, Goth. *þugkjan*, Ohg. *dunhan*, Nhg. *dünken*; me thynke, 978, me thynk, 200, 845, 'as thynketh me', 372: me thynkyth, 376.
- to, prep., Goth. and O.Ir. *du*, Nhg. *zu*, perhaps Lat. *du* in *in-du-pedior*, *in-du-pedio*: inquire to, 618.
- tobowght, 4, 'bought'.
- tobrast, 48, 941, 'burst in sunder'. Here *to-* is = O.N. *tor-*, Nhg. *zer-*, Gr. *δύ-*, O.Ir. *du-*, *do-*.
- tokenyng, 542, A.S. *tácen*, Goth. *táikh-s*, *taikhjan*, *δεικνόναι*, Ohg. *zeichan*.
- topazyon, 168 (MS. *cōpaþyons*), 'topaze', *τοπάσιον*.
- tormentry, 45, 730, 800, 938.
- tresyē, 302?

- treyn, 77, 'sorrows'? A.S. *trege* (gen. -an), Goth. *trigô*, λύπη (*tene and treyn* seems a formula).
- trowe, 559, A.S. *tréovan*, Goth. *tráuan*.
- trymble, 741, *trem-b-ler*, *tremolare*, from *tremulus*.
- tugg, 596, A.S. *teohhian*.
- tyde, 125, 'time', A.S. *tid*, O.N. *tíð*, Nhg. *zeit*.
- tylle, prep., 195. "til conj. *donec*, *Chron. Sax.* 1140. *til praep. et til conj. haud dubie ex Danorum ore recepta sunt*". Etmüller, 519.
- tyseke, 616, 'a consumption', still living in Devonshire; *φθισική*.
- unlefull, 817, 'unlawful'.
- unryghtfull, 822.
- vaylle, 305, 'veil', *velum*.
- velensly, 198, 'villanously'.
- vernage, 428, said to be a sweet, white wine.
- walew, 290, 'value'.
- wanhope, 67, 'despair', *wan-* = A.S. *van* 'deficiens' (Goth. *vans*, Ohg. *wan*). So *van-dæd* 'malefactum', *van-hæltð*, *van-hálnyss*, 'invalidity', *van-sið*, *van-vyrd*, 'infortunium'.
- ware, 596, 'beware'.
- wari, 557, 'abuse', 'curse', *warie* in Wickliffe, Num. xxiii. 8, = A.S. *á-varigan*; *awyrien* in P. Plouhman, 1319, = A.S. *á-irigan*.
- weld, 117, weldyng, 115, 121, 'govern', 'governing', A.S. *vealdan*, *ealdan*, Goth. *valdan*, Slav. *vladiti*, Ir. *flaith*.
- wene, 199, pret. *wend*, 573, A.S. *vénan*, putare.
- werche, 232, = A.S. *vyrcēan*, 325.
- were, 482, 'doubt'? (read *ware* on account of the rhyme). A.S. *varu* cautio.
- wette, 147. wet, 268, A.S. *vitan*. wott, 334. wott = A.S. *vát*, 679.
- wheresoo, 337, 'wheresoever'.
- whyle, 853, ('woo the whyle') = Goth. *hvei-la* = *zai-ρός*.
- woldr, 31, a mistake for *world*?
- wole, 178, perhaps a mistake for *wele*, A.S. *vela*, *vel* = Goth. *vaila*, Ohg. *wola*: cf. Skr. *vara*, Gr. *Ἰαρίων*, Lat. *vateo*, *validus*, *valde*, and in Celtic the Gaulish prefix *ver-*, Ir. *ferr* 'better', W. *gwel*.
- woll, 279, 'will' (I *woll* sure yow).
- wollnot, 288.
- won and won, 656, 'one by one'.
- wond, 88, wonde, 138, 'to neglect, delay'. 'And for to speken wolde he *wonden* for non', San Greal, ed. Furnivall, p.445. A.S. *vandian*.
- wondrely, 857, A.S. *wundorlice* 'mirè'.
- wonnoth, 13, 19, leg. *wonned*? 'dwelt'. A.S. *vuniode*.
- woo me is, 516; woo the whyle, 853. woo = A.S. *vá*.
- wood, 785 (woode, 483, 674), 'mad', A.S. *vód*, O.N. *óðr*; woodnesse, 502, 'madness', A.S. *vóðness*.
- worthynesse, 119, A.S. *veorðness*.
- wott, 334, = A.S. *viton*.
- wound, 932 (A.S. *vund*), where note the use of the word as a collective noun.
- wrake, 459, 499, A.S. *vræcu*, ultio, poena, malum.
- wrath, 724, 'to molest', A.S. *ge-vræðan* 'infestare'.
- wreke, 31, 212, part. pass. of *wreke* = A.S. *vræcan* 'ulcisci', Goth. *vrīkan*, O.N. *reka*.
- wrowght, 2, 7, = A.S. *ge-vroht* for *ge-vorht*.

wyfe, 973, 'woman', A.S. *wif*.
 wyght, 384, 852, A.S. *wiht*, crea-
 tura, animal, O.N. *vatt*. Hence
auht = A.S. *á-wiht*, *naught* =
ná-wiht.
 wyghtly, 212, 604, 638, 'actively'.
 Of I cast my frer clothing
 And *wyghtly* went my gate.
 Pol. P. i. 268.
 wykkyd metys, 347, 'unwholesome
 foods'.
 wyrke, 459, = A.S. *wyrkan*.
 wys, 55, = A.S. *visse* for *viste*, indic.
 pret. sg. of *vát*.
 wyse, 764, 811, 'way', 'manner',

A.S. *wise*, Ohg. *wisa*, whence It.
guisa, Fr. *guise*, our *guess* in the
 phrase 'another *guess* sort'.
 wyste, 210, A.S. *wystē*, conj. pret.
 1 sg.
 wythouton, 79, wythowtyn, 707.
 A.S. *wiðutan*.
 wytte, 139.
 yede, 299, = A.S. *ēode*, 1 pers. sg.
 pret. indic. of *gangan*. Goth.
iddja.
 yff that, 449.
 ylke, 495, 497, 698, 'same', A.S.
se ylca, *seo ylce*, þæt *ylce*.

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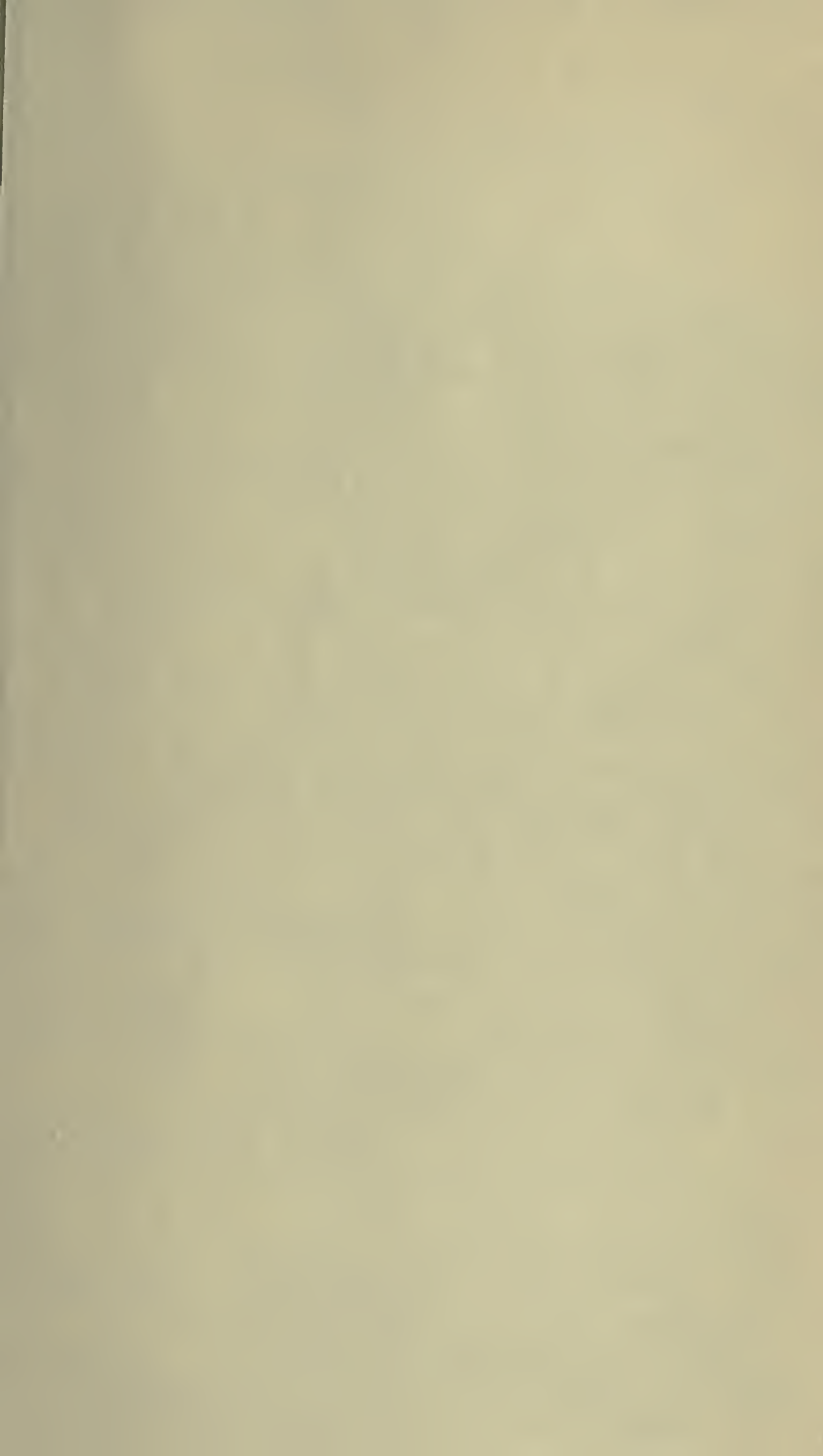
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